

THE SAINTS' HERALD.

Campbell 1882

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubin he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 6th January, 1883.

No. 1.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 6th January, 1883.

GREETING.

IN greeting the readers of the HERALD at the beginning of the year, we experience great pleasure. The old year has been filled with moving events, many of them closely connected with the work we are all trying to forward, and which is regarded by us as being a good work, worthy of all our powers. During the past year, the powers that rule over the destinies of the Church have, as we believe, been propitious to us; and out of the many strange events which have transpired while the year was passing, some have been full of interest to all the faithful, and fraught with import of good to them. Moral prestige has been obtained, and advancement made. Things that have been, and things that are, have been made to take on new significance, and he who ran read as he ran; and his heart was filled with joy.

The action of Congress last winter, and the forced recognition of the Reorganization in the controversy then waged in regard to the Utah affairs, were of great moment; and the far spread acknowledgement of the position the Church has from the first taken, have operated much to the advantage of the cause. The steady forward march of slow-moving truths has left some of the peculiar besetments of the latter day work high and dry, as way marks for the guidance of those who endure in the days to come. One or two of these we mention. The unfortunate ending of the W. K. Lay movement, with its peculiar fascination; the strange out-cropping of the post-script to the "letter of appointment," the founda-

tion corner stone of the Beaver Island dynasty, under James J. Strang; the meeting of the April Conference on the historic ground at Independence, Missouri; the assembling of the Fall Session at Lamoni; and the prospective meeting at Kirtland, Ohio, have all had their effect for good, effectually establishing the fact that overruling providences have stayed the earlier happening of these events, that they might transpire with effective weight to aid in the grand progression.

We take leave of the year 1882 with gladness. No year has passed, of late, so quickly in seeming; nor been so fraught with pleasant recollections touching our good work. The faces so persistently set Zionward have glowed in the sunlight shining from the distant glory; and the hearts weighed down by sadness and sorrow through their long waiting, have been made to rejoice in the near approach of full deliverance.

The Church now stands on higher planes for development and hope of success than ever before. We begin the New Year with stronger determinations than ever to prosecute the work at our hands to do, with unabated zeal, and so far as we can with undiminished force.

So far as the peculiar place in the work occupied by the HERALD is concerned, it is that of a constant watchcare for and utilizer of whatever may aid centrally and spread abroad the truth as we comprehend it. The HERALD has reached the completion of its Twenty-ninth Volume, and begins the Thirtieth with fair prospects, so far as its journalistic existence is concerned; and in the form of a weekly proposes still to carry out the design of its institution, the dissemination of the principles of the gospel, as revealed to Joseph Smith and others, and taught by them prior to and until 1844. Whatever has been introduced since, or that is subversive of or antagonistic to that gospel will be steadfastly opposed. Whatever is believed to be conducive to the good of man and the work, will be advocated and defended; that which is believed to be erroneous, wrong, and tending to evil, will be condemned and opposed.

The high standard of truth and morality

which it has been the endeavor of the Church to rear and uphold, it will be the constant aim to still maintain. No one need flatter himself that so far as the HERALD may do, anything will be left undone to keep its patrons advised of the onward sweep of favoring events; nor need any suppose that those having charge will be deterred from doing and saying what they believe duty demands, through fear; or that they will be moved unduly by favor.

TO-DAY.

IN September, 1831, a period in which all factions of the Latter Day Saints agree that Joseph Smith, the Martyr, was not yet fallen, if he ever fell, a revelation was given to the Church through him, in which commandments concerning the work specially before the Church, and certain leading men in it, were given; and certain instructions were given and truths announced that would of a necessity be applicable to them, the Church, during the time of its active work upon the earth IN TIME. We quote:

"Behold, now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned; (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day."—Doc. & Cov. sec. 64, par. 5.

We have quoted nearly the larger part of the paragraph; for the purpose of seeing if there need to be any mistake in the application.

The especial burden of the paragraph seems to be to define the scope of the words "to-day," the present and passing day. Now when the disciples asked Jesus "When shall these things be?" he at once told them, and the time was clearly defined by what should take place. In the instance under consideration it is equally clear; for the time of the labor of the Church for the accomplishment of the design of its institution and establishment is fairly stated.

Let us see: "Behold, now it is called

to-day." The definition, or the scope of the time meant by "to-day" is given to be "until the coming of the Son of Man." There can not be a shadow of doubt of this rendition of that part of the revelation being correct. That which follows, with this as a key must be equally clear. "Verily (truly) it is a day of sacrifice." This day, "to-day," that is to extend from that September day in 1831 to the first day of the coming of the Son of Man, was to be a day of sacrifice. There is no doubt of this rendition also being correct. Then again the same day, covering the same limit of time, was to be a "day for the tithing" of the people, called by Christ in this and other revelations, "My people," the "people of my Church," the "people of God," "my Church." There can be no doubt then in this rendition, that until the "coming of the Son of Man," the people, the church referred to, are to be governed in relation to their temporal support of the Church and its work, by "tithing."

Whatever view may be adopted by those who are inclined to believe that tithing has no place in the law to govern the Church, as to the methods, plans, or rules by which the Church should raise the funds necessary to carry on the preaching of the gospel, which must of necessity be done, or the intention of the creation of the Church is defeated; not one of those heretofore tried has in any single sense proved to be a success. The statement once made that "in the scattered condition of the Church" such and such rules could not be "carried out;" with the suggestion that a system of "freewill offerings" be adopted by the branches and districts, brought no relief of the monetary distress. The later advice that moneys accruing from tithes and offerings placed in the Bishop's Agent's hands should not be used for district gospel purposes, and that District Agents should be appointed by the various districts for the creation of a separate fund for use in gospel work in the district, gave no shekels to the Church's coffers; for it almost seemed as if the dollars in the endeavor to hit both the Church and district treasury, fell between them far from either. And so of others.

Whatever view may have been hitherto, or may now be taken by those who believe that the church should abide closely by the teaching of the law, or the "law of God," as the most of them would put it, one thing is decidedly clear to us, (and of course we think it should be to every other), there has been and is now a great reason why there should be "moneys in the treasury," "means in the store-house

of the Lord," for the carrying on of the work. Hence everybody ought to be interested in securing that necessary end; and if everyone were to put the law, as he understands it, into active operation; or to use plainer terms, if everyone who has a notion of what ought to be done would himself do *that*, applying his view of the law to himself, and pay into the treasury what that view would demand, it would prove him to be sincere and something would be done,—there might be many ways, but each one of them would bring something to the store-house,—put them into execution, brethren please do.

In the mean time we deem it wise and fully practicable, to accept of the rendering of the Bishopric, who have a decided right to know and to speak in the premises, upon the question of the name to be given to the moneys and goods paid into the church coffers for the purpose of carrying on the work of the ministry. They call them "tithing," and we are of the opinion that the time of its application to the church, whether as a rule of the church, or as the law of God, is as we have herein stated now, and from now until the Son of Man shall come.

The view herein expressed as regards the applicability of the rule found in the revelation of September, 1831, to the church in its present condition; that is to say, its applicability in the present time, the now, will be more fully expressed in the discourses of Bishop G. A. Blakeslee and counsellor E. L. Kelley, which will appear in the HERALD, in its issues for January 13th and 20th, and for which we hereby bespeak a careful reading and hearty endorsement.

ELDERS JOHN T. CAINE and George Q. Cannon, of Salt Lake City, Utah, leading men in the Utah Church, are in Washington; the former to claim a seat as delegate from Utah; to succeed G. Q. Cannon, unseated the last session of Congress, and the latter as assistant and adviser. Mr. Caine is a reputed monogomist, and in this particular is not objectionable, or ineligible, and if properly elected should be seated. But, and if, and here lies the difficulty, Gov. E. H. Murray ordered no election to fill the vacancy caused by the unseating of Mr. Cannon; neither did the Electoral Commission order an election; but the people, of course under direction of their leaders, placed certain names upon their tickets, and among them Mr. Caine's for the office of delegate to Congress. It is said that he received some 35,000 votes. By virtue of this impromptu election Mr.

Caine presents himself to Congress and demands the right to sit as such elected delegate.

Mr. Moulton, of Illinois, presented the issue to Congress and the matter is committed to a sub-committee, of which Mr. Moulton is chairman for an examination and report; and he expresses the opinion in view of the state of public opinion against polygamy, and Utah as a consequence, it is probable that the technicalities of the case will be recognized, and Mr. John T. Caine be not allowed a seat in the present Congress as delegate from Utah.

EDITORIAL ITEMS.

REV. JOSEPH COOK, took occasion while delivering a lecture in Denver, Colorado, not long since to state that "Mormonism created the degradation of woman." Bro. James Caffall, who is in Hutchinson, Colorado, writes to the *Republican*, at Denver, and "handles" the reverend gentleman "without gloves;" as the head lines to the letter state. Bro. Caffall aptly takes the ground that those who "knowingly misrepresent the principles held by others, which themselves do not believe," are either "ignorant or wilful." This is a sound conclusion, and it would be an excellent thing if Rev. Cook could read Bro. Caffall's plain revision of the statement made by that gentleman. Rev. Forester once said "of all the fools in this world, the learned fool is the most unbearable."

Bro. W. H. Kelley is in receipt of letters from Bro. Andrew Barr, of Forester, Michigan, and Bro. A. J. Hinkle, of Green Ridge, Manitoba, from both of whom good news comes. A case of healing is related by Bro. Barr as transpiring within his knowledge. Bro. Hinkle is quite anxious that some one shall visit them this Winter.

Bro. James Caffall was at Hutchinson, Colorado, at the date of his last letter to us, December 4th. He wrote to state that during the month of November some of his correspondences were lost in transmission through the mail, and he requests that if any have addressed him on things of import, that they will rewrite him, addressing him at Denver, or Hutchinson, Colorado.

The dwelling houses of Brn. David Dancer, E. Banta, and Norman W. Smith, at Lamoni, are rapidly nearing completion. Several others are being erected in the village now, and it is expected that more will go up in the Spring.

Bro. T. R. Hawkins sends us from his home, Dayton, Nevada, a copy of quite a number of hieroglyphic inscriptions, the

originals of which are found in the flinty face of a mountain twenty miles from Dayton. Their appearance, Bro. Hawkins states, warrants the idea that they are of ancient date.

Bro. John Richards, writes that he has a copy of the Doctrine and Covenants, Book of Mormon, and all the tracts and pamphlets printed by the Church in Welsh; which, if any brother desires he will exchange for the books of the Church in English. His copies are well bound in calf and half calf bindings. Any one wanting them can address him at Beaumont, Kansas.

Senator Edmunds, from whom the Edmund's Bill takes its name, now proposes to help the enforcement of the law in Utah by making the lawful wife of a polygamous husband a competent witness in case of suit against him for bigamy, or polygamy. That is right.

Bro. J. W. Gillen went to Lucas, Lucas county, Iowa, on Monday, December 4th, in answer to a telegram from the branch there, to meet an elder of the Christian Church, J. D. Pegg by name, upon the Sunday, or First Day Sabbath question. A five days' discussion was held, the result of the debate has not yet transpired.

WE send a great many specimen copies of this issue, to many who have not their names on our subscription list. We do this as a request for them to subscribe. As heretofore stated, persons desiring the HERALD, are requested to send us their names, with the money is preferred as a matter of course; but if this can not readily be done at the time, send the names any way, and the money after a while. Presiding Elders of districts and branches, Elders in the field, are requested to solicit subscriptions; and the Bishopric, and Bishop's Agents, are requested also to receive subscriptions and forward moneys for the HERALD, HOPE and ADVOCATE. Don't be afraid; we are provided for a long list of subscribers. Send them along.

We have made present arrangements by which sermons of leading Elders will be reported for the HERALD, which will appear from time to time, beginning with one by Bro. Joseph R. Lambert.

BISHOP George A. Blakeslee, and Counsellors E. Banta and E. L. Kelley met in consultation at Lamoni, from December 7th to the 10th. We understand that an agreement was reached by them in reference to their work and the manner of conducting the business of the Bishopric. Brethren Blakeslee and Kelley addressed

the Saints at Lamoni, at the New Chapel in the evening, and Bro. Kelley on the morning of Sunday the 10th, at the Old Church. These discourses were upon the finances of the Church, and the law that should govern in collecting and disbursing the funds of the Church by the Bishopric; and were reported for the HERALD, and will appear at an early date. This visit of these brethren, and their effort to teach the law were well received. The morning service was at the Old Church at eleven o'clock, a. m., and was quite well attended; at the evening service the house was filled to overflowing, and many staid away by reason of want of room. Brethren Blakeslee and Kelley spent Saturday and Sunday, December 2d and 3d with the Saints at Kewanee in their conference of that district, and went from Lamoni to meet with the Galland's Grove district, at Salem Branch, on the 16th and 17th of December.

EXTRACTS FROM LETTERS.

Bro. Thomas W. Smith writes from Stewartville, at late date:

"I think there is a general desire on the part of the ministry and membership to arouse themselves and to be more diligent in keeping the law of God. I am surprised that the weekly should be sent for only thirty-five cents in addition to present price of *Herald*."

Bro. W. H. Kelley writing from Chicago, November 30th, says:

"I am glad that you have almost reached the weekly. We will help to make it a success."

Sr. M. A. Christy says of the HERALD, HOPE and ADVOCATE:

"I cherish the good reading in those papers, as better to me than gold, for gold could not satisfy my hungering and thirsting after righteousness, as the truths contained in them, and in the works of God. I love this latter day work, and rejoice in the truth, although I seldom see a Saint, or hear a song or sermon. But this is evidence of God's truth; it gives me constant peace and strength, such as nothing else in all this broad land can give."

Bro. W. W. Blair, wrote from Salt Lake City, December 2d, 1882:

"I go to-day to Sandy and Mill Creek, to aid Bro. Gibson in opening up two new places for preaching."

Bro. William Allen, writing from Oak Grove, Carroll county, Arkansas, November 20th, 1882, states:

"We have not heard a Saint preach, or seen one, for six years. I think that there could be good done here if an Elder would come here; but if they don't come, I trust that we will soon be able to go where we can enjoy the society of the Saints. We have people here, who 'know all about the Mormons,' that do not know anything at all about them. We have attended their meet-

ing; they keep aloof from us in every way; but we hope that the day is not far distant that they may hear the truth and obey."

Bro. B. L. Billingsley wrote from Manchester, Red River county, Texas, November 26th, 1882:

"We are all well. Bro. Montague has been here since the 5th inst.; he has been preaching as opportunity offered. He and Bro. B. T. St. John left for Silver Hill, the 23d instant. On account of high waters and other hindrances, we are getting no mails now."

Bro. W. H. Kelley was on the 5th of December, in the city of Chicago. He was feeling well. An Italian by the name of Ellenger had given his name for baptism. The same one had translated the Epitome and "What is Truth," into the Italian language for publication. It seems to be well done. His Chicago address is 14 South Sheldon street. He says, November 30th:

"This thanksgiving finds me in the city. The day is one of feasting, merriment and pleasure. Bro. Z. H. Gurley was with us over Sunday last, and preached twice, morning and evening, in his usual pleasant and forcible way. The hearers were pleased with his efforts. He left yesterday for the east feeling well and sanguine of good results. May success crown his efforts. We are anxious and hopeful."

QUESTIONS AND ANSWERS.

Do you understand a former act of General Conference, relating to members of the Church attaching themselves to the branches nearest to where they reside, to be a rule or law, and of that character that a violation of it will subject the disobedient to trial for fellowship?

No. It is a statement of what should be done in wisdom. If persons refuse, or neglect to so enroll themselves, the district can order their names enrolled on the proper branch record of names.

Should a branch covering quite an extensive territory for convenience sake, and in good feeling, divide into two or more branches, and draw geographical lines for their respective boundaries, would those who prefer on account of associations, (and who are in good standing or full fellowship with all concerned), to remain connected with the parent branch, be subject to labor if they objected to the removing of their names from the parent record?

No.

Would such a division, leaving the Saints to attach themselves to which division they prefer, they being in good standing in the Church, be in conflict with the act of General Conference referred to?

No.

Would it not be better to do without

lines, and permit the Saints to record their names where they choose and where they prefer to meet, because of family or other associations; if consent of the respective branches interested is obtained?

Yes.

Is it lawful for a branch to receive members that have been once baptized into the Reorganized Church and then baptized into the Bickertonites?

Yes. The position assumed by the Reorganization is that "baptisms performed in any of the different factions of the Church, or the sects, as they confer nothing, can not take anything away." Therefore, persons legally baptized, may at any time thereafter connect themselves with the Church, unless properly excommunicated for cause.

Can a branch lawfully receive persons so baptized, without re-baptism?

Yes. The reason is the same as given in the answer preceding; the baptism of the Bickertonites if it could not confer anything, could not take anything away.

The item below cut from the Santa Ana, California, *Herald*, will tell the Saints what Bro. D. S. Mills is doing in the field partially:

"On Sunday, the 3d, at 11 a. m., at the Saints' Church, in the Swamp, there will be a discourse delivered on the Early Races of this Continent as viewed in the light of Prophecy, History and Archeology. All are invited. D. S. Mills, President of Southern California District of Church of Jesus Christ, L. D. S."

It has drifted along in its time, just as it might have been expected; see below:

"Beecher finally accepts the doctrine of evolution, and denies the fall of Adam and imputed sin to all his descendants; but he hesitates about accepting its logical consequence, the doing away with the divine scheme of salvation. But if there was no fall there was no need of a scheme of redemption that involved the sacrifice upon the cross of the incarnated Divinity. There is no escape from this conclusion. Either man fell from a state of perfection and 'brought sin into the world, and all our woe,' or the doctrine of the atonement is a surplusage of theology that should be abandoned. It is in vain to attempt to harmonize the scientific theory of creation with the theological tenet of the special creation and fall of man. The labors of all the ministers in the world can not harmonize the relations between them. Either the scientific theory is erroneous or the dogma is."

If you have any curiosity to know how subtle the devil is, you need not ask your neighbors. Just make a quiet survey of your own life and you will find out.

Every human creature is sensible to some infirmities of temper, which it should be his duty to correct and subdue.

Do what must be done as gracefully as possible.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Correspondence.

BARDWELL, Ballard Co., Kentucky,

December 4th, 1882.

Dear Herald:—Through the providence of God, and the dispensation of his grace, I still "live, and have a being." My physical abilities are good, mental powers, I trust, are unimpaired, while spiritually I am blessed, and withal I entertain a strong desire to improve by a closer walk with my Heavenly Father. Deep in the recesses of my heart I feel a responsive echo to the rich blessings of God to the sons and daughters of men.

With pleasure I relate that the work of God under the auspices of a restored gospel, is receiving the attention and consideration of the people of this vicinity. The month's labor spent here last Winter seems not to have been in vain. Seed sown has germinated, resulting in anxious inquiry concerning the gospel "as we teach it." The field is widening, and, by solicitation, we have four appointments for preaching at as many places. We would not however, that you should think us entirely free from trials, perplexities, and disappointments; such are consequent upon mortal existence. Nor are we sanguine in hopes that all who hear, and even become interested in the gospel, are going to obey its requirements. Comparatively few there are with sufficient fortitude to "face a frowning world," and submit to the humiliation necessary in becoming a child of God. Mrs. Adair, an excellent and amiable lady, wife of Mr. S. B. Adair, resident at this place, was baptized recently, and now rejoices in the forgiveness of sins, and the hope of the glory of God. This family formerly resided in Graves county, where they heard the preaching of Brn. Clapp, Hansen, Anthony, Smith, and others. "Herein is the saying true, One soweth and another reapeth." "Paul plants, Apollos waters, but God giveth the increase." May we all so live and labor that "in the sweet by and by," we may "rejoice together."

My wife writes encouragingly of good health and the blessings of God in general; so I rejoice to be a "Saint of latter days," and believe me, I am encouraged to labor and to wait. Allow me once more to express the gratitude I owe and feel toward my Heavenly Father for his manifest mercies and blessings. I do rejoice in his work, I love his children. I am thankful for identification with the meek and humble of earth. O, that I could be more wise, loving, and kind; more solicitous for the good of others, and less concerned about the wants of self. Seldom, if ever, a day passes that does not develop some hitherto undiscovered weakness. We err, not willfully, but through ignorance. In a thousand crucibles the gold is tried; in each there is dross to consume.

Shall I tell you how I have suffered? Ah! none but those who have passed through the same "fiery trials" can know! Would to God the open confession of weaknesses and follies would remove the possibility of a recurrence.

Living in a world of sin, where Satanic influence

pervades nearly every inch of space, surely nought but the grace of God can sustain even the most faithful. But he is a present helper in every time of need. "The soul that on Jesus shall lean for repose," never will be forgotten nor forsaken. We trust in him; we wait for his coming, when all shall receive according as their work shall be. The past with its failures and successes we can not recall. Of the future we know but little. But the present is ours to improve as we may. To "work, work for Jesus," shall be our motto; but only the future can reveal how well we shall succeed, or what the result will be.

Now, dear *Herald*, we rejoice in your temporal and spiritual prosperity. As a weekly, we shall gladly greet you, and methinks that thousands will welcome the progressive change. May your sacred columns—for so they are to me—remain unsullied,—free from vindictive language, or uncharitable insinuations; and we predict and pray that your future career may exceed, in usefulness and excellence, that of the past, though fraught with so much good, and with such happy results.

Sincerely, I remain your well wisher,

GEORGE S. HYDE.

STEWARTSVILLE, Missouri,

December 12th, 1882.

Dear Brother:—We returned home from a week's trip to the Delana Branch on Friday last. Held several interesting meetings; were hindered by storm last Wednesday. Bro. Bozarth was to resume labor on Saturday night last. Good attention and fair attendance while I was there. The Saints in Stewartsville want me to deliver a course of lectures in their new hall, beginning next Sunday night; with your concurrence I will accept the invitation. I will notice the Rev. Phillips in the discussion of "our views on the Marriage Question." I spoke last Sunday night in the new hall—the opening discourse; had good liberty in speaking to a full house, about one-third outsiders. I will be ready for Kansas after Christmas. Will be kept at work here till then. I dedicated our chapel last Sunday. Had a splendid time.

Your brother,

T. W. SMITH.

WASHINGTON CORNERS, Cal.,

December 7th, 1882.

Bro. Joseph:—I was glad to hear that the *Herald* was going to become a weekly, and an advertising medium, and have been an advocate of this for years. I think it is a grand move in advance. I am well aware that there are many of my brethren that think otherwise, and that the *Herald* should be strictly a religious organ, and that everything in its columns should be strictly orthodox. But can we expect such perfect orthodoxy until that which is perfect has come? For as long as men are imperfect, their writings and their talk will be imperfect. So it seems to me those that want the *Herald* perfectly orthodox are not looking at the imperfect condition of men, their writings, thoughts and ways. Does it not savor a little of the illiberal, to say that none but orthodox writers shall have place in the *Herald*?

Brethren, let us be liberal. Let us step up on a higher plane. If we have the truth, it will stand. Give every man a chance to give his views through the columns of the *Herald*, as long as there is room, and he complies with the com-

mon rules of respect. And also make it an advertising medium for everything that is honest and good, and by this means reach thousands that do not know there is such a paper as the *Saints' Herald*.

Men would take the *Herald* if they could advertise their business through its columns. I would ask if the advertising department of the paper will detract anything from the truths in the other departments of the paper? I hope every one will come forward with their adds., and their thoughts on paper on all subjects that will tend to enlighten the world, and make the *Herald* the best paper in the world, the most liberal, the most reliable and truthful, always pleading the cause of Zion, and the gospel of our Lord Jesus Christ.

A. HAWS.

WASHINGTON, D. C.,

December 9th, 1882.

Editor Herald:—After saying "good bye" to the friends associated with you, I pursued my journey eastward, making my first stop at Chicago, that great city of business and enterprise. There I met the friends of the faith, and was kindly treated and cared for by them, both member and non-member greeting me cordially. Bro. Wm. H. Kelley, whom I found actively engaged in the missionary work there, insisted in such a brotherly way that I should occupy the morning and evening hour on Sunday the 26th ult., that I yielded, speaking with fair liberty to attentive audiences. The hall our brethren occupy is well located, and comfortable withal. I found more anxiety, and what seemed to me genuine interest to hear the word preached, than I anticipated, and I see no reason why as good success will not attend the preaching of the word there as anywhere.

While there I called on Miss Bowman, Editor of the *Home Visitor*, a paper published at and in the interest of the Home for the Friendless, corner of Wabash Avenue and 20th street. While there, I was called on to make some remarks to the children, to which I responded as best I could, and afterwards joined in dinner with the corps of ladies in charge, at which time "Mormonism," &c., was discussed, as well as our relation to it. Miss "B." gave me several copies of *North American Review*, and suggested that some of us call on Mrs. Waite, who lives in Chicago, a lady who has written a book on "Mormonism," and whom I believe gave timely assistance to Bro. E. C. Briggs when in Utah, in 1863. I hope Bro. Kelley will attend to this. I was anxious to visit this "Home," as my Aunt, Mrs. L. Morris, was one of its charter members. I found it a noble institution.

From there I came to Galien, Michigan, where I was permitted to spend one night and Thanksgiving Day with Bro. George A. Blakeslee and his amiable family. I only regretted that I could not stay longer and visit the Saints in that vicinity. However, I was anxious to see Kirtland, so I pressed on, going *via* Solon, Ohio, to Chagrin Falls, at which latter place lives Samuel Robinson, my wife's uncle. Here I was well entertained, and was just in time to meet seventy-nine people at his house attending his golden wedding. Here again the "Mormon" question was discussed, and I believe with some good to us, as they were all Campbellites and fine people. One of their number, a lady, was the daughter of a Latter Day Saint, her parents having died in the faith;

and though her face was against us, yet she wished us "success;" and one of the party applied for a Book of Mormon, which will be furnished. I scattered there a few epitomes. A friend took horse and cutter, and carried me to Kirtland and back.—I enjoyed the trip, and especially the short visit with the friends at "K." Sister Dayton who is eighty-five years old, hale and hearty, is a standing protest against every encroachment upon the primitive faith. For twenty years she has watched over the Temple, and after relating a vision she had many years ago, in which she saw a tree with fruit on, and presently new fruit crowded the old until it fell off, and a person told her it "represented the Church of Christ," and "that all which had come out of the old church must perish." She bore her testimony to its truth, saying, that "we must get back to the first platform, or primitive gospel, and there we would prosper." With this accords the testimony of sister Ells, who saw in vision and heard the voice of the Lord in 1846 or 47.—"I will take the children of my church to build up my work, for they will hearken unto my commandments." A brother in Lamoni had similar testimony some years since, and whatever it may signify, there is certainly an agreement in these testimonies.

I am satisfied that a good work will yet be done in Ohio; so let the subscription go on, until the Temple is fully repaired. I think it decidedly advisable for more reasons than time and space will permit in this communication.

Back I came to Solon, where I was generously entertained by brother J. Lamoreaux and family—thence on to Pittsburg, the great city of iron, coal, and smoke. Spent two nights there pleasantly, meeting with the brethren in "business meeting," all seemed joyous and glad to see me. All along I found a general satisfaction that conference was to be held at Kirtland.

Bro. Ells has been quite poorly, but was some better, hopes to attend General Conference. Bro. Parsons has been quite sick, but is convalescing, and he thinks he will recover, for which I pray.

Last night I reached the great city, quite tired, secured boarding place to-day, and will arrange for work at once: also saw Hon. Hepburn and Senator McDill, to whom I am indebted for "passes" to Senate and House. The political pot is a little warm just now, and we may look for good, solid work this winter.

As ever, and in bonds,

Z. H. GURLEY.

P. S.—Some writer to your paper asks for "Normal School." I like the idea—and let me say that in the Temple at Kirtland we have suitable building with good surroundings for that purpose.

WILBER, Saline Co., Nebraska,

December 11th, 1882.

Brother Joseph:—I thought a line or two from this locality might be of interest to some. If I thought I could say anything that would stimulate my brethren to more energetic action, I would gladly do it; for I do think we, as Latter Day Saints should be terribly in earnest, when we take into consideration the vast amount of work there is to do, and the short space of time that we have to labor in. For we all realize that this is the evening of time; but we learn that God will cut his work short in righteousness.

Bro. E. C. Brand has been with us, and labored some, and strengthened the Saints. I try to

declare the everlasting truths of the gospel every Sunday. Our branch holds prayer and testimony meetings every Sunday and Wednesday nights, with the manifestation of the Spirit of God, and the gifts of the gospel.

For the prosperity of the work I ever pray,

L. ANTHONY.

BLenheim, Ontario,

December 3d, 1881.

Bro. Joseph:—The Saints here are all pretty well as a general thing, and I believe strong in the faith. I have been to sacrament meeting this afternoon, (we have ours on the first Sunday in the month), had a good time, and felt comforted and cheered on in the good way.

Since last writing to you there have been some changes made in our branch, which I will now mention. On the 22d of October I was ordained an Elder by Bro. George Hicklin, and chosen presiding Elder of the branch; and on the following Wednesday, Bro. Samuel H. Bawn was ordained a Priest, and chosen presiding Priest.

Bro. Deuel is up in Romney. He went from here last Thursday; Bro. Meriam and he have been preaching up there, and Bro. Deuel states that there is quite a good interest manifested. I hope God will bless their labors. We have good meetings in our branch here, and are blessed with God's Spirit, and the Saints are, I believe, trying to do their duty to God and their fellow men. Pray for us, that God may bless us.

Yours in bonds,

RICHARD COBURN.

603 Monroe St., BROOKLYN, N. Y.,

December 5th, 1882.

Joseph Smith, Dear Brother:—I went on the 11th of November last, to the city of Bridgeport, Connecticut, as I had previously been influenced by the Spirit to go there, though I had no knowledge of what I had to do when there, till I arrived at the house of one of our sisters that is worthy of the name she bears. While there she stated to me and others, that she had been praying to the Lord for two weeks, that he would send one of his servants to that place; for she had labored hard to bring one soul into the kingdom of Christ. So I found out why I was directed to that place. On the evening I arrived I was invited to go to a prayer meeting, called by name the "Faith Mission." While there listening to the prayers of some, and the testimonies of others, I had some strange feelings come over me, and thoughts in quick succession. I felt that there were some in the meeting that the Lord was going to bring out into greater light; but who they were I could not tell, but I felt to wait patiently. I asked the privilege of speaking on the Tuesday evening following, in their hall. It was granted me, and a goodly number came out to hear, and there were three young men came to obey the command of Jesus, and were buried with him in baptism, and I hope have risen to a newness of life.

I would express my thanks to the Congregationalists of Bridgeport for their kindness to me while there, as they gave me the use of their baptismal font, and also the robe for the occasion. I felt thankful, as my health was very poor at the time. I stayed with them one week, and returned home leaving them rejoicing in the light of the gospel. I went again to see them on the 2d of December, and found them still in the hope and faith of the gospel. I gave them a father's

instructions in regard to duty. As they were anxious to take the Lord's Supper, they requested I should visit them once a month. I was assisted by Bro. Stephen Stone, of New Canaan, Connecticut, whom I have found always ready to assist all he can. Hoping that I shall soon have to report others uniting with them, so that a branch can be organized there. Brother Joseph, I ask in their behalf an interest in your prayers for them. And I hope they will remember you always before the throne of grace. Hoping for the redemption of Israel.

I remain in bonds,
JOSEPH SQUIRE.

6 Stockmar Road, Hackney,
LONDON, England,
November 5th, 1882.

DEAR BROTHER JOSEPH:—"Grace be unto you, and all them that love our Lord Jesus Christ in sincerity and truth."

It is now many months since I wrote to the *Herald*; but though through pressure of business I have been too much occupied to write, I have had great pleasure in reading from time to time the letters, often of a very consoling nature, which appear from time to time in the *Herald*.

I certainly promised to send you an article either on music, phrenology or astronomy; but on mature deliberation I have come to the conclusion that a humble admonition to the Church on the subject of our dear Redeemer's doctrine, is of far more importance than either of the above subjects, and in the present condition of the Church, at least decidedly needed; for I often behold the remarkable spectacle of letters published in the *Herald*, denying and attacking doctrines which are clearly and definitely laid down in the very books we are taught to regard as sacred.

Not to refer to any of last year's *Heralds* for instances of what I mean, dear brother, I will draw your attention to a letter written by a certain brother, who a few numbers back in the *Herald*, writes that he has somewhere heard or seen the words, "Adam fell that men might be,"—and then proceeds in the course of a long letter to attack, and finally repudiate that doctrine; quite oblivious of the fact that it is distinctly taught in the Book of Mormon in several places; and in fact Lehi's last words, contain this very phrase; while his dying utterances are directed mainly towards explaining and vindicating God's mysterious operations in regard to this weighty and solemn doctrine.

Then again we have been besieged (not to say inundated) with letters in the official organ, the *Herald*, denying and deprecating *in toto* the very doctrine which the Lord Jesus revealed to the brother of Jared in the mount, and which the prophet Abinadi lost his life in affirming, namely, that "Christ is the very Eternal Father."—Ether 1:9; Mosiah 1:13, 14; 11:15, 16; Alma 8:10. The same doctrine is taught in no less than seventeen places in the Bible, and twenty-one in the Book of Mormon; and like Sister —, in her letter, I think it far safer to rely simply upon the language of inspiration as therein contained, than to try by our carnal reasoning to "find out the Almighty to perfection." (Job 11:7).

As my own mind is not decided on this wondrous and mysterious doctrine, I am of course willing to allow for any and every divergence of opinion; but let us no longer present the absurd and anomalous spectacle of a church engaging

the services of Elders who positively take pains to cast reflections upon doctrines contained in the books which we and they (in common with the whole church), regard as sacred and inspired, therefore TRUE.

Personally, I rejoice to say I have evidence, both of a reasonable and miraculous character, regarding the genuineness and authenticity of the Book of Mormon. I am, therefore surprised beyond measure, when I read letters written by officers in the Church, positively heaping ridicule upon the doctrines taught in the very books which the Lord says are to be a "standard to this people."

The great philosopher Plato said, that "If a man wants to know his true character, let him ask his enemies what they think of him; not his friends, as the latter will probably flatter him, but his enemies are tolerably certain to tell him the truth, though they will be tolerably certain to offend him in doing so."

This great truth will, I think, be found equally applicable to communities as individuals, and I have in this letter placed myself, as it were, outside the pale of the Church, to view these things rather with the impartial eye of a disinterested observer, than that of an Elder and member of the Church. For this reason much of what I have said and may yet say, will appear harsh; but my only motive is that of love and solicitude for the whole Church in general. I again reiterate that my object in penning the present epistle is not simply to explain or call attention to my own views, because I am of opinion that the books are right, but merely to express my great surprise at the strange want of oneness characteristic of this Church. Judging, indeed, from this stand-point, it would appear to be not the Church of Christ at all; for does he not say, "Except ye are one, ye are none of mine?" And again, not only do the inspired books condemn us, but even the very hymn-book we use; for is there not at least one hymn as follows:

"Awake to union and be one,
Or, saith the Lord, ye are not mine,
Yea, like the Father and the Son,
Let all the Saints in union join."

And this very thing I am now writing against, dear brother, is the main, if not the entire cause of the disunion so sadly prevalent in the Church; for while Elders and others continue thus to write and teach, at utter variance with the books of the Lord, how can we expect the Church to be united? For my part, I firmly believe the Books to be right and these Elders wrong. The effect of all this confusion of teaching is already manifested in the numerous schisms in various branches, accompanied, in nearly every case, by the loss of more or less members on every such division. There appears to be too much *human organization and influence*; with the inevitable grave consequences of trusting in the "arm of flesh," rather than in that of Omnipotence; while the Galatian cry is again heard—"I am of Paul," "I of Apollos," "I of Cephas," and "I of Christ," but the names of these ancient Apostles are replaced by names of modern Elders, who, though not holding fast to the "Iron Rod" of God's word, are led astray into one or another form of error, while one Saint cries "I believe Elder so and so is right," and another says "No, Elder such and such is right." Whence arise words and contentions among the more part of the Saints, with the invariable result, that when we lend anxious inquirers our official organ to read, (hoping thereby to gain their union

and assent to the doctrine), we are met in general by such a reply as the following: "Well, the principles of the gospel are certainly agreeable to those taught by Christ, and his church of old, but there is such an evident lack of power in the gifts, (of healing, &c.), and such a contradiction of teaching, even in your own organ, that we really can not see it to be the true church."

You will, therefore, pardon my writing in this strain, dear brother, for these constant expressions of opinion in the *Herald* antagonistic to the books I hold dear to my heart, are not only hindering greatly the work in this country, but grieving many of the Saints, and among them,

Your loving brother,
FRED. R. TUBB.

CHICAGO, Illinois,
December 11th, 1882.

Bro. Joseph:—You having heretofore allowed space in your *Herald* for reports and items regards the Branch and Sabbath School in Chicago, you will perhaps grant me the same privilege as a subscriber of the *Herald* and oblige. In answer to W. D. McKnight's last report will say, that the Sabbath School here, is at present as prosperous as it has been at any time in the past six months, and would be far more prosperous if we had a few less fault finders. Is it not more honorable and Christian like, to do all you can to build up the cause, than to talk and make discouraging reports? I think so!

Yours, &c.,
A SUPERINTENDENT OF S. SCHOOL.

MERLIN, Ontario,
December 5th, 1882.

Bro. Joseph:—As there are so many of the Saints desirous of knowing how the work is prospering in the different parts of the fields of labor assigned at General Conference, I take pleasure in adding our report to the present.

We arrived in Chatham, Canada, on October 30th. Did not know of any Saints living in Chatham. On walking through the city I met Bro. Hicklin on the street. Although having numerous relations there, it was more joy to me to meet him than any one I had seen. The next day met Bro. Deuel. We then attended conference at London, on 4th and 5th of November. Had a good time. Met Brn. Lake, McIntosh, A. McKenzie, and others, received some good instructions from Bro. Lake, given to the Elders under his charge, and was associated with Bro. Deuel in the western part of Canada.

On Monday the 6th, we took our departure from London for our field, not wishing to spend much time visiting, but would like to have gotten better acquainted with the Saints of the London District.

We arrived in Chatham in evening, Bro. Deuel going immediately to Blenheim. I remained in Chatham, giving out tracts, and talking to my old school mates, all expressing a desire to hear me preach, but could not get a house at that time; but have the promise of one immediately after the holidays.

Hon. Henry Smyth, M. P., and several others of my school mates, agree to furnish the house. On Thursday 9th, met Bro. A. McKenzie, and went with him to Merlin, and remained with them and preached in their school house on Sunday.

During the week following, Bro. Thomas Bad-

der, wife and myself, went up the Lake Erie shore about twelve miles, and got the Romney town hall, an entirely new place. Bro. Deuel and myself have been at labor there ever since. Every one that says anything about that place, says it is a very hard one. The other church ministers have a very serious time to be heard, for the disturbance of the young folks. But I must say we have splendid attention, and after five times preaching there, we called a vote to see if they wanted any more preaching. All in the house held up hands to continue. The outlook is good so far, according to the people's saying at Romney. They are tired of Methodism, and such like.

There is a Rev. Hall living in the neighborhood of Romney, a Methodist, that preached on infant baptism; and after the people heard our preaching once, they were very anxious for Rev. Hall to meet us. They not believing any such stuff as he advanced; some saying they would give so much and so much to hear him get opposition. They came to us and wanted to know if we would meet Mr. Hall. We said yes, any time. Some of them waited on the gentleman. He said he would not have anything to do with us, and sent back a very ungentlemanly reply. We afterwards had a chance to hear him on the same subject.

Bro. Deuel will preach at the same place on Sunday. I expect to be away for about ten days, trying to get some new openings, with Bro. McKenzie. Bro. Thomas Badder drives his team up the lake to take us to our appointments. I wish we had many more such Saints as he and family; as also Bro. McKenzie.

Yours in bonds,

J. H. MERIAM.

WIRT, Jefferson Co., Indiana,
December 12th, 1882.

Bro. Joseph:—Our last district conference, which was held at Hall's Ridge, this county, was a good one. We were much edified and strengthened by the labors of Brn. Blakeslee, E. L. Kelley, and Bond. I took leave of the brethren at Hall's Ridge on Thursday, Thanksgiving Day, and went into Ripley county and commenced a meeting on the next evening, Friday, December 1st, in the vicinity of the Olive Branch. We continued the meeting up to the 10th, leaving the results to appear hereafter. We are doing what we can to strengthen the work in those places where it has suffered loss. We hope to have God's grace to assist us.

Yours in hope of life,

HARBERT SCOTT.

NEBRASKA CITY, Nebraska,

December 18th, 1882.

Brother Joseph:—Most all rejoice at the final determination of the Board of Publication, to issue the *Herald* as a weekly. May it prove a success and a mighty engine for good, in the spread of gospel truth, is my humble wish and prayer. Yours in Christ,

ROBERT M. ELVIN.

SULIVAN, Missouri,

December 2d, 1882.

Bro. Joseph:—Still operating in this and Crawford county. Full houses of attentive listeners; prospects brightening. Preachers begin to show fight. They throw clubs behind my back. I

challenge them to face the music. One minister went for me last Sunday, in a two hours speech. I took notes and replied. Result, made a laughing stock of himself. Crowds increase; also interest. To God be all the glory. I speak at five points in two counties. Go to Leesburg to-day.

Fraternally,

B. V. SPRINGER.

Summary of News.

December 8.—The city of London, England, has suffered within the past twenty-four hours from the greatest fire with which it has been afflicted since the great conflagration in Tooley street, in the Borough, about eighteen years ago, when immense warehouses filled with jute and other goods were destroyed.

The loss of property by the great fire in London, England—the largest which has occurred in that city in twenty years—is estimated at over fifteen million dollars. A whole square of buildings, covering more than two acres of ground, was destroyed, and as the property was amongst the most valuable in London, and the warehouses were filled with the most costly goods, the loss will probably be even greater than it is now estimated. A fireman was killed and several citizens were injured by falling walls.

December 12.—The business quarter of Kingston, Jamaica, burned yesterday. The loss is £6,000,000. Hundreds are homeless. Wharves, warehouses, stores, banks, and supplies are gone. Food supplies are needed.

December 13.—From the compendium of the Tenth Census it appears that the total number of deaths which were reported in the United States during the census year was 756,893, or a death rate of 15.1 per thousand. The actual number of deaths was probably 100,000 more. The male death-rate is placed at 15.35 per thousand and 14.81 for the female. Of 390,614 deaths of males, in which the ages were given, 96,894 were under 1 year of age, and 163,880 under 5 years. Of 363,874 deaths of females, of which the ages were given, 78,372 were less than 1 year old, and 138,920 less than five years. Thirty-eight thousand three hundred and ninety-eight persons are said to have died from diphtheria, 22,905 from typhoid, 20,261 from malarial fever, and 91,551 of consumption. This large mortality from consumption is startling, indeed, and shows how much still remains to be accomplished in the prevention of this pestilence.

December 14.—A battle between Government troops and revolutionists, at Panama, South America, resulted in favor of the former. The loss was heavy on both sides.

Sixty persons were killed by the explosion of a powder magazine in Guayaquil.

Letters from Chiapas, Mexico, state that cholera raged with such violence that in some places the owners of and laborers on plantations all died, and as it was not possible to bury them, the bodies were burned. Sixty deaths a day have occurred in Tonalá. A terrible panic ensued.

The Australasian mine in Creswick, Victoria, has been flooded, and twenty-two persons drowned.

The fire which broke out in the business quarter of the city of Kingston, Jamaica, Monday evening was not extinguished until Wednesday. The loss, which was at first put at £6,000,000, is

now estimated at £3,000,000. The fire, which was of incendiary origin, began in a quantity of shingles in a lumber-yard, and, as a high wind prevailed, gained great proportions. All the warehouses, wharves, and stores were consumed. Four hundred stores in all were destroyed. Buildings regarded as fire-proof did not escape destruction, and nearly every one of that class which the fire attacked succumbed to the flames. The fire was attended with loss of life. Five persons are known to have been burned to death. A new law will be passed here prohibiting the use of shingles hereafter.

The official table furnished by the Census Bureau shows the condition of the manufacturing industries of the country for the census year of 1880. The footings of this table give the following results:

	1880.	1870.
No. of establishments	253,840	252,148
Hands employed....	2,738,950	2,053,996
Capital.....	\$2,790,223,506	\$2,118,268,769
Wages paid.....	947,919,674	775,584,343
Value of materials.	3,394,340,029	2,488,427,242
Value of products..	5,309,667,706	4,232,325,442

Whatever may have been said as to the incompleteness of the census of 1870, the care taken through special Commissioners with the census of 1880, affords some reasonable grounds for assuming that the census figures of 1880 are approximately correct.

Computing the average working days of the year at only three hundred, the average wages paid according to this statement was \$1.04 per day.

This table gives us some interesting particulars. Thus:

Paid for labor.....	\$947,919,971
Paid for materials.....	\$3,394,340,029
Value of products.....	\$5,369,667,706
Deduct expenditures.....	\$4,342,259,703
Profit.....	\$1,027,408,003

Here we have a profit over expenditures of \$1,027,408,003 on a capital of \$2,790,223,500, or 40 per cent.

Included in the cost of operating and in the cost of materials are the employers' personal services, the cost of repairs, and of insurance, wear and tear, freight, etc.

On this showing made by the manufacturers themselves there was a net profit of 40 per cent. Of course this rate of profit was not universal, but it was the average profit of all the manufacturing factories reported by the census.

December 17.—Parnell, O'Connor, and Sexton arrived at Cork to-day. This evening a banquet was given Parnell. While the toasts were being offered a stranger present proposed the health of the Queen of the Belgians. An attempt was made to eject him, whereupon he drew a revolver. The weapon was wrested from him, and he was given into custody.

The officers of the Edison Electric Light Company have failed to demonstrate the cheapness of lighting cities by electricity. There are besides grave mechanical difficulties yet to be overcome. These relate to the maintenance of the current, and to the continuity of the electrical supply.

The systematic robbing of the mails between Denver and the East has been practiced for a long period, and the post office authorities are at a loss as to where to locate the thefts. Drafts, checks and money orders, to the amount of over \$600,000 have disappeared, while the loss of money and valuables can not be estimated.

JANUARY.

First of the year! thy days we gladly hail,
 Though hearts are chilled by the north wind's gale,
 As through the trees it sadly grieves,
 In a low and mournful sound;
 And the snow weaves a shroud for the leaves
 That lie scattered o'er the ground;
 Ah! bright and joyous are thy cloudless days,
 Yet no song birds sing their sweet, affecting lays;
 But Fancy always builds her glowing towers
 In lands made bright with ever-blooming flowers.

January! thy days of snow and wind,
 Like youthful friends, will soon be left behind;
 Thy hours of care and days so fair,
 Like Summer flowers, will fade!
 In keen despair we'll visit where
 Thy grave is lowly, lowly made;
 For in Memory's bright and golden chain,
 Oft we will revisit thee again,
 And we'll sing a requiem soft and low,
 For the month of hopes and days of snow.—*Selected.*

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER J. R. LAMBERT,
 OF LAMONI, IOWA,
 AT THE SAINTS' CHAPEL, LAMONI,
 NOVEMBER 26TH, 1882.

WE will read a few verses found in the 18th chapter of John:

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

It is sometimes difficult for those who are not of our faith, or for those who are not earnestly engaged in the spirit of the work we advocate, to understand the feelings and responsibilities attached to those who are required to stand as representatives of the gospel faith that we teach.

Our opponents have published statements of this character: That it is wonderful how a system of religion, or a church, could be established or built up on such a fallacious or flimsy foundation as that upon which ours is built. They have asserted in papers and in books in our absence from the pulpit, that that which we teach in addition to that which is taught by the so-called orthodox world, is not true, is not of God. And when these same persons have been brought into juxtaposition with a fair presentation and defence of the truth, by its advocates and representatives, they have changed their policy, and asserted, that although we teach the doctrines of the

Bible, and more of them than other religious bodies of the day, yet we have made a great mistake; for many things taught in the days of Christ and the Apostles were special in their character, designed for that age alone. And therefore, an attempt is made to meet our teachings upon this ground.

It is a significant fact well established, that the representatives of this faith in which we trust and which we teach, have ever challenged investigation. They have not complained of the people because they would not receive their assertions concerning this faith; but they have complained most, and feel to complain most at the present time, when the people refuse to listen and investigate.

The question, "What is truth," is very broad in its character. It is a very important one. The history of the world we think, is but a record of the experience of the world; and from that record we learn that truth alone has been of lasting benefit to man. And while we are prepared to believe that evil, or error, is useful as a servant, we are not prepared, nor do we believe, that it is for our welfare, timely or eternal, to submit to its demands as a master.

It was said in sentiment a long time ago, That "truth is mighty and will prevail," and the sentiment is as true to-day as when first uttered; and if true, is it not important that we should determine what the truth is, that we should answer its demands in our lives; for if it will finally prevail,—and the history of the past seems to indicate very plainly that it will,—those who have obeyed its demands will partake of its everlasting benefits; they will reap its everlasting reward; and those who have ignored its demands must suffer great loss, to say the least of it.

There are two grand sources from which we derive all knowledge: nature and revelation. And as we expect to view the question before us to-night strictly from a Bible stand-point,—although some of our remarks may be general in their character,—we assert that God is the author of both these sources; hence the lessons derived from them must harmonize; for there can, of necessity, be no inharmony between the lessons presented to us in nature, or science truly, and the revelations of God.

That which comes to us then, purporting to be revelation from God, in books, in manuscript form, or delivered orally, must harmonize with the known facts and truths of nature, and *vice versa*; when anything has been once established as God's word, it is truth; and that which is presented to us as science, must harmon-

ize with that truth, else it is not science truly.

The world has ever been prone to extremes, and I am not prepared to say that it is free from this fault yet. We are apt to neglect some source of benefit or blessings to us. Those who claim that nature alone is a sufficient guide for man, deprive themselves of a vast amount of information and blessings we believe, which God has laid up for the faithful. On the other hand, those who have accepted the message of the gospel as recorded in the Bible, and ignored the lessons of nature, have done so to their hurt; have done so to the injury of the cause in which they are engaged, and to their loss.

That God intended that his people should learn many precious things from nature as well as from revelation, is reasonable, and is in striking harmony with the teachings of his word. That he should cause the sun to shine for our benefit and to give light by day, and the moon and stars by night; that he should cause the growth of vegetation, and reveal to us, indirectly at least, a wonderful set of laws, operating in this way, without presenting any lesson of instruction that should be beneficial to his people, we think is absurd. You will remember perhaps, that in the 19th chapter of the Book of Psalms it is written: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. No speech nor language can be if their voice is not heard."

These are utterances of a man that we believe was inspired of God. Also in the first chapter of Romans is contained a very significant statement made by the apostle Paul: "For God hath revealed unto them the invisible things of him from the creation of the world, which are clearly seen; things which are not seen being understood by the things which are made, through his eternal power and Godhead; so that they are without excuse."

I am not unaware, that in our age, leading skeptics, such as Ingersol and others, have attempted to remove the *design argument* in favor of the existence of a God. They have told us, that if design in nature proves the existence of a personal God, that the existence of this God proves the existence of another; for in him is seen design, hence there must have been a designer.

But it should be remembered by this class of skeptics, that it is claimed by the Bible, that it is claimed by God's people that human beings are finite; but that

the God in whom we believe is infinite. That the God who knew all things and revealed himself to man, is omniscient and omnipotent. This same class of individuals tell us that all things are governed by law, had their existence, or operate by virtue of the existence of law, and that beyond this we can not go. The difference between them and us seems to be, that we go a step farther, and argue that law, its existence and operation, prove the existence of a legislative and executive power, whom we call God. That laws do not enact or execute themselves, and that design is in nature, and everywhere proves the existence of a designer; and we say that beyond this we can not go. And this God to whom we attribute all this work, is an *infinite* being; and for an infinite being to be the result of another cause, would be absurd; for if he was the result of another Creator, that Creator must be more than *infinite*, which would be impossible.

Nature teaches many important lessons, one of which is the necessity of obedience to law. If we plant grain or sow seed in the earth, there the law begins to operate upon it; and by virtue of the operation of this law, it comes forth and is developed. The *chemical* principle in the solar ray, causes the seed to germinate and come forth out of the earth; the *luminous* principle contained in the same ray gives it color and growth; and the *calorific* principle, or the principle of life, brings it to perfection, or produces grain. Now here is a combination of principles producing a grand result; and we can see at a glance, what the effect of striking one of these principles from the solar ray would be. For instance, should we take away the *chemical* principle the grain refuses to germinate and come forth; had we the power to strike out the *luminous* principle, there would be no growth; had we the ability to take away from the solar ray the *calorific* principle, there would be no fruit produced, hence no seed to sow, and no fruit to eat, and nothing to sustain animal life upon the earth.

Here then is an argument from nature in favor of a strict obedience to God's laws. And this is true in a political, or governmental sense. We may have the very best of laws in our nation, but they will be of no benefit to us unless obeyed. They are but a nullity unless obedience is rendered to them.

Now the Bible presents to us what is called the perfect law of liberty. Its object, its design by its Author, is that mankind should be, through obedience to its

demands, delivered from the bondage of sin, and made free in Christ. This law of liberty is perfect in its character, absolutely so. Hence it will not do for us to interfere with it, either by adding to it or diminishing from it; for if we do so, we render it imperfect at once.

Should we have a perfect square, and add to any one side of that square, it would no longer be a perfect square. Should we diminish any one side, it would no longer be a perfect square. But you may say we could add a little to each side of it, and it would still be a perfect square. Yes. We could take a little from each side of it, and still it would be a perfect square. Yes. But when we take into consideration the character of God, and the statement of his word as found in the Gospel of Jesus Christ, we see at once that the Author of this law designed that it should accomplish a certain work: namely, the redemption of man. And it was ordained in infinite wisdom for this purpose; hence it is just large enough, but not any too large; there are *just* principles enough found in this Gospel, but not too many.

Obedience to all these principles of this perfect law of liberty, is essential, essential to our salvation.

The subject before us, when viewed from a Bible stand-point, becomes very important; because the phrase, "the truth," as used in the New Testament Scriptures, is synonymous with the Gospel, and hence is the means of salvation to man. When the Apostle Paul addressed the Ephesians in his letter, he wrote, when speaking of Christ: "In whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation." And in his letter to Timothy, too, when he was called and ordained to preach the Gospel, the word of life to the people he wrote: "Study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth." "The word of truth." And Peter when writing of the atonement, informed those to whom he addressed the Epistle, That they were not redeemed by gold or silver, or any corruptible thing, but by the blood of Jesus Christ as ordained of God. He also states: "Seeing that ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently; being born of God, not of corruptible seed, but of incorruptible, by the word of truth, which liveth and abideth forever." The Savior also addressed the Jews upon one occasion, and when quite a number of the Jews professed faith in him, he informed

them that the truth should make them free. The freedom of which the Savior speaks, as the context shows, is deliverance from the bondage of sin.

We might remark here for the benefit of our friends who believe in and advocate salvation by *faith only*, that Jesus did not even intimate to this people, that they were delivered from the bondage of sin because they had expressed faith in him. He had just been telling them that he should be lifted up and the people should know that he was the Christ; he had just informed them that he did all things in accordance with the will of his Father, and the historian says that many Jews believed on him. What did he say to them? I remember what was said to a large congregation in the City of Northfield, Minnesota, by a leading minister of one of the most popular churches of the day. Speaking upon the subject of faith, he informed his congregation that justification and salvation were synonymous terms. That the doctrine of salvation by faith was a most wholesome doctrine; for the time had come when the ministers of Jesus Christ should plainly teach this doctrine everywhere. But Jesus said to those Jews who believed in him, "If ye continue in my word then are ye my disciples indeed;" as much as to say, faith is all right, but it must be of that character that will move you in continued obedience to my word. "If ye *continue* in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." What! Were they not his disciples? No. Were they not free from the bondage of sin by virtue of exercising this faith in him? No. Nothing would deliver them from this bondage except obedience to the gospel of Jesus Christ, which would be the result of faith in God and Christ.

We assume that God is the Author of all truth, and nothing but truth. Hence, that which originates with him must harmonize with his character.

We will now present to you briefly some of the attributes of his character.

It seems to be necessary to be agreed upon one important matter. Who shall tell us what God is? Who have been authorized and qualified to represent to us God and his truth?

The Bible we understand to be a book of history, doctrine and prophecy; and we are not prepared to say that *all* its historical parts have been written by the commandment of God. Nor are we prepared to say, that those who have written by commandment of God have been entirely

free from recording their own opinions concerning certain matters; hence the importance of the question, who are the proper representatives of God and his truth.

First, all who claim to be Christians must present Christ as the leader, the perfect, and the only absolutely perfect representative of God and his truth that ever stood upon the earth. That his mission was more than to suffer and to die, is evident from his testimony to the Jews, time after time; for he informed them that he received a commandment from the father, what he should say and what he should speak, and said he: "I know that his commandment is life everlasting." He came to do the will of God, "as it is written in the volume of the book." He did all things in accordance with the father's will. But when he instructed his Apostles after his resurrection, and opened their eyes to understand the Scriptures, he said to them, in sentiment at least, "Thus it behooved Christ to suffer and to die, and to rise the third day according to the Scriptures, that repentance and remission of sins might be preached in all the world, beginning at Jerusalem."

There was existing, then, a grand system of truth, which was to go out to the nations of the earth; and one of the leading objects of Christ's mission to humanity was, that it might be made efficacious, and be preached to all the inhabitants of the earth.

We do not wonder then that in that prayer he offered to the father a short time before his crucifixion, as recorded in John, 17th chapter, that he said, "Sanctify them through thy truth, thy word is truth."

Paul informs us that "Christ suffered not himself to be made an High Priest, but he that said unto him, Thou art my son, this day have I begotten thee, made him a High Priest forever after the order of Melchisedec." When made a High Priest after this order, Christ selected others for the work of the ministry. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you." That they were sent forth by the same authority by which he was sent, and with the same message to the inhabitants of the earth, is evident from his language to them. He said: "As my Father sent me into the world, even so, also, send I you into the world." And when he gave them the last great commission to go to the nations of the earth, he said: "All power is in my hands, in heaven and in earth; go ye therefore, and teach all nations, baptizing them in the name of the father, and of the son, and of the Holy Ghost, teaching them"

what? "Teaching them to observe all things, whatsoever I have commanded you, and lo, [that is upon this condition], I am with you unto the end of the world." And the Apostle Paul, who was called afterwards unto the ministry of Jesus Christ, states: "Now then we are ambassadors for Christ, as though God did beseech you by us, in Christ's stead, be ye reconciled to God." The apostle did not make the mistake that has been made, that God in the gospel had reconciled himself to the world.

We listened to a discourse preached by a minister upon a funeral occasion. He descanted upon the beauties of the gospel, and the love of God in the gift of his son, and informed his congregation that God had in this great and marvelous way reconciled himself to the world. We thought this was a great mistake. We thought that God was always reconciled to the world. We were sure that Jesus said, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Mark, "He so loved the world." He looked upon it, saw it in its lost and ruined condition; saw the inhabitants thereof, strangers and foreigners to God; but his love did not fail, for he is a perfect being, and his nature is love. Hence he so loved the world, that a plan was introduced by which they might become citizens in the kingdom of God, heirs of God, joint heirs with Jesus Christ.

It is clear from the statement of the Apostle Paul that they were ambassadors of Christ, and besought the people in his stead to be reconciled to God; that they had received authority to teach and administer the law of the gospel; and we present then the apostles in connection with Christ as properly authorized and qualified representatives of God and his truth; and we may add right here, that a great deal of pains was taken by the Master that they should be qualified as well as authorized for this great work. They not only received precious instructions from his lips, but he, knowing their necessities, and knowing what alone could accomplish the work of God, promised that after his departure they should receive the spirit, the spirit of truth, of promise, whose office work was to guide them into all truth. It was to bring to their minds whatsoever he had said unto them, and to show them things to come. They received this Spirit according to the record, and afterwards went forth to the nations of the earth as the ambassadors of Christ.

The prophets also, so far as they were

moved by the Holy Ghost, and spoke of the gospel of Christ, must be considered as proper representatives; and viewing the matter strictly from a Bible stand-point, we may present Christ, the apostles and prophets, as proper representatives of God and the gospel of Christ.

The first attribute to which we call attention is his love. It seems from the statement made by one of the apostles, that this love permeates his whole being. That in all he does he is moved by the principle of love. Says the Apostle John: "God is love." He teaches that this love of God was manifested to us before we manifested any love to God. That which originates with him must in the very nature of things, harmonize with this principle of love. It may not in the very nature of things do violence to this principle of love.

Another attribute of his character is power. Hence that which is divine must harmonize with the attribute of power, as presented to us in his word. Another is impartiality. His love is manifested to his people, to the inhabitants of the earth, as much in one age of the world as in another; as much to one people as another. He only requires certain conditions to be complied with upon their part, and then promises certain blessings, without regard to the age in which they live, or the locality where they may abide. The lesson of God's impartiality is quite a difficult one for God's people to learn. It seems to have been, and the Apostle Peter, though he was one of the old apostles, seems to have made a mistake in this matter; for after hearing the words of the Master, after being commissioned in connection with his brethren to preach the Gospel to the inhabitants of the earth, to every creature, with the promise, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned," or condemned; after receiving the Spirit upon the day of Pentecost, and presenting to them the conditions upon which they could be saved, and calling their attention to the promise, the terms of the promise itself, he says, "It is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." When left to himself, as we believe, his old prejudice, the force of previous tradition, seemed to rise up in his mind, and it became necessary that there should be some miraculous manifestation, or some manifestation known to be from God, to convince him that the gospel was to be administered to the Gentiles as well as the Jews.

When he went down to the household of Cornelius, and discovered that God had

been manifesting himself to him, he says: "I perceive of a truth, that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." We have thought Peter felt a great deal better, when he made this discovery, than he did before. We have thought that when he once had it forcibly and firmly fixed in his mind, that the gospel was for *all men*, he was much better qualified for his work in the world than when he thought the salvation was exclusively for the Jews. And we believe that when an individual once has it fixed in his mind that the gospel we teach, the gospel of Jesus Christ, is for the nations of the earth, for the inhabitants of the world, that he feels vastly better than when the contemptible sentiment finds place in his heart, that it is for the Latter Day Saints only.

Another attribute of God's character is unchangeability. Whatever he was in ages past, he is to-day. Whatever his love was in the days of Christ and the apostles, or previously, it is to-day. Whatever his power was in one age of the world, it is to-day. Whatever means God ordained in one age of the world for the redemption of the human family, the salvation of individuals and nations, if it would be complied with, that is his plan for their salvation to-day, and essentially binding in all its parts. Whatever blessings might be secured through obedience to that gospel in this life, or the life to come, in any age of the past, the same blessings may be secured to-day. Whatever blessings were enjoyed by the people of God in the exercise of faith and diligence in keeping the commandments and laws of God, in any previous age of the world, are within our reach to-day.

When we present the gospel in this light, we place God before the people in his true character. Any other representation of the gospel reflects upon the character of God.

In this connection we say nothing about miracle working power, from the fact that we believe that there are certain things which should appear to the people in favor of that which is accepted as Divine, entirely aside from any miracles, or miracle working power. So far as your speaker is concerned, he would be entirely unwilling to accept anything as truth, or divine, though a stick should be turned into a serpent, or a serpent into a stick, unless there was some *prima facie* evidence in favor of that thing. If all that evidence seemed to be against it, as truth, as Divine, no miracle could make it true, *never*.

Miracles are all right, they are an important adjunct in the chain of evidence; but their object is to *confirm* the truth; hence it must be truth before any miracles are performed; and there must of necessity be some other kind of evidence in favor of it besides this.

These thoughts very naturally lead to another; namely, whatever has originated with God is in harmony with the previous revelations of his word. That which has been ascertained as truth, becomes a test which we may apply to the unknown. But here we should exercise a great deal of care. It should be remembered that when a proposition is once established by affirmative evidence, no amount of negative argument can disprove it. On the other hand, there is no proposition that is susceptible of demonstration by affirmative evidence, but what negative argument may be produced against it.

We as a people have accepted what we term the latter day work, the Gospel of Jesus Christ; and we claim that it has come to us by virtue of direct revelation, or restoration, in accordance with the promises of God as recorded in the Bible. And when closely investigated, these claims of ours will be found to be in strict harmony with the teachings of God as found in the Bible.

The first Elders of the Church did not present an ambiguous or equivocating message to the world; but informed them that the time had come when by the authority of God the Gospel was to be preached to the inhabitants of the earth. That this Gospel was the same one that was preached in the days of Christ and the apostles; that the people were not asked to receive anything new; but to come back into the perfect way in which alone peace and life could be secured. They were told that it is essential to exercise faith in God and Christ, and by exercising this faith as it was exercised anciently by the people of God, the same blessings might be enjoyed. They were told that because God had spoken, (not because they were preaching it), because God had spoken the people everywhere must repent. They proclaimed the very same sentiment of truth that was proclaimed by Paul when he was preaching to the Athenians. When he discovered their idolatry, their ignorance of the true God, he had an intense desire to speak of him to them, and he embraced the first opportunity of doing so. And when the opportunity was offered he said: "As I passed by, I beheld your devotions, an inscription written to the unknown God. Whom

therefore ye ignorantly worship, him declare I unto you." But how did he find him out? He was a learned man. He was educated, brought up at the feet of Gamaliel, and well versed in the law; but he had not learned the character of God in that way. We say nothing against his education; but he had not learned the gospel of Jesus Christ in that way; for while possessed of all this learning alone, he persecuted the Saints of God for preaching Jesus as the Christ. But he received a revelation and light from heaven, and he was prepared to speak unto the people of the character of the true God, and the gospel of Jesus Christ. But while speaking unto them upon this occasion he said: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." Why? There were times when God, comparatively, winked at their ignorance, because he did not send unto them a message, and hence they were not directly responsible: the same responsibility was not resting upon them; but now he had an authorized ministry upon the earth; now light has dawned, and it makes manifest the darkness; righteousness is preached, and it makes manifest the unrighteousness; and as the Savior expressed it, they were guilty of sin because they would not believe the message which he taught.

So in the introduction of the Gospel in these last days; people were told that the time had come when the same Gospel in its fulness was to be preached, and because God had commanded that this way the work was to be done, great responsibilities were resting upon them; because the light was shining they were required to turn away from darkness and from error,—and embrace the truth. And when we look into the records that have been made since this dispensation was introduced, since the preaching of these first Elders of the Church, the Book of Mormon and the Book of Doctrine and Covenants, sacred records of the Church, we find that the same principles of the Gospel taught in the Bible are presented to us; the same promises are made if we will become obedient to the law of the Gospel; the same inheritance is promised upon the same conditions; but there is no promise of the enjoyment of God's Spirit in this life, or that which is to come, except upon the condition that we will humble ourselves before him, and trust in the merits of Jesus Christ, and become obedient to these principles of the Gospel.

Now here we think is evidence of Divinity, where we present it to the people. And

so far as morality is concerned, it was taught in the days of Christ and the Apostles; the Gospel enjoins the highest standard of morality, and it has been and is taught in these days. It was and is included in the message we teach the people, and they were required according to the authoritative statements of these revelations, to turn away from all unrighteousness and sin.

By referring to the institution of marriage, it appears that in the morning of creation when Adam and Eve were placed in the garden, that God gave to the man one wife for his companion; it seems this had his sanction at that time. And the statement is recorded in Genesis: "For this cause shall a man leave both father and mother, and cleave unto his wife; and they twain shall be one flesh." We pass along to the days of Noah, when the earth had become corrupt, or the people thereon, and in the wisdom of God and his love to humanity at large as we believe, it became necessary that they should be temporarily destroyed, and by means of the flood they were swept off the earth; but Noah found grace in the sight of the Lord, and he and his family were preserved.

Unto Noah and his sons were preserved one companion each, one wife each, and this that the earth might be re-peopled. Now when it was first accepted as the work of God he gave one companion to father Adam, and we have a striking evidence in the case of Noah and his sons, that this institution with them was likewise of God. It seemed to be like him; he seemed to be acting just as he had in the beginning; as he designed that the earth should be peopled through monogamy and not through polygamy; so he designed that the earth should be re-peopled through monogamy, and not polygamy. We pass away along through the stream of time until the days of the Savior, and we find him advocating the same grand truth. The Apostle Paul informs us that he received the Gospel by revelation of Jesus Christ, and he teaches the same grand truth. We pass away along down from that day, eighteen centuries ago, until the present time, and we find an illiterate youth, claiming that God had by revelation revealed to him the gospel of Jesus Christ. In one year after the organization of the Church, it became necessary that some of the Elders should go to a people that disbelieved in the ordinance of marriage altogether; and it seems to have been very necessary and reasonable under such circumstances, that if the gospel had been restored, and God was just beginning

his work, that in going to this strange people they should have some definite instructions to present to them; and the Lord by revelation says to them, in March, I think, 1831, "Whoso forbiddeth to marry is not ordained of God; for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and all this that the earth might answer the end of its creation." This commandment then is in strict harmony with what God did in the morning of creation; in strict harmony with what God did in the days of Noah; in strict harmony with the teachings of Jesus Christ and the Apostles upon the institution of marriage.

We see but one means of escape here for our opponents: namely, that the first men of the Church, or this youth, who claimed that God had delivered unto him a message that was to be delivered unto the world, simply discovered these Bible truths by his own study and observation; that it by no means follows, that because Latter Day Saints are teaching the gospel as it was taught in the days of Christ and the apostles, that Joseph Smith received a revelation from God. It is true that two and two are four; but it does not follow from that that your speaker has received such information by direct revelation from God. With regard to this objection we have this to say: It seems a little strange that the ground should be occupied by leading religionists and ministers; that they should urge this objection. The man who made the claim referred to was in his youth, about fifteen years of age; illiterate, and many tell us he was not only illiterate, but they say he was very indolent and worthless; and it is a little strange that at this age, without the advantages of education, without the advantages which they had, he should discover the system of the gospel in its fulness, as taught in the days of Christ and the apostles; and still more strange that he should offer such tests of his mission, and the truth of that mission, to the inhabitants of the earth; for he said, claiming to be moved by the inspiration of God; claiming that he had received a revelation from God; that if the Elders would go forth and declare this gospel unto the people, and the inhabitants of the earth would open their hearts and receive it, that they should receive the same spirit which was enjoyed in the days of the apostles; that that should bear testimony with their spirits; that certain facts would result from obedience to the gospel, and its gifts and blessings would be enjoyed now as in ancient times. They went forth, and those who received the gospel soon began to testify.

They came from the different churches, they came from among the skeptics; and indeed there are quite a number found among the Latter Day Saints, whose mental organizations indicate very plainly that they are skeptical in their character; and they have testified, all who have endeavored to be faithful to God, as our observation and experience plainly teach us, testify that this is the work of God; that the same spirit is enjoyed; that they received through obedience to it blessings that they were not acquainted with before; and those who had been endeavoring to live a religious life, were acquainted with before in but a limited degree. And it is strange from another consideration, another point of view. It is claimed that this man, (by some, by many), not only made certain discoveries by himself, but that he suffered himself to be moved by evil influences; that he suffered himself to become a servant to the evil one in attempting to organize a church among the inhabitants of the earth, and promote a system of religion. That these evil thoughts suggested to him by the adversary of all truth, found place in his heart, and thus he became an emissary of the evil one in the world, instead of a servant of God. We discover that this same man developed certain things that were ignored by the leading ministers of the leading churches of the day. But many of these same things are now taught by the leading ministers of the day. They have discovered after the lapse of a few years that they will and are transpiring; and they are taught as the truths of heaven.

Is it possible that an emissary of the evil one, taught in advance of the servants of God the grand truths of heaven? Is it possible that the servants of the evil one would discover these grand truths and teach them to the inhabitants of the earth before the true servants of God had discovered them at all? If so, how will God ever establish his work in opposition to the evil one? How can it be accomplished?

There are certain results that are obtained through obedience to the truth, invariable results. For instance, if an individual was going to learn the carpenter's trade, he would work under a master workman as an apprentice. He would receive instruction from him, be made acquainted with certain rules, and be informed that they would produce certain results. Moved by the principle of faith, having confidence in this man's word, he goes to work, becomes obedient to these rules. He learns them, and discovers in a little while for himself, that they do indeed work out invariable results.

The gospel, as we have said before, is presented to us as a perfect law, and it consists of facts and principles which we are required to believe; of ordinances and commandments which we are required to obey; and of promises which it is our privilege to receive; promises in this life and in the life which is to come. Jesus said, "If any man will do his will (the father's) he shall know of the doctrine whether it be of God, or whether I speak of myself." And we apprehend that the manner in which the people were to receive this knowledge, is by realizing the promises contained in the gospel of Jesus Christ. That when they are verified to us, we have the evidence that the gospel has originated with God; for the promises are of such a character, that when they are enjoyed we know that they have come from God. Now the Saints in the age in which we live have testified that these promises are enjoyed, good men and good women,—not wanting in intelligence, have testified that these blessings are enjoyed. Here then is another evidence in favor of the gospel which we teach, in favor of the faith we present to the world.

I trust that we will consider it worth while to investigate the important subject before us; and that we shall be guided by that measure of wisdom, right desires and pure motives, that will enable us to comprehend the truth as it is in Christ.

I believe that the cause of great failure upon the part of the people when the truth is presented to them, is the condition in which they are found; that to appreciate and understand what is truth, our object must be truth alone. And that if we endeavor to live near to God; if we endeavor to live pure and holy lives, that we are fast qualifying ourselves to receive the message of the gospel when it is presented to us. I trust that the Latter Day Saints, who are as seriously affected by this question as others, if not more so, will be so faithful in their lives, that they may not only be guided by the light of God's word, but by the light and holy influences of his Spirit, that when those whom it has been prophetically announced should arise, false prophets, do arise to teach and lead astray, that they might be enabled to discover the spirit by which they are moved, and the character of their mission; and I am sure if I appeal to my own experience, if I am guided by it, that the more fully we are enabled to comprehend truth, and the better we shall be prepared to bear with those who are not answering its demands in their lives; the greater love we shall have for them; and though we may reject the things

that are taught in order to our own safety or the glory of God, and for the advancement of his work, we will do it in love to all.

That God may confirm those who have received the truth by his spirit, and that others may be guided into its light, and receive it, and be sanctified and saved by it, is my desire and prayer.

Reported for the Herald.

MEDITATIONS.

THERE is something peculiar and pleasing in the hopes of the Saints of latter days, and it agrees so exactly with the hope of the former day Saints, I think it will do to risk. There is something about it that compares favorably with all the ills and discomfitures of the present life. If the weather is cold, disagreeable, dreary and changeable, we can profitably think of the time in the coming age, (which the Lord is pleased to call the great Millenium), when the elements, with all nature, will be regular, moderate,—no longer boisterous, wild, and extreme as now; but steady, pleasant, peaceable. No extreme cold, nor excessive heat; no sudden changes of temperature, nor wet seasons as now; no drouths or snow; nor impurities of the air, producing serious colds, disagreeable feelings and maladies, aches and pains of every sort; but all atmospheric phenomena so governed by the Creator to cause enjoyment of health to all, both great and small. How delightful is the hope. How beautiful and extensive is the thought and the assurance that a period of time is even now drawing near, when life on earth will be enjoyed by the children of God for the first time since the fall of our first parents in Eden, when life on earth shall more fully be enjoyed than has been by any one, by any people, or nation, since the expulsion of Adam and Eve from the garden of Eden, and to a greater extent of time, even a thousand years; and when the happiness and peace will be greater than it was in Eden, for good only will be set before them. Then without any evil, Satan being bound, will have no power on earth to tempt to disobedience, to entice to evil, strife, war and destruction. How beautiful the sentiment of the poet of latter days about this.

"No strife shall rage, nor hostile feuds
Disturb those peaceful years;
To plowshares men will beat their swords,
To pruning hooks their spears."

Again, another:

"Signs of which there's no mistaking,
Tells the day of glory near,
When Satan bound shall cease his conflict
With Saints throughout the thousand years."

INFERIOR.

"'Tis folly to be wise" in the ways of the world; hence, "ignorance is bliss" in such things.

WARNING TO BLASPHEMERS.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Ex. 20: 7.

DEAR READER:—Are you a swearer? If so, seriously reflect upon these words of an omniscient God, and take warning, lest here you read your untimely end.

Perhaps you do not consider the road in which a swearer is traveling is a dangerous one, and will finally lead him to a place of punishment. A few short days may pass; a few more oaths may roll from unhallowed lips, and then the swearer must bid adieu to all the pleasures a wicked world affords, and enter upon a scene of untried torment, and misery. Dreadful, O how dreadful, to think about, if death should find us violating the third commandment, "for the Lord will not hold him guiltless that taketh his name in vain."

Accurately to describe the place for which a swearer is destined, is beyond the power of mortals. Suffice it to say, it is a place the horror and misery of which no human tongue can tell, nor heart conceive. There the blasphemer must dwell, there he must be and feel the gnawing of the worm which never dies.

Swearer, if you feel any solicitude for your eternal welfare, if you wish for happiness in the world to come, I beseech, I conjure you to pause for a moment, and think of your awful situation. You stand as it were on the verge of a slippery precipice. Nothing separates you from an endless eternity, but a thin partition. Ask yourself, "How would it be with my poor soul, should I be called hence before the rising of to-morrow's sun?"

O swearer, if you could only realize your present position, you would no longer pursue the course contrary to your eternal happiness. Nevertheless, if you are determined to sin away the rest of your days, you know the dreadful sentence will be, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." History tells us, when Saint Paul's Cathedral in London was being built, the architect, Sir Christopher Wren, had a notice put upon the walls to say, that if any one of his workmen was heard taking God's name in vain he should be discharged immediately.

It would be well if all the architects and masters followed his example. The proclamation was as follows:—"Notice.—Whereas, as among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of his authority; and to the end that such impiety may be utterly ban-

ished from these works, which are intended for the service of God and the honor of religion, it is so ordered, that any person's swearing shall be sufficient reason for discharge. Whosoever that comes to the call, the clerk of the books upon sufficient proof shall dismiss. By order of Christopher Wren."

WILLIAM STREET.

Conference Minutes.

FREMONT DISTRICT.

A special conference of the Fremont District convened on the 25th and 26th of November, 1882, pursuant to the notice given in the *Herald* of November 15th, 1882. Conference opened by choosing George Kemp to act as chairman.

After some discussion adjourned to afternoon.

Afternoon session. Brn. D. Hougas and H. Kemp were nominated for district president.

Vote being taken, H. Kemp received 8 votes, and D. Hougas 6.

Then Bro. H. Kemp was unanimously elected president of the District.

The official strength of the conference was 13 Elders, 2 Priests, 2 Teachers, and 1 Deacon.

Bro. R. M. Elvin preached three times during the conference, with good delivery. His instructions were excellent.

During the prayer meeting on Saturday evening, the Spirit was manifest, and the selection of district president was sanctioned by it. J. M. Stubbart, district secretary.

LITTLE SIOUX DISTRICT.

Conference convened at the Saints' Meeting House, in Magnolia, at half-past ten o'clock, a. m., Saturday, December 2d, 1882. Called to order by President J. C. Crabb. Organized by electing Elder J. C. Crabb president, Phineas Cadwell his assistant, and Wm. Cadwell secretary.

Branch Reports. Union Center 95; 1 baptized, 1 marriage. Spring Creek 42; removed by letter 3. Pleasant View (9 months) 19; 1 received by letter. Little Sioux 153; 3 baptized, 1 died. Magnolia 172; 11 baptized, 1 marriage.

Ministerial Reports.—Elders J. C. Crabb, Phineas Cadwell, (baptized 1), Wm. Cadwell, E. R. Lanphear, (baptized 7), J. B. Lytle, Donald Maule, Stephen Mahoney, J. M. Putney, Richard Farmer, Wm. Chambers, (by letter), and Priests B. Kester, B. M. Green, M. Daugherty, and Teachers R. Chatburn and W. I. Fallon, reported.

Several brethren having expressed themselves as not called upon to report to conference, inasmuch as Teachers and Deacons were properly speaking subject only to branch oversight, President Crabb stated that as he understood it the Book of Covenants provided, and President Joseph Smith had decided that Teachers and Deacons could preach; and that when such labor done at all was performed outside of branch authority, they should report to conference.

The matter of Magnolia meeting house being called up, it was on motion decided that the district secretary be requested to draw up a deed in conformity with instructions of President Joseph Smith, and present the same to the trustees of said house to be executed.

Bro. Wm. Cadwell on the part of delegates to Semi-Annual Conference, reported.

On motion report was received and adopted.

On motion it was decided that when we adjourn, we do so to meet at Little Sioux, on the first Sunday in March, 1883, at 11 o'clock, a. m., and continue over Monday for business.

Bro. James Emmerson, George Blackman and Stephen Mahoney, were appointed a preaching committee, and under their direction preaching meetings and speakers were provided as follows: Sunday morning, J. C. Crabb, Sunday afternoon, Benj. Kester, Sunday evening, J. C. Crabb.

Resolved, That Bro. Benj. Kester be ordained to the office of an Elder.

A very interesting prayer and testimony meeting was had Saturday evening, after which Bro. Benj. Kester was ordained to the office of an Elder by J. M. Putney, J. C. Crabb and Phineas Cadwell.

The sacrament of the Lord's Supper, by Brn. Benj. Kester and P. Cadwell.

Adjourned to meet at Little Sioux, at 11 o'clock, a. m., Sunday, March 4th, 1883.

FAR WEST DISTRICT.

Conference convened at Stewartsville Branch, November 25th, 1882. J. T. Kinnaman president, J. M. Terry secretary. Opened in usual form. Report of last conference read and approved.

The report of committee on "order of business" was adopted.

Elders' Reports.—F. W. A. Riedell, D. J. Powell, D. E. Powell, J. M. Terry, Wm. Summerfield, J. T. Kinnaman, J. D. Craven, S. Butler, L. W. Babbitt, A. J. Seeley, T. W. Smith, W. T. Bozarth, L. L. Babbitt, Wm. Lewis, J. D. Flanders, Temme Hinderks, J. Burlington; Priests, Chas. Faul, John Wood, John Hardaker, reported in person.

Wm. Lewis, Bishop's Agent, reported.—Free-will offerings received, \$4; subscribed on Kirtland Temple fund, \$35; some branches not heard from yet. Many of the Saints think they will commence tithing on first of the year. (Why not commence now?—Secretary).

Branch Reports.—Reports were read from Stewartsville, Delana, Breckenridge, Center Prairie, German Stewartsville, and Pleasant Grove branches, showing total received by baptism 2; certificates of baptism 3; letter 3; 1 expelled. The spiritual condition of the branches reported was varied. Some were so scattered that a meeting was almost impossible. Others were in good prospering condition. The general condition of the district is good.

An appeal was presented by A. P. Smith, from an act of the St. Joseph Branch.

T. W. Smith, W. T. Bozarth, and J. D. Craven, were appointed a committee to investigate the propriety of entertaining the appeal, and reported as follows: "To the president and brethren in conference:—We your committee beg leave, and report, that we met with the appellant, and J. Burlington and S. Butler, representing the St. Joseph Branch, with Wm. Lewis called as a witness in his behalf, by said appellant, A. P. Smith, and after trial, and deliberation thereon, we recommend that as your committee were ready and willing to do him justice, or to recommend such measures to be adopted by the conference as would secure him justice, if it should appear that he had been illegally dealt with as

asserted by him; yet as he ordered us to drop the matter, and proceed no further with it, and repeatedly asserted that he would have nothing more to do with it, that no notice be taken of the case hereafter by this body, and that we request higher bodies than this to disregard an appeal from him. Should he retract the accusations he has made, and become reconciled to the brethren, and manifest an humble, penitent and quiet spirit; and make proper restitution to all whom he has offended, we would recommend his forgiveness by individuals and the branch, and a restoration to membership by baptism, if desired by him. But while manifesting the bitterness he does we can not consider him worthy the fellowship of the Saints anywhere.

The president, vice president and secretary were made a standing committee to nominate laborers for specific fields of labor in the district.

Two-days' meetings were appointed in Pleasant Grove Branch first Saturday and Sunday in January, 1883; J. D. Flanders and J. T. Kinnaman to attend. Delana Branch, second Saturday and Sunday of June. Far West, third Saturday and Sunday in June, 1883.

She same officers are continued in district.

Sunday at 11 a. m., T. W. Smith spoke to a well filled house. At 2 p. m., W. T. Bozarth spoke on "There remaineth a rest to the people of God." The attendance was small, but a good, peaceful time was enjoyed.

Adjourned to meet in Stewartsville, Mo., on last Saturday [24th] in February, 1883.

NODAWAY DISTRICT.

Conference convened on Saturday the 25th of November, 1882, at the Ross Grove school house, Holt county, Mo. President Ole Madison not being present, the conference was opened by the secretary; I. N. Roberts was chosen president *pro tem*. The minutes of the last conference were read.

Branch Reports.—Ross Grove 24; including 3 Elders, 1 Teacher and 2 Deacons. Platte 69; including 9 Elders, 1 Priest, 2 Teachers and 2 Deacons; since last report 7 were baptized and 4 received by letter.

Elders D. K. Ross, jr., C. Christenson, A. N. Byargaard, Jos. Flory, I. N. Roberts, (baptized 1), and Wm. Hawkins, reported their labors.

Visiting brethren were invited to participate in the conference business.

R. K. Ross, jr., (acting as Priest), R. K. Ross, sen., Teacher, and C. C. Nelson and Isaac Ross, Deacons, reported.

A. N. Byargaard of the Platte Branch, presented a petition for an appeal from a decision of a Court of Elders of the Platte Branch, to the district conference, for a new hearing of the case. The request was granted, and I. N. Roberts, Wm. Hawkins, and R. K. Ross, jr., were appointed to hear the case, and report to the next conference.

Wm. Hawkins, district treasurer, reported having received nothing, and paid out nothing; and desired to be released. The report was accepted, and his request granted.

C. Christenson, Bishop's Agent, reported having received during the quarter, \$10, and had sent to the Bishop \$5; balance on hand \$5. The report was accepted, and he was sustained in his office.

The committee appointed to go to Ross Grove Branch, to investigate difficulties, reported as not having gone; and on motion the committee

was continued, and requested to report to the next conference.

A bill of 25 cents as clerk's expenses, was allowed, and paid.

I. N. Roberts was chosen as district president for the coming quarter.

A vote of thanks was tendered Ole Madison as district president.

The general authorities of the Church were sustained in righteousness.

Joseph Flory was sustained as district clerk, and book agent.

Resolved, That branch and district officers see that the law of God as given in the Doctrine and Covenants is kept.

Sunday morning, prayer meeting in charge of I. N. Roberts. Preaching in the forenoon by Elder Wm. Hawkins and I. N. Roberts. At 2 p. m. Sacrament meeting in charge of J. Florey and I. N. Roberts. Evening preaching by I. N. Roberts.

Adjourned to meet at the Liberty School House, Nodaway county, Mo., at 10 a. m., on Saturday the 17th of February, 1883.

Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

SOUTHERN NEBRASKA DISTRICT.

To the Branches of Southern Nebraska District.—You will please make an effort to prepare and forward to Wilber, Saline Co., Nebraska, on or before January 6th, 1883, your statistical reports, covering all changes from the time of last report till December 31st, 1882. If no change, President or Clerk will please write me. All officers are requested to report, as also all scattered members. Let all the Saints arouse and put forth a strong effort to increase and spread the cause of Christ.

Yours in the gospel,

R. M. ELVIN, District Sec.

TOKEN OF RESPECT.

Whereas, Bro. Elisha Palmer has passed from time to eternity; and whereas, we recognize in him an old, tried and true member of the Church, though not a member of this branch; therefore,

Resolved, That we take this means of expressing our deep sense of loss in his departure of a true and faithful member of the Church, and a prominent land mark in the history of the work in this part of the Lord's vineyard.

Resolved, That we deeply sympathize with the family of the deceased, and would commend to them as worthy of emulation, the exemplary life he led, and pray that they may so live as to join him in the land to which he has journeyed,

Resolved, that a copy of this resolution be sent to the Herald Office for publication.

DONALD MAULE,

Clerk of the Magnolia Branch.

MARRIED.

VALENTINE—WOODMAN.—At the residence of Mr. Kennell, Sonora, Iowa, by J. S. Roth, Mr. Valentine to May J. Woodman, both of Highland.

HUTCHINGS.—DINSDALE.—At Oakland, Alameda County, California, by Elder H. P. Brown, October 8th, 1882, Bro. Lyman E. Hutchings, of San Juan, San Benito County, California, to Miss

Margaret I. Dinsdale, of Woodland, Yolo County, California.

DIED.

BROOKS.—Three miles south-east of Creston, Union county, Iowa, November 13th, 1882, Cora Bell, daughter of Sr. Nancy Brooks, aged 4 years, 5 months, and 19 days.

"It was so hard to give her up,
So sweet, so young, so fair;
But God knows best, so let her rest,
Till we can meet her there."

CASELMAN.—At his home near Rock Springs, Missouri, February 16th, 1882, Bro. Edward Caselman, in the forty-second year of his age. He died in the hope of coming forth in the first resurrection. Funeral sermon by Elder W. T. Bozarth.

CASELMAN.—Near Rock Springs, Missouri, September 22d, 1882, Jesse Alma, infant son of Bro. Frank and Sister Elva Caselman. Funeral sermon by Elder W. T. Bozarth.

MARTIN.—Near Rock Springs, Missouri, October 13th, 1882, Grace Martin, infant daughter of Bro. M. D. and Anna Martin. Funeral sermon by Elder W. T. Bozarth.

ROBY.—At New Egypt, Ocean County, New Jersey, on November 27th, 1882, Sister Annie E. Roby, aged 53 years, 11 months, and 27 days. Funeral sermon by Elder Joseph A. Stewart, of Philadelphia.

ATKINSON.—Near Lamoni, Iowa, Dec. 5th, 1882, of croup and inflammation of the lungs, Charles Edward, son of Bro. Levi and Sister Susannah Atkinson, aged 2 years, 2 months and 21 days. The sixth child lost in infancy by these bereaved parents. Funeral sermon by Elder H. A. Stebbins, assisted by Elder J. P. Dillon.

WESTON.—At 21st Ward, Salt Lake City, August 3d, 1882, Sr. Maria, wife of Bro. James Weston, after an illness of many years. Her patience and faith were notable during her weary and painful afflictions. The Lord was her shepherd and she will not want.

MILLER.—Near Providence, R. I., October 6th, 1882, of catarrhal consumption, Bro. Lewis E. Miller. He was born in Leeds, England, January 3d, 1824; joined the Utah Church in 1856, in Bradford, England; partaking of the gathering spirit peculiar to that institution, he immigrated to Utah in 1861, enduring the toils and hardships of a journey across the plains, expecting as a compensation, the association of the pure in heart in that land (falsely) called, Zion; but instead, to his dismay and disappointment, he found the abominations that are well known to exist there, under the garb of religion. About that time there appeared on the benighted horizon of Utahism, a ray of light from the east, in the form of the Elders of the Reorganization, with deliverance for the captives of the Latter Day Apostasy. But the light shone in darkness, and the darkness comprehended it not,—being obscured by the terrible power of priestcraft. While in doubt as to what course to pursue, Bro. Miller had a vision, in which he saw a room, where a few were gathered for religious worship; behind a small table stood a preacher, a stranger to him, encircled in a halo of light; and as he began to preach, there came from the heaven a beautiful white dove, and it flew towards him. The intelligence conveyed to Bro. Miller by the vision was that the preacher was recognized of God, and preached the truth in its purity. Subsequent to this he was invited to a meeting held in Bro. Wal-

ling's house, in Sugar Ward. There he saw the room, the table, the preacher, (Eld. J. W. Gillen of the Reorganization), just as was shown him in the vision. Shortly after he was baptized by Bro. Walling into the Church of Christ of Latter Day Saints. He moved from Utah to Missouri, after eight years' experience in Utah. After spending a while in Missouri and Kansas, he moved here to Providence, where he followed his trade, manufacturer of supplies for worsted goods, with good success. He died in the faith, with a hope of a resurrection with the just. He leaves a wife and seven children to mourn his loss. Funeral services by Eld. F. M. Sheehy.

The whereabouts of the following named brethren is wanted by Sr. Caroline Wayt, secretary of the Fairview Branch of the Reorganized Church of Jesus Christ of Latter Day Saints; address her at Glen Easton, Marshall county, West Virginia. Bealler Manning, Hannah E. Manning, Robert Davis, Margaret Davis and Sarah J. Hardwick.

ILL TEMPER.—A single person of sour, sullen temper,—what a dreadful thing it is to have such a one in a house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mein, no beauty of face can ever screen such persons from utter vulgarity. Ill temper is the vulgarist thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of impiety. Peevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.

The best of men and the most earnest workers will make enough mistakes to keep them humble. Thank God for mistakes, and take courage. Don't give up on account of mistakes.

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FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles north-east of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price \$20 per acre. Apply by letter to Andover, Harrison Co., Mo., or on the premises to
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THE SAINTS' ADVOCATE.

Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.

Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends deceived by the latter day apostasy.

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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 13th January, 1883.

No. 2.

THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 13th January, 1883.

WE have been so constantly charged with being a heretic and under the influence of an evil spirit, by our Utah religionists that we have grown somewhat used to the charge; and hence, not so restrained from doing, or saying something now and then to cause the charge to be repeated. The *Advocate* for January, contains a sharp criticism upon the secret marriages of Utah; and suggests that Congress should take measures to compel the Mormons of Utah to respect the teachings of the Doctrine and Covenants, the discipline of rules and church articles adopted long time ago, when, as stated by the *Deseret News* for August 2d, 1882, "*Plural marriage not being then a tenet of their creed, nor practiced by any of their number.*" (By the way; how innocently and inadvertently these men some times tell the truth).

This suggestion is made with a view to the article on marriage, contained in the Kirtland, Nauvoo, Liverpool and Cincinnati editions of the Doctrine and Covenants; but which the Utah Mormon leaders so sacrilegiously left out of their edition published in 1876 in Utah. This article provides for the open and public celebration of the rites of marriage under the provisions of the law of the land. The existence in the church of any other system of marriage than this, was denied strenuously as late as 1844 and 1850, by those who were recognized as leaders then and some of them are now, including Elder, now Pres. John Taylor. The remedy suggested is that Congress enact and enforce such laws as will make all marriages void and the parties thereto, including the officer before whom the rites are performed, punishable;

unless those marriages are performed upon a licence obtained from the proper officer of a county court of record authorizing the solemnization of such marriage, and providing that such solemnization shall be performed in the presence of witnesses whose names shall appear of record.

The marriages, so called, in the endowment house in Salt Lake City, of which it is alleged no record is kept, are travesties, (and not solemn ones either but blasphemous) upon the sacred institution of marriage as given to the Church in 1831; and no provisions for such proceedings can be found, not even in the so called revelation permitting, or commanding plural marriage. The rule for celebrating the marriage rite, provides for a feast," or a public meeting;" and the secret farce of the Endowment House is neither; but is a mockery of the "holy law governing the Church as given in 1831," as that law of 1831 was designated by Elder Orson Pratt, in the 17th ward meeting house in December, 1876. Plural marriage if commanded of God at all, should be just as honestly celebrated and as publicly acknowledged as the ceremony that gives a woman a "legal husband," a man a "legal wife," and when Pres. Brigham Young stated in court that he had only one "legal wife," he told the untrammelled truth; for he had but *one*, in the law of God and men. Hence, if plural marriages are still to be contracted in Utah, Congress should provide that licences from the proper court should issue to the parties desiring to contract them, upon application therefor, and for a record in which the day and date of such marriage, could be kept, that a "feast" might be prepared, or the ceremony take place in a "public meeting" according to the "law of God."

As Bro. Blair states in the *Advocate*, we did consider the situation, and we did then and do now suggest a revision of the laws of Utah in regulation of the marriage relation in such a manner as to provide that all marriages must be consummated upon licences from some county court of record, in similar form to those in use in Illinois, Iowa, Missouri, and other states, of the United States, designating the officers of church and state who are authorized to solemnize marriage; and providing for the punishment of all persons who shall con-

tract or attempt to contract in marriage in any other way; and also providing for any and all subterfuges and evasions of the plain provisions of the laws on Marriage.

PRIEST AND DEACON.

THE answer that we gave in the *HERALD* for December 15th, respecting the Deacon assisting the Priest, has drawn upon us letters and articles from several of the brethren, who call the answer in question, one of whom goes so far as to write: "I suppose you will at once see the mistake you have made and correct it."

All we have to add is this, that the law to which these various brethren cite us, states in reference to the duties of a Priest that he is to assist the Elder in all the duties laid down "if occasion requires." One of these duties is to take the lead of "meetings in the absence of the Elder." The very same provision is made in regard to the Teacher, for "he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires." In this it must be clearly observable that when the occasion may demand in the absence of the Elder, the Priest who may be in charge may be assisted in his duties by the Deacons; and in such circumstances the only question that may possibly rise is to cavil about whether the invoking the blessing on the bread and wine is the administration of the sacrament, or whether the passing of it is the administration of it. We believe in a correct rendition and teaching of the law, and the revelations; but we dislike to see overstrained construction of any law. Section 27, paragraph 22, gives us to understand what is called in the law the administration of the sacrament. "And the Elder or Priest shall administer it; and after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying," &c. The form of the prayer follows, and not a word of teaching as to *how* the bread and wine are to reach the members; whether the officer is to take the plate and cup, and sitting in a convenient place have every one come to him and take of them as he holds them for their acceptance; or

whether he shall carry them to them in person each one in succession, or pass the plate and cup from hand to hand. The teaching of Moroni is the same, and the testimony there given is that they "administered it according to the teaching of Christ." Precisely the same formula is given; and no instruction as to who shall pass it. The relation of the taking of the sacrament at Christ's visit to this land, by Nephi is simply that Christ brake and gave to his disciples and they to the multitude, he gave them the wine and they to the multitude. He told them then that "one should be ordained who should break bread and bless it, and give it unto the "people of my church." But no further instruction as to how the bread, or wine should be passed.

The Church has met in the various branches and the Elders have usually contented themselves with blessing the emblems, and have called Priests to the duty of passing them to the people, if the congregation was large several of them; and we believe that when the Priest should be left in charge, or be under the necessity of administering the sacrament, when no Elder is present, he may with equal propriety as he might act in passing the emblems to the people when blessed by the Elder, call a Deacon to his aid "if necessity requires."

It should be borne in mind by those who have volunteered to teach us the revelations on this point, that we distinctly stated in answer to the question that "if necessity required" the Deacon might do so and so. If there is no necessity, and can be none, no possible harm can come to the law. David eat the shew bread contrary to law, the disciples violated the Sabbath in plucking the ears of corn and rubbing them in their hands, and Jesus plead the necessity as the law and it is still good law.

QUESTIONS AND ANSWERS.

Ques.—When trouble exists between members of a district not members of the same branch and some of no branch at all, and some of the parties wish to get the matter settled; whose duty is it to take hold of the matter?

Ans.—Those wishing the matter adjusted. All members of the church within the lines of an organized district are amenable to the district conference; and he may proceed upon proper information. No person is exempt from the labor and dealing of church officers.

Ques.—Is it acceptable to the Lord to train up in the children an appetite for fiction, which is no better than any religious novel if not true?

Ans.—The appetite for light reading is undoubtedly a dangerous one; and could the children be reached in any other way, it might be as well to avoid all fiction. But, as it can not be done, we

must accept the issue and do the best we can. The Lord, so far as we have any knowledge of the books has not spoken regarding the subject queried of, except as it may be inferred. However, until such times as those of the Saints who are afraid of the influence of any kind of fiction, or created truths, shall furnish us with a sufficient amount of truth done up into palatable morsels, we shall continue to do the best we can.

Ques.—Are the stories of Maplewood Manor and The Sensible Girl, published in the *Hope*, true?

Ans.—In the sense in which the questioner undoubtedly intends the word truth to be understood, they are not true. But in the sense of correct principles taught in them they are faithfully true. If the reader has read these stories with attention he will have discovered that The Sensible Girl, taught the lesson of hatred to shams, and the love of an independent self dependence, rather than genteel beggary, such as hundreds of young women, raised by too indulgent mothers are raising up for ruined lives, even now; and there are some of these foolish mothers in the church too; and some young women, daughters of such mothers, who are offended to be called women, preferring to be called "ladies;" who are afraid of honest, hard work, that makes the hands strong and sometimes red, (and "vulgar looking," because red), but who think it no disgrace to let mother do the dirty work and drudgery, while they sip round from amusement to amusement with addle pated young "gentlemen," as soft and silly as themselves. A late exchange of the *HERALD* truly says: "The men of worth and stamina in the American nation are getting tired of the race of fashionable, watering place, society women; and are looking for help metes, not help eats alone." Maplewood Manor, will teach a similar lesson to the young readers of the *Hope*, if they heed what they read. Take the glint, and gloss and rythm and melody and brightness and glamour and twilight and dawn out of the world, and leave nothing but the broad, real sunlight, and the black darkness of night, it would be a sorry world to live in; so it would be if only hard, unrelenting unchanging truth, and the hideous realities of life were to be given to men, unblessed by the blandishment of hope, the rounding enchantments of distance and the bright, soft, and rosy colorings that love gives.

EXTRACTS FROM LETTERS.

Bro. M. O. Matthews, of New Park Branch, Pennsylvania, wrote us December 20th:

"I called a meeting yesterday evening; there were five members present. We opened by singing for God's grace, and while the five of us were singing, six voices were heard plainly by the majority; one was the voice of the Spirit singing with us. O how sweet that voice was."

Bro. James Moler wrote from Leon, Mason county, West Virginia, that at the close of late labors of himself and Bro. Williams, near his home, he baptized two from the Baptist Church, husband and wife; and adds:

"There are many calls for preaching in Mason and Jackson counties, from which places the cry

"Come over and help us," is heard. On the 13th of January, if the good Father will, I will present our plea in a new place."

Sr. E. G. Page wrote from Hudson, Wisconsin, lately:

"There is not much encouragement in trying to convince those who are so well joined to their idols as are the majority of the people here. Seven different denominations, besides infidels and sinners."

Bro. E. Penrod, writes December 19th, that:

"It is very sickly in Elko, Nevada; scarlet fever and pneumonia. But the Saints have all escaped so far, thanks to our Father."

Bro. E. C. Brand writes:

"I think the prospects here at Dorchester, Nebraska, are good; also eight miles from Plattsmouth, where I am requested to return after New Year."

Bro. H. C. Bronson wrote from Andalusia, Illinois, December 29th, 1882:

"I am now conducting a series of meetings at this place, with a fair prospect for good results. I shall continue here this week, and then go to other fields. Many inquiring for truth, but few to present it."

Bro. E. L. Kelley wrote from Galland's Grove, Iowa, December 20th:

"The Bishop is meeting with solid encouragements, both on the question of the temporal law generally, and the Temple fund, and we both feel better."

Bro. Richard Ferris writes from Oakland, California:

"Every one is much pleased at the prospect of the *Herald* becoming a weekly, and thinks that such enterprise on the part of its publishers betokens renewed activity in the great work of the gospel; and in consequence, portends a harvest of good results. That they may not be disappointed is the hearty wish of all."

EDITORIAL ITEMS.

THE *Anti-Polygamy Standard* of Salt Lake, Utah, publishes in its advertisement that it is the "Only Anti-polygamy journal in the United States." This journal is now about two and a half months old in its third volume, while the *Herald*, our own paper is now entering its thirtieth volume, and it is a wonder that the *Standard* never heard of our anti-polygamous proclivities. What an age it is for self-assertion.

Bro. F. P. Scarcliff writes from Magnolia Plantation, Alabama, December 19th, that Bro. Givens had baptized five and Bro. Entekin three, during the last month. He adds "The work is looking up in this district."

Bro. John A. White living at Butte City, Montana, is quite anxious that the work there should be revived. He thinks that the officers of branches, should call the Saints together; and if there be no branch organization, that officers in the church, in a locality where there are several Saints, ought to call them together from time to time; and if no preaching may be had, engage in prayer for the good of each other, and the welfare of the cause.

Bro. John Eames writes from Hartville, Wyoming, that on the 8th of December, 1882, at ten in the evening, he witnessed the first run of copper from their company smelter at Millersburg. The yield of copper from the ore was very good. In a ten hours' run 4,500 lbs of copper had been moulded into bullion bars, ready for shipment. Bro. Eames was in high hopes and good spirits. He expected to speak three times on Sunday, December 10th, to the miners, having an audience of about thirty at the Smelter. He also sent specimens of the ore, and the copper after smelting.

Our regular mail sent out for the first number of 1883, of the *Herald*, *Hope* and *Advocate*, weighed 501½ pounds, and was put up in 3,337 packages. The post office department furnishes us with sacks, and directs the routes we shall send them. Each sack is labelled by us, what office it is from, and where it is going. The following is the list of routes:

Iowa, two sacks.....	weight 100 lbs,	457 packages
Illinois,.....	" 51	352 "
Ohio, Pa., Ont., Eastern States	" 64	542 "
Kansas, Colo., Texas, &c.....	" 35	292 "
Missouri.....	" 50	317 "
Utah, Idaho, Montana, &c.....	" 59¼	323 "
California, Oregon, Nevada...	" 48½	388 "
Nebraska and Dakotah.....	" 28½	211 "
Mich., Ind., Wis., Minn.....	" 37	300 "
Alabama, Florida, &c.....	" 17	113 "
England, Wales, Australia, &c.	" 12¼	42 "

Bro. Joseph C. Clapp has lately been elected Justice of the Peace, at Moscow, Idaho; and writes, November 30th, that he thinks he will "administer justice, (according to my ideas of justice), and preach the gospel also this winter." He is in better health than for years. May Bro. Clapp's ideas of justice prevail unless he is changed from what he was when we saw him last, is our wish.

Sr. N. V. Pearson, living on a farm belonging to her brother Wat Ellis, on Elm Creek, ten miles east of Rancho, Gonzales county, Texas, would be glad to see some travelling elder; her husband and herself would make one welcome.

Bro. Alexander H. Smith, just returned from a ministerial visit to south-east Kansas, visited Lamon, December 19th to 22d, seemingly in good health and spirits. Bro. Stephen Maloney, writing from Galesburg, Missouri, says of Bro. Smith's visit to the Spring River District, "He did us great good, both by his good counsel and his kindly sympathy for us all."

Bro. Thomas R. Allen, wrote from Cleveland, Iowa, that five had lately been added to the Church there, one the wife of a good brother of the branch. He also reports good results from the Pegg and Gillen debate there.

Sr. Parthena Haskell wrote from Madison, Indiana, that she was an old time Saint, baptized in the Martyr's day, and was now rejoicing in the testimony of the gospel that she had received. She thinks a good work will yet be done in southeastern Indiana.

LIMIT YOUR WANTS.—From the nature of things, the income of most of the inhabitants of the earth must be limited, and, indeed, within very narrow bounds. The product of labor throughout the world, if equally divided, would not make the share of each individual large. It is impossible that every one should be what is called rich. But it is by no means impossible to be independent. And what is the way to compass this—as Burns appropriately designates it—"glori-

ous privilege?" The method is very simple. It consists in one rule: Limit your wants. Make them few and inexpensive. To do this would interfere but little with your real enjoyment. It is mostly a matter of habit. You require more or you are satisfied with less, just as you have accustomed yourself to the one or the other. Limit your wants, estimate their cost, and never exceed it, taking pains always to keep it inside of your income. Thus you will secure your lasting independence. Young men, think of this. A great deal of the happiness of your lives depends upon it. After having made your money, spend it as you choose, honestly; but be sure you make it first.—*Selected.*

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

MAGNOLIA, Harrison Co., Iowa,
December 12th, 1882.

Dear Herald:—From your pages I learn that the reports of the Elders and correspondence of the Saints, are read with interest, and while I can not flatter myself that either my writings or my labors are worthy of great attention, yet, lest I should be thought remiss in my duties both to the work and to the *Herald*, I will drop you a word for the benefit of all who may desire to know what I am doing. In the discharge of my duty as a gospel minister, I left my home eight weeks ago to-morrow morning, for the state of Nebraska. I did not stop in the branches on my way, and if any offense was given in this, I humbly ask pardon for apparent neglect. Had I consulted my personal comfort I should certainly have done so, but I was sent to seek the "lost sheep," as well as to salt those who are in the fold. It is much more pleasant to find a cosy shelter in some branch, where good cheer is found in every house, and at your leisure deal out the bread of life to such as will receive it with gratitude, than it is to take your chance among those who are cold and indifferent to the truth, or even among the poor and destitute, who are "hungering and thirsting for righteousness;" and then when everything is pleasant around you, you can write so much better, tell a brighter story, and how glad you are to make sacrifices for the truth, etc. We are all willing to make greater sacrifices when everything is pleasant and prosperous, but when clouds of adversity lower over us, when the prospect before and behind looks cold and gloomy, and the hour for real sacrifice has come, how we shrink from the cup; and if our hearts are not made of the right stuff, and are not in the right place, we are apt to pine for the "leeks and onions," and the "flesh pots of Egypt." Yes, dear *Herald*, we are poor things when the trial comes, I know it, I have been there. But when God's inspiring love fills our hearts, come storm or sunshine, poverty or prosperity, cold or heat, friends or foes, we can brave all, and endure all, trusting in that upholding grace, which is dispensed to all who manfully labor and fight for the victory of truth over error, of light over darkness. But I must curb my pen, for it is wandering from the purpose of this letter. I crave forgiveness and return.

Arriving at Battle Creek in Nebraska, just before the sun was sinking from view, I shouldered my valise and started for "Yellow Banks," some four miles distant. I was running a race with the great orb of day; I wanted to cross the Elkhorn River at the above point, under his cheering rays; but it was like the old battle of the weak against the strong; and I never thought of commanding him to "stand still," so I was left "where Moses was when the candle was blown out." I laid down my burden at a house by the wayside to enquire how I could cross the river. Only a woman and little baby were at home and filled with fear (as I learned afterwards) lest I was "an old tramp." She curtly told me that when I got there some one would fetch me across. I got to the banks of the river and hallooed, and presently a voice rang out that I had once heard before; the man that owned that voice said, "That's Charles Derry." I bore testimony to that truth, and quickly Bro. Joseph Jackson brought two horses, one for me to ride over the Elkhorn. A hearty welcome, such as only Latter Day Saints can give, was given me, and I was very comfortably housed for the night, and every care taken of the poor "old tramp." The next morning he took me to the depot, and at night I found myself at Clear Water, enjoying the kind hospitality of Bro. and Sr. Hollenbeck. Here my labors began. Here is a knot of Latter Day Saints who had come here to lay a foundation for their future temporal well being. They commenced at the "bed rock;" and I am happy to say many of them have laid fair foundations, and are building upwards. This is the home of our brother, George S. Hyde, and he is about the wealthiest man among them; so you may know they are not overstocked with this world's goods. But they have large hearts, and strong and willing hands, and better than all, I believe truth reigns supreme in their hearts. While among them, I visited in the day and preached at night. I had good audiences, not only of Saints, but outsiders seemed to take a great interest, and I only fear I left them too soon; but I felt that if they truly hungered and thirsted after righteousness, there were those there who were duly authorized to break the bread of life, and well capable of doing so, while I must visit less favored places. Elder Levi Gamet is in charge here. While I was here the Saints met and made arrangements for building a small frame church, believing that it would better represent the character of the work than the poor dark sod house in which they have been accustomed to worship. I left this place to preach in the town of Oakdale, but the Methodists, poor things, thought it would desecrate their church, to have a Latter Day Saint preach in it, so after waiting in vain for a favorable answer, I passed on to Cedar Branch. Here I found a few Saints in the faith; I preached twice, and finding no desire among the outsiders, I continued my journey. My next stopping place was at Buffalo Creek, with a Mr. Nelson, whose wife belongs to the Church; I preached a number of times here and also in other places in this vicinity, during which time I enjoyed the hospitality of Mr. Nelson and wife. This man is believing in the latter day work, and attended my meetings, as far as ten miles away from his home.

I preached in Burnett; here is Elder Oscar Beebe, the blacksmith; he says he lost his license; and has applied in vain to the church authorities for another. He preaches occasionally, but the

Saints do not know whether he has been properly ordained; he would have more influence for good if he could present his credentials.

I returned to Yellow Banks, and preached a number of times there. There seemed to be a good interest there. Here are three Latter Day Saints, Joseph Jackson, Sr. Roberts and Sr. Gillman; I was heartily welcomed by them all. I occupied three different places of worship while there. I visited Deer Creek and preached, but owing to the stormy weather only a few were present. The officers in charge seem a little slow, and the work does not progress there; but I was treated very kindly, and made welcome to their homes. From thence I went to Emerick. Here are two Latter Day Saints. I preached a number of times here; the third time I was told I could not have the school house any more, by the man who claimed to own the land on which it was built. This was a Class Leader in the M. E. Church. Two of the citizens immediately offered their houses. I accepted one; it was well seated and well filled. And the people confessed that I had preached more truth than they had heard before. One man declared it was the first gospel sermon he had ever heard. The people visited me in the day time to make further inquiry, and were loathe to have me leave. But letters from home told me I was needed there, as my wife was suffering from rheumatism, and the flour bin was empty, so I concluded to return. On my way home I attended the conference of the Northern Nebraska District. Attendance slim, but we had a good season together. Those who attended love the cause of God; but among the citizens of Columbus, outside of the Church, there seems to be no desire for anything but the God of this world. Even the fashionable churches can not attract them, only as they afford an opportunity of displaying their painted, made up forms and costly apparel. Surely the god of this world hath blinded their eyes.

Well, dear *Herald*, I thank God for the restoration of the gospel. After testing it for thirty-five years, comparing it with every creed, testing it by the crucible of infidelity in every form, watching it closely in its struggles with the iron bound creeds of the churches, and also with the cold, gloomy, blasphemous sneers of avowed skepticism, or "science falsely so called," I have found it victorious in every contest. I have never had to blush, or on suppliant knee apologize for its defects; but in every instance have felt to give praise and glory to God for inspiring the heart and mind of the Seer of the last days; and thereby enabling him to bring forth such a platform of eternal principles, that all the winds and storms of earth and hell can not shake. A platform broad enough for all humanity to stand upon, whose eternal principles comprehend God and the universe at large, and adapted to all the wants and conditions of the entire family of man. I humbly praise him that he has chosen poor me to be a messenger, a banner bearer of that gospel. It is not pleasant to flesh and blood to endure privations and the scorn and contempt of the world; but there is blessedness in the consciousness that we are enduring it for the cause of universal right, and joy in the realization that "truth must prevail," and that we are "laying up treasures where neither moth nor rust doth corrupt, nor thieves break through and steal." All my care is that I may ever prove a valiant and a wise soldier, and thereby make my title clear to

an eternal redemption through the blood of Christ.

Wishing you and your readers a good and prosperous New Year, with thousands of honest truth seekers added to your list, and God's light forever in the sanctum, and his blessing upon all the girls and boys in the office, I remain the friend of truth and humanity,

CHARLES DERRY.

STEWARTSVILLE, DeKalb Co., Missouri,
December 19th, 1882.

Brother Joseph.—The Stewartsville Branch met yesterday, and effected in a harmonious manner, a division of the branch. Many of the Saints living in the city have no conveyances of their own, and those that have can not carry all who wish to attend the meetings held in the chapel two and a half miles from town, and frequently the road is muddy or otherwise difficult to travel upon; and it was thought wise to organize a Sunday School in town, the majority of the children in the branch residing there, and the well being of the work in other ways seemed to indicate that regular and frequent services would be necessary. So the Saints living in town, and close vicinity, formed a new branch, numbering about fifty members, which will be called either the "City Branch of Stewartsville," or simply "Stewartsville Branch," if the parent branch will adopt another name. Bro. John M. Terry is president of the new branch, Bro. George E. Ross, Priest, Bro. George Leech, Teacher, James Smith, Deacon, Alexander McCallum, Secretary. There has been a hall, seating about one hundred, obtained, which the Saints of both branches have furnished, and will keep up. The parent branch elected Bro. D. J. Powell as its president, Bro. C. P. Faul continuing as Priest, Bro. Thomas McKee as Teacher, R. McKee and James Wood, Deacons. The chapel has been recently renovated inside, new benches or pews made, old ones repainted, new curtains put up, and platform enlarged. Bro. Burlington of St. Joe, has made us a present of a pair of tasty and valuable swinging lamps and fixtures. The old branch numbers about sixty members. There are four branches within a circle of twelve miles, numbering in all about two hundred and twenty-five members. Beside the Starfield Branch, six miles south of Stewartsville. The Delana Branch sixteen miles east, and the St. Joseph Branch twenty miles west. I spoke the past two Sundays in the chapel in the morning, and in the hall in town at night. Excellent liberty, and good audiences. I expect to deliver a series of discourses in town, commencing this Thursday night. I shall notice Rev. Phillips' philippic. Saints are moving into this region continually, and yet there is room; plenty of excellent farms for sale.

Your brother in Christ,

T. W. SMITH.

CHATFIELD, Minnesota,
November 30th, 1882.

Bro. Joseph Smith.—I write to express my gratitude for past mercies, and for blessings which I now enjoy. I thank him who delighteth in mercy, and who giveth and upbraideth not, to all who ask him for divine favors. We love him because he first loved us; yet how unworthy I feel of love so great as His.

Truly,

MRS. O. C. MERRILL.

CRESTON, Iowa,

December 3d, 1882.

Dear Herald.—As I have not seen anything from the Hiland Branch in your columns, I will try in my weakness to write. We have a branch of fifteen members, organized some six months ago, with thirteen members. Two have been baptized since. We have Saint's meeting every two weeks; met for the purpose of holding branch meeting on Thanksgiving Eve; and as there was not much business to attend too, we thought best to hold a prayer meeting, with which the Lord was well pleased, as we realized by the presence of the Holy Spirit, by which we were strengthened. We were also made to realize the power of Satan to some extent, and given to understand that he (Satan) was trying to overcome some; but the promise is that through the faithfulness of the Saints, there will be a great work done in this place. May the time speedily come is the prayer of many.

There is a good faithful branch here, notwithstanding some of its members are young in the cause. We greatly desire that an Elder of ability may come in our midst this winter, and labor for a season. As we are a branch in the district, we claim some of the labor of that district, and hope the president will call on us, and give some encouraging exhortation. If an Elder should feel directed to come to our assistance, please come to Creston, and inquire for A. M. Bullard, living three miles south-east of the city, where they will be cared for.

Hoping that the work of the last dispensation may increase, and the sleeping children in Zion's cause may arouse from the slumber that hangs over them,

I remain as ever your brother in the covenant,
E. D. BULLARD.

RUNNELLS, Polk Co., Iowa,
December 19th, 1882.

Bro. Joseph Smith.—Since last I wrote to you, I have been constantly engaged in the ministry. Bro. R. Etzenhouser has been in my company for about three weeks past. I find him "zealously affected in a good cause." He presents the message in good style, and is careful in his pulpit demeanor, as well as elsewhere. He should receive every needed encouragement—and proper inducements extended as incentives to encourage full future action in the field.

We, by request of friends, have been occupying Brown's Hall, at Runnells, since last Friday eve with good attendance, and intelligent, inviting auditors. Friends have defrayed expenses for hall, until eve of 20th inst., when we close efforts there for present.

We go next to Mahaska county, thence to Des Moines, to "hold a series of revivalistic services," thence to Adel, Dallas county.

I can truly say:

"All the way my Savior leads me;
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?"
His love and mercy, who can tell!

No pecuniary interest prompts me to ministerial labor. I have laid myself on the altar as a living burning sacrifice. I look afar into the starry heights, I see Christ in all his majesty, full of tender love and sympathy. He says: "Go, preach the gospel." I see the shining myriads of the redeemed; I see the souls of the martyrs of Jesus

under the altar, they cry aloud: "Go, preach the gospel!" I hearken, and hear from behind me, away in the distance, voices of those who, through my labors have been made happy in the truth; to the right, to the left, and lo! before me, I see countless throngs inviting me to come; voices from all around, beneath, and voices from above salute my enraptured ears, their sound thrills my soul, saying: "Go, preach the gospel, through you, and such as you in Christ have made us happy—make others happy in God." Others saying: "Come, labor with us—as you have aided in saving others, so aid in saving us!" O, can any minister for Christ and humanity sit idly by, with all this sound of inviting and commissioning voices ringing in his soul, and ask: "What can I do?" All these must be heard. Don't you see eyes moistened with tears of joy, whose souls you have been instrumental in saving—begging you to go onward! Remember,

"Though tempted and tried,
The Savior who died,
Hath called thee to suffer and reign by his side;
His cross thou shalt bear,
And his crown thou shalt wear,
And forever, and ever, his glory shalt share."
Yours in bonds,

J. FRANK MCDOWELL.

MAGNOLIA, IOWA.

Bro. Joseph:—I came here last Saturday from the Fremont District. Was permitted to meet Brn. Geo. A. Blakeslee, E. L. Kelley, C. Derry, J. C. Crabb and P. Cadwell, as visitors to the conference, pronounced by some of the brethren, the best conference held in the district. The house was filled to overflowing three times on Sunday to hear the word of life spoken. I expect to remain in this vicinity during the present week.

Yours in bonds,

ROBT. M. ELVIN.

HAYES, Nebraska,

December 2d, 1882.

Bro. Joseph:—Leaving my home and loved ones on the 20th of last month, to fill the mission assigned me caused me to feel sad, having to leave under the present conditions of the church and myself. I felt, Oh, my Father and God, when will thy children arise and let their light shine: how long, O Lord, will thy mercy continue; can it be that the favored of the Lord shall be cast off for their slothfulness, and worldliness, and be the favored no more?" * And to labor to gather in, and see those already gathered in, straying from their Shepherd, by neglecting those duties of love, the fulfilling of which proves such a blessing to the one fulfilling them, seemed to me a double task, the fulfilling of which I felt I was not able to do. I almost faltered by the thought of the task before me. God gave me ability to make the start, and I find the task all I apprehended, and sometimes far more; but so far I have been able to fulfill all duties presented to my understanding as duties, but with what wisdom those duties have been accomplished is but known to Him who sees all we do.

Dear brother, was you not so well acquainted, if not better, with the present condition of the church, and the trials, with which a preacher of the word is surrounded, when leaving all near to them on earth by the ties of nature, and battle against Satan, and all his workings, I could write you more, but I am sad, doubly so, and this will suffice. One thing I have determined to do,

and that is to serve God to the best of my ability, and to labor, only as I have faith that I can accomplish for good.

I labored at the Garner school-house, on the nights of the 20th, 21st, 22d with fair interest, receiving the help of friends on my way, arrived at Blair on the 24th, where I held a meeting with good interest, and a desire for my return in the near future by quite a number, which desire I hope to fulfill, as I feel that there is a people there almost persuaded, and after whom God is feeling. I came from Blair to the home of the much loved brother James Brown, at which place I preached on Sunday, the 26th, to a goodly number of Saints and friends congregated as by appointment of the Hayes Branch—the one organized on last September. The Saints of this branch are holding meetings every two weeks, and although laboring against odds, they have the respect of their neighbors generally, which I esteem as the best of sign of their endeavoring to live at peace as much as possible with all men,—a good trait in the character of a Saint.

I am now holding meetings at a school house, in the northern part of Douglas county. Quite an interest is manifested, and I believe good will be done to the cause. I continue here till Sunday night the 3d inst. From here I go to the Douglas Branch, of which Bro. Josiah Curtis is president. One thing I am greatly encouraged in the kindness with which I meet both from Saints and the world. I had like to have forgotten to state, that I had the pleasure of uniting in the bonds of wedlock the youngest daughter of Bro. James Brown, to Mr. Z. J. Brewster, both of which are favorable to our people. This was on Thanksgiving, and of course we had the turkey.

The Saints are greatly pleased that the *Herald* is soon to be made a weekly. I pray that our little *Hope* may soon become a weekly, and hope the Saints will try to give it all the encouragement they can, in their Sabbath Schools especially, and I think it can soon be accomplished. I have not met with any of the traveling brethren in Nebraska yet, but I pray for their success, and the success of all in the service of our God, until the accomplishment of all things spoken by all the holy prophets since the world began.

I am still continuing the discussion in the *Waterloo Gazette*, but Elder Winters has written his concluding article. I have not answered it yet. It has created some little interest to the detriment of the Elder as I hear that in some places the people think he has been too wilful in his remarks against your father, and in misquoting Scripture.

Yours in the labor of saving souls,

J. FRANK MINTUN.

LAMBERTA, Baldwin Co., Missouri,
November 30th, 1882.

Bro. Joseph:—Since I wrote last I have been endeavoring to magnify my calling. The Master has blest me both in study and in the presentation of the word.

The low condition of the work in the Florida District has made me feel very sad at times, but I have not despaired. Though pained, I have been cheered with rays of light from above. It is hard for us to look upon the faces of those whom we love, and see them pining in the mortal strife. It is hard for us to witness their struggles with death. But ah, it is harder if we have

been made alive to the great issues of life, to see those for whom our hearts yearn, "dying unto righteousness." In the first instance, if they have died in Christ, we know

"That from this twilight of God's love,
Will rise the glory of eternal life."

But the twilight of those who die unto righteousness, will deepen into a tempestuous night. Living unto God we shall meet the former, on that better shore; but the latter we must bid an eternal farewell. "For where God and his Christ are, they can not come, world's without end."

Our district conference at Coldwater, first Saturday and Sunday in November, though not largely attended, passed off pleasantly. There is a demand for preaching in almost every part of the district,—a demand only partially met.

Bro. Givens recently baptized three in Baldwin county, Alabama. He is getting advanced in years, infirm in body, and has to labor to support his family; but he loves the work, and preaches most of the Sabbaths during the year. He is an example worthy of imitation. More local labor in this district and the work would move on, and all concerned would have occasion to rejoice. I think Bro. Givens has baptized about a dozen during the past year. The secret of his success is his upright walk and conversation; and love, the strong love he has for his fellow man. My address is Lambertá, Baldwin county, Alabama.

Your brother in Christ,

FRANK P. SCARCLIFF.

SOUTH RAWDON, Hants Co., Nova Scotia,
December 14th, 1882.

Bro. Joseph; Dear Sir:—I received tracts Nos. 6, 11, and 20. Thanks to the donor. They were very acceptable, and are eagerly sought after by the people with whom I have been laboring.

I have been preaching this last month in two different places, preaching nearly every night, and twice or three times Sundays. Quite an interest among the people. Invitations from three other places have been extended to me, which I expect to accept soon after holidays.

This people are conservative; the work progresses slowly here. Orthodoxy is determined to stop it at once, and is making every exertion possible to "wipe it out," as they are pleased to express it. We pay no heed to them, keeping the even tenor of our way, preaching all we can, and every opportunity, publicly and privately, teaching that Jesus is the Christ, and his words are true, sowing the seed everywhere, leaving the result with the Lord of the harvest, praying he will give us sheaves for our hire if we are worthy.

The few Saints of Delhaven, are proving themselves Saints indeed, and to their neighbors are as a "city set on a hill," and as a "light on a table," the bright shining of which gives light in the room.

May God still more abundantly bless them. But they and we were made sad indeed when our Master called for one of our number. Bro. George N. Davison, of Scots Bay was buried November 29th. For five years he held the faith firm and unwavering among this people, alone, through trials, peculiarly strong temptations and difficulties, not to say persecutions; but proved that for the faith he was willing to give up all that might be required of him.

When he bid me good bye, October 31st, he said, "Probably I will not see you again in the

flesh." I tried to encourage him, but felt it might be so. He slept quietly, and peacefully passed away. "Precious in the sight of the Lord is the death of his saints." I feel more lonely since his death. What a dearth of laborers! Only one weak one to tell the story of the gospel's restoration to the thousand villages, towns and hamlets of Nova Scotia, and to that one the cry is, Come over into our neighborhood, from many places. May God in mercy to man send more laborers into the vineyard.

I am trying to do what I can. Have been reproved for not being faithful enough in the past. Have renewed my diligence, and hope to do better in the future. May God help me. Pray for me, Bro. Joseph. I want to do right, preach the gospel, be faithful, overcome, and receive the promise made me, "Enter, no power can hinder."

May God bless you and all the Israel of God.

Yours in the bonds of Christ,

JOSEPH F. BURTON.

No 14 S. Sheldon St., CHICAGO, Ills.,
December 20th, 1882.-

Bro. F. Smith:—We were glad to meet with Bro. J. R. Lambert, who arrived here safe last Thursday, the 14th instant. He preached at the hall occupied by the brethren here on Sunday, with freedom and force and with excellent effect on the hearers. May his stay here be a pleasant one, as well as profitable to those who may be privileged to hear him.

WM. H. KELLEY.

JEFFERSONVILLE, Illinois,
December 22d, 1882.

Dear Herald:—I have just been to Richland county with Bro. I. M. Smith on a preaching tour. We stayed five days, and preached six times to very attentive audiences. I think some good was done, although none obeyed. We also went to Springerton, White county. Preached five times. Left a good feeling, and got some to subscribe for the *Herald*. I hope the weekly issue may prove a success.

I expect to go to Johnson and Williamson counties soon, if my health will permit. My health has not been good this fall. There is not much being done in our district, for the want of more effective laborers. We have had no general missionary here since Bro. Derry. Bro. Lake never reached us, and Bro. Springer has not come yet. We will try to be doing something to advance the truth.

G. H. HILLIARD.

Conference Minutes.

SOUTHERN CALIFORNIA DISTRICT.

Conference convened at New Port, Los Angeles county, California, October 7th, 1882.

D. S. Mills, president; N. W. Best, clerk.

The president made a very interesting report as president of the district, after which he tendered his resignation.

Elders John Brush, E. J. French, John Garner, Sen, P. M. Betts and Harvey Hemenway, reported in person; and Hiram Holt by letter through E. J. French.

Priests F. P. Schnell, Henry Goff, N. W. Best reported; Teacher Stephen Penfold reported.

Branch Reports.—Los Angeles, 18, 2 baptized, 1 received by letter, 1 died.

San Bernardino 214, 4 received by letter, 2 died. Newport 132, 4 removed by letter.

Financial Report.—On hand at last report,

\$3.61; received \$62.45; paid out \$66.95; balance on hand 11 cents.

Resolved, That we will support the quorums of the First Presidency, of the Twelve, of the Seventy, and the several quorums of Elders when laboring and acting in their stations and callings.

Resolved, That we recognize in Bro. D. S. Mills one whom God has chosen, and the one to have charge of the affairs of this district; and we hereby pledge him our support, by our prayers, faith and labors, as president of Southern California District, until after the sitting of the next conference.

Resolved, That Bro. E. J. French act as Bro. Mills' assistant.

Resolved, That there be a committee of three appointed to get up a reply to a request made through the *Herald* in regard to a resolution adopted here at a previous conference, in regard to contradictory teaching by the spiritual authorities of the Church, and that Brn. D. S. Mills, Joseph F. Burton and E. J. French constitute that committee.

At 7:30 o'clock p. m., preaching by D. S. Mills. Sunday, at 10:30, preaching by D. S. Mills. At 3 o'clock p. m., sacrament, prayer and testimony meeting. A good time enjoyed. 7:30, preaching by D. S. Mills.

Conference adjourned till the last Saturday in February, 1883, at 10:30 o'clock, a. m., at New Port, Los Angeles county, California.

The day after the close of conference, six were baptized.

CENTRAL NEBRASKA DISTRICT.

Conference held at Columbus, Nebraska, December 2d and 3d, 1882. Bro. George W. Galley presiding, and Bro. H. J. Hudson clerk.

Elders Reports: Brn. Geo. W. Galley, H. J. Hudson, Charles Derry, Charles Brindley in person; Teacher James Warner, and Deacon Wm. Shefford.

Branch Reports: Columbus, 38; Deer Creek, 22; Cedar Creek, 20; Clearwater, 18.

Bro. J. S. Lemon requested that an Elder be sent to preach at Wayland, Polk county, Nebraska.

Adjourned till Sunday 10:30 a. m.

Bro. Geo. W. Galley preached an interesting discourse on the existence of God.

Officers present: 2 High Priests, 2 Elders, 1 Teacher, 1 Deacon.

The general authorities of the Church, both temporal and spiritual were sustained in righteousness. Also Bro. Geo. W. Galley as president and H. J. Hudson as clerk of the district.

The branches were requested to take into consideration the sending a delegate to Kirtland Conference, to be acted upon at our next district conference.

Bro. Charles Derry addressed the Saints on "Communion with God," followed by a refreshing and peaceful testimony meeting.

Adjourned to meet at Clear Water Branch, March 24th, 1883, at 2 p. m.

NORTH-WEST MISSOURI DISTRICT.

Conference convened at Netawaka, November 25th, 1882. A motion prevailed that Bro. R. J. Anthony preside, *pro tem*.

Branch Reports.—Good Intent 23, including 1 Elder, 1 Priest, 1 Teacher. Netawaka 24, including 5 Elders, 1 Priest. Centralia 23, including 2 Elders, 1 Priest, 1 Deacon; 1 died. Scranton 29, including 4 Elders, 1 Teacher, 1 Deacon; 1 died.

Elders Reports.—Bro. H. Green, J. D. Jones, D. Munns, Wm. Hopkins, G. George, Alma Dodd, D. Williams, reported; and Priest Joseph McDugall.

Bro. William Hopkin's report from General Conference.

Resolved, That Bro. Wm. Gurwell's case come before this conference, and a committee be appointed to investigate the same. Committee appointed by the president, consisting of William Hopkins, D. Munns and G. George.

Reported as follows: We your committee appointed to hear the appeal case of Wm. Gurwell, from the decision of that meeting held by James Caffall and B. B. Brackenbury at Fanning, December 15th, 1875, beg leave to submit the

following. After duly considering the grounds of appeal, and the evidence before us, together with the minutes of the proceedings as recorded in the Fanning Branch, decide that the grounds for an appeal are well taken, and we unanimously agree that the proceedings were illegal, and we recommend that this conference restore William Gurwell to his former standing in the Church of Jesus Christ of Latter Day Saints.

Resolved, That the report be received and the committee discharged.

Saturday evening, preaching by R. J. Anthony. Sunday morning, preaching by T. Nutt. Sunday afternoon, prayer and testimony meeting.

A motion to disorganize the Fanning Branch, carried.

Sunday evening, preaching by R. J. Anthony. A motion to sustain David Williams as president, and Daniel Munns as clerk prevailed.

A motion to sustain the authorities of this Church in righteousness, prevailed.

Present, 1 Seventy, 8 Elders, 2 Priests.

Elders shall preach as circumstances permit. A motion to adjourn to meet again at Netawaka, Jackson Co., Kansas, May 19th, 1883, prevailed.

WYOMING VALLEY DISTRICT.

Conference held at Nanticoke, Pennsylvania, November 25th and 26th, 1882. Lewis B. Thomas president, John J. Morgan secretary, *pro tem*.

Branch Reports.—Hyde Park 21, including 2 Elders, 2 Priests, 2 Teachers; 4 baptized in the branch, 5 expelled. Plymouth 18, including 3 Elders, 1 Priest, 1 Deacon; 1 expelled, 1 died. Danville 20, including 4 Elders, 1 Priest.

Official Report: Elders L. B. Thomas, H. S. Gill, J. J. Morgan, J. Baldwin; Priest Thomas O. Davis, reported in person; Elders W. Crumb, J. Edmunds, Priest W. Harris, reported by letter.

The district treasurer, W. Crumb, reported on hand \$3.70; expended \$1.00 for hall rent; balance \$2.70.

Resolved, That L. B. Thomas shall preside, and William Harris act as secretary of the district for the ensuing three months.

Sunday, preaching by H. S. Gill and J. O. Davis. Afternoon, a good Saints' meeting was enjoyed.

All the authorities of the Church were sustained in righteousness.

Adjourned to meet at Hyde Park, February 24th, 1883.

DES MOINES DISTRICT.

Conference convened on the 2d of December, 1882, in the Saints' new church, East Des Moines, Iowa. J. F. McDowell was chosen to preside, and R. Etzenhouser secretary *pro tem*.

Resolved, That I. N. White act as reporter to the *Iowa State Register*, as per request of the Editor.

Resolved, That the visiting brethren take part in the conference.

Branch Reports.—Sheridan 51, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 5 baptized, 8 removed. Newton, no change. Edenville 73, including 9 Elders, 3 Priests, 2 Teachers, 1 Deacon; 8 baptized. Des Moines, no change.

Elders Report.—J. F. McDowell, (baptized 7), Wm. C. Nirk, I. N. White, T. E. Lloyd, J. X. Davis, S. Longbottom, Joseph Knox, J. S. Roth, (baptized one), and Nicholas Stamm, (baptized two) reported. Priests Merrill and Etzenhouser reported.

Resolved, That Bro. Nirk preach at 7:30, Saturday evening, I. N. White at 11 a. m., Sunday, and J. F. McDowell at 7 p. m., Sunday.

Resolved, That at 9 a. m., Sunday, there be a prayer meeting, and at 2 p. m., testimony and sacrament service.

Resolved, That I. N. White be sustained as district president, John Sayer as secretary, John X. Davis as Bishop's Agent, F. W. Barbee as treasurer.

Resolved, That we sustain the spiritual authorities of the Church in righteousness.

Resolved, That those laboring in the district be under the superintendence of the district president.

Whereas, the firm of A. White & Brothers have dissolved. It was resolved to transfer the book

agency to White Brothers, and they were sustained as book agents for the next three months.

Bishop's Agent reported on hand as tithing \$12.32; paid to the ministry \$10; on hand \$2.32. Received for the Kirtland Temple \$25.19.

Adjourned to meet at Edenville, on the third day of March, 1883, at 3 p. m.

Summary of News.

December 18th.—A great fire raged in Canton, China, November 7th and 8th. Eight hundred houses were destroyed, and many lives were lost, including several firemen, who were burned to death.

Two fires occurred in Foo Choo, China, Nov. 4th and 5th, which consumed about two hundred houses. Five lives were lost.

Two thousand five hundred people are in danger of starvation in the county of Danegal, Ireland.

A vessel has been wrecked on the Kincardineshire coast, Scotland, and the crew lost.

In an explosion in a cartridge factory at Mount Valerien, France, thirty women in the factory were seriously injured.

A fire causing the death of nine persons occurred in the town of Le Puy, France to-day.

A force of Chinese troops which was advancing to resist the expected attack of the French on Tonquin, a province of Anam, was recently attacked by mountaineers in Yun Nan and defeated. The attack is connected with a general rising in the Chinese province of Yun Nan.

December 19.—At Loughrea, Ireland, yesterday, a demand was made by parading workmen for work or food, declaring they were starving. Bishop Duggan distributed money to them; great distress prevails in the town.

The storm in the northeast of Scotland continues. Three vessels have gone ashore. The crews of all were drowned.

The heaviest wind and snow storm for fifty years has prevailed at Twillingate, N. F., for the last forty-eight hours. Twenty-two vessels have been wrecked in Green Bay.

A shock of earthquake was felt at Concord, Dover, and other towns in New Hampshire which lasted some eight or ten seconds and was accompanied by a rumbling noise.

December 20.—The British steamer *Regent*, from Cardiff for New Orleans, has been abandoned in a sinking condition, having lost her rudder and sternpost and the cargo shifted.

At the present moment in Russia the attention of the press and of society in all the large towns is painfully concentrated on the daily announcements of bank failures, speculation, embezzlement, frauds, and robberies of every kind. Scarcely a day passes without the news of some bank having been found insolvent or in a critical condition, or of some cashier of a government institution or benevolent society, having appropriated the funds and "cooked" the accounts.

The floods from the Rhine continue to fall, but it is feared that the intense frost which has set in will freeze the water on the submerged fields and thus greatly increase the mischief already done.

December 21.—Later advices state the loss of the Kingston fire at £2,500,000. Twelve persons are known to have perished in the flames, and great suffering prevails for want of food, clothing, and places of shelter.

The Cabinet of France has decided to despatch an expedition to Tonquin.

Prince Kropatkin was arrested at Lyons, France, for complicity in several anarchist movements.

The talk of war between Russia and Germany continues, and the latter is strengthening her garrisons on the frontier between the two countries. This is claimed by the German papers to be merely defensive.

There were two slight shocks of earthquake at Santiago de Cuba the 11th inst., and another shock, very violent but short, on the morning of the 12th.

Great distress still prevails in Ireland, and many are on the point of starvation. A largely attended meeting was held at London yesterday,

for the purpose of relieving distress in that country. A resolution was passed, urging the government to take steps to prevent the people of Ireland from starving.

The Russian and German Envoys are about to depart from China.

Li Hong Chang continues to push forward the reorganization of the Chinese navy, and has ordered additional torpedo boats from Germany. Great quantities of small arms were also purchased for the army. It seems the Chinese are preparing to fight in approved European style.

Dec. 25.—Fifty spiritualists were arrested at Trantenan, Bohemia.

The Minister of the Interior is urged to institute an inquiry on the subject of spiritualism, owing to the number of cases of mental derangement arising from its practice.

Peace negotiations have been concluded between Chili and Bolivia.

The first open hostilities of the Creek Indian war occurred Sunday, fifteen miles west of Okmulkee, Indian Territory. A band of Checote's men under Jim Larney, were going west, when about seven o'clock in the evening they were attacked by some two hundred of Spiechec's partisans under command of Mekarochee. The fight raged for an hour, when Checote's men fell back, but kept up a running fight for ten miles. Bob Carr, Dave Barrett and wife, and a man named Walsh are reported killed. The loss on the other side is not known. The whole country is rushing to arms on receipt of the news. A detachment of forty United States soldiers was ordered to the scene, and this morning they overtook and disarmed one hundred and fifty of Checote's men. This will be continued till all the men engaged on both sides are disarmed. Spiechec's men say that they don't want to fight, but do want their rights, and are anxious a United States Commissioner should investigate and decide the matter between them and the opposing party. United States Agent Tufts went to the scene of the trouble yesterday.

Dec. 27.—Disturbances in South Africa and Egypt still continue. The Boers in South Africa continue to steal cattle.

The Acting Governor of Iceland, the Bishop, and other persons of note, in a communication to the *Times*, say that, notwithstanding the large donations received, there must be great distress from a want of food in Iceland during the Winter.

In consequence of continuous rain the Rhine and tributaries are considerably swollen. Traffic is suspended on several railroads in Baden.

The bark *Gembok*, from Auckland, Oct. 9th, at four p. m., during a south-west gale and a thick snow squall, had a ball of fire pass across the ship, injuring three seamen and breaking both gunwales and ripping the planks from the stern of the starboard boat, and exploded about twenty yards from the ship with a loud report, sparks flying from it like a rocket. There was no lightning or thunder at the time.

The attempt to light New York City by electricity is still likely to be a failure. It is said to be much dearer than gas, and much more injurious to the eyes.

Dec. 28.—Complaints in regard to the treatment of the Jews in Russia, are again appearing in the newspapers. It is stated that the railroad companies have ordered the discharge of their Jewish employes. The Prefect of St. Petersburg has ordered that no indulgence be shown Jews residing in the capitol without official leave. The Senate has decided that no court can authorize the transfer of land to Jews.

Salina Cruz, South America, is almost deserted, owing to the cholera epidemic. Tehuantepec has twenty-five deaths daily. Railway laborers abandoned the works. Oaxaca has stopped all communication with the infected towns. Scarcity of water and impure quality is supposed to be the cause.

Indians were fought and routed near Buenos Ayers, and seven hundred prisoners taken.

Dec. 29.—The Hammel Dyke, on the Rhine, burst, flooding the lower part of Worms. Railway travel from Frankfort-on-the-Main to Wiesbaden is interrupted by the flood.

It is estimated that fully fifty persons have perished in the floods.

The dahger from the rising of the Danube is increasing in Austria.

Ten deaths a day from cholera, is the daily average at Medina, Asia.

Dec. 31.—Leon Gambetta, President of France, died at 5 a. m., January 1st.

The most destructive fire of ten years occurred at Milwaukee. Loss \$500,000.

The total trade of Chicago for 1882, amounted to \$1,045,000,000, a gain of three per cent over 1881.

The waters in the upper Rhine and Maime in Germany have begun to recede. Typhoid fever has appeared at Mayence in consequence of the flood.

Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

MARRIED.

MESSICK—COLE.—At the house of Bro. George W. Lush, step-father of the bride, Keystone Branch, Mills county, Iowa, December 13th, 1882, Bro. Asbery A. Messick, to Sr. Hattie A. Cole, by Elder Robert M. Elvin.

ELIFSON—GUNDERSON.—In the parlor of the White House, Ottawa, LaSalle county, Illinois, on December 28th, 1882, by Elder John S. Patterson, Bro. Oliver Elifson, of Miller Township, to Sr. Amelia J. Gunderson, of Adams Township, LaSalle county, Illinois. A few of the relatives of both parties were present to witness the ceremony.

May wisdom guide,
And love preside,
O'er this united pair.

DIED.

ROBY.—At New Egypt, New Jersey, on November 26th, 1882, after a lingering illness, Sister Annie E. Roby. Deceased was baptized in 1880, by Bro. Jos. A. Stewart, of Philadelphia. She was a widow, and leaves three children to mourn her loss.

MILIKIN.—At Colchester, McDonough county, Illinois, December 9th, 1882, Sr. Lucy, wife of Bro. Arthur Milikin, deceased, and sister of Joseph Smith, the Martyr. She was buried Monday afternoon, December 11th. Funeral sermon preached by Elder Solomon Salisbury, to a large and attentive audience, from 1st Corinthians, 15th chapter, 22d verse. She had been sick a long time, having most of the time suffered great pain. She with Christian fortitude endured the same patiently. Mother (Catharine Salisbury) and Uncle William Smith, still remain, of a family that have suffered as few are called upon to suffer; and strange to say, because they desired to better the condition of the human family. Their lives have been taken, mobbed, hated and reviled, because they feared God more than man. Few have loved them, many have hated them. The world to come certainly will be for them a rest; for here there was none found. They were pilgrims and strangers almost from childhood; they have all been since the gospel was espoused, any way.

S. J. SALISBURY.

HERRINGTON.—Near Lamoni, Iowa, November 6th, by suffocation, Bertie, infant son of F. M. and Clara Herrington, aged 5 months and 10 days.

CUNNINGHAM.—At Lamoni, Iowa, November 11th, 1882, of inflammation of the bowels, Clyde, infant son of John and Fannie Cunningham, aged 5 months and 13 days.

THOMAS.—At Plymouth, Luzerne Co., Pennsylvania, December 3d, 1882, of dropsy, Sr. Mary, wife of John J. Thomas. Was born in Merthyr, Tydvil, Glamorganshire, Wales. Was baptized and confirmed by Elder John T. Phillips. Left a husband and three children to mourn her loss. Funeral service by Wm. W. Jones.

ADDRESSES.

Gmer T. Griffiths, Warnock, Belmont county, Ohio.
Bishop George A. Blakelee, Galien, Berrien county, Michigan.

THE FOOLISH VIRGIN.

"The midnight comes, and my lamp unfilled!"
(Black and stormy the night wanes on)
"Sisters, help! ere my hope be killed;
Give of your store that my lamp may be filled."
(The Bridegroom into the House hath gone).

"Sisters, help!" They have closed the door.
(Black and stormy the night wanes on).
Naught they gave of their brimming store,
Each one watching the lamp she bore.
(The Bridegroom into the House hath gone).

"I will knock, though the door be closed."
(Black and stormy the night wanes on).
"Lord, thy handmaid waits. Unclose!
Around me night like a river flows."
(The Bridegroom into the House hath gone).

"Who knocks so late from the darkened East?"
(Black and stormy the night wanes on).
"Depart! I know not great nor least
Who brings no light to the marriage feast."
(The Bridegroom into the House hath gone).

"Depart? Too late?" Oh words of doom!
(Black and stormy the night wanes on).
Watch well thy lamp, that it light the gloom,
And show the way to the festal room.
(The Bridegroom into the House hath gone).

SERMON BY ELDER E. L. KELLEY,
OF GLENWOOD, IOWA,

AT THE OLD CHURCH, NEAR LAMONI,
DECEMBER 10th, 1882.

For our Scriptural lesson this morning, I invite your attention to the reading of the 9th chapter of Paul's second letter to the Corinthian Saints :

"For as touching the ministering to the Saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Meccedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf: that, as I said, ye may be ready: lest haply if they of Meccedonia come with me, and find you unprepared, we (that we say not ye), should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplyeth the want of the Saints, but is abundant also by many thanksgivings unto God: While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men: And by their prayer for

you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift."

Beloved Saints:—I am glad this morning for this opportunity of talking to you upon the law of God as we find it revealed in his word that relates especially to the duties of the Saints as to temporal things. It seems that in the dealings of God with his people in every age of the world, that he has held in view the principle, that in his work every one who has an interest in that work, should work and labor in proportion to his interest. That in the building up of the work with regard to spiritual things and duties, and the gifts that come through the manifestations of the Spiritual law, there is given to every man, which covers the race as we understand it, a portion, or testimony of the Spirit to profit withal, that all under the ministrations of that Spirit that is promised unto his children, may be built upon the gospel that he has given; so that they may be indeed "lively stones" in the building, or the Church that he seeks to establish, in order that it may be ready when the Son of Man shall come.

But I do not only find it in his law with regard to spiritual things and the blessings of spiritual things; but also in the law of temporal things and duties. I find that every individual that has named his name, that has taken upon him the name of a child of him, has something to do in the great work that he has instituted, that all might have life and salvation who comply therewith. And that it is not that a few men should stand and in certain things bear all that is required in the building up of the Church and the sustaining of the Saints, of the poor and the needy, and of those who are promulgating the gospel; but he has required at the hands of every individual in the Church in proportion as he blesses such individuals.

This we might readily conclude from his approval of the mites that the widow threw into the treasury. It seems that as the master looked upon those who were throwing into the treasury here upon the earth at that time, or they who thought that they were giving into the treasury of the Lord, did not conclude that the widow had no right to give of her mite and cast it into the treasury; but he only approved of that and compared the gift that was brought by her with those brought by other individuals who could much more easily contribute of their gifts, though much larger as far as this world's goods were concerned, than the widow. Thus showing in accordance with the language

of the chapter that I have read, that "as the Lord hath prospered" the brethren, so let them give. And then again that he requires these gifts in such a manner, and the performing of duties in regard to temporal things with such conscientious exactness, that it is not simply in the handing out of the means that the Church is to be benefitted, or the kingdom built up; but it is also in the training or disciplining of the soul in handing out the means that are given for the good of the work; so that the individuals themselves are benefitted in the giving, and the benefit is not all on the side of the Church.

Now I can conceive, that if it had been in the mind of the Savior a proper thing to do for the building up of his cause here upon the earth, that he should have treasures outside of the giving of the Saints, outside of what might be obtained of his people, that he could have instituted a plan to obtain those treasures. Not only that, but I think if it were possible that one individual in the Church should give such an amount to the building up of his cause as to preclude the necessity of any other individual in the Church giving anything for the promulgation of the truth and such building up, that it would not be for the interests of his kingdom.

You see in the chapter that I have read, that individuals are to be blest in the time that is to come when their inheritances will be made up, in proportion as they have done good works here. They are not only to be blest in proportion to their faithfulness pertaining to spiritual things; but also in proportion to their faithfulness in the duties pertaining to temporal things. And so if an individual has given to him but few things in this world, that when the Master comes to reckon with him he will require such an interest upon these few things as he does upon the many things delivered to some.

This idea you will find recorded in the 25th chapter of Matthew, where the Kingdom of Heaven is likened by Jesus unto a man that traveled into a far country, and who distributed in his journey goods to certain individuals. To one he distributed five talents, to another two, and to another one. Afterwards he returned to reckon with those individuals, as he had made them stewards for a particular thing and purpose; that is, for the keeping of his goods. He returned to reckon with them for the goods that he had left in their possession. And as he began to reckon with them, he came to the one to whom had been given but a few things, and that one had neglected to improve upon the talent

that had been given to him, and the goods that had been placed in his hands, that he might deliver them up with interest to the Master when he should come.

This teaches that he ought to have accumulated upon it, and given the increase to the Lord, as he might have done had he put to good use the talent, or the goods that were left in his possession. Because he had not done this, it should be taken from him, even that which was originally given to him, and given to the individual that had given good use of his time here, and had improved upon that which the Lord had given into his hands.

I only give this as an illustration to show that it is not the fact, that in the requirements of the law of the Church the Lord requires only such things as we may have no occasion for, or that we can do without as well as we can do with. Because if it is a fact, that we are to be approved in the day that is coming on the account of our giving unto him, and if we give, or minister unto the least of these little ones, it is unto him, it will not be on account of our disbursing simply that which we do not know what to do with; but it will be also on account of disbursing something that has come into our hands that we do know what to do with, and could possibly use, and could possibly do good with. Not only that, but that we should not wait until we have accumulated as much as some of our brethren, or that we may give as much as they; but that if we only have one farthing to deliver unto him in the condition in which he is to-day as we believe, speaking with reference to the church and the promulgation of the gospel, that we ought as Saints to deliver that at once, and if we do that, we can stand approved of him in the time that is coming, when it will be said of them, "Inasmuch as you have done it unto the least of these my little ones, you have done it unto me." And while the passage in which he used this language, the 25th chapter of Matthew, refers the same claim to individuals who are not brethren; yet if you will turn to the 42d section of the Book of Doctrine and Covenants, and 8th paragraph, you will notice that he makes the same application to the Saints. When he comes to reckon with those stewards, that inasmuch as they have given in accordance with the blessings of God unto them in this world, unto his people, that he will say unto them that they have done it unto him; distinctly applying the language himself in the revelation that he uttered in the gospel recorded in Matthew, to the people who belong to his church here.

Now the idea of a Church treasury, and the temporal law going hand in hand with the spiritual law, is not a new doctrine to us as a people in the nineteenth century. It is one that was first instituted by our Savior. You can only harmonize some of the teachings that he made in accordance with the fact of his establishment of a treasury at the time that he was here, for the purpose of benefitting his Church, and those whom he had sent into all the world. One of his first acts was the establishment of a treasury; and that is the reason that we find him talking to the disciples in his sermon upon the mount, and teaching them with reference to their duties as they went into the world; particularly those whom he afterwards called and named the Twelve, and sent forth into the world to teach his law. In teaching upon the mount he says in the 24th verse of the 6th chapter of Matthew:

"No man can serve two masters: for either he will hate the one and love the other: or else he will hold to one and despise the other. Ye can not serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment?"

I would not have you understand as saints, that this language is addressed to every individual in the church. That they shall not take thought of the morrow, what they shall eat or what they shall drink. I do not believe that the Savior intended, or that he said any such thing unto the members of his church, or to any other individuals in that language than those whom he had called and sent forth to serve him in spiritual things: hence it is that he said unto them upon this occasion, "Ye can not serve both God and mammon," teaching those individuals whom he had sent forth to minister his spiritual law, that another provision would be made for them. That they could not serve in the interest of accumulating the things and necessities of this life, and also serve the work of the Master in building up the Kingdom of Heaven.

You will remember that the Apostle Paul, in teaching in regard to the duties of a man to his household, says: "He that provideth not for his own household, is worse than an infidel, having already denied the faith." Yet sometimes when we place it in connection with the teaching of the Savior, you are apt to think there is a contradiction, unless you take it in the sense in which it is taught by the Savior as we find it recorded here, that these individuals to whom he was speaking were the individuals that should go forth and seek to build

the up kingdom of God, and to establish his righteousness; and then he says all these things, the word these preceding, all *these* things, that is the feeding you and clothing you, "all *these* things shall be added unto you."

Now when these things were to be added unto them, it was not as some have supposed, that they should go forth into the world, and risk that the world should do all these things for them; as they might have need. For he said unto these same individuals, instead of making the promise unto them that the world would feed them and clothe them and provide for their comfort, he said unto them, "Ye shall be brought before governors and rulers, and you shall be imprisoned for my sake," and their very lives he intimates shall be taken. But he said that their Heavenly Father had provided for them, for their households; in other words, that when it was necessary for them, when they had gone forth and reproved the world in going forth this way, that they might return and not receive the same reproof from the church that they had met in the world; but that they might receive from the church better things.

Hence it is said in the revelation to the church, and to the Elders of the church in our own day, that the day in which they stand in need of these things the church shall give it to them; thus defining the meaning of the Savior with regard to the way that these individuals would receive the things that they stood in need of as Christians, or they in the first ages of christianity.

When those parties who go forth into the world and leave the care of their families to the church, and have reproved the world, if they return to the church, and then the church would not provide for their necessities and wants, it would be a reproof to the church, as much as to the world to whom they had been sent.

Now it has been a question in this day and age of the world, not so much as to whether it was necessary to have a financial system and a treasury, and that the treasury should be filled, as it has been as to how that treasury shall be filled. What is the financial system of the church?

I shall not spend much time this morning in order to show you that it is as necessary for every individual to comply with the temporal law, as it is with the spiritual; for it seems to me the very fact that the same Creator has given the one that gave the other, and the fact that the same law that is handed to us that relates to our spiritual duties, was given through

the Son and the Apostles after him as the spiritual law, ought to be sufficient to make every one of us know, that if the temporal law of the church, so far as that given of the Lord is concerned, is a failure, and is not for the interests of the church, we have no right to believe that the spiritual law is for the good of the church. Because if you prove to me that that which is given of the Lord in one instance is a failure, and not requisite to build up the kingdom of Christ, when he has associated it with the other part; then I can not have that implicit faith and confidence in the other part that I should have, in order to make me a member of his church in deed, that is in faith, that I may do my duty as a member of the body.

So it seems to me, that the moment we admit that the Lord has given unto us as a people a temporal law and a spiritual law, by which the kingdom might be built up in the day and age in which we live, and not only in this day, but related to the kingdom in the past; that it is just as necessary for individuals to obey and comply with the temporal law as the spiritual, and the spiritual as the temporal; and though we may shirk duties under both, yet it will not release us from the responsibility that we are under as Saints. Though we may shirk responsibilities and not comply in all things with the spiritual law, it may be such a shirking of duties and responsibilities that we could not be directly dealt with here. We could yet retain a membership in his church, but though we retain a membership in his church, we could not expect to receive the blessings when he comes to receive his church.

I will instance one example. Every individual who has complied with the outward ordinances of the church, is entitled to the reception of the sacrament, to the ministering of that ordinance that is also set in the church. But it is left with every individual in the church to decide for himself whether he will divest himself of all bias and prejudice in regard to his brethren and the world, and his neighbors and friends, before he puts forth his hand and partakes of the supper of the Lord. And though an individual might refuse to obey the requirements of the law in that he would not forgive a brother or a friend or a neighbor, and put forth his hand and partake of the Lord's Supper, yet the church could not see what was in his heart, and what the purposes would be of that individual, and they would be compelled to administer the ordinance; yet it would be to the demnation of the individual because he

outwardly complied with the law, though he did not comply with it in his heart. He would not be entitled to the ministrations of the spiritual blessings in the church, nor would he be entitled to the spiritual blessings that are spoken of in regard to the regaining of health through the ministrations of the elders. But the elders would be apt to be called, and they would administer to that individual as to other individuals, but the Lord could not comply with his request, because he had not before complied with the request of the Lord unto him.

So it is in regard to the temporal law of the church. The Lord has said in his revelation that there is no individual in his church that is exempt from temporal things. That neither the Bishop of the Church nor any other, as I will read from the 70th section, 3d and 4th paragraphs of the Book of Doctrine and Covenants. He goes on to show that neither the Bishop of the church nor his Counselors, nor any individual member of his church is exempt from complying with his law; and not only that, but the spiritual blessings of the church are given unto individuals in proportion also as they comply with the temporal law of the church.

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

Let the Saints remember this morning, that unless the temporal law is complied with as it is given unto us as a people, of God, that the manifestations of spiritual blessings shall be withheld. I believe this part of the law this morning as much as I believe any other part of the law; and I believe that in the economy of God, and in the promises that he has made unto us as a people, and in the day and under the circumstances under which we live, it is possible for us as a people to put forth our hands and attain both unto the spiritual blessings of his church, and the promises made through his word, with relation to temporal things, as it has been with relation to many other peoples that have lived

upon the earth; and that it is in our province and in our power, to lay hold of the promises that he has promised unto us, obeying the law in such a manner that we may receive the great things that are spoken of in his law. And while I believe this, I believe it is also possible for us to put those promises behind us. It is possible that we may not prove ourselves worthy of the things that the Lord has promised unto us as a people, and we may as others have done, lose them, because the promises are not to those who will not obey; but to those who will obey, and will comply with his law.

Now as a member of the church, if I was not worthy to give more than the widow's mite, which she cast into the treasury of the Lord, I would think that it was a delightful thing that I was permitted to give that much, for the reason that in proportion as I do in accordance with that which God has given unto me here, so it will be when the King shall come, that the reward will be made up, and those things will be taken into consideration in the making up of that great reward, as well as other duties and other things that we regard as duties under the spiritual law.

There was a time after the ascension of the Savior, in which the temporal law of the church was dismissed, and under that dispensation the people just after the ascension of Christ for a year or two, the Saints seemed to be in such harmony, of one heart and one mind, that the people in their goodness of heart came together, and delivered all that they had and laid it at the apostles' feet, as we find it recorded in the 4th chapter of the Acts of the Apostles. So that it seemed for a time that they would have all things in common in this world. But that law, whether it was given by the Holy Spirit of the Savior or not, it seems did not meet with the approval of the Saints generally in a few years after the time that the apostles went forth to preach; for as early as the time of the preaching of the apostles, we find that this law was not complied with, it was left untaught also; and that the Apostle Paul, also the apostle Peter, teach the principles of the law to govern the church, and they were not of the same nature, as you will find recorded in the 5th and 6th chapters of the Acts of the Apostles. But they teach in accordance with the law revealed in the day and age in which we live. I invite your attention to the words of the apostle Paul, as you will find them recorded in the 16th chapter of his first letter to the Corinthian saints:

"Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come."

You notice here in regard to the temporal law taught by the apostle Paul, that it is in keeping with the law that is given in our day, as we shall try to show as we proceed. That as God has prospered every individual in this world, so he requires at his hands. And it is not with the order of the church that seems to have been complied with immediately after the ascension of the Savior into heaven; but it is upon the other feature taught by the apostles, and that also that was revealed to Abraham from the beginning, "That as the Lord hath prospered every man, so let him give," that we have to do.

I believe also that there is such a thing as equality in the church, as taught in the revelation that I have read. And I will explain as I understand it, what this equality here refers to. He says in regard to spiritual manifestations, that these things shall be given, yea "even more abundantly, which abundance is multiplied unto you through the manifestations of the Spirit. Nevertheless in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the spirit shall be withheld."

The equality that is spoken of there, is the equality that is recognized by God in the distribution of those things that come into the church. That an individual who has taken it upon him to minister the word, and who is under the necessity of receiving aid from the church, or may be disabled so that he is under the law of the church with regard to the disability of families, or the poor, that they shall be equal. Not that they shall receive exact amounts, but that they shall receive just in accordance with their wants, and no more.

If a certain family requires a certain amount in order that it may receive that which will sustain it, that amount may be greater or less than that required by some other family; yet the equality is in this, that they have distributed to them in accordance with their needs, their wants, and not in accordance with the number of the family, perhaps, or their position or standing; though the position and standing in the church is a matter that is recognized in the revelations.

Now in the imparting of the substance that comes into the hands of those who stand to receive such things in the church, we understand that there is equality taught in the revelations. But so far as the theory

is concerned, that every individual shall give all that he has into the church treasury, and that afterwards we shall have all things in common in the church, it is neither taught in the Bible, nor is it taught in the revelations given us in the day in which we live.

I will read from a few of the revelations in order to show what is required. In sec. 42, par. 8, of Book of Doctrine and Covenants, you read thus:

"If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed that can not be broken."

Now you are not to give all that you have in this world into a common treasury under the revelations as they are here, but you are to "consecrate of thy properties" for the benefit and sustenance of those individuals in the church; and the manner in which you are to do it is set forth by the apostle Paul where he says: "As God hath prospered every one, so let him give."

It seems that it is in accordance with the measure of God's dealing out unto individuals, that he may justly require certain things at their hands. And he says here further, that inasmuch as we impart of our substance unto the poor, we do it unto him, and it shall be laid before the Bishop of the Church and his Counselors, and the Elders or High Priests, such as are appointed, or set apart for that purpose. In all the revelations in which the Lord speaks concerning their property and exacting it of them, you will find that the Lord speaks of it in that way: that they are to "consecrate of their properties," and for that particular purpose.

This is in accordance with the teachings of the apostle here; as you will find recorded in the 15th chapter of Paul's letter to the Roman saints. That it is upon that just principle, that as the Lord hath given individuals here, he may justly require at their hands; and he may require at their hands some part of that which is given here, whether they have much or little. Because if there are a few individuals in the church that are to give all the money that is needed for the good of the work and its support, then that few will receive all the blessings that will be given by the Lord as a reward for so doing. They will receive all the blessings that have been promised unto all the faithful in the church when he comes. He says:

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are.

For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

It is placed by the apostle Paul as a duty on the part of those who have received of spiritual things, that they should minister of those things which they have. And it was not only to the Gentiles, but it was to the Jews, to whom the gospel went before it was proclaimed to the Gentiles. And it was not only to the Jew and Gentile of that age, but the same principle has been revealed unto our own age. This principle we believe was the law that was required of faithful Abraham. Abraham was an individual that had received the law in such a manner that he could attain unto eternal life under that law. That he had received the gospel law, or spiritual law; and as recorded here in the 7th chapter of Hebrews, Abraham gave the tenth of the spoils. And he gave it to Melchisedec, who was an individual the Saints understand to whom Abraham owed allegiance.

This gospel, this law of temporal things, that seems to have been incumbent upon Abraham, afterwards was made incumbent upon all Israel; and not only all Israel, but it seems that the same law that God had recognized from the beginning, had recognized in Abraham's case, of which it is said in the law that the Levites paid tribute, was spoken of by Malachi the prophet, as being in force, and afterwards was by the Savior incorporated into the New Testament dispensation, or into the Christian dispensation, about the time of the establishment of his church at Jerusalem, and at the time that he established his church upon this continent.

It is said in Malachi with reference to the law of temporal things, that certain individuals of Israel in that day had robbed God, in that they had withheld from the church, withheld from God, that which it was incumbent upon them to give, and it is named here, tithes.

And the same thing you will find incorporated into the New Testament, or into the Christian dispensation by Jesus himself, when he administered upon this continent. After he had organized his church, called the Twelve and set them apart, then he delivers to them the same prophecy of Malachi, which you will find recorded in the Old Testament dispensation.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will

not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; and ye shall be a delightful land, saith the Lord of hosts."

I believe that this law is in force with God's people to-day. That it was incorporated into the christian dispensation, as you will find by reading the account recorded in the Book of Mormon of His works upon this continent. It is binding upon individuals to-day, and it is in accordance with the law that is taught in the New Testament, in regard to the proportion that individuals shall give, in this that they shall give "as God hath prospered" them. That it is a little more definite, in this that it teaches the amount that God requires of individuals in order that they may comply with the law.

I do not believe now with reference to the law of the church, that the Bishop will ever go to an individual and command him to do a certain amount of work, or to give a certain thing, or a certain amount of property, and compel him to comply with that command. I do not believe that that is the way to administer the law that is given here. But it is left with every individual to decide for himself the proper amount that he ought to give under the law; and that he is the sole judge of that. That no individual in the church under the present law has a right to say just what I shall give, or what you shall give, or not give; but in accordance with the language of the apostle Paul, in the 3d verse of the 9th chapter of his second letter to the Corinthian saints, "Every man, according as he purposeth in his heart, so let him give. Not grudgingly, or of necessity; for the Lord loveth a cheerful giver." So that whenever an individual gives anything in this church for the good of the work, he must give it from the heart. It must be given from within, instead of from without. It must be given because he desires to do some good thing for the cause, and not simply to be seen of men. Because if it is not given in this way, it does not fulfill the law, neither is it for the good of the individual who gives.

In regard to the dealings of the Lord and the work of the Lord with the people, there was a beautiful lesson came to my mind a short time ago, through the revelation that he gave with reference to the building of his house, the Temple, at Kirtland, Ohio. And if you will take the Book of Covenants and read in regard to

the pattern of that house, and the way in which it was to be built, you will find in contradistinction to the way in which people generally go to work in the world, that he went to work just in the opposite way. Instead of giving the dimensions of the building in regard to the outer walls, that they should build it so many feet wide, long, deep, and so forth, you will find that he begins with the inner court, and that he gives the length and breadth of the inner court, and he comes from the inner court to the outer, and that the outer court is governed by the certain length and breadth of the inner court. So it was when we went there and measured the building on the outside, it was a puzzle why it was that the church should select that the building should be just fifty-nine feet broad and seventy-nine feet long, rather than have taken even numbers. And we could not understand this until we came to where the Lord, instead of beginning at the outside foundation of the building, had given a plan for the building of his house and had begun with the inner court first, and he worked from the inward part of the building to the outward part.

So it is I believe with the works of individuals, that they commence from the inward part of the individual; and not only is it so with individuals, but it is so with the church itself. And this is very forcibly illustrated in the teachings of Alma that we have in the Book of Mormon; and not only Alma, but others. That it is from the inward part of his church that he works outward, and that there must be works in order that his church be built up. The Lord has said in the revelations to us, that what would be pleasing in his sight for individuals to give, is a tenth, a tithe, and it is in regard to this tenth or tithe that I will talk to you this morning.

Just one week ago yesterday we were before a number of Saints in Illinois, who had been wronged at certain times out of all that they had with regard to temporal things. Who had been made destitute under the administration of this law; that is, the false administration of it. As I stood before them to talk, and the Bishop stood before them to talk, I wondered how these individuals would take the teachings of the church in regard to the temporal law, after they had suffered so much from the temporal law as it had been ministered and enforced upon them. I learned that after they had heard the teaching of the law as it is found in the books, and considered it, they were the first to rejoice and begin to comply with it. These were the Saints of Kewanee. Although many in-

dividuals there had been so misguided in regard to this law in the past, that they had even sold a feather bed that they had need of for their own use, in order to give a tithe, as it was called, to the church; yet these individuals, when they saw the real teachings of the law in regard to the temporal concerns of the church, they said if they had only seen this law in the past it would have saved them a great loss, and not only that, but many a heart ache.

So I am confirmed in going before the Saints to teach this law; for I recognize in this law as a foundation principle, justice. Where can we find any justice in that law, that requires that an individual should take the last morsel from his children, and throw it into the treasury of the Lord, to be dispensed to others? The principle of justice is wronged, rather than kept up.

But the fact that the temporal law has been abused in the past, is no reason that we should say that the temporal law should not be complied with to-day. The same argument would deny that the spiritual law should be observed. We do not think because the spiritual laws have been abused and misinterpreted, and mistaught, and corrupted in the past, that this is any reason that the spiritual law, as it is found in the books, should not be taught now.

So it is with the temporal law. It is no reason because certain individuals have abused their rights and teachings under the temporal law in the past, that it should not be taught and enforced to-day. When I say enforced, I mean enforced in accordance with the spirit of the gospel. An enforcement under the gospel is not the same as an enforcement under the laws of the land. That is that you can sue a man and make him pay so much; but an enforcement under the gospel is this: That if an individual refuses to comply with the law as God has given it; he refuses to comply with his request; and so it is we can only seek unto the promises after we have complied with his law fully, as his law has been made plain unto us now, by the revelation that he has given unto his people in this day and generation. It is said in the 64th section, and paragraph five of the Book of Covenants:

"Behold, now it is called to-day, (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."

There are two suggestions to my mind

from the reading of this paragraph, that I wish to call your attention to. The first is that the day in which the people should give their offerings, their tithings, was from the time in which this revelation was given, in 1831, until the coming of the Son of Man; and we claim that the coming of the Son of Man is yet in the future, as referred to in this revelation. And that he says that they that do wickedly shall be burned up, "For I will burn them up saith the Lord of hosts," as it is said here.

So it is in the day in which we live. It is a day in which the same sacrifices are required of the church as were required of them in 1831; and that which is spoken of as the temporal things required of the church in this section, is a tithing. A tithe, as the word is defined under the law known as the law under the old Testament, was a tenth of the increase. That is a correct definition of the word. A tithe means a tenth, but the correct definition under the law is a tenth of the increase. This is spoken of as a tithe that is required at the hands of his people in this fifth paragraph. This is in accordance with the prophecy of Malachi, that these individuals should bring tithes into the store-house, and if they did, they could prove whether he had spoken those words, and he says that the promises were theirs; that he would rebuke the devourer that devoured the fruit of their land. That is the promise that he made unto the people.

We believe in the law of consecration, the law of tithing, given by God after this manner, and that it is in accordance with that with which you are blest, that the Lord requires of you. If you are blest with nothing, and you have done your whole duty, then I believe that the Lord will require nothing at your hands. But you must do your duty in order that you may be free under this law. For when he shall come, you will of necessity answer directly to him of the stewardship that has been committed into your hands.

There is another revelation here, section 106 of the Book of Doctrine and Covenants, that has been misunderstood I believe somewhat in the past, for the reason that if we kept it a certain way, the way it has been kept in the past it would prevent us from receiving anything into the church at all. That because the exact wording of this revelation, or the exact wording of it in some things, is not applicable, that there should be no such thing as the law of consecration and tithing being taught to the church as binding upon the church at all; for we are not in a stake, or a city of the Saints in fact.

This is the construction that has been put upon it.

It is the revelation that speaks with regard to their surplus properties. This revelation was given in this wise. It seems that the church in 1838, came before the Lord and asked him what he required at their hands at that time, and he gave unto them the law in regard to that. The question is with regard to what he requires of them as tithing. He answers the question; and not only answers this question, but he answers the particular inquiry about what he required at their hands at that time, under the peculiar circumstances of the church at that time. I will read the question and the answer. In answer to the question:

"O Lord show unto thy servants how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church of Zion, for the building of mine house, and the laying the foundation of Zion, and for the Priesthood, and for the debts of the Presidency of my church; and this shall be the beginning of the tithing of my people; and, after that, those who have thus been tithed shall pay one tenth of their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, that all who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

It is the second paragraph there that has made certain ones claim that this revelation is of no force upon the church at the present time; so that the Saints could not be required to give or consecrate of their properties in their scattered condition; but that that requirement will be had at the time that they are required to go to some other place.

It seems very reasonable, my brethren, to suppose that if we do not do anything to build up his church and people, so as to prepare them to go and occupy some other place, that the time will never come when we will go there. And, that the time will never come, when we will ever be required to give anything that we have to the church, if this construction is correct. If we keep it not, according to the revelation that I have already read that was given to his people in 1831, in which the day of tithing was to extend until the coming of the Son of Man, and that is in the future yet, we are to be burned with the wicked. So it seems to me that it is required from us. But this law in regard to special things, and for special purposes, that is given in the 106th section, would not be applicable now, because it was for the people, as I believe, to whom it was

given at that time, with the special declaration, that after that time God, in accordance with the law of tithing to his church, would be governed by the general law of his church, not only given before unto this generation, but also taught by the Apostle Paul, that "as God hath prospered every man, so let him give."

I want you to remember the special purpose for which this revelation was given. First it was given for the building of the Lord's House and the laying of the foundation of Zion. It was given for the purpose of establishing a certain business in the land of Zion, and for the building up of manufacturing interests in the land of Zion, and for the establishment of schools, and for laying the foundation of Zion as required at their hands.

Then because he required this, as the history of the church shows, that all their surplus property be put into the Bishop's hands for the purposes of buying lands for them, that they might have an inheritance there, and the individual that would not comply with that law should not have an inheritance there. If in accordance with the law of the church at that time these properties should be laid out, for the purposes of the priesthood and the saints, and particularly for the redeeming of the land, is it in force in this way to-day? Shall every individual who wishes to tithe himself, and has any property, come and deliver it up to the Bishop of the Church, and thereby tie up the surplus property of the church so that we can not use it, and so that the individuals can not use it, not only for the good of the work, but for the good of the individuals in the church in establishing the different variety of interests, manufacturing or otherwise, that might be established for the good of the church?

I do not so understand it myself. But I understand that there were special things required of the church at that time, and that these surplus properties were for those purposes. It was but an exchange of the surplus properties then to those individuals that were outside of the boundaries of the church by those within, to place in the hands of certain individuals for the establishment of certain interests that would be for the good of the people in the land of Zion, or the laying of the foundation of Zion. It was changing the property from one hands to another for that particular purpose; but not in such a manner as to give them into the hands of the church, that they might be disposed of without the doing of certain things in a substantial manner for the good of all the people of the church.

So I do not believe the second paragraph of this refers to the time when we shall be called to Zion exclusively, and that nothing can be required of the people of the church in the way of tithing until they go to the land of Zion, or unto one of her stakes. Because the general law is, that as every individual is prospered so shall he consecrate of his properties unto the church, and if the time ever comes when the Lord requires more than a tenth of the interest, then he will be apt to speak as he has done here. If the Lord ever requires more than this for the building up of Zion or anything of that kind, he will be apt to reveal it unto us.

I believe there is a reason for the consecration of the property of the church as a law, distinct from the reason given in section 106. I find this reason in the following:

"In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing, and let them before God see to it, that the temporal means so obtained is truly used for the good of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandisement by any one, be he whomsoever he may be."

This revelation I believe is in exact harmony with the revelation in the 106th section of the Book of Doctrine and Covenants, that it is for the specific purpose of building up and promulgating the principles of the church and the gospel, and placing the church in a position that it can carry the gospel to the nations.

I believe that the properties of the church are required to-day for the promulgation of the gospel and the building up of the kingdom of God, as well as the properties of the church were required in 1838 for the specific purposes named. I believe that if the law is complied with as it is written in the general law of the church with regard to the consecration of the properties of his church, "that as the Lord hath prospered every one so let him give," that there will be ample in the storehouse of the Lord to meet all the demands of the church, to do all that is required to be done in regard to the publishing of the gospel to the nations of the earth, and the taking care of the poor and needy in the church, and to do whatever the church is required to do.

I think it is incumbent upon everyone to give something for the good of the work, and there are two ways that have been instituted in the present day by which individuals are expected to contri-

bute to the good of the church. One has been in the way of free-will offerings given into the treasury of the church in the different branches of the church from time to time, say monthly or weekly as the branches of the church have seen fit; and the other is under the law of consecration, one tenth part of that which the Lord hath prospered every one.

Now there may be individuals, that when they count up at the end of the year, will find instead of having anything on hands, that they have spent everything that has come into their hands that year. What is required of these individuals?

It seems to me that they will not be released from the law, but it is possible that they will be required to render an account of their stewardship, just as that individual who has taken as the Lord hath prospered him, and in that careful manner that the law requires a steward over his own house to act, has economically kept that that he ought to have kept, in order that he might have something to throw into the treasury of the Lord. So that when an individual has labored day by day, and each evening or each Saturday evening, shall squander all that shall come into his hands instead of giving something into the treasury of the Lord, I believe to be responsible unto God, and although he may squander his means as he goes along day by day, yet he can not come to the point where he has a right to squander the tenth part of that the Lord hath prospered him in; for that is the Lord's in fact. He ought to save this, though he squanders as he goes along that which he makes every day. He has no right to squander the tenth part of the increase as he goes along, that which God hath prospered him, that which is given into his hands over and above that which is necessary for his support during that time, and thus at the end of the time have nothing to give into the treasury of the Lord.

So in some instances it has been found that certain individuals could comply with the law of the church better by way of free-will offerings than they could by waiting until the period when they could reckon in the way in which God hath prospered them, and then set apart their offerings in accordance with that which God hath prospered them. So it is thus instituted, and I believe instituted in accordance with the law of God.

The law also looks to the fact that individuals should comply therewith in accordance as God hath prospered them; and he hath signified that it would be pleasing unto him, that they should give

so much as a tenth part only of the increase or interest. Only the increase or interest is spoken of after they have been tithed of their surplus properties, as referred to in the revelation in the 106th section. But the giving of the surplus properties is not requisite in my mind, in order for a person to begin to tithe himself. That the tithe is not one tenth of the surplus, but it is one tenth of the increase. The surplus of an individual may be increased, and it may not be increased.

For instance, an individual begins on the first of January and he finds that he is \$500 in debt. Then he goes to work and is economical through the year, and the Lord prospers him, so that by the end of the year he has been able to pay his indebtedness, so that he is just square with the world. Then how much should such an individual as that give into the treasury of the Lord? He has begun at the beginning of the year, we will say \$500 in debt. And he has been able under the prospering circumstances that the Lord has surrounded him with, to say at the end of the year, that he is just even with the world. What is his surplus property? We might say his surplus would be nothing, but what would he be required to give under the law? "As the Lord hath prospered every individual, as the Lord hath prospered every one, so let him give."

It seems that it is the increase of that individual, which increase has been \$500 that is to determine; and although he may be just even with the world, I believe he may give the one tenth of the increase at the end of the year, better than he could afford to give one dollar at the beginning of the year, since he has been prospered to himself \$450, he is \$450 ahead now at the end of the year of what he was at the beginning of the year. Should he say, Since I can make myself even by taking what belongs to the Lord, I will just apply what belongs to the Lord and make myself even?

Now suppose he owed just \$450 to a certain individual at the beginning of the year, and the interest upon that would increase it to \$500. But to another individual he owed \$50. And at the end of the year he found that he could pay the one to whom he owed the larger amount, if he withheld from the other; but if he paid both he would be \$50 behind. Had he not better pay so much as belongs to both individuals, being \$50 behind, than not to do justice in withholding from one individual altogether?

So it is that if an individual at the beginning of the year has so much, and is so blest, "as God hath prospered him" over

and above that which he requires to live upon, God prospers him, which is an interest upon his income so that he has so much at the end of the year, why should he say, Now I will just take that, I will not pay the Lord this time, I will wait until the next year before I pay him. I will pay my fellow man, I will straighten up my affairs, and if I make anything the next year I will pay the Lord what is due him this year. This year I will not pay him at all.

I do not understand that this would be the correct way to obtain the blessings under the law. I believe in these blessings promised under the law. When an individual will comply with the law he will be prospered, he will be prospered temporally, he will be prospered spiritually too. That he will be a better man under this law; that he will not be under the influences, or great temptations that he otherwise would be exposed to, if he does not comply with it. So it is that individuals should seek to know what their duties are under the law, what we ought to do in this respect, and wherein we are indebted to the great Creator of all.

As we understand we are indebted to him for all that we have here, why should we count it a great thing that we are required to give to him or into his storehouse one tenth of that? It seems a very small requirement when we come to examine into the law, that not one tenth of what we have in our hands, but one tenth of the increase is all that we are required to give, one tenth of what he blesses us with as we go along.

It seems to me it is upon a foundation of justice as no other system of collection is in the world to-day.

A short time ago I had occasion to pass into a church, one of what is termed the popular churches of the day; and just on the back of the seat ahead of me I noticed a pretty card, and upon that card were stated the requirements of the members of that church for that year. Upon every Sabbath morning there would be a collection taken up in that church, to defray the incidental expenses in the church, and for the purposes of keeping the church in repair and so forth. There were afterwards twelve distinct things to which the church was required to contribute. I took them down and have them in a book here, but I will not stop to read them this morning. Those twelve they called special contributions.

Now we have no such thing as those twelve special contributions. The law of the church is pointed, and plain and just to

every individual in the church. It requires no more of an individual who has an accumulation of property in this world than to do his duty; but it does require this. And from the individual to whom much is given, much will be required, and from him to whom little is given, little will be required.

Now the manner in which this must be given is in a different manner from just giving because we think we have to give. I do not believe such contributions as that are acceptable to the Lord, or that the church can ever be built up by contributions that are compelled from the people. So that when we teach the law to you, we teach you that we do not want you to give, we do not want you to throw a cent into the treasury, unless you want to do that. God does not compel your offering from you. He wants your hearts to become educated up to the standard where you will desire to give. He has placed it in this way. Suppose that some of you had a child that was in great need, and that it had not wherewith to help itself, and that you had wherewith to impart to that child. Then it seems to me that there is not an individual in the church but what would say, why the necessity of requiring me to support that child and care for it in its present needs? I desire to do that, I prefer to do it. Would you say to us you have a right to withhold of your properties, and let it get along in the world the best it can? No, you would say, I want to give to my child, I prefer to do it. I will give to it because I would rather do it than keep my properties myself.

I believe if the people of the church give in this way to the church, that the cause will prosper, and it will grow until it will come to the time spoken of in the revelation here, "The Bride hath made herself ready." Now we can not make ourselves ready by being compelled to give of our substance. The revelation of the Lord as we have read to you says, "that it shall be done with a willing heart and mind," in accordance with the teaching of the apostle Paul, that we shall not give grudgingly, and so forth. The seventh paragraph of the sixty-fourth section of the Book of Doctrine and Covenants says:

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."

I want it distinctly understood, that where the Lord requires the consecration

of the property of the people he does not compel it in any instance; but he wishes it to be given by a willing heart and a willing mind, just the same as you would obey one of the ordinances of the gospel in spiritual things. He does not compel you to be baptized, or to submit to the laying on of hands, or to partake of the sacrament; but if you put yourself in a position to understand his law, and then you desire to do that which he has commanded, then according to the saying of the apostle, you will "Delight in the law of the Lord." So it is in regard to temporal things.

It has been said in some instances in the past, that these properties have not been properly cared for, and there has not in all instances been a proper distribution of the same. I do not believe that any body in the church so far has made a grand good thing off the church. I speak with reference to the Reorganization. I do not know of any instance where we can point to a single individual that has gotten rich off the church, I mean one of the spiritual laborers of the church. Why there should be any suspicion in that regard I can not see. I do not believe this is necessary in order to keep the church on its proper basis. But if it were necessary, that necessity has been obviated, as you will find from the notice given by the First President of the church prior to last September with regard to the spiritual laborers of the church. That they should make known the needs of their families before the church sent them out, and took upon it the responsibility of supplying the wants of those individuals. That individuals who are going out now as missionaries of the church, are required to make known the wants and the necessities of their families, so that the church may have something upon which to determine beforehand, as a landmark to be guided by, so that they may know in proportion as these individuals may need from time to time. This I believe is a step toward equality under the law; that each individual shall have given unto him just so much as he needs and no more. Not only that, but in order to meet the criticism of some with reference to the fact that they do not know how their money is being used, there was another rule established, requiring all moneys put into the church treasury to be reported to the Bishop of the church; and that all those funds that are put into the hands of individuals, or into the hands of the agents of the church, must afterwards be published, together with the names of the individuals, or churches contributing the same. The names of individuals may be occasion-

ally omitted in this manner: Suppose you in your branch of the church take a collection for the general benefit of the church once a month, and your treasurer should report that collection as a whole, and not give the names of the individual who contributed to it. Occasionally in this way the names of the contributors are omitted. In this case the collection would be a collection by your church and would appear as such, and there would be no opportunity of the Bishop to do anything but to give an account of every cent of the money that would come into his hands from you. So with every other church; so that if at any time the collections should not be in the minutes published with regard to the receipts of the church, the branch sending the collection would know it immediately. But wherever individuals comply with the law, and give the name and the amount, the name and the amount will be published to the church once a year under the rule. Not only this, but the amount that each man receives who has gone out to work in the ministry will be given; and this I claim is just, not only to the church, but to the individual. Because in the past individuals have been wronged, for certain persons have thought that money was being handed to them from time to time, of which they were not compelled to make an accounting to the Bishop of the Church. These means not being published, some have thought that Elders were getting more than they really were getting, and that some were getting rich off the church. And an individual might go around among the branches of the church, and individuals might hand him a dollar or two, and if he was not compelled to report it so that it might be accounted for, why he might go to another place where there were Saints and have so much given to him and so on, and the church would be wronged.

Under the present system no Latter Day Saint has a right to suppose for a moment that a brother who is laboring in the ministry is getting any more than that which is due him. Because certain officials of the church are set for the purpose of ascertaining what is required by these individuals, and if there is to be blame laid, it is to be laid at the doors of those individuals, who are looking after the things of these individuals, and who determine upon their needs. So you will begin to lay the blame at the doors of the Bishopric of the church perhaps, instead of at the doors of those spiritual travellers who are gone abroad; and here is where we want you to begin to lay it, because we want those spiritual travellers to be released from any charges

and any suspicion that might be cast upon them, because they are required to report everything that they receive to the church. And they are required under the law of the Book of Doctrine and Covenants and the institution of this rule last year in September by General Conference; under the law of the Book of Doctrine and Covenants here it is said, that when they collect they should report it for the good of their families; and if they had not families, they should report what they had received to the church. That was under the first organization of the church, and the same rule is in vogue now. We have established no new thing, no new rule, except we have been trying to reduce to a system the law of the church as it is.

What is required of individuals to do, as we believe, is to begin to comply with the law of the church. And they may do so by appointing certain times to receive consecrations, or they may do so by paying a tenth of their increase and taking their receipts, and then you can not ask of them as a duty, even consecrations in the church thereafter that year. Yet if they wish to give or consecrate more, that is their own business. So we see that the law as it exists to-day is a law that ought to be complied with.

I have taken up more time than I thought I would, and perhaps I have been worrying your patience upon this. I thought to get as many of these things before you to-day as possible.

The law of the church then as we find it, and which is to be enforced to-day, is that each individual in the church, no matter who, is required to do something for the good of the cause. He is required to do something as it is pointed out in the law; and you must study the law as you comply with it. That as it is said in this revelation of 1861, that the Bishop and the Twelve shall do their duty, and see that the law of tithing is executed, and as they fulfill their duties in this regard, so shall they be "judged in the day of judgment."

We believe as individuals comply with this; as they purpose in their hearts; as they make up their minds to give, so shall they be "judged in the day of judgment." And if you do not interest yourselves in the law, and understand the law, it will be a loss to you in the same way, and to the same extent, as if you had neglected to make yourself acquainted with the spiritual laws, and not complied with them. We think it is the bounden duty of every individual in the church to make himself acquainted with the temporal law of the church, and comply with it, the same as he would the spiritual law. I thank you for your attention.

Reported for the Herald.

BUTLER & CLAY,
Manufacturers of
COTTON AND WOOLEN HOSIERY,
WOOLEN MITTS, &C.,
903 North Third Street, St. Joseph, Mo.

LADIES KNIT JACKETS.

Ladies' Knit Sleeveless Jackets, fine worsted	.....	\$2 25
Misses do do	.....	\$2 00
With Silk in Border	.....	\$2 50
Knit Jackets, wool, with sleeves, heavy	.....	\$2 75
Do do sleeveless do	.....	\$1 50

MEN'S KNIT JACKETS.

Men's Knit Jackets, heavy, best	.....	\$3 00
Do do second grade	.....	\$2 50
Do do third grade	.....	\$2 00
Do do fourth grade	.....	\$1 75
Boys' Knit Jackets, best	.....	\$1 50
Do do second best	.....	\$1 40

WOOLEN MITTS.

Ladies' Wool Mittens, per pair	.....	25c
Misses do do	.....	20c
Children's do do	.....	15c

WOOLEN HOSE.

Ladies' Wool Hose, two pair for	.....	\$1 00
Men's Wool Socks, three pair for	.....	\$1 00
Boys' do four pair for	.....	\$1 00
Children's Wool Hose, three pair for	.....	\$1 00

Postage Paid.

These goods are of the best make and material, and must be seen to be appreciated. We take great pleasure in recommending these goods, knowing they are first quality, and such that can not help but give satisfaction. Those desiring Cotton Goods, please refer to back *Heralds*.

We thank our patrons for past favors, and hope for a continuance of the same. Yours in bonds,
10ct BUTLER & CLAY.

JOHNS & ORDWAY,
Manufacturers of the
SELF-ADJUSTING BED SPRING.
WE WANT EVERY BROTHER

That is out of work to know that we can give profitable employment to one good man in each Township in the United States selling our new Self Adjusting Bed Spring. It occupies less than one square foot when packed, and weighs but ten pounds. Ninety-seven were sold out of 100 left on trial. It sells for \$3.50. Will send one bed, packed, with directions how to set up, on receipt of \$2. Or send stamp for terms to agents. Address the manufacturers, JOHNS & ORDWAY, Peoria, Ills.
15oct

A FARM FOR SALE.

Situated 1 1/2 miles south-east of Lamoni, consisting of 26 acres. One good and one small house; 53 apple trees, some bearing; plum and cherry trees. Plow land, timothy and clover meadow, and pasture. A pretty good well, and other improvements.
15oct E. H. GURLEY, on the place.

FARMS FOR SALE.

South-East 1/4 of section 12, township 66, r. 28, in Harrison county, Missouri, about eight miles S. W. of Lamoni, Iowa; fenced and broke; good barn for four horses, good granary, lots for feeding, and a cheap dwelling. Price \$30 per acre. Terms, all down; or one half for a term of years to suit purchaser, at eight per cent.

Also, 100 acres adjoining; 63 acres under a good fence, 40 acres of which are in clover, rest corn land; about 40 acres timber. Price \$20, same terms.
CHARLES RUNDQUIST, Eagleville, Mo.
20Jan

FARM FOR SALE.

For sale, Eighty-six acres; good house and barn, two wells, orchard, &c., about 56 acres broken, rest timber incident to the country; five and a half miles directly south of Lamoni, Iowa, and in Missouri. Price \$2,500, terms as may be agreed with the purchaser. Address Alexander H. Smith, Independence, Missouri, or apply to D. Dancer, Lamoni, Iowa.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles north-east of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price \$20 per acre. Apply by letter to Andover, Harrison Co., Mo., or on the premises to
15oct I. N. DELONG.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

Money may be sent by Draft on Chicago; or by Post Office Order on Chicago; by Registered Letter to Lamoni; or by Express to Lamoni, Iowa. There is very little risk in sending small sums in an ordinary letter, though silver ought not to be sent in that manner.

All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

Chas P Faul 15382

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 20th January, 1883.

No. 3.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 20th January, 1883.

A FISHERMAN, living on the Balsa Chica beach, near Westminster, California, reported to be a Mormon, some say of Utah stripe, some say of the Josephite order, Josiah B. Smith, by name, under the alleged plea of inspiration killed a son some thirteen years old, by stabbing him in the breast, making a cruel and fatal wound. A brother F. P. Schnell, who resides not far from the scene of the murder, called on the Editor of the Los Angeles *Daily Times*, and requested that a denial of the murderer's connection with the Reorganized Church, as it had been so stated in said paper. This correction the *Times* made, but stated that several contemporaries had asserted that Smith did belong to the monogamic branch of the church; but the man himself said that he had belonged to the Mormons in Utah.

What difference can it possibly make whether Josiah B. Smith was or was not a member of the Utah Mormons, or the Reorganized Church? Neither church teaches, or sanctions murder of the sort committed by this man. It appears that the man had become imbued with the idea that he and his family were to cease from working, and that they were to be fed by some good ministration sent from God; among these was to be a sum of money to be sent by mail from somewhere. The boy did not partake of this idea, but brought on to the island on which the family lived something to eat, for the mother and children; for this act the father claims that he was to sacrifice the life of the lad; so he took him aside and plunged the knife deep into his breast, burying him near to where he fell. The boy was miss-

ed; inquiry was made for him, and the father confessed to killing him.

These are the circumstances that gave rise to our brother's correction of the statement that the murderer belonged to the church. This was all right so far as to correct any assumption that the peculiar fanaticism of the man was the result of the religious teaching of the church, as possibly some may have made such. But, when it is conceded that in all religious bodies, there are and may be extremists upon nearly all topics; and that zeal and a faulty individual organization may and do result in personal fanaticism among all other sects, is it anything to be extremely wondered at, if these cases should occur among Latter Day Saints; we certainly think not.

Fanaticism may result to men in all walks, and if a religious body whose teaching, precepts and principles are free from inculcating murder, even self-murder, why should it be a stigma upon the name of that church for a devotee to commit such crime. More especially ought the Latter Day Saints to be safe from such an accusation, as they teach positively, that every man must account for his own personal deeds; whatever his surroundings he must commit no murder, for the "murderer hath no eternal life abiding in him." Hence, if this man under infatuation, slew his son, he is a *murderer*, no matter what church he may have been a member of so far as human verdict can make him a murderer. The Reorganization has always taught, what it is stated that Joseph Smith once affirmed in answer to the question, "Shall a murderer be received in baptism?" His reply was: "It is of no avail to baptize a murderer; for he must pay the penalty of his crime." This is the position of the Reorganized Church on this point, and hence no one need to seek the cover of the church as a cloak for such crime, as unto a "city of refuge," nor should any accuse the church of fostering such criminals; as individuals, persons in the law must every man answer; and officers and members of the church must aid and assist the proper officers of the county and state to bring such criminals to answer to the law of the land.

Bro. Schnell was right in denying such a man membership, if he indeed was not a member; for the inference carried by the statement that he was such a member was that his act was a result of his religious teaching. If it be true that the shedding of the blood of the transgressor, as an atonement for the sin he commits that he may not be damned, has been taught in Utah; it is possible that a man might be brought to think of the killing of a son, or daughter, or husband, or wife, or father, or mother, or anybody else for that matter, as a sacrificial act, by which the victim might be sanctified, or saved. Therefore, it is possible that if this man, Josiah B. Smith, had been a member of that body, and heard such teaching, he might have been led, by brooding over the boy's disobedience, to sacrifice him by slaying with the knife, as a sacrificial atonement for his crime, as he might regard it. The act was evidently a personal one, not induced by any teaching that the man ever heard from the pulpit, even in Utah; and hence no church is responsible in any sense for the killing of the boy so barbarously murdered on Balsa Chica beach; for such killing must be attributed to self-delusion, and not to church tenet, or principle of belief. Neither the church in Utah, nor the Reorganization in California or Iowa, should suffer ostracism, or censure, or opprobrium, for an individual personal crime; no more than the church to which Freeman, the child slayer of Cohasset, should be censured for the killing of Freeman's little girl, or the Methodist Church for the adultery of Hoffman, its criminal minister.

Church members should jealously guard the good name of the body of believers with which they are connected, against the effect of unjust aspersion in the alleging that criminals are of their number, when they are not, or in the accusation that such crimes are the result of church tenet, or teaching; but one of the safest defences that any people can offer is that of irreproachable individual lives.

We are in receipt of good letters from Brn. Joseph W. Vernon, Richard Coburn, R. Gould, James Goff, John Eames, Wm. Still, Arthur Allen, and several others, which must lie over for want of room.

FAITH CURES.

THERE is a man living in two and one half miles north-east of Bethany, the county seat of Harrison county, Missouri, whose name is Israel Phillebaum. He is evidently of German parentage, somewhere back in the past, and is now three score and ten past. He is the seventh son, and, it is said, blessed from his youth up with certain powers of healing, because of the peculiarities of his birth as such "seventh son." Among the diseases, for which his administrations are most efficacious, is that of goitre, or swelled neck; which it is alleged is cured by rubbing of the hands. He had treated numbers in the course of his seventy years of life, and he told us: "I can't say much about it; they come to me and I treat them, and they say that they get well."

The Editor lately spent a day and night with Mr. Phillebaum, who is by the way a Universalist in his religious belief, and while there two ladies from Bethany were there for treatment. His treatment is by rubbing the affected parts with the hands; and is to be administered, as we understood, before sunrise on the morning of the last three days of the first quarter of the new moon, for three successive moons, and is to be without charge, fee, or reward of any kind; it being especially incident to a successful cure that no pay is to be taken for the service.

Mr. Phillebaum states that he has no special faith himself, and it can not be that which works a cure if any follows; but that those who are treated by him are helped and cured, seems evident. It is then, he says, because there is faith in them.

Here is a chance for the skeptics in faith cure of any sort. The post office address is Isaac Phillebaum, Bethany, Harrison county, Missouri; and from him the names of persons treated by him in Ohio, and Missouri will be given, of whom inquiry may be made; now if cretin, or goitre is not akin to organic disease what is it?

A son of Mr. Phillebaum, himself a skeptic in religion, says that it is certain that those who have received treatment under the hands of his father have been cured. He does not account for it, nor deny it. "It may be faith, I don't know," is the way he dismisses the subject. We shall take notice what the result may be with the two ladies whom we found there at our visit.

We call attention to the reduced prices of our tracts. Consult the list and scatter a few "where they will do the most good."

QUESTIONS AND ANSWERS.

Ques.—Is it right for a member of the Church who has plenty of means to help the cause, and who will say that they will not give the Church a cent, to call the Elders to administer unto them?

Ans.—Yes. Why not. If the Lord can bless such persons, why should they not receive at his hands? There may be a doubt about the blessings following the administration of the Elders in such cases, we can not say. The Lord blesses whom he will, the Elders must ask for all, unless specially forbidden.

Ques.—How will you harmonize the latter clause of paragraph 11, page 96, section 17, last publication of Book of Doctrine and Covenants, with your answer to question on page 350, vol. 29, No. 24, the *Saints' Herald*, December 15th, 1882. Please answer in *Herald*.

Ans.—Precisely as you will the eating of the "shew bread" by David, when he "hungered;" by necessity; just as was stated in the *HERALD*. They may assist when necessary, in cases where they might not act independently. However, the question should have been, "How do you harmonize the answer with the law," &c.

Ques.—Reading *Herald* for December 15th, urging men to set a standard, causes me to ask the following. Though a man has set a high standard, should there come along those who are of a low character, and state that they want to do better, begging shelter and food, do you think that one is degrading himself to receive such and care for them, even though they may have been cut off the Church?

Ans.—To aid the erring, lift up the fallen, succor the perishing, are commanded of the Master. A man does not degrade himself by acts of kindness to any, no matter how low they may be; provided that the one showing the kindness does not become vitiated in conduct and character by contact with the low; but he who succors the bad and screens them from proper punishment, or harbors and abets them when unrepentant, does not elevate them, but does descend to their level, in a certain sense degrades himself. As for instance, if a man receive another who comes to him sick and destitute, and feeds and fosters such person, until he recover health and strength; and when such person be recovered and able to provide for himself, he neglects or refuses, or continues in evil ways from which he had been succored; if in such case his benefactor aids and harbors such evil person, he is degraded to a certain extent and must needs suffer from such contaminating in-

fluence. Or if such relieved person should secure and exercise an influence over his rescuer to make him ashamed of his faith, or to lead him into evil ways with himself, then is he disgraced indeed.

WE have been requested to publish the Rules on Representation as they now stand, which we do below. What was known as the Second Robinson and Gurdley amendment was at the Fall Conference of 1881, ruled out of order as not complying with the published notice required, and was not subsequently revived by notice in the *HERALD*; nor was it presented at the April or September session of 1882. This leaves the 4th proviso to paragraph 3, just as it was originally adopted; so that delegates chosen for districts may represent by one vote for each branch of six and one vote for each twenty members in excess of six that there may be in the branches of the districts they represent.

Whether the Committee on Credentials for the Fall session of 1882 observed this rule in this way, or in agreement with the amendment of paragraph 4, changing the number *twenty* to *six*, we can not state, as we are not informed; but presume that they complied with the rule as it stands.

1. That the General officers of the Church known as The Presidency, The Twelve, The High Council, The Seventy and The Bishopric (proper) are *Ex officio* members of Conference, and entitled to a voice and vote as representatives of the Spiritual Authorities of the Church at large.

2. That all High Priests and Elders are entitled to voice and vote in General Conference, when present.

3. That organized districts be authorized to appoint from their members, at their last quarterly session of District Conference next preceding the session of the Annual and Semi-Annual General Conferences, delegates to said Annual and Semi-Annual Sessions, who shall be entitled to represent said districts, which delegates so appointed shall be declared members of said General Conferences entitled to voice and vote.

Provided: That the choice and appointment by said districts shall be made by a majority of those present and voting, in regular or called session of District Conference, of the holding of which due notice shall have been given, as to time and place within the district, to each and every branch composing said district; together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their consent or denial is desired, that instructions to said delegates may be given as to their action.

And provided further: That the only qualifications to eligibility to the office of delegate from District to General Conference shall be membership and good standing.

Provided further: That not less than one, nor

more than five delegates may be sent from any one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conferences to which they may be appointed, upon a presentation of a certificate from the Clerk of District Conference to the said General Conferences, upon their organization at the times specified for their assembling.

And provided further: That said delegate or delegates shall be entitled to cast one vote for each branch of six members; and one vote for each twenty members in excess of six, that there may be in the branches of their said districts, in all cases where such a vote may be necessary, or desired, to secure the common consent designed in the law; but that in the common routine of business said delegates may vote us units, each in his own right, and in cases of division, the majority of the delegation from a district shall cast the whole vote of said district.

4. That each branch of six or more members, not included in an organized district, be authorized to appoint one delegate to the General Conferences, who may or may not be a member of said branch, but who shall be a member of the Church and in good standing, whose qualifications to eligibility shall be the same as those required in districts, and who shall represent said branch and be entitled to voice and vote in said Conferences to which he may be appointed; and who shall be entitled to cast one vote for the six members required to appoint, and one for each six members in excess of six composing said branch.

Provided further: That two or more branches in near proximity to each other, not in organized district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each six members in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and common routine of business to be as provided in cases of districts.

Provided further: That due general notice to the members of branches of the time and place of meeting for the choosing of said delegate be properly given, as required in cases of districts; Certificate of appointment of Branch delegate to be signed by the President or Clerk of said Branch, and to be presented as provided in cases of districts.

5. That in all questions of grave importance, affecting the polity and faith of the Church; districts and branches may instruct delegates to cast a majority and a minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed, exceed the number to which the district appointing him or them shall be entitled as herein before provided, and in cases of a tie in districts or branches on questions presented to them, certified to said delegates, the votes of said districts or branches shall be cast in equal numbers by the delegates.

6. In all questions of debate, incidental motions, and routine business, Representatives, *Ex officio*, and Delegates, appointed, shall speak and vote as units and in their own separate and personal right.

Bro. Z. H. Gurley wrote from Philadelphia, January 4th:

"I baptized two here New Year's day. * * * Some enquiry prevails here, and more up in New

Jersey The brethren seem well pleased with the labor performed, and are glad that confidence is being restored. I am well received by all. Many outside the Church seem anxious to contribute to my comfort—especially is this true in Jersey. The facts are that many act like 'sheep without a shepherd,' and say, 'Come and preach to us, and we will keep you.'"

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

LUCAS, Iowa, Dec. 15th, 1882.

Joseph Smith; Dear Brother:—Thinking that a few lines from this part of the Lord's vineyard would be of interest to some at least, and feeling in duty bound to make some mention of the efforts set forth in this place by some of the brethren from abroad, and especially of the five nights' discussion held at this place between Elder J. D. Pegg, Adventist, and Bro. J. W. Gillen, on the Sabbath question. Early last fall Elder Pegg came to Lucas and commenced a series of meetings in a tent, in which he set forth the doctrine of the society he represented in such a smooth, pleasing and able manner, as to gain considerable influence, and became pretty thoroughly established in the confidence of the people, so much so that some "desire to be under the law," and are observing the old Jewish Sabbath, the seventh day of the week.

Under this influence he became very demonstrative, and stated repeatedly that he would meet any one on these points; *viz*: The Sabbath question, and The unconscious state of the soul between death and the resurrection. Of course he knew that none of our local Elders cared to enter into a discussion with him. A committee was appointed to make arrangements with him, and to correspond with some of the brethren in case he should agree to enter into a discussion. The first brother that visited us was M. T. Short, who preached several times, including a discourse on the Sabbath question, attended by the Elder. Bro. M. T. Short challenged him to a discussion, which he refused to accept, but it had the effect of quieting him, at least while Bro. Short was around. But as soon as he left for Conference the Elder became wonderfully brave again, but found our committee very attentive, and ready to wait upon him at any moment.

The next to call was our estimable brother, R. J. Anthony, who labored in our branch for about a week, encouraging the Saints, and leaving behind him an influence for good. Bro. Anthony also extended an invitation to Elder Pegg to enter into an investigation of the differences existing between us; but as before, he refused, stating that he did not care to debate with the Latter Day Saint Elders, because they were clothed with too much priestly authority; but would prefer to discuss with some Christian minister, but would not discuss at all unless his congregation forced him to it. The Campbellites then challenged him on the Sabbath question, and he accepted; but the Campbellite for some cause did not turn up; so that put the Elder on his high horse again. Our faithful committee was on hand as usual to wait on the gentleman, and this time he accepted. The committee at once telegraphed to Bro. T. W. Smith, J. W. Gillen, C.

Scott and R. M. Elvin; Bro. J. W. Gillen responding in person. But the Elder had gone. Brother Gillen returned home, leaving word that he would come back when needed. When Elder Pegg returned, we notified Bro. Gillen. He came; they met, and arranged to discuss the following proposition: That the seventh day of the fourth commandment of the decalogue was and is binding on all men. Elder Pegg affirmed, J. W. Gillen denied.

The discussion commenced on the night of the 5th and closed on the 9th inst. Bro. Gillen made an able defense, completely routing the champion at every point, making his position so transparent that the intelligent part of the audience could see clear through it; and on the third night he got tired of waiting for the Elder, and took the lead, having no arguments to answer; while the Elder came dragging up behind in a rambling sort of a way, grinding over the old arguments of the nights previous, and bringing in as evidences the Catholic catechism, *Herald*, Doctrine and Covenants, scrap book, extracts from newspapers, and their own books, notwithstanding the agreement that King James' translation was to be the standard of evidence, and standard church histories as collateral. We believe the discussion has been productive of much good, thoroughly confirming the Saints, and gaining the approval of the intelligent portion of the community—those who are able to judge between argument and sophistry. The leading men of the place pronounce Bro. Gillen's effort a masterly defense, and would like to hear from him again, and make good his promise, namely, a discourse on "the mark of the beast." The Saints feel truly grateful to Bro. Gillen for the able and gentlemanly manner in which he defended the truth, and we all feel to say, Call again.

I am your brother in Christ,

S. W. POWELL.

GALIEN, Michigan,

January 2d, 1883.

Bro. J. Smith:—After leaving your place on Monday, December 11th, we met with the Saints at Lucas, where we had a good audience and a very pleasant time, thence to Council Bluffs, where we met with the Saints Wednesday evening. On Thursday evening met with the Saints at Omaha. On Friday we met the Saints from Galland's Grove in conference, near Bro. Halliday's. A large representation of their district was present. On our arrival there, we found quite a little opposition to our mission. We told Bro. Chatburn, (president of district), that we desired to talk to them on temporal law, and Saturday night was assigned us for that purpose, and we occupied about three hours, with most excellent liberty. After we were through speaking, we gave them an opportunity for questions, and quite a number were both asked and answered, after which the Saints manifested perfect satisfaction in our construction of the law, many manifesting a determination to comply with it.

Went from there to Galland's Grove, where we held three meetings, Wednesday, Thursday and Friday, with large and attentive audiences. From there we went to Mason Grove branch, where we spoke to them on Saturday evening, and remained with them until Monday the 25th, where we met with the Saints at service in the forenoon, after which a sumptuous dinner was served in the church by the Saints and others, of which we

partook, and at two o'clock left for Logan, where we held services in the Baptist Church, with quite a large and attentive audience.

On Tuesday, Bro. P. Cadwell and Bro. Crabb went with us to Magnolia, where we met the Saints in their Church, and on Wednesday, together with Brn. Crabb and Charles Derry, we left for Little Sioux, where we met our old friend Bro. Gamet. We met with a goodly number of the Saints in their Church, and talked to them on the Temporal law, and much satisfaction was manifested by the Saints in our visit there.

Since I left you at Lamoni I have received many encouraging letters, pertaining to our mission.

In gospel bonds,

G. A. BLAKESLEE.

HORNERSTOWN, New Jersey,

December 30th, 1882.

Bro. Joseph:—Bro. Gurley has just left here for Philadelphia. He was here one week, and preached every night, and on Sunday last he preached twice. He has made a very good impression here, and I feel sure has convinced several of the truth of the doctrine. He had good liberty in presenting the word. He will soon return here, and then he purposes visiting New Egypt and Allentown, N. J., in order to hold up the standard in those places.

While Bro. Gurley was preaching here the little hall in which we hold meetings was crowded every night, and the best of attention was given the speaker.

Ever praying for the welfare of Zion, I remain yours in the one faith,

W. H. BROWN.

STEWARTSVILLE, Missouri,

January 1st, 1883.

Dear Bro. Joseph:—I am well pleased with the make up, and general appearance of the weekly *Herald*, (may it never be a *weakly* one).

I think it a good idea to publish sermons occasionally—especially on subjects that are particularly expository of our faith.

I endorse your ground on the subject of "Today" and its duties and obligations. I consider that tithing, or the "law of tithing," will answer fully the end that any and all money making schemes that have been or may be proposed, have in view. If tithing is not a part of the gospel, it is essentially connected with it. The clouds, and the rain, and the dew, are not portions of the organic structure of the grain called wheat or corn; but it strikes me that they sustain a very close relation to the grain nevertheless; indeed the relation is that of cause and effect.

The gospel must be preached—for the nations can not hear unless it is preached to them. Preachers must be *sent*. How can Bro. W. H. Kelley preach in Great Britain unless he be sent there? Now it does not say "How can he preach except he be called?" A man of course must be called to the priesthood; but when clothed with it, he must be *sent* thus empowered, or clothed upon with authority to the nations. The original Twelve were called to the Apostleship, and then *sent*, first to the Jews only, then "into all the world." But I hope I will not have "added" to me "the plagues written in the books" if I presume to add to Paul's question, How can they preach except they be sent; the query, How can they be sent without means to pay their expenses? And another, How can means be thus employed,

unless the Church will furnish them? And another, What method is so just, and fully equal to the necessities of the case, as the God given order, called the law of tithing? Is not this the order, tithings paid, means sufficient, preachers sent, nations hear, many believe, some obey, and the persevering saved?

If the people can not hear without a preacher, and he can not preach to them unless sent to them, who will be held responsible in the day of judgment for this withholding from them of the bread of life? Is it not criminal to see a human being, or even a brute creature die with starvation, when we have it in our power to give it food, and save its life? Is it any less reprehensible to permit men and women to suffer and die through famine, not of meats that perish, but for want of the words of life,—the gospel? Our brother, *i. e.* the race, has need, and we shut our bowels of compassion or mercy. "How then dwells the love of God in us?"

We have some "artful dodgers" in the Church. A man has sixty or eighty acres of land, he argues that it is too much for one man to work, and not enough for two, so, instead of taking that portion above what he is able to work, and calling it a surplus, and giving it to the Lord, he buys twenty, thirty or forty acres more, (on credit often) and uses every dollar that he can raise for the next year to pay for the new purchase, and he says, I have no tithing—for I have no surplus, nor any increase, for I am in debt. Can such escape the burning, that those who are not tithed are to suffer? "He that receiveth my law, and doeth it, the same is my disciple: and he that sayeth he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you." He that rejects the law of tithing as binding on the Church, rejects not only revelations of September, 1831, and July 8th, 1838, but that of October 7th, 1861, given to the Reorganization. If the law of tithing is God's law, and who can deny it, and he who keeps not the law is not a disciple, how can the disobedient be worthy a place and standing in the Church? "*Ye shall see that my law is kept.*"

T. W. SMITH.

PLEASANTON, Iowa,

January 2d, 1883.

Bro. Joseph:—I have often thought I would write a few lines, and express the pleasure I experienced while attending our General Conference at Independence, Missouri, last Spring; the general good feeling and spirit which prevailed; also at Lamoni this Fall, as I do verily believe they were both held at the "right time in the right places." And although I had known for years that we would, at some future day, hold a meeting in the Temple, at Kirtland, Ohio, at which you would preside, yet when Bro. Lake made the motion at the Lamoni Conference, that our next General Conference be held on the 6th of next April, in the Temple in Kirtland, I asked myself, Is it possible the time is thus near for that meeting, but I voted cheerfully for the motion, and ever since, whenever I think of it, my heart burns within me, and I look forward with a great deal of pleasure to that meeting.

May we so live and walk, that we may be worthy to have the Lord meet with us on that occasion, and that good may be done in the name of the Lord Jesus, is the desire of your brother,

E. ROBINSON.

PITTSBURG, Pennsylvania,

December 21st, 1882.

Bro. Joseph:—We arrived in this city on the 9th inst., in time for the Pittsburg District Conference. It passed off harmoniously, the spirit of peace prevailing throughout the entire session. Our aged and beloved brother, Josiah Ells, was in attendance, and his presence was highly appreciated by the Saints. Notwithstanding he is rapidly failing in physical strength, he is strong in spirit, also in the latter day work. He bore a faithful testimony to the authenticity of the gospel as restored to the earth in these latter days; also to your father's divine mission, and said he knew that your father was a prophet of the living God, and if he, (Bro. Ells), was faithful unto the end, he believed he would have the privilege of taking him by the hand in the Eternal world. Here I would state, that the power of God attended the remarks of the brother, and I am confident all the Saints present felt the force of his language. This branch is in a very good condition, and is presided over by Bro. George Hulmes, who, I believe, is a good, noble brother.

I had the pleasure of baptizing a man at Hyde Park, Pennsylvania, November 12th, who had been a Catholic for fifty-three years.

Yours in hope of Eternal Life,

G. T. GRIFFITHS.

COLUMBUS, December 28th, 1882.

Dear Brother:—I have for a long time thought of writing a few lines to the *Herald*, but poor health and a trembling hand prevented. But I trust God will guide my hand, so my work may be read.

It is now nearly twelve years since I became a member of this Church, and though troubles of almost every kind have surrounded me, yet my faith has never failed; and I hope through the mercies of God, I shall ever be able to bear my testimony to the knowledge I have of his gospel. I desire an interest in the prayers of all Saints.

C. CRAIG.

14 Sheldon St., CHICAGO, Illinois,

January 2d, 1883.

Bro. Joseph Smith:—We rejoice to know that the work in which we are engaged, in the degree and character of its progress, or triumphs over peculiar and strong opposition, has furnished us with additional evidences of its divinity; but we still mourn over the follies and transgressions of those who claim to be the people of God.

The mission of the *Herald* is an important one. May its usefulness increase with its age, and its weekly visits to the homes of the Saints and lovers of truth be pleasant and profitable.

I have been in Chicago nearly three weeks, preaching only on Sundays; congregations are not large, but I have felt well in presenting the word. There is a great deal of the most unpleasant and difficult part of the work to be done here, at present, as well as elsewhere; but after all, there is solid enjoyment to be found while laboring in any department of the Master's cause. I remember with gratitude to God, some of my experiences while laboring in the capacity of Teacher to adjust difficulties among the Saints. Sometimes after this kind of labor had been done, and while on my return home, the peace and blessing of God's Spirit would fill my heart, causing me to rejoice exceedingly, and giving to me evidences of the divinity of the work, and the

provisions made for its establishment and perpetuity. Dear Saints, the great trouble with too many of us is we do not properly test the work. We expect too much from God with too little expenditure of labor on our part. Nor do we always labor in the right way. Pure motives, with but one object, and that the building up of the Church and Kingdom of God are what alone should actuate the people of God. I have become fully satisfied that my work is here at the present, and with the grace of God, I will do it as best I can.

I wish all the Saints a happy and useful New Year. May its fast fleeting moments be marked with the holy zeal and progressive triumph over evil of the Saints and servants of God.

Your brother in hope,

JOSEPH R. LAMBERT.

COLUMBIAVILLE, Michigan,

January 4th, 1883.

Bro. Joseph:—I have commenced my labors. I have three new openings here; one, three, and six miles from the village. I am preaching nearly every night. The interest is better than I have seen as yet in opening new places; full houses, good order and attention, which is encouraging to me, and gives me a feeling to continue. About four weeks ago I passed through this place. I stopped and introduced the work in two different school houses, then on to Goodland. I called to visit an M. E. preacher, and exchange views on scripture. We did splendidly. Both of us fully consented that the same law and doctrine taught in the days of Christ and the Apostles must govern succeeding generations.

The doctrine is new all around here, nearly. I think it is time the people began to hear more about the fullness of the gospel. Can there be at least one more to labor in North Michigan.

Your brother,

E. DELONG.

SALT LAKE CITY, Utah,

January 1st, 1883.

Bro. Joseph Smith:—As the year of 1882 has just expired, and I have a leisure moment, I have thought best to report, in a general way, the condition of this Rocky Mountain Mission. When Elders Derry, Luff, Deuel, Anthony and myself, entered upon it in the winter of 1879-80, we found it in a depressed and unpromising condition. That it should have made some progress in the past three years was to be expected, and it has made some, if not so great as could be wished. The field is a very peculiar one. In it you find many who were once most zealous Saints, and who would have staked all on their religion, who are to-day Spiritualists, or Atheists, or Deists, or luke warm Mormons—like the Laodiceans of Revelations 3:15, 16; and this latter class is as great a hindrance to the progress and triumph of truth and right as any other. They generally are found where there are the most "loaves, and fishes," the most fun and worldly honor, and the least sacrifice and labor for humanity.

There has been a fair number of additions to the churches in Montana, and the Saints generally in that district are in a growing, spiritual condition. There are a few exceptions only.

In Idaho there has been some progress, but not nearly so much as hoped for. Still the prospects are at least encouraging for that district.

What is needed there is steady, wise, persistent labor. As for Nevada and Wyoming, but little has been done in either, and that chiefly in Lander county, and where Bro. Eames has labored in Wyoming, and about Elko, where Brn. Penrod, Johns, and Hawkins have labored.

In Utah our gains in numbers and influence have been much the greatest, though bitterly and stubbornly opposed. Since the last election movements began, the Utah Mormons have been especially hostile to our Elders and people, because they favored the sentiments of the Liberal party and its candidate, Judge VanZile. They have drawn their lines very closely, and in some places the Bishops have brought their people into covenant to not attend "Josephite" meetings, etc. Such a course engenders bitterness toward our ministers and people, and hinders our work. How long it will continue it is difficult to tell.

Brn. Luff and Hansen are fairly at work, and we hope for excellent results from their labors. Brn. Gibson and Grimmett are doing well in Utah county; our local Elders are doing something also, and in spite of the fact that we have not had many baptisms in the past three months, the outlook is promising.

A fearful crisis is at hand for Utah Mormonism, and we are doing what we can to get the people from under the black clouds of wrath which are gathering, and pointing them to the safe refuge there is in faithful obedience to the law of the Lord.

It is a fact that the Utah Mormon priesthood now instruct their people to honor, uphold, defend and practice polygamy. They have made the issue direct with the nation, as they have done with the word of God for the past thirty-eight years, and the time for a final decision as to who will rule in the matter, is at hand. One hundred thousand people, (possibly less), arrayed against heaven and our great nation! Well, it is not difficult to predict who *must* yield, and that very soon.

It will doubtless seem strange that so few should *dare* oppose the will of our nation; but it must be remembered that the leaders who have led the people into this crime *dare not back out of it now*, lest there should be a mutiny against them by those they have deceived. This is not a fanciful conjecture. The writer was told as much by some living in polygamy. The condition of the Utah leaders is actually desperate, and they know it. Their money nor their cunning will shield them much longer.

The Reorganized Church will yet have it to say, that they did something, at least, from 1860 forward, to save the Utah Mormons from their past troubles and their impending tribulations. Like the blind zealots anciently among the Jews, they rush blindly on to their own shame and ruin, which is certainly nigh, except they repent and turn from blind leaders unto the Lord.

The influence of our mission work is seen in its effects for good among both Mormon and Gentile. It is also seen in the converts made from the ranks of Brighamism and elsewhere.

Twelve years ago all who bore the name of Mormons, or Latter Day Saints, were reckoned as polygamists, fanatics and disloyal, with but few exceptions. Now it is very different,—Mormonism proper is known as both monogamic and loyal. This point has been gained here and elsewhere by patient and persistent effort and sacrifice, and will yet tell for good. Our Mission

Chapel is neat and comfortable, and is nearly all paid for. We look to see the mission thrive and grow. The Montana Saints have aided this district nobly in the past in keeping up its finances. Others have helped some, as will be reported and seen by and by.

Very truly,

W. W. BLAIR.

DES MOINES, IOWA,

December 26th, 1882.

Bro. Joseph; Dear Sir:—I am again in the field. Preached twice last Sunday in the Saints' Chapel for the first time. It is a neat little church, and it is a substantial and a warm house. In the evening I spoke on the goodness of God to a small audience, but attentive listeners. I had excellent liberty. I go from here to Midint Grove to see some of the Saints there, and perhaps try if I can do some preaching in that neighborhood. I shall have to labor by myself, on account of my deafness. I have baptized ten this year. It has been my best year since I have been in the ministry. Remember me before the throne of grace.

N. STAMM.

BRIDGMAN, Michigan,

December 28th, 1882.

Bro. Joseph:—At Harlem, Missouri, I spoke once, last fall, on my way to Conference, and at a school house near Allendale delivered a series of seven sermons. At Allendale spoke twice; then at Redding two or three times with, I hope, some good results. At the school house referred to, a good number were present, and some interest manifested.

By invitation of Bro. W. H. Kelly I stopped in Chicago for a week, and on Sunday delivered two sermons, which to me have been a source of strength and gratitude.

Yours for truth,

G. F. WESTON.

FONTANELLE, IOWA.

Dear Herald:—How is it that you who ought to be all, or always good and wise in religious matters, are so often seen saying that which to me appears as though you have some who contribute to your columns, doctrines that lead me to believe that they are wise in their own conceits; Who is wiser than him who said, "All power is given into my hand in Heaven and earth?"

Tell me what right you have to say, that love, affection, good will towards God and man, proceed from the brain? Has the fullness of the Gospel taught this doctrine to the wise Elders of the Church of Jesus Christ of these Last Days? Did our Savior make a mistake when he said, "From the heart proceedeth good and evil thoughts," not the brain? O science, get behind me; thou art an offense to all true lovers of Jesus Christ and his doctrines, unless you know more than I do.

Why Jesus Christ knew more when in the flesh than all the learned gentlemen of this age; and do you think, that he who holds the keys of death and hell is not as wise as the best of you to-day?

Let science stay, or stand in her own place, and Jesus Christ and his doctrines on his throne of power, as it is given unto us; and let us who have been called to officiate in preaching the fullness of the Gospel of Jesus Christ, not be found guilty of mixing the two principles together; for

it will weaken the faith of some of the Saints, and the seekers after truth also.

Let us, the Saints of God, be wise; mix nothing with the Gospel of Jesus Christ, that does not belong to, or with it. But let Satan, the Devil, continue to mix truth and falsehood together as he has done and still continues to do; until the people find out who the Mother of Harlots is.

But those of us who know who she is, let us hear what is said to the Saints. "Come out of her. Who? My people, (Saints of God)?" Yes.

Let them mix their false doctrines, and their science, and their temperance, and their intemperance altogether as they like; but the Saints ought to separate themselves from all who will not acknowledge and confess Jesus Christ and his doctrines, as he has restored them to us, the Gentiles, in these last days, and this last dispensation of grace and mercy to the nations. But we ought to be known as a body, or class of people, that never mix truth and falsehood together, nor reproach one another for doing right.

One thing more and I will close. Who is to be the greatest in the kingdom of Heaven? Those that wear the finest and best broadcloth? Them that have the best living, make the tallest speeches, and wear finest watch chains; or the ones that are the most useful to the cause of Christ, and the most merciful and kind to those who do wrong to themselves and others?

Book of Covenants says: "You shall forgive all men their sins." So hold no grudge; but be wise, prudent and just to all.

December 9th.—To-day I write to ask another question which the last Conference has produced in my heart and head both. What right has a man or brother, to reproach or find fault with a superior in public or elsewhere?

My prayer, hereafter, I trust, will be for the wise and true ones, to have power over the unwise, such as try to pervert, make war and the like.

Respectfully,
BRIGGS ALDEN.

NERVANA, Michigan,
December 21st, 1882.

Bro. Joseph.—The seed sown by Bro. Carns last Summer has commenced to grow. One Mr. Cone, our magistrate, went down to Hersey the other Saturday with me, and was baptized by Bro. Joseph Shippy; more of our neighbors will come in soon. May they continue to come, is the prayer of your brother in love,

SAMUEL C. REYNOLDS.

SALT LAKE CITY, Utah,
January 4th, 1883.

Brother Joseph Smith:—I left home and loved ones December 6th, in accordance with my appointment at our last General Conference. Arrived at Ogden, Utah, December 8th. Since then I have been trying to labor for the good of our Master's cause among the people here, and have felt blest in my feeble efforts. I find the people here who claim to be Latter Day Saints, are very bitter against the Reorganized Church. They claim that we have united with their persecutors to bring trouble upon them, while it is their own rebellion against the laws of both God and man that brings punishment. But I find a few who are tired of following blind guides, who believe they are responsible for themselves, and are seek-

ing for the old paths. Such have treated me with kindness, and I trust they may find all they seek in the pure gospel of Jesus Christ.

I realize that this mission is a responsible one, and pray that God may give me wisdom and strength to magnify my calling to his honor.

Your brother,
H. N. HANSEN.

RUSHVILLE, Schuyler Co., Ill.,
December 5th, 1882.

Bro. Joseph:—Brethren Goodale and Hendrix from Pike county, came to our branch here November 25th, Bro. Goodale preaching ten discourses at the Spunky Ridge School House; had good attendance, and excellent preaching; put many queries in the minds of the people.

Yours,
WM. J. CURRY.

CABIN RUN,
December 23d, 1882.

Bro. Joseph:—Our beloved brother, L. R. Devore, arrived at our house on the second of this month, and remained here about two weeks. During this time he delivered five sermons. Was hindered some on account of bad weather, and the congregations were small on that account; but was blest with good liberty, and preached to some that had never heard, after which two were added to our number by baptism. We are organized into a branch.

Your brother in the gospel covenant,
C. G. RULEY.

COOK'S POINT, Burleson Co., Texas.

Dear Herald:—I recovered from my sickness, in strength, so slowly, that I have not been able to do any thing (except what was mentioned by Bro. Smith) until December 10th, I spoke in the Reid school house, near Paige.

On the 11th we started for the quarterly conference of the Texas Central District. We met Bro. Smith, and listened to a lecture on the Book of Mormon by him, and judging from what we heard that evening, and the succeeding evening, his succeeding lectures (which were four I believe) in connection with the ones we heard, were enough to convince any one that is willing to be convinced by testimony. Saturday, the 16th, conference convened, and adjourned on Monday. All present seemed to enjoy themselves.

The Saints in this mission seem to be learning their duties, and not only learning their duties, but they seem to understand their obligations to God better, and show a willingness to live more in conformity with their obligations. I think the work in this mission is gaining, though we can not boast of a great increase of numbers. We believe we are gaining more prestige with the public generally; our position is getting to be better understood, while prejudice is gradually waning. Since I have been with H. C. Smith I have found him a man of sound judgment, determined in what he believes to be right, unwavering in his decisions, impartial when with the Saints. He is not emotional, yet he has tender feelings. It seems there is to him no sacrifice too great to make for the cause of Christ, or for the good of his brethren; yet careful and considerate in all. I think he is the man for this mission.

We will gladly welcome the *Herald* as a weekly, and wish it abundant success.

Yours in bonds,
A. J. CATO.

NEWPORT, N. Y.,
December 30th, 1882.

Dear Son:—I have sent you the *True Latter Day Saints' Herald*, containing the gospel of Jesus Christ, and what he taught his Apostles to preach, and hope you will all embrace it.

Yours in Christ,
WILLIAM & HANNAH SPRING.

GENOA, Nevada.

President Smith:—I am sorry to tell you that our progress here is very small. But we have the privileges of all the school houses and court houses in the state of Nevada, wherever we have been.

They have built a new Methodist Church in Genoa. We have the privilege of that any time by a few days' notice. I have preached there and Bro. G. Rodger preached there.

Yours in love,
A. B. JOHNS.

Summary of News.

Jan. 2d—All traces of the quays and the banks of the Danube are lost at Vienna, Austria. Their places are merely marked by eddies in the torrent.

The Danube is still rising. At Frankenthal, Bavaria, 6,000 persons have abandoned their homes.

From Mayence, Germany, downward the entire plain between Mannheim and Worms is an immense lake.

The northeastern portion of North Brabant is submerged. There are hundreds homeless. Five hundred houses were destroyed by the floods in the villages around worms.

A boat conveying passengers to-day, from Oppan to Ludwigshafen was dashed against a tree. Thirty-five persons were drowned.

Advices from Cape Town, South Africa, to the Board of Health at Washington, state that during the last two months 9,000 people have been stricken with small-pox, and 2,400 died. The negroes object to vaccination.

The decrease in the public debt during the month of December was \$15,413,223 and in the last six months of the year \$81,370,783.

The total number of business failures in the United States in 1882 has been reported at 7,574, against 5,929 in 1881 and 4,350 in 1880. This means an increase of 1,645 last year over those of 1881—nearly 25 per cent. As may be inferred, much the larger proportion of the business wrecks were of small concerns. An abstract of Bradstreets' report on this subject is as follows:

STATES.	NUMBER FAILURES.		*ACTUAL ASSETS.		*LIABILITIES	
	1882	1881	1882	1881	1882	1881
Western	2,340	1,502	\$10,556	\$ 7,832	\$20,710	\$14,666
Middle	1,732	1,409	14,879	11,657	30,631	27,100
Southern	1,532	1,313	10,108	8,914	19,604	16,315
Eastern	1,191	994	8,898	4,848	16,541	11,695
Pacific	639	616	2,417	1,886	5,216	5,025
Territories	118	95	406	824	892	1,291
Totals, U. S.	7,574	5,929	\$46,267	\$35,964	\$92,599	\$76,094

*Three ciphers omitted—in each of last four columns.

Jan. 3d.—Robstadt with the exception of the church and the houses of the clergy, is deeply submerged. The water in many houses nearly reaches the roofs. In Frisenheim, on the Rhine, the scene beggars description.

The Rhine has reached the height of 5.76 metres at Mayence. With great effort a tram-

way has been laid to bring earth for the construction of a dam.

The market square is flooded at Dusseldorf.

Seventy houses have fallen at Badenheim in consequence of the floods. At Rexheim, Morsch, and Oppau 240 houses have fallen from the same cause. At Vienna the danger is serious, and preparations are making to sound the alarm bells directly if the dykes show signs of yielding.

The Danube has risen to the height of 4.70 centimetres, at Vienna. A thousand persons in the lower part of the city were compelled to quit their homes. Traffic on the railway connecting Vienna with Moravia is suspended. The large railway bridge over the Danube is demolished and the Vienna terminus of the road flooded.

The town of Mannheim appears to stand on an isthmus in the middle of a vast sea. The great Rhine dam gave way to-night. A steamer and forty-five boats rescued people by torchlight. The village of Triesenheim is deserted, and one-third of the inhabitants of Aphan have abandoned their homes. A central relief committee has been formed. It appeals for help for the sufferers.

Ten thousand persons are rendered homeless by the floods in the district near Worms. They are in danger of starvation. Three thousand persons are homeless at Ludwigshafen, 2,000 at Mannheim, and 2,000 at Worms. They are lodged in school-houses and churches. More dikes have broken at Mayence.

The railway between Geneva and Bellegarde in Switzerland, is washed away. Direct railway communication with France and Italy is interrupted.

A band of Indians committing depredations in the neighborhood of Saragossa, Mex., killed a boy, wounded citizens, and stole horses.

Jan. 4th.—The inundations in Germany are taking the form of a great public catastrophe. The distress is increasing hourly. The military and civil authorities are making the greatest exertions to mitigate the misery of disaster. There is no sign yet that the crisis of the calamity is reached. The high temperature and rains continue. At Ludwigshafen, opposite Mannheim, where the great Rhine dam gave way last night, the lives of hundreds of people are imperiled. A steamer rescued many hundreds. The deepest distress prevails.

The Rhine is beginning to fall. Thirteen persons were drowned at Freisenheim. In all sixty or seventy lives have been lost by the floods. Frequent robberies in houses abandoned on account of the floods, have induced the authorities to station troops at each deserted village, with orders to shoot persons attempting to escape when challenged by the guard. The Empress has sent 1,000 marks to the sufferers.

The Rivers Saone and Doubs have inundated several villages in France. Thirty-two houses have fallen at Longepierre. The Seine has again reached the level of the December flood.

The Paris and Lyons Railway, on the French frontier, is washed away. Direct railway service between Switzerland, France, and Italy is interrupted. The Danube has inundated Presburg, thirty-four miles from Vienna.

About two minutes before seven last evening, at Washington Heights, Cook county, Illinois, a very large meteor was seen to pass from the north-east to the south-west, at an angle of about forty degrees above the horizon. The meteor

appeared to be as much as a degree in diameter, and reflected a bright white light. In a portion of its track it left a fiery substance, which remained visible for forty minutes.

Private letters from St. Petersburg state that the Czar, on Sunday, found in his bedroom, a letter from the Revolutionary Committee, demanding the commencement of the promised reforms, and adding that the committee possess the power to forcibly obtain concessions.

NATIONAL DEBTS.

ANGLO-SAXON.		
Great Britain		£790,000,000
Canada	£21,000,000	
British India	108,000,000	
Australasia	38,000,000	
Cape Colony	1,000,000	
British Empire		168,000,000
United States		£258,000,000
		423,000,000
Total		£1,391,000,000
TEUTONIC.		
Austria		£306,000,000
Germany		208,000,000
Holland		80,000,000
Denmark		12,000,000
Total		£606,000,000
LATIN.		
France		£748,000,000
Italy		370,000,000
Spain		261,000,000
Portugal		64,000,000
Belgium		27,000,000
Roumania		13,000,000
Brazil		67,000,000
Argentina		16,000,000
Peru		12,000,000
Mexico		10,000,000
Total		£1,578,000,000
SLAVONIC AND GREEK.		
Russia		£255,000,000
Greece		18,000,000
Total		£273,000,000
SEMI-BARBAROUS.		
Turkey		£124,000,000
Japan		27,000,000
Egypt		28,000,000
Morocco		10,000,000
Total		£189,000,000
RECAPITULATION.		
Anglo-Saxon		£1,391,000,000
Teutonic		606,000,000
Latin		1,578,000,000
Slavonic		373,000,000
Semi-barbarous		189,000,000
Total		£4,137,000,000

Jan. 5th.—The Rhine is falling slowly at Mayence, Coblenz, and Cologne, Germany. The Main and Cahn also are falling steadily. Navigation of the Neckar is reopened. The Grand Duke of Baden has given £500 for the relief of sufferers, and the Emperor specially ordered everything possible done for them. Wreckage and dead bodies of animals are drifting down the river.

A husband and wife starved to death at Ballinasloe, Ireland. Sanitary works are being started at Kilrush to afford relief. The Carrick-on-Shannon guardians show a large number of farmers, with holdings of from one to twenty acres, absolutely without stock or food.

Twenty bandits attacked a hacienda in Guarajata, Mexico, yesterday. They carried off a boy and plunder. Troops pursued, and one bandit was killed and the boy recaptured.

Jan. 7th.—Intelligence is just received that the Inman Line steamer *City of Brussels*, Capt. Land, from New York December 28th for Liverpool, was run down in St. George's Channel by a Glasgow steamer during a fog, and ten persons drowned.

A house to house collection will shortly be started throughout the Empire in aid of the sufferers in the flooded districts. The Prussian Government has already granted £25,000 for their relief, and the Government of Hesse has given the same amount. Subscriptions in Prussia reached £175,000. Large sums are arriving from England and America.

About 300 new cases of smallpox were reported last week in Baltimore, Md., and seventy-nine deaths. It is thought, however, that control of the disease is being gained, and the number of reported cases is falling off.

The Utah Commission met in Washington, December 15th, 1882, there being present Governor Ramsey, Colonel Godfrey and Judge Carleton. The proposed laws recommended by the Commission were framed and placed in the hands of Senator Edmunds. One bill repeals the law of the Utah Legislature which conferred on woman the right of suffrage, while another is for the purpose of aiding the judiciary of Utah in the trial of violation of the law. In an interview with Senator Edmunds he expressed himself favorably to the laws, and we may expect his aid in carrying them through the Senate. The Commission adjourned to meet in Washington, January 25th.

FIRES AND RAILROAD ACCIDENTS.

Jan. 2d.—Property amounting to \$125,000 was burned at Pine Bluff, Ark. \$5,000 at Ottawa, Ill. \$50,000 at Manistee, Mich. \$20,000 at Eaton, O. \$8,000 at Forest City, Ark. \$12,000 at Vicksburg, Miss. \$50,000 at Chatham, N. J. \$12,000 at Las Vegas, N. M. \$30,000 at Concord, N. H.

A flat boat was sunk on the Tuckazeegee, in Jackson county, N. C., and eighteen convicts drowned.

Jan. 3d.—Property worth \$112,000 was burned at Keokuk, Iowa. \$12,000 at Lockport, N. Y. \$100,000 at Baltimore, Md. \$3,100 at Milwaukee, Wis. \$100,000 at St. Joseph, Mo. \$50,000 at Philadelphia, Pa.

Jan. 4th.—At St. Mary's School, Knoxville, Ill., was burned, loss about \$100,000. Fire at South Bend, Ind., occasioned the loss of \$70,000. Davenport, Iowa, \$35,000. Montreal, \$30,000.

Jan. 5th.—Three large mills,—one rolling, one flouring and one knitting,—were destroyed at Cohoes, N. Y.; loss \$350,000. Another mill partly burned, was damaged \$500. Loss by fire at Peoria, Ill., of \$75,000. Near Brunville, Md., flouring mill worth \$30,000 was destroyed by fire. \$2,000 worth of property burned at Dubuque, Iowa. \$60,000 at Newburg, N. Y. Rolling mills at Danversport, Mass., burned; loss \$40,000.

Jan. 10th.—The Newhall, a six story hotel in Milwaukee, Wis., burned before daylight this morning, amid scenes the most heart-rending and terrible. Forty-five persons are known to have perished, twenty-four of whom jumped from the windows of the burning building; and the list may be swelled to a hundred. More particulars hereafter.

The town of Raab in Hungary, and the adjacent villages are inundated. At three o'clock yesterday morning the inhabitants were aroused by the alarm bells, and commenced rapid flight. Meanwhile the dykes breaking admitted a deluge, which soon reached the inner town, containing besides the ordinary inhabitants, 6,000 fugitives. A considerable number of lives were lost.

It is stated that the Czar has signed a decree, dissolving all the secret societies in Russia.

LINES SUGGESTED ON READING THE
"HERALD."

Where are our ministers coming from?
Is the question of to-day.
The aged are closing their labors fast,
And peacefully passing away.

Where are the reapers coming from
To succeed the dear ones gone?
Would to God that each mother could say—
"Here, Lord, I furnish one."

For many a mother has looked and hoped,
And labored and prayed and taught:
That out of her darling babe and boy,
A reaper might be wrought.

One that would stand and nobly fight
Error and sin and crime.
Oh this would have been her crowning joy,
Had she lived to see the time.

But soon that mother goes down to rest,
And her prayers they cease to flow;
And then her boy looks up for help,
When he finds he has none below.

Oh may it not be thus with you.
Awake, young brethren, all;
Put on the armor of the Lord,—
Be ready for the call.

For Jesus said, and well he knew,
"My burden it is light."
"My yoke is easy unto all,
Who put it on aright."

Then O, awake, prepare your hearts
By sacrifice and prayer,
That when to duty you are called,
You'll not be wanting there.

KEWANEE, Ill., 18th Dec. ALICE FRANCE.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

IS THE AGE OF MIRACLES PAST?

"These signs shall follow them that believe."

—Christ.

Since the introduction of the latter day work, embracing the restoration of the gospel in its pristine beauty and grandeur, together with the discovery, translation, and publication of certain valuable records, descriptive of the origin, customs, arts, sciences, religion, &c., of America's "pre-historic race," modern pseudo-philosophy, with all its deceptive power, and inventive genius, has been brought to bear against the text, apparently with the view to render it in sentiment "these signs shall not follow them that believe." Fifty-two years, with their varied experiences of sorrow and happiness, retrogression and progression, have passed away since the authoritative proclamation was sent forth by divine decree to preach the gospel in its fulness, and still the text remains unchanged in letter, or spirit, possessing all its native force and meaning; infidelity, sectarianism, the flesh, and the devil, to the contrary notwithstanding. Like the handwriting on the wall of the "king's palace," it is the word of God, and means what it says, and may prove in part the

"*mene tekel*" to those who "receive not the kingdom of God as a little child," that they may partake of his blessings in time, and so be prepared to dwell with him in eternity.

Although the text seems doubtful, and mysterious to modern "astrologers" and "soothsayers," it is full of rich meaning to those who love, serve, and pray to Daniel's "God of heaven." It involves consequences of the most serious character. If its meaning is diverse from what the language implies, and it contains no promise for the humble follower of Christ now, then thousands of honest seekers after truth have been deceived, simply by taking God at his word, and believing him to be a merciful, just, loving, and impartial being. I wonder if such a thought is really consoling to those who oppose the faith of the Saints. And *vice versa*, if they have sought the Lord in his own appointed way, and have found him to be just as the Bible represents, loving, impartial, and so forth; and the thousand testimonies borne by them relative to the fulfillment of this promise are true, how serious may be the consequence to those who have, and do oppose, by every foul means, the work of God.

The age is truly called a progressive one, as is attested by the grand improvements in facilities for locomotion, communication, education, and agricultural and other pursuits; and gladly would we note the same ratio of spiritual development that has marked every other department of life. Our hopes in this direction, however, are often changed to sorrow, by reason of the *manner* in which some oppose the doctrine and claims of the Latter Day Saints. If hatred, malice, envy, strife, evil surmising, and speaking false accusations, prejudice, and intolerance, are the marks of progression in those who cherish them; we confess that many are making rapid strides toward perfection.

Those who are acquainted with the *modus operandi* of the Saints, know that their position relative to the "signs" is, that, as a rule, they are to follow those who *believe and obey only*, being the legitimate result of the gift of the Holy Spirit. In view of this fact, is it right to demand a miracle of them in vindication of their belief in the promise of Christ, and their calling as ministers of his gospel? Were not those men eighteen hundred years ago, who doubted and hence asked a "sign," as justifiable as these who ask it under like circumstances now? It is argued by these men, that the Savior and his chosen disciples proved their mission by working miracles; and hence those now

claiming the same authority should vindicate their calling by like means, seemingly forgetful of the fact, that upon the same parity of reasoning, the Pharisees demanded a "sign," and even his Satanic majesty took shelter behind this kind of logic, "If thou be the Son of God, command that these stones be made bread."

The whole tenor of the New Testament Scriptures goes to show that miracles wrought were the result of faith in Christ, their object being to confirm the believer, and they were not, as some suppose, a voluntary display of power to convert the people. "According to your faith shall it be unto you," "thy faith hath made thee whole," and so forth, were not spoken for the comfort and encouragement of sign seekers. "Jesus did not many mighty works in his own country because of their unbelief." Then the logical deduction would be, if *none* had believed in him, *no* miracles would have been wrought, and yet we see no reason why unbelievers then had not as much reason to expect a demonstration of power for their personal gratification as the same class have now, and in kindness I would call the reader's attention to the fact, that the miracles of which we have record were not the result of sign seeking. And furthermore, the idea that their prime object was the conversion of the people is shown to be erroneous from the statement of Christ to those whom he healed, "See thou tell no man." If this had been the object, the more notoriety that could have been given, the more effectual they would have been for the desired end. The Savior presented the gospel as a system, having its origin with God, and promised that by a proper application in principle and practice, it would demonstrate its truth, by bringing its happy recipient into near relationship with the Father by virtue of its internal element, revealing "both the Father and the Son." To the unregenerate the evidence of its divinity resided in the purity of its morals, together with the testimony of those who had proven its worth; and as it was then, so it is now, "And these signs shall follow," "confirming those who believe."

By their acts and words, men prove themselves to be either believers or unbelievers, in the religion of Jesus Christ; and it is logical to say, that he who requires a sign that he may believe now, would have made the same demand had his presence graced God's footstool a few hundred years ago. Says Mr. Ingersoll: "The church wishes us to believe. Let the church or one of her intellectual saints work a miracle, and we will believe." Now we are not

surprised at this, coming as it does from an infidel source; but is it not rather strange? This is the very weapon with which all Christendom have sought to vanquish what they term "Mormonism." If it is infidel for Ingersoll to ask a sign, what does it denote in those professing Christianity? Sign seeking is an ungainly child, born of common parentage. Nominal Christianity fights the fire of infidelity with one hand and feeds the flame with the other. The reasoning and demand of Mr. Ingersoll are logical and right, based upon the standpoint given him by modern orthodoxy. He argues, and rightly, that if miracles were wrought primarily to convert unbelievers, the same means should be provided for the same ends now. There is nothing in infidelity desirable to us, but if Christianity proper was at so low an ebb as to be based upon presumption, and maintained in ignorance, we should be wont to exclaim, "Lord increase our faith."

The tendency of the age, due to the rapid advancement made in knowledge of the sciences, is to desire all things with which they have to do, to be proven by a showing of facts, and out of this has grown, in part, the idea that religion and science are diametrically opposed. One eminent Divine has expressed the thought that religion dealt with as a matter of plain facts, is unproductive;—that its vital force and moral worth are chiefly utilized by the powers of *imagination*. Science and true religion have one common origin, and hence agree. Each comprehends the revelation of certain laws for the government of the material creation. Religion, *as a science*, rises in majestic beauty and grandeur far above all others. It is the science of life,—yes, of *eternal life*, and is based upon the equitably adjusted principles of power, love, mercy and justice, being equally capable with all other sciences of proving its truthfulness and worth by a demonstration of facts. The medical science, (though badly abused), doubtless is based upon right principles, operating from cause to effect. The various productions of the mineral and vegetable kingdoms contain medicinal properties, which, when properly applied, assist nature in removing disease. The healing qualities of these are only proven by making a proper application; and we know of no one so foolish as to demand a medical cure, and still refuse to apply the remedy prescribed. Indeed, such an one would be regarded as a fit subject for the lunatic asylum; and yet, when the master science is presented, a panacea for all human ills, some so far lose reason and common cour-

tesy as to demand a cure, (for an incurable disease), yet refusing, yes, scorning to make the necessary application. The curiosity of inconsistent ones was met in the Savior's day by the scathing rebuke, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas;" which was in a measure allegorical of his prospective death, burial, and resurrection. When the event occurred, and he who "longed to gather them" was suffering on the cross, they said, "Let Christ the King of Israel descend now from the cross *that we may see and believe.*" O, man, truly thou art a fallen creature! What foul deed hast thou not been guilty of committing! When the "vail of the temple" was rent in twain, the rocks were severed, and darkness spread her mantle o'er the earth, as though all nature was in deep sympathy with her sovereign Lord, they had a "sign,"—the sign of the prophet Jonas, but to their condemnation and woe. They had "built the tombs of the prophets," and "garnished the sepulchers of the righteous." They had said, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets;" but they excused themselves in crucifying him whom they had asked in vain for a sign. The deed being done under color of judicial authority, was rendered quite popular. The Roman soldiers were suborned to counteract the influence that might arise from the statements of those who testified relative to the resurrection; and so the masses remained in darkness, ignorant of the gospel, and destitute of its saving power. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day."—*Christ.*

If men will not believe that God may manifest his power now, it is not because he has not promised. From Adam till St. John, the faithful enjoyed his blessings, and Paul teaches in Hebrews twelfth chapter that it was "by faith;" and hence, if people do not enjoy them now, it is because of a lack of "faith" in him; and it should be borne in mind that the promise of Christ in the commission extends to *believers only*. Peter, at Pentecost, made the same promise, substantially, as did the Savior, who commissioned him, adding, doubtless for our benefit, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The only difference between the promise of Peter and that of Christ is, the former promised the Spirit,

and the latter its fruits; each being limited only by the conditions upon which they were made; in fact they are one and the same promise, made by the servant and his Lord. It is considered orthodox to believe in the Spirit, but heterodox to enjoy its fruits. Many contend for the promise of Peter, but deny that of the Lord. Apparently the idea of "signs," and "present revelation," is very obnoxious to some; but what "sign" is it for one to pray to God for his Spirit, telling him that without his aid no good can be accomplished, and in preaching tell the people that inspiration is a thing of the past,—that revelation is "done away." Ask the clergymen of to-day relative to their call, and as a rule you are referred to the commission as found in Matthew 28 and Mark 16. Examine for yourself, and you will discover that the promises here are of two classes: those to be enjoyed in time, and others to be realized in eternity. Ask the minister by what authority he promises salvation, and you will be shown the text, "He that believeth and is baptized shall be saved." The succeeding lines may be carefully avoided, but *read them*, and you will see that he who said, "He that believeth * * * shall be saved," also promised "These signs shall follow them that believe." Seriously we ask, what right have these men to promise one and deny the other? Why should it be thought a "thing incredible" that God should work a miracle in time, even in the absence of any promise to this effect? Is it any more miraculous for him to cause his Spirit to operate salutarly upon the physical system, or to influence the mind to see "things to come", than to save him all together? If we can not trust him for the one, will he accept our faith, (unbelief), and perform the other? The promise of the signs is co-extensive with the promise of salvation, and if one is of specific application, the other is also, and there is no dodging this issue. And another important consideration is that if we do not realize the fulfillment of the first, we have no security of the second, as one is the "earnest" of the other. Is it right for us to ask for the Spirit, and deny its office work? In relation to its operation, the Savior said, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will *manifest* myself to him." See John, 14th chapter. "Manifest," as used here, is a transitive verb, and is defined by Webster, "to make known." In the preceding verses we learn that the medium of this

communication is the "Spirit of truth." Then the Spirit is a revelator, and yet we are told that "revelation is done away," because "no longer needed." In the 26th verse we read: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall *teach you all things.*" The "Spirit of truth," "the Comforter," and "the Holy Ghost," are synonymous terms, and denote the divine essence that flows from the presence of the Father, to gladden the hearts of his obedient children; and is it wise for finite man to presume to *limit* this spirit in its capacity as a "teacher." Nehemiah says "Thou gavest also thy good spirit to *instruct* them." It was an "instructor" to ancient Israel, and is a "teacher" to those who are so fortunate as to hear, believe, and obey the gospel of Christ. "But when the Comforter comes, he shall *testify* of me." "Testify" means to bear witness, or speak in relation to. "And he will show you things to come;" "for the testimony of Jesus is the spirit of prophecy." Again: "He that followeth me shall not walk in darkness, but shall have the *light of life.*" Physical light is analogous of the spiritual, and serves to illustrate its effect, and it is as reasonable to say that the king of day is emitting his shining rays upon the children of earth, and still insist that they are in total darkness; as to claim the enjoyment of the Spirit of God, and say that revelation is done away. "There is a generation that are pure in their own eyes, and yet is not cleansed from their filthiness," because, "where there is no vision the people perish," and if "the blind lead the blind," will they not all "fall into the ditch together?" When the order of things is so changed that water ceases to quench thirst, and fire no longer emits heat, and the shining sun scintillates no rays of light, then, and not till then, may we be led to believe that the Spirit of God is not a principle of light and intelligence, revealing his will to those who truly follow him. John said that anti-Christ had gone out into the world, and we are inclined to believe it.

It is stated from the pulpit, we get it from the press, and even it is used as a kind of bait to the weary public, to read medical advertisements, that "the age of miracles is past." "God has done his work, and if any shall say he doeth a miracle now, believe it not," is the spirit of this generation. Notwithstanding the Saints have been charged with irreverence for the Bible, it is a fact, and should be understood, that their leading effort has been, and is now, to induce the people to read, believe, and obey its teachings, rely-

ing upon its author for the fulfillment of its promises; thus establishing its truthfulness, and the divinity of the doctrine of Christ. And we are confident in making the statement, that if the professing portion of humanity had discerned in the development of latter day events, the dealings of God in fulfillment of prophecy, and had been "obedient to the heavenly vision," instead of opposing the work of God, infidelity would have been far in the background to-day. Opposition to the doctrine of the true Latter Day Saints has not been the result of careful and prayerful investigation; but when "mercy and truth kissed each other," ignorance and superstition joined their lecherous hands, and hastened to oppose. When "Truth sprang out of the earth, and righteousness looked down from heaven," error and unrighteousness raised their ugly heads, brandished their swords, and threatened to inflict the most severe penalties upon all disloyal subjects. As much evidence exists in the events embracing the latter day work, in favor of revealed religion, as may be found in ancient history. The testimony of thousands of honest, law abiding citizens, who testify relative to gospel truth and happiness now, should have equal weight with similar testimonies recorded two thousand years ago. "Garnishing the sepulchers of the righteous," and "building the tombs of the [ancient] prophets," is not always an indication of genuine faith, based upon evidence. The Bible does teach, however, that people may preach, and believe for doctrine the traditions of men. As an instance of profound faith in the Bible, we call attention to the invincible argument of one professor, whose "tradition" would not admit baptism as a saving ordinance, who said, substantially, "there are only one or two places in the Bible where baptism is made essential, and I can find many places *where it is not.*" The doctrine that the death of the apostles closed the era of miracles does violence, *first*, to reliable church history; *second*, to the plain statements of Jesus Christ, the prophets who *preceded*, and the apostles who *succeeded* him; and *third*, to reason, based upon a true conception of the character of God. History teaches that so long as the conditions specified in the commission were complied with, "These signs followed." Relative to the perpetuity of the spiritual power by which they are actuated, the Savior said, "I will be with you always, *even unto the end of the world.*" Strange, indeed, that modern clergymen should quote this language as having direct application to them, and deny the operation of

the spiritual power referred to. And stranger still, that some (not all, thank God) will stoop so low as to demand of a minister of the gospel, a demonstration of this power in vindication of his high and responsible calling, and belief in the promises of God. We are daily made conscious of the fact that *wonders* have not ceased, be the case as it may with regard to miracles.

"Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16: 14-16.

None can say, truthfully, that the events described here have received a fulfillment. The circumstance of the delivery of the Jews from Egyptian bondage has ever been proverbial with them, but the text teaches that this display of God's providence, and power, will no longer be referred to by them, by reason of the *greater* manifestations in the event of gathering them in the last days. In view of the statement, "I will send for many fishers saith the Lord," we conclude that if the means of communication has become inoperative, reconstruction will take place, and once more men will be "called of God as was Aaron." Jesus interprets the parable of the wheat and tares thus: "He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered, and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Now, whether the "angels" referred to are glorified beings from the Celestial domain, or ministers chosen and ordained from among men, does not affect the issue; the point is that these messengers will be *sent of God*, and we insist that revelation is essential to the call, and qualification of those entrusted to such labor as is here spoken of. It is generally known that the Jews were once prosperous, living in plenty upon the land of Palestine, and that

shortly after their rejection of the Savior, they were dispersed among the heathen nations, while their land became sterile. Nearly all the prophets predict their gathering, and the restoration of the fertility of Palestine, and among them is Joel, who makes the climax of his prophecy relative to them. "And my people shall *never* be ashamed. And it shall come to pass *afterward*, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit."

The happy state of things described here will evidently take place in the near future, as recently Palestine has become a "fruitful field," and "Jacob," whose face no longer "waxes pale," looks with hopeful eye upon his native land. Of course it is urged by some that Joel's prophecy was fulfilled at Pentecost. For several reasons we can not adopt this view. *First*, Pentecost was nearly two thousand years prior to the time predicted for the fulfillment of the event. *Second*, the events recorded as having occurred at Pentecost do not furnish a fulfillment of the prophecy which specifies that the Spirit will be poured out upon *all* flesh, the result of which will be prophecy, visions and dreams; whereas, the gift of tongues only is recorded. And *third*, Peter did not say that Joel's prophecy had a complete fulfillment then. He simply said, "This is that (an elipsis occurs here which may be supplied by the word "Spirit") which was spoken [of] by the prophet Joel." If the events at Pentecost fulfilled it, why should Cornelius and his Gentile brethren, the Twelve at Ephesus, and many others afterward indulge in those things that were "done away;" and why should Paul address, an epistle *first*, "to the Church at Corinth," *second*, "to them ** that are called to be Saints," and *third*, to "all that in every place, call upon the name of the Lord," exhorting them to "contend earnestly for the best gifts, but rather that ye prophecy." We have the direct statement of the Lord by his prophet Isaiah in the 24th chapter, that he will "do a marvelous work and a wonder," the time fixed for the execution of which is "a very little while before Lebanon, [Palestine] is turned into a fruitful field." We doubt whether any chapter in the Bible is fraught with any more plain and pointed declarations than this, and we have at least two reasons for believing them. First, we accept them as being the word of God, and second, mod-

ern history confirms every statement. The events predicted and confirmed by actual occurrence are as follows:—A "sealed book" was delivered to an unlearned man, who could not read it by his own wisdom; for he was "not learned," but by the gift of God the translation was rendered, being a "marvelous work and a wonder," causing "the wisdom of the wise to perish, [comparatively], and the understanding of the prudent to be hid." The "deaf have heard the words of the book" by reason of the mercies of God in extending the gifts of the gospel; also "the eyes of the blind have seen out of obscurity and darkness," causing "the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel." "Lebanon is turned into a fruitful field," and "Jacob," or Israel, is gaining influence in nearly every part of the habitable world, while "they that have erred in spirit" are "coming to understanding," and "they that murmur" are "learning doctrine," through the faithful efforts of the Latter Day Saint Elders, in declaring "the whole counsel of God," by preaching "the gospel of the kingdom" in its "fullness." "And the Spirit and the bride say come, and let him that heareth say come, and let him that is a thirst come, and *whosoever will* let him take the water of life freely." G. S. HYDE.

EXPLANATORY.

Dear Herald:—Having had, because duty called, to do with the case of the Rocky Mountain Branch *vs.* F. C. Warnky; and learning that the matter was introduced to the Fall Conference contrary to my desires or expectation, I, with permission would like to have a little space in your columns.

Whether those who create a necessity for litigation, or those seeking to legitimately prosecute the same when a necessity exists therefor, are culpable, will in the future be made clear, if the matter is at present at all obscured.

One of the important works in this probationary condition in the divine life, is the prevention of wrong and evil doing, and preventives are better and more to be desired than cures. But what is left undone by those who live, move, and have a being on the earth, a standing in the Church making a profession, will be rectified when he shall come whose right it is to reign.

For the part I have taken in the matter, I have no apology to offer, having no personal interest to subserve, or spite to avenge. I am not wearing out my life in

traveling around to make up cases or create trouble. What I have done I should do again if a like necessity exists. The choice I have made in the acceptance of the gospel does not license me to do what labor may be pleasant, and pass over the unpleasant. But calls for a following on with no cessation, through evil and good. And if there is any method by which we can follow the Master, save in the path of duty, I have failed to learn it. Shall I ever choose to work deceptively, by intrigue or policy, (and I may), I hope to lay by the livery of heaven, and so faithfully serve his satanic majesty as to leave him no room for jealousy, through, but a partial service. For the fiat has gone forth, that no man can serve two masters.

So far as I know, there are no silver slippers manufactured in which to glide smoothly and easily to heaven. Nor is the path leading to the dizzy heights of perfection altogether thornless.

But I may be thought digressing. From the moment I heard the decision of the committee of the Spring Conference, I desired to appeal the case to the High Council, and this procedure, as I learned from a motion which obtained at the Fall Conference, was suggested, which exhibited the good sense of the conference, the reason assigned being the fact of a General Conference having already legislated thereon. Very potent reason. So I was so far from being chagrined by the procedure of the conference, as to thank my lucky stars for the absence of a vote of censure.

Efforts to reach an ultimatum involves a necessity for preparatory steps. The ultimatum sought as above expressed, was an appeal to the High Council. Nor did I think but preparatory steps, to reach the coveted object, were plain, pointed and timely, but that was another time, when my expectations were blighted.

One so often meets with disappointment in this mortal life as to lead him sometimes to think that he is blessed who expects nothing; for he is never disappointed. But it sometimes happens that sorrow by disappointment is made so tolerable through joy received from unexpected events, to call forth thanks for the law of compensation, so wonderful in its operation, and certain in its results.

To write or speak; to convey to the reader or hearer, that which is in the mind of the writer or speaker, in a manner to preclude the possibility of any misconception, seems to require a proficiency that the writer does not possess. The necessity of reason being presented to some one or ones with power to decide whether they

are valid for an appeal, or not, I think eminently proper. Otherwise appeals may obtain through whims, and proper decision be ignored. All of which, as I thought, was done. But subsequent thought reveals the facts, that in the presentation of reasons, etc., terms were used susceptible of explanation partially justifying, at least, a construction leading to a conclusion never dreamed of by the writer. In view of which fact, and to prevent litigation, which might lead to unpleasant results, I shoulder the responsibility of my blundering, and apologize to the Saints of the Rocky Mountain Branch, and all who might have been annoyed by the presentation of the matter to the late conference, where it did not belong.

Stumbling, blundering, and striving to balance; getting and retaining a proper equilibrium, recanting, repenting, and correcting are some of the works that demand our attention. Saying I regret this blundering does not help the matter, or call back the lost opportunity to reach a finality in this unfortunate and aggravating case; but under the circumstances 'tis all I can do—and shall it happen that an opportunity shall never occur, for a more thorough examination before earthly tribunals, we can well afford to submit the matter to the Great Arbitrator; wait for, and abide the issue. 'Tis not noble to err, blunder or commit wrong; nor is it ignoble to recant from, when a wrong has been perpetrated, and whether the thought is cheering or not, few, if any have reached an eminence, without mistakes and blunders.

JAMES CAFFALL.

WHO IS FROM HEAVEN?

"No man hath ascended to heaven, but he who came down from heaven, even the Son of Man, who is in heaven."—John 3:13.

While reading these words a few evenings since, the force of the language impressed my mind with a meaning, or interpretation, such as never did before, save once; and at that time I was not more impressed than at the present. It has been a source of perplexity to me, while reading this same passage, trying to fathom the great mystery connected with it; for it was a mystery, and no doubt is to this day. It is a mystery to a great many, how Christ could be on earth in person, and in heaven at the same time. And also, how he could be the Son of Man, and the Son of God at the same time. If man was his father, what man could it be? (I speak now of an earthly father). Some may say that David was his father. Perhaps he was, in an indirect way; but God pro-

claims himself his father in so many words. And the very language of Mary to the angel, conveys the idea that man was not father to Christ, (mortal man), for she says, "How can this be, seeing I know no man." And the fact of Joseph's attempting to put her away, supposing something wrong of her, and the Lord appearing in a dream to assure him that all was right, goes to show that Christ was really the Son of God, and not the Son of Man, as some appear to think.

That Christ was the Son of Man, according to his own words, and also the Son of Man who is in heaven. I desire to call attention to my belief, and if wrong, I pray God to set me right.

I ask, did the Savior ever go back to heaven after his birth, before his final ascension? If so, when? Was he in heaven at the time he made this assertion as found in the text? If it can be proven that he was in both places when he was speaking to Nicodemus, then I have no more to say; but if not, we want to know who this man was that was father to him. He says of himself that he came down from heaven, and that no man ever ascended there, but him. When did he ascend? No doubt many times in the age of the patriarchs, of the prophets, and at other times before his appearing in the flesh as the son of Mary. But no record is had of his going up from the time of his birth to his ascension after death. If it be said that his spirit was there, while his body was here, or again, that David was his father, and that David was in heaven, having been raised from his grave, we beg leave to say, that David was still in his sepulchre when Peter addressed the multitude on Pentecost; and no doubt is there to this day. Peter spoke by inspiration, as all must admit. So that some other explanation must be found. What can it be? We read in the sacred book, that God said, "Let us make man in our likeness, after our image."—Gen. 1:27. And it was so. Not in the moral image, as John Wesley claims, but in the image of God and his Son. And when Paul tells his Hebrew brethren, Hebrews 1:3, "That Christ was the express image of the Father," he tells them of a *bona fide* existence of God's Son in the body. Also, Christ in reply to Phillip's desire to be shown the Father, said that "he that hath seen me hath seen the Father." So that the Son must be like the Father and *vice versa*, the Father must be like the Son. Then it follows of necessity, that Christ calling himself the Son of Man, speaks of the Father in heaven exclusively. And

the Son of Man who is in heaven, could be God, and to my mind no one else; but so infinitely more glorious than earthly being, that the tongue of mortals fails to express the difference.

The Savior on one occasion put a question to the Jews, wise ones of course, like this: "What think ye of Christ? Whose son is he?" Their reply was, "David's." He asked them how he was David's son, when David called him Lord. They could not solve the problem, and they remained in ignorance of the true solution of the question. And to this day the evil remains over them. Not only the Jews, but the Gentiles are as badly in the dark as the Jews, as far as regards this one great mystery. I call it a mystery. And Paul in 1 Corinthians 3:16, tells us why it is a mystery. "That God was manifest in the flesh, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." God was manifest in the flesh. How so? By the appearance of Christ, who was the express image of the Father. And if as some of our orthodox friends claim, God has neither body nor parts, the Savior and his Apostles were certainly mistaken; for if God has neither body nor parts, and Christ was his express image while on earth, as quoted from the scriptures, it is a mystery, and one which all the wisdom of men can never fathom, looking at it from an orthodox stand point. It is a mystery of mysteries. But taking a proper view of the seemingly mysterious matter, from the records of truth, Christ was really the Son of Man which is in heaven,—God.

The creator of man, in his own image created he him, and he has never changed.

Does any one suppose that Jesus did not know whereof he spoke, when he calls himself the Son of Man in heaven? Was he dealing with mankind in words of no meaning? The Jews certainly did not understand him. The Saints did; at least, after the Spirit was poured out, they knew the connection that existed between the Father and Son. The Spirit was to guide them into all truth, and Paul declares one truth, in that he says that Christ was the express image of the Father, and God could not be manifest in the flesh, unless he could be seen; for to be manifest, is to be seen. Although he was in the world, the world knew him not. He was not manifested to them, as he was to them that believed on him. He gave one class power to become the sons of God; the other he left in darkness, because they chose to remain so.

Stephen, although in the flesh, was, by

the Spirit permitted to see heaven open, and to see the Son of Man sitting at the right hand of God. When Nebuchadnezzar saw four persons in the fiery furnace, he saw one that was like the Son of God. How came he to know there was such a person? Only by having his eyes opened for the occasion by a higher power, as in the case of Elisha's servant. When the Prophet asked God to open his eyes that he might see God's host above them; and I firmly believe, that a spiritual man or woman is, and always has been permitted to see God and his Son, at particular times when it was God's will that they should do so. When men approximate to the faith and righteousness of Enoch, and other worthies of scriptural account, nothing can prevent them from knowing God and Christ, which is really the only true guarantee of life eternal.

T. F. STAFFORD.

IMMORTAL MORTAL.

THIS title may at first seem to be a contradiction in itself, and according to our traditions it is one; but if we accept the explanations in the Scriptures of man's earth existence of probation, we will find there is no contradiction in the term, nor absurdity either. It is thought that an immortal is one who, under no circumstances can die,—and a mortal one, who, of necessity must die. And under this idea many persons have fruitlessly sought to harmonize the word. Just so orthodoxy are, and have been, puzzling themselves with predestination and fore-ordination, not willing to receive the key, pre-existence, by which those principles may be understood

In the Book of Nephi, chapter 13, paragraph 3, Christ says to the three Nephites, "Ye shall never taste of death; * * * but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality." Are these immortal? No; for they are to meet with a change from their present condition to immortality. Are they mortal? No; for they are not to die. We may suppose that whatever change has taken place with them, their agency is left to them, and so it is possible they may not abide the conditions by which they received the blessing of remaining until Christ comes in his glory. Therefore, they are immortal, in the sense that they are not to die, and mortal in the sense that they may die; in other words, they are immortal mortals.

Then we may define an immortal as one who abiding certain conditions, will not die, but violating them, must die. And a

mortal as one who, under certain conditions, must die; but relieved from them, will not die. John was a mortal under certain conditions, but was relieved from them, and is immortal, and continuing under these conditions, will not die, still is subject to death; for, by violating the conditions under which he remains, he would die; and the change has not yet taken place,—for Christ has not yet come in his glory,—by which he is to become an immortal of another state; in which perhaps he may have become immortal, in the sense that under no circumstance can he die.

Moroni says, Book of Mormon, chapter 4, paragraph 6:

"By Adam came the fall of man. And because of the fall of man, came Jesus Christ, * * * and because of Jesus Christ, came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection * * * being redeemed and loosed from this eternal band of death, which death is a temporal death."

Therefore the temporal death required a redeemer, which was required because of the fall which came by Adam; in other words, Christ's mission to earth, which was to bring to pass the resurrection of the dead, became necessary because of Adam's fall; but if Adam was mortal, in the sense that he would have died if he had not transgressed, then Christ's mission was not because of the fall, and Moroni errs, as also the Seer of this day; for in Doctrine and Covenants, section 28:11, we read:

"Wherefore, it came to pass, that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death."

From which we understand that Adam, transgressing the commands of God, became first spiritually dead, also subject to the will of the devil. If so, he was not subject to his will before transgressing, and from the tenor of all Scripture and experience, we believe his will always has been death to man, both spiritual and temporal.

If it is thought that his will has only been spiritual death to man, we are told that the very height of our exaltation depends upon being united to our bodies.

"The elements are eternal, and spirit and element inseparably connected, receiveth a fulness of joy; and when separated, man *can not* receive a fulness of joy."—Doc. & Cov., sec. 9:5.

Therefore, Adam by his transgression became subject to the will of the devil; and it must be apparent, that by his will death, temporal, came to man; for because of Adam's fall Christ must needs come to restore the body, that the element and spirit may be inseparably connected, that man may have a fullness of joy. Consequently, before the spiritual death which is and was the first death, Adam was an immortal. After his transgression, and because of it, he became subject to the will of the devil, and was therefore mortal. The wages of sin is always death, and in Adam all die. I do not die spiritually in Adam, or because of Adam's sin; but "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers."—Doc. and Cov. 90:6.

Infants, then, being innocent, are spiritually alive; but through disobedience they lose that state of innocency, and become spiritually dead; and we might term them then, spiritually mortal. Through obedience to the gospel they pass from death to life, and are, therefore, immortal, as to spiritual, eternal life; and only such can become mortal, as to eternal, spiritual death. See Doc. & Cov. 76:4.

The same definition, therefore, of immortal and mortal, as applied to the spirit. The spirits of infants are immortal, but subject to mortality, or spiritual death, by tradition of our parents, and disobedience; or by violating the conditions of eternal life. By violating these they become mortal, or die spiritually. Then by obedience to the gospel, they are made alive, spiritually, and are immortal,—"have passed from death unto life." I do not deem it absolutely necessary, for the spiritually, immortal infant to become spiritually mortal; perhaps Enoch did not; for he walked with God: and if he did not die spiritually, he continued under the conditions of spiritual immortality, and temporal death had no power over him, because he never became subject to the will of the devil. But I do deem it an absolute impossibility, for man to be spiritually mortal, without being also temporally mortal; therefore, Adam became mortal first spiritually; consequently mortal, second, temporally.

DAVID EDMUND.

It a great mistake to set up your own standard of right and wrong, and judge people accordingly. Little things console us because little afflict us.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Conference Minutes.

SPRING RIVER DISTRICT.

Conference convened November 24th, 1882. J. A. Davies president, and E. A. Davies clerk.

Branch Reports.—Mound Valley 39. Columbus 39. Pleasant View 80. Center Creek 16.

Elders' Reports.—W. S. Taylor, (baptized 2), J. B. Graham, J. A. Davies, E. W. Depew, J. T. Davies, M. T. Short, A. H. Smith, R. H. Davies, B. Davies, J. H. Thomas, D. S. Crawley, S. Maloney, C. W. Short. Priests, C. Randle, C. M. Fulks, W. Lee, O. P. Sutherland, and Deacon C. Bird, reported.

The authorities of the Church were sustained.

The Joplin Branch was declared disorganized. Letters granted by District Clerk through C. W. Short; also the president was authorized to reorganize the Jacksonville Branch.

Preaching Saturday 7: 30 p. m. by M. T. Short. Prayer meeting Sunday 9 a. m. Preaching 11 a. m. by A. H. Smith. 2 p. m. by M. T. Short, and at 7: 30 p. m. by A. H. Smith.

Adjourned to meet at the Mound Valley Branch, May 18th, 1883.

LONDON DISTRICT.

Conference convened at London, Ontario, November 4th, 1882, at 11, a. m. Bro. John H. Lake was chosen to preside; Samuel Browne was chosen clerk.

Visiting brethren were granted the liberties of conference.

Afternoon session at 2 p. m.

Branch Reports.—London, 97, 2 Elders, 1 Priest, 2 Teachers, 1 Deacon, 31 baptized, 13 removed, 1 expelled, 2 died, 1 marriage. Bayham, 30. Carlingford, 31. Egremont, 46. Picton, organized August 30, 1882, with 24 members. 1 Priest, 1 Teacher. Osborne 33, 1 baptized. Walsingham, McKillop, no change.

Elders' Reports.—J. A. McIntosh (baptized 25 and organized 1 branch), Wm. Jenkins, Edgar Harrington, (baptized 1), Samuel Browne, (baptized 4), reported. Priests, Christopher Pearson, Richard Evans, baptized 2), W. S. Meddowcroft, reported.

Bishop's Agent's Report.—Balance on hands at last report, \$40.76. Received \$63.36. Total \$104.12. Paid out \$77.15. Balance on hands \$26.98.

District Treasurer's Report.—Received \$35.00. Paid to delegate Bro. J. H. Lake, \$35.00.

Resolved, That the Picton Branch be numbered with the branches of the London District.

Bro. J. H. Lake and George Hicklin were appointed a committee to investigate matters in St. Thomas, and report to next conference.

Resolved, That we abolish the office of District Treasurer.

Brn. J. A. McIntosh and C. Pearson were appointed a committee to audit Bishop's Agent's books.

Resolved, by this conference, that the Bayham Branch be known as the Corinthian Branch.

Resolved, That Bro. J. H. Lake act as delegate

to the next General Conference, held at Kirtland, Ohio, April 6th, 1883.

Resolved, That we sustain the officers of this district as a whole.

At 7 p. m. preaching by Bro. G. Hicklin. Sunday, at 11 a. m., Bro. Meriam preached. At 2:30, fellowship meeting. Sacrament was administered. Bro. Robb was ordained an Elder. At 6:30 p. m. Bro. Deuel preached, after which the attention of the Saints was called to some unfinished business.

Resolved, That a vote of thanks be tendered to the London Saints for their kindness and hospitalities during conference.

Committee appointed to audit Bishop's Agent's books reported that they found them correct.

Adjourned to meet at Osborne, first Saturday in June, 1883.

PHILADELPHIA DISTRICT.

Conference met at Hornerstown, New Jersey, December 24th, 1882, at 10 o'clock a. m. Wm. Small president, J. A. Stewart secretary. Preaching by Z. H. Gurley.

Branch Reports.—Philadelphia 54; New Park 16; Brooklyn 24; Hornerstown 21.

Elders' Reports.—J. Stone, A. Grist, J. Squires, J. A. Stewart and Wm. Small, reported.

Resolved, That we change the Philadelphia district conference, from a quarterly to a semi-annual conference.

Resolved, That a former resolution passed by this district in February, 1881, by which a request was sent to General Conference, asking them to release Bro. T. W. Smith, then in charge of this mission, be rescinded, believing he act was premature.

Resolved, That Bro. Joseph A. Stewart be elected president of this district for the next six months.

Resolved, That Bro. Wm. H. Brown be elected secretary of this district for the next six months.

Three were received on their original baptism.

Resolved, That the office of district treasurer be abolished.

Resolved, That we recommend Bro. Archibald Cameron to the appointment of Bishop's Agent for this district.

Resolved, That we sustain all the spiritual authorities of the Church in righteousness.

Adjourned to meet in Brooklyn, N. Y., on the fourth Sunday in June, 1883.

PITTSBURGH DISTRICT.

Conference held at Pittsburgh, December 9th and 10th, 1882. Elder Hiram Robinson president, *pro tem.*, R. S. Salyards secretary, *pro tem.*

Present: 1 Apostle, 1 High Priest, 6 Elders, 1 Priest, 1 Deacon.

Visiting brethren invited to participate in the conference.

Branch Reports.—Pittsburgh 101; including 1 Apostle, 1 High Priest, 7 Elders, 3 Priests, 1 Teacher, 1 Deacon; 1 baptized, 1 died. Received on branch and Sunday School funds, \$16.26; expended \$8.03, balance \$8.23.

Belmont 32; including 3 Elders, 2 Priests. 1 received by letter. Received \$5.55; expended \$3.00; remitted to Bishop \$2.55.

Church Hill, 16; including 3 Elders, 2 Priests, 1 Teacher, 1 Deacon. 1 removed by letter. Received of branch and Sunday School funds \$8.97; expended \$6.81; balance \$2.16.

Lampsville 23; including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, 5 baptized.

Fairview, report returned for names and particulars of those expelled.

Sugar Creek Branch reported by Elder J. Yocum, to be in a scattered condition.

Apostle Josiah Ells, and Elders Hiram Robinson, Ephraim Thomas, John Neish, G. T. Griffiths, and David Jones, reported in person, and Elder Luther R. Devore, (baptized 1), and Jonathan Yocum, (baptized 2), by letter.

District Treasurers Report.—Balance last report, \$5.20. Received. 7.15. Total, 12.35. Expenses to date, \$4.15. Balance on hand, \$8.20. F. Criley, District Treasurer.

Bro. Frank Criley was recommended to Bishop Blakeslee for appointment as his agent.

Resolved, That inasmuch as the president and secretary of the district can not give their time to their respective offices, as they have frequently stated, that we request them to resign in order that we may, if possible, select men who can actively attend to the duties of those offices.

Adjourned to meet at Lampsville Branch, Ohio, March 10th, 1883.

CENTRAL MISSOURI DISTRICT.

Conference met with the Wakanda Branch, on the 2d day of December, 1882, at 10 o'clock a. m. W. L. Booker president, M. A. Trotter secretary.

Present: 1 High Priest, 9 Elders.

Branch Reports.—Alma 25, 1 baptized, 2 expelled. Wakanda 42, 4 removed.

Bro. W. L. Booker tendered his resignation as district treasurer, which was received.

Whereas, The Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there were no poor among them, (Gen. 7th chapter, 23d verse, inspired translation); and, whereas, the Book of Mormon teaches that the Nephites lived according to this order for the space of two hundred years, and no greater blessings were ever enjoyed by a people than were enjoyed by them, (Book of the Disciple of Nephi the Disciple of Jesus Christ); and, whereas, the Church of Christ at Jerusalem had all things in common; and, whereas, the Lord gave us the Order of Enoch in the last days to govern us, as set forth in the Book of Doctrine and Covenants, section 77; and, whereas, the law was given through the martyred Seer to the Church in these last days, as set forth in sections 51, 83, paragraph 8; and section 106, Book of Doctrine and Covenants; and, whereas, the martyred Joseph wrote to W. W. Phelps, November 27th, 1832, and gave the destiny of those who came up to Zion to keep the commandments of God, and yet receive not their inheritance by consecration, by order or deed from the Bishop, the man that God has appointed in a legal way agreeable to the law given to organize and regulate the Church, and all the affairs of the same, (Life of Joseph the Prophet, pages 807, 808 and 809). Therefore, be it resolved, that we request the Elders in this district to preach this law as contained in the books.

Resolved, That this conference request the branches of the district to raise funds by contribution to sustain the president of the district, and enable him to labor in the field.

The spiritual authorities of the Church were sustained in righteousness.

The Elders in the district were requested to labor as their circumstances may permit.

The Bishop's Agent made the following report: On hand at last report, \$8.60; received since last report, \$5; amount on hand, \$13.60. E. W. Cato Bishop's Agent. Report received.

Bro. C. G. Lanphear spoke on Sunday at 11 o'clock.

W. L. Booker sustained as president of district and M. A. Trotter clerk.

Conference adjourned to meet with the Wakanda Branch, on the 3d day of March, 1883, at 10 a. m.

Miscellaneous.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

UTAH CHAPEL FUND.

Amount received on said fund, and not before credited:—James Garner 50cts., John Hart \$5, David Chambers \$10, Stephen Stone \$1.

W. W. BLAIR,

Chairman of Building Committee.

SALT LAKE CITY, January 1st, 1882.

RINGWORM CURE.

Bro. E. M. Bowen, of Butte, Montana, informed me that up to 1869 he had a ringworm on his face and neck that troubled him sorely, and which no remedy was found to cure, till he dreamed that Elder W. W. Blair, who was then in California, and whom he had never seen, came to him and told him to apply the white of an egg, spirits of turpentine, and salt, mixed together. Sister Bowen advised him to try it, which he did, and was wholly cured. He and Sr. Bowen told others similarly afflicted, who tried it and were healed.

This was a most singular and happy communication, and through publishing it in the *Herald* others may profit by it. W. W. B.

MARRIED.

TAYLOR—MORTON.—At the residence of the bride's guardian, (Bro. Anthony Sharron), Wabash Township, of Camden county, of Kent, Ontario, December, 27th, 1882, by Elder Arthur Leverton, Bro. William H. Taylor, to Sr. Mary Ann Morton.

William and Mary, they now are united
To travel together on life's rugged road;
We hope their union may never be blighted
By any of the evils to which they're exposed.
But may they in happiness go on together,
Until to the end of life's race they have run;
Then may their happiness be greater than ever,
By joining in heaven, with the blood washed through.

McREYNOLDS—DAWSON.—At the residence of the bride's mother, in Ione Valley, Amador county, California, September 5th, 1882, by Priest William N. Dawson, Mr. Wm. B. McReynolds, of Stockton City, to Sr. Rhoda S. Dawson, of Ione Valley.

God bless the love that binds with power,
Your young and noble hearts;
May blessings like a pleasant shower,
Descend on them forevermore,
And not on them only
But your friends the world o'er.

T. D.

DIED.

BOND.—At Kirtland, Ohio, December 17th, 1882, Charlotte W., wife of Ira Bond, on her 79th birth day. Deceased was born at Honedye Falls, New York; was baptized by Brigham Young in 1833, and removed to Kirtland the following year, where she has since resided. For

nearly fifty years she had an unwavering faith in the latter day work, and was a member of the Reorganized Church. She had been blind for over eleven years, and the latter portion of this time a helpless, suffering invalid, longing for release. Her aged companion, with whom she had lived over sixty years, still survives, with their six children, to mourn her loss.

Still, upon thy pulseless bosom,
Lie thy folded hands, at rest;
Freed, thy spirit mounts exulting,
By no mortal pain oppressed.
Now we hope that darkened vision
Which did vex thy spirit sore,
Drinks in all the "golden glory,"
Of that distant, unseen shore.
Rest thee, mother, slumber sweetly,
Not for once would we recall
That tried soul, so worn with beating
'Gainst its crumbling prison wall.

STRACK.—Near Cortland, DeKalk county, Illinois, November 28th, 1882, Michael Strack, aged 58 years, 6 months and 4 days. He was born in Ronwood, Hessen, Darmstadt, Germany, May 23d, 1824. Bro. Strack was not a member of the Church, for want of an opportunity, and an administrator; but he was a firm believer in the Book of Mormon. His German Book of Mormon, (bought last Spring), after reading it through, he sent it to Pennsylvania, to convince some of his old friends of its truth; and since its return has had it loaned out to some of his German friends near here; thus showing that he was not ashamed of his faith in that book, nor of letting his light shine. In talking with him soon after he got this book, he said it was the truth; then stamping his foot on the earth, while pointing and looking above, he said that we were founded on the rock. This much I could understand, though not spoken in my language; and more than once he has expressed his determination of obeying the gospel. His obsequies were of his own nationality. Thus one by one the Saints and those who believe the gospel, pass away.

Our brother dear lies 'neath the sod,
To moulder back to dust;
There to await the trump of God,
To call that body forth;
Then let his casket rest in peace,
Until this trump shall sound,
Which shall awake the righteous dead,
That sleep beneath the ground.
The Book of Mormon to him was bright
In which he saw the gospel light.

LEWIS.—At Providence, Rhode Island, August 30th, 1882, Bro. Silas Lewis. He was born September 24th, 1803; was a member of the Methodist Church for more than thirty years; accepted the latter day work, and was baptized May 26th, 1875. He was one with such a sublime faith in God and the latter day work, that when in his last brief illness, he was waiting patiently for the great change that was coming, his countenance would be illuminated with smiles of joy as he would think of the heavenly times he had enjoyed with the Saints. Funeral sermon by Elder F. A. Potter.

HUTCHERSON.—At Elmwood Branch, near Oenaville, Texas, December 9th, 1882, Sister Mary E. Hutcherson, aged 29 years, 4 months, and 3 days. She was born in De Soto Parish, Louisiana, August 6th, 1853; married to Mr. Benjamin Hutcherson, February 2d, 1878, and was baptized October 5th, 1882, by Elder H. L. Thompson, and was a faithful and consistent follower of the Master. Funeral services conducted by Elder H. L. Thompson. Sermon by

Elder Heman C. Smith. She leaves an affectionate husband, and two small children. She rests well.

SHORT.—At Joplin, Jasper county, Missouri, December 18th, 1882, at 10:30 a. m., Elder C. W. Short. He was born near Summerset, Pulaski county, Kentucky, December 3d, 1808. The old warrior was stricken with pneumonia while assisting Bro. Alexander H. Smith, twelve miles north, at Galesburg, Missouri. He was brought home tenderly in special conveyance. The last days of his earthly career were replete with intense agony, that was very hurtful to behold; but praise to God, warnings to the wayward, exhortations to the Saints, and a firm reliance on the judgment, justice, mercy, power and glory of Jehovah, characterized the acts of the weary pilgrim. He was positive in his nature, aggressive in the cause of truth, confiding, forgiving and charitable. His veneration for the Supreme Being was unbounded; but the pride and vanities of life he detested thoroughly. He made a profession of religion and began exhorting and preaching when he was only eighteen years old. Elder D. S. Crawley unfolded the gospel to him, in its fullness and purity, and subsequently baptized and confirmed him, November 10th, 1873. He was ordained to the eldership December 1st, 1873, by W. W. Blair. Extreme delight filled his soul when the brethren of the holy priesthood would appear; but the love of the dying man gushed forth for all Saints and a perishing world. With firm reliance on the blessed Savior, and complete resignation to the decrees of Providence, he fell at his post. His three score and ten consort, three sons and a number of grandchildren, are left on the earth; whereas his only daughter and two sons have gone before him into eternity. The obsequies were duly conducted by Elder Stephen Maloney. He reposes in the family grave yard among infants and Saints that await the appearing of him that is the resurrection and the life, even the anointed of God.

Sorrowful, yet hopeful,

M. T. SHORT.

THOMAS.—At Cheltenham, Missouri, October 9th, 1882, of chronic diarrhea, Sr. Mary Thomas. She was born at Dudley, Staffordshire, England, February 13th, 1859; was baptized at Belleville, Illinois, by Joseph E. Betts, senior, October 23d, 1871; confirmed by George Hicklin. Sr. Mary bore a faithful testimony to the cause in word and deed, and passed away in hopes of a glorious resurrection.

Away from earth and Satan's snares
Her faith sufficient tried;
The casket only lieth here,
The gem's in paradise.

STONE.—At Amboy, Illinois, November 19th, 1882, Experience Stone, mother of Elder S. J. Stone. The deceased was born at Mansfield, Connecticut, July 9th, 1799. She united with the Church in June, 1844, at Vienna, Oneida Co., N. Y., and was baptized and confirmed by Elder Henry Leonard. She bore a miraculous testimony of the truth of this latter day work from time to time, as she was influenced by the Spirit of the living God. She leaves three children to mourn her loss, besides a large circle of friends and acquaintances. She will be sadly missed, but not lamented, for her work was finished. We feel satisfied she is at rest in the Paradise of God. Funeral services by Elder Edwin Cadwell, from St. John, 3d chapter.

COCHRIN.—At Nebraska City, Nebraska, December 23d, 1882, of croup, David Brown, son of Bro. Byron and Sr. Lucy M. E. Cochran, aged 2 years, 6 months and 16 days. Funeral sermon by Elder Robert M. Elvin.

HARDAKER.—Near Stewartsville, Mo., December 3d, 1882, Dilla Delphine, only child of Bro. John and Sr. Katharine Hardaker, aged 2 years, 9 months, and 17 days. Funeral services by J. M. Terry and Wm. Lewis.

We deplore the loss of our Dilla dear;
But mourn not as those who have no hope,—
We'll meet again in the future near,
Where death with life will no more cope.

WHITE.—At Galien, Michigan, December 4th, 1882, of consumption, Bro. George W. White. He was born in the town of Vebron, New York, September 30th, 1851. Was conscious until the last moment; and spoke out, "I am almost there," and dropped to sleep. So rests those who trust in God, and who honor His law in life. He leaves a wife and one child, neither of whom is well. Funeral sermon by Elder Wm. H. Kelley.

NEWBERRY.—Near Wheeler's Grove, Iowa, October 17th, 1882, Mattie A., daughter of H. and M. A. Newberry, aged 1 year, 2 months, and 22 days.

Sleep, Mattie, sleep, and take thy rest;
God has called thee. He thought it best.

DILLION.—In the house of one of his sons, December 6th, 1882, of old age, Bro. Calvin Dillion, aged 83 years. Started across the plains in 1853, in company with our aged brother, George Washington Brice. Bro. Dillion was convinced of the truth by the first sermon he heard, preached by Bro. Thomas Daley, and immersed by him a little over a year ago. Funeral services conducted by Rev. Mr. Roads, of the Methodist Church. He leaves five grown sons to mourn his loss.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT HIS WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 27th January, 1883.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 27th January, 1883.

Not very long ago an Elder preached in a school house in the country, driving twenty-three miles in an open buggy with a comrade Elder, against a strong cold wind, to reach the appointment which had been left without his consent. When arrived he found that the people having gathered once before because of an appointment made by an Elder, who was prevented by rain from filling it, failed to come, he however continued the effort till the evening and had a few out to hear him; being encouraged he left an appointment for a month ahead and taking train at his home he went to within two miles of the school house. He was met at the station by a young man who had invited him to stop at his father's house and rest and then go on to the house; but, the good intentions of the lad were frustrated, for when he had told his parents what he had done in inviting the Latter Day Saint preacher home with him, they at once put a veto on that, declaring that no Mormon should come into the house. This was mortifying to the young man, and embarrassing to the Elder; however, he put the best construction on it and assured the young man that no harm was done. The lad kindly piloted the Elder to the school house, over a rough, snowy and slippery road, to find no assembly, and no fire. The appointment had been forgotten by some; and a protracted meeting some two miles away absorbed the interest. It was Saturday evening, so the Elder went to a neighbor's, where he was well entertained, and the next day at eleven met about fifteen, or twenty, to whom he tried to tell the story of faith. The evening's meeting was

spoiled by a fierce northern and flying snow.

After the morning service the Elder visited an elderly man, whom the neighbors usually call "Grandpa," and spent the afternoon and evening in pleasant controversy, his host being a Universalist. The night was bitterly cold, and the Elder lay long, chilly and starved with the pinching cold before the seldom used bed in the guest chamber was warm enough for him to sleep.

On Monday morning the Elder availed himself of an opportune ride in an open wagon, two and a half miles to the railway station, ten minutes too late for the train; this made a three hour's wait, either in the frosty air or in an over heated waiting room. But time that waits not, brought the next one, and our Elder reached his home station after a cold ride of two miles more at the end of his car ride, chilled, weary and disgusted. He had spent two full days of time, \$1.62 in rail way fares, and had been able to preach one discourse to a few people with scarcely a prospect of one of them being interested enough to ever give the matter a second thought.

This is only the history of one effort made by only one of the army of local occupation in the great field; but it is quite likely that it is duplicated many times in the year, here and there, over the wide field. The Elder says, "If I was certain the least good came to any one out of the effort made, I would be amply repaid, but—who can tell."

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun, who has been travelling in the west, Nebraska and Kansas, gave some attention to the operation of the Prohibitory law of the latter state. From a late letter to us in regard to it he states:

"They are selling in some of the larger cities such as Topeka, Fort Scott, Atchison and others, in violation of the law, but where there were many places selling publicly in the past, there are but few now. The Brewer's Association only donated about \$500 for the suppression of the law last year, where before they had donated thousands, showing their faith in its suppression is getting weaker. The last election would to an outside observer, seem a death blow to prohibition, but instead of that it was more a death blow to the idea of introducing this measure as a part

of politics which Gov. St. Johns was doing. The prohibitionists are, I believe, as strong numerically, and a great deal stronger practically, than ever before. All new issues have met with disapproval at first, some of which are now fundamental laws of states, so I believe will the prohibitory law relating to liquors be. It is prohibition or nothing, with this as an evil as with all other evils."

A brother, an Elder, sends us a stirring, cheering letter from which we extract the following strong sentences. Let the fearful and timid take on a truer courage, "the storm, though fierce, will soon pass by."

"I have carefully considered the ground we occupy—looked at it from every point of view; examined it with scrutinizing care. I have at the same time, carefully compared it with most other systems of religion called Christian, as well as those we are pleased to call Pagan. Not feeling to stop here, I have laid the Christian system, as we teach it, along side of the Materialistic Philosophy, or Atheism. In these examinations, I have endeavored to rise to a plane far above that of the groveling partisan, and to take a comprehensive view of the whole question. As compared with every other system of religion, either Christian or Pagan, I find it to possess every possible excellence to be found in any one of them, or all of them combined, and some few not possessed by any of them. Upon a comparison with Infidelity, or Atheism, I find no common ground anywhere. On the one hand I find as emanating presumably from a divine source, a set of positive, or affirmative principles calculated in their very nature to elevate the race, and make men holier and happier, both in time and eternity. While on the other, I find a cold, cheerless philosophy, emanating, probably, from man's depraved nature, consisting of an incoherent set of negatives; not a single affirmative principle or proposition does it contain. Nowhere, from Voltaire to Ingersoll—and indeed, you may go back to the age when the first Sceptic, Infidel, Atheist, said "Thou shalt not surely die,"—has one of that school of philosophers ever added one page, one line, one word, to the ethical code. A philosophy which never evolved, never enunciated, distinctively, a system of morals, certainly can not be entrusted with the government of the world, or the preservation of its virtue.

Having thus taken into consideration the whole question, I am brought face to face with the fact that I have no where else to go. To whom could I go to find a more perfect code of morals, or a more blissful assurance of the "sweet bye and bye."

Hoping, praying, and expecting to be found laboring for the success and final triumph of a cause at once so cheering, so noble, so grand, I have the great pleasure to be yours in gospel bonds."

QUESTIONS AND ANSWERS.

Ques.—Will you please explain second and third paragraphs of section 59, in Book of Covenants. Especially the words "and thy sacraments," and all of third paragraph.

Ans.—The only thing in either of these paragraphs that can by any words known to us be made plainer is possibly in relation to what an oblation or a sacrament is. An oblation is anything offered in sacrifice, or worship. Prayer, praise, song, money, or other thing laid on the altar, or given for the spread of the work, maintaining the branch or the general work of the church, offered in faith and devotion, and all devotional exercises are oblations. A sacrament is a sacred ordinance, and means really a vow, or oath. Protestants usually apply the word to Baptism and the Lord's Supper; the Roman and Greek churches add confirmation, penance, holy orders, matrimony, and extreme unction. But as the word more properly means a rite, or ceremony, by which a vow, or oath, is commemorated or sealed, it is better for us to accept the sacraments to be baptism, confirmation, ordination, and the Lord's Supper, and if we add marriage, it may not be amiss. So far as the third paragraph is concerned it seems to be only a definitive sentence, providing that the things necessary to be done on the Lord's Day must be done with singleness of heart and true devotedness; and things not necessary to be done should be avoided. If persons choose to abstain from food a part, or all of the day, they should do so without engaging in every day labors to forget their accustomed meal, and the food with which they intend to break their fast should be prepared simply and frugally.

Ques.—In *Herald*, April 15th, page 122, may be found a statement concerning the partaking the sacrament, like this: "And they shall partake monthly." While I believe once a month sufficient, I would like your authority?

Ans.—Please read *HERALD* for May 1st, 1882, page 141, fourth paragraph from top: "And they shall partake worthily," instead of "monthly."

Ques.—Is Independence, Missouri, in the center of the stakes of Zion? I understand that Zion is fifteen hundred miles square. If so, does that inclose Salt Lake City with the boundary line, as some claim? I think not.

Ans.—We are not prepared to say that Independence is a stake, or to attempt to fix the boundary lines. If the area is fifteen hundred miles square, and the lines should be run in agreement with the lines

of longitude and latitude, we think that Salt Lake City would be without on the western boundary. But who can say. America is the Land of Zion. The questioner volunteers an answer, as it appears.

WE perhaps should have added to the Rules on Representation, the following:

"That the foregoing Rules of Representation may be altered and amended at any General Conference of the Church, * * * Provided, that at least two months' notice of the nature of such amendment or amendments shall be given in the *HERALD*, before the date of the sitting of the session of conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired."

Mr. Walter Sims, formerly of Detroit, but now of Bay City, Michigan, has been down (or up) into Sanilac county, where he had a discussion with Elder John J. Cornish; and is now quite anxious to meet and demolish more of the elders of the church. He advertised at Carsonville for January 4th, a lecture on the subject: "The Bible vs. Latter Day Saintism." Will not Bro. W. H. Kelley kindly look after the sheep up about that way, or this other shepherd may run them off.

A BROTHER sends us a *Pittsburg Sunday Traveler*, from which the following from *Truth* is taken.

PROGRESS IN PALESTINE.

While Salmi Morse is wrestling with obstacles to the production of his great dramatic tragedy in New York, Germany's emperor drinks wine from grapes grown on the rejuvenated hills of Palestine. Large tracts of abandoned land near the birthplace of the Man of Sorrows have been recently reclaimed by European carpet-baggers, and made richly productive.

The blight of twenty centuries, under the moving arms of modern genius and enterprise, seems to be disappearing from the soil cursed by the Crucifixion.

Locomotives snort through the streets of Jerusalem, where in Christ's time the slave, the ox and the ass were the only beasts of burden.

The naked hills between Bethlehem and Jerusalem, believed to be drenched with the blood of babes in Herod's time, are now bearing fruit and food for Jew and Gentile.

The sorrow-filled Garden of Gethsemane blooms as of old, still thronged with melancholy memories; but no modern Judas lurks among its shrubbery.

The dead Dead Sea is made alive with boats of modern make, and Commerce glides over its erstwhile useless surface.

The forked stick of Egypt is replaced by the glimmering plowshare of America.

Along the roads trod by the Savior roll the perfect four-wheeled vehicles of modern times.

Were Christ to bodily enter Jerusalem to-day, it need not be upon an ass.

A little while, and the self-binding harvester will replace the sickle of Holy Writ. The threshing machine will usurp the functions of the flail and goat. Great flouring mills will rise where women crushed corn in mortars for daily food.

Verily, the telegraph pole succeeds the Cross.

DR. H. W. THOMAS is reported to have written an article in the *North American Review*, in which he says:

"If all, or one-half of the progressive thinkers in the Orthodox churches of the land would come to the front and openly say what they honestly believe, the battle would be ended in a very short time."

On this a prominent journal comments, thus:

"This is the point, and here is just where men under our system of voluntary churches wince at the call for outspoken and fearless statements of the truth. The progressive thinkers in the regular churches look at the bread and butter and the snug parish, and are not sufficiently ready to heed Dr. Thomas' brave words: 'Be true; true to facts and to the laws of thought; and, with a confidence in truth that can know no doubt, follow where truth leads; and, if the way be dark and uncertain, wait for the morning.'"

"Progressive thinkers," sighing for the life giving forces of a religion that shall satisfy both the reason and the heart are not yet sufficiently progressive, however honest they may be, to accept the religion of the Nazarene, as instituted by him.

Mr. Ingersoll says that he does not attack the Christianity of the New Testament Scriptures, and Dr. Thomas shows that the Christianity which Mr. Ingersoll does not attack is not responsible for the harsh and cruel conceptions of God and the religion of Christ, that have grown up as accretions on the body of religion as held by the various regular churches of the day. But it is not at all probable that Mr. Ingersoll would accept primitive Christianity, believing himself not to be responsible to any body but R. G. Ingersoll, and hence in no need of saving grace. And it is very doubtful if Dr. Thomas, who so ably defends Christianity, as left by Christ and the Apostles, would be content to abandon all the loaves and fishes now available to him, for the pleasures and pains of teaching Christ as Paul taught him; he although a progressive thinker is not yet progressive enough for that.

In keeping somewhat with this sentiment is an editorial from some eastern paper, *Boston Herald*, we believe, which a brother lately sent us, and which we give below:

RELIGIOUS MOVEMENT TO-DAY.

No two periodicals have gathered up the tendencies of religious thought in America during the past year in better fashion, or with more

practical results, than the Princeton and North American Reviews. It has been a period of visible movement, if not of violent agitation, and in the Protestant circles there has been manifest a tendency to go backward to the affirmations of primitive Christianity. These two Reviews have brought together the opinions of representative thinkers, and the substance of their opinions is that, while there is clearly a march of thought forward from what are called "orthodox" lines, a greater liberty of thinking and speaking than has heretofore existed, there is also to be plainly discerned a return to the larger beliefs of the earliest days of Christianity. This may seem a paradox demanding explanation. The return to a larger faith has been behind all the agitation connected with the Andover Theological Seminary, and means that the symbols of religious belief which have been current in New England no longer represent the present thought of many of the earnest men among the Congregationalists. There has been a desire to stand on some such simple statement of the facts of religious belief as is found in the apostles' creed, and the more "orthodox" have even gone further and accepted the Nicene symbol as their formulated thought of Christianity. And, behind this, there has been the consciousness that, contrary to all the teachings of Latin and mediæval theology, God is immanent in the world. He is not dead, nor gone on a journey, nor deaf in one ear, but is here and now in the consciousness of every man and in the movement and progressive life of the world, interested in the work every man is doing, and joined to the life of humanity in so many ways that he is not remote from even the solitary heart that withdraws from its fellows. This view is the converse that prevailed among the most numerous body of religionists in New England fifty years ago, but it is, nevertheless, the view that obtains to-day among the foremost thinkers and preachers in all the country. The new truth, or the backward movement toward truth, has been, perhaps, more felt out for among the Congregationalists than among any other people; but, even in the ranks of Baptists and Methodists, there are a few forward thinkers who are not content with repeating the shibboleths of dead dogmas. The religious movement is an attempt to escape from theological limitations and reach the simpler beliefs of the historical churches. It is not an out-reaching toward science as such, but it is the approach toward a broader theology at the same time that it is an attempt to realize the idea of God immanent in the world, in the way it was understood in the earlier Greek theology. It is hard to conceive how narrowing has been the scope of what is called Latin theology since St. Augustine, in the fourth century, formulated its distinctive positions. It has been a belief in God under severe limitations, and when Calvin, the great religious genius of the reformation, undertook to improve upon St. Augustine, while retaining his dogmatic spirit, the iron entered into men's souls, and a hard, legal, formal religion, in which God was deaf and distant, has been the result.

The revolt from this religion began with the Unitarian movement about the beginning of the century with us, and a little earlier in England. It began politically with the French revolution. It began in Germany with the new conception of the Christ as framed in the mind of David

Strauss. It has been expressed in the English church through the volume called "Essays and Reviews," and through the teachings of Maurice and Principal Tulloch and Vice-Chancellor Jowett. It is expressed to-day, in the full flush of power, in the writings of Principal Hatch, the successor of Canon Liddon in the University of Oxford, and speaks with constant power through the chief English periodicals. Among ourselves it has had expression mostly through the Princeton and North American Reviews. The religious press, for the main part, is too weak to be the forcible expression of anything, and is partisan in the extreme, but these influential Reviews have dared to give representative men the opportunity for free utterance of their opinions, and this growing freedom of speaking is doing more for the progress of Christianity among us, in the ways through which it is to change the multitudinous lives of men to-day, than all the close preaching of 10,000 pulpits can effect for the transformation of human character. What Dr. Newman Smyth, or Dr. G. P. Fisher, or President Porter, or Mr. Beecher, or such new writers as Prof. Allen of the Cambridge Episcopal school have to say upon the points of belief which are now in a state of transition is of the first importance, and the march of the thought of the near future is from their point of view. Dr. Mulford's "Republic of God" has not passed through five American editions within a year and a half without exerting an influence, and the breaking up of the so-called denominational creeds, because they are discovered to be good for nothing, is one of the strongest signs of hastening change. But the strange thing about this drift is that it is not toward radicalism. Not that radical thought is not just as rampant as ever; not that there are not more free-thinkers in America to-day than ever before; but the tendency of present thought, with all its intense rationalism, is to-day conservative, or, better, constructive. The Unitarian body has been denounced as destructive in its theology, but even here the constructive process is to be traced. There is evidence in the current religious writing of the last year, of a movement which is very happily expressed by Dr. Allen, in his articles in the last two issues of the Princeton Review, as "The Theological Renaissance of the Nineteenth Century." "The flood of light," says he, "which has been thrown upon the age immediately succeeding that of the apostles, has discovered to us an older theology than that of Augustine, more refined and mature in the expression of its thought, more true to the idea of Christianity as expressed in the New Testament." The idea of God presented "in this earlier Greek theology is that of a being whose presence pervades the world, and with whose essential nature man has a constitutional kinship or relation." The thought of that age was that "revelation is a living process, superintended by a divine and ever-present teacher, who speaks to men made in the divine image and constituted for the truth, while human reason, conscience and experience are the ordained channels for its reception." Revelation was, in those enlightened days, understood as a living continuous process; God was living in the forces of nature and in the courses of human history; and it was left for the reason of men to discover what God had revealed, and was constantly revealing, to the human consciousness.

Dr. Allen has drawn out the relation of our own time to this early Greek theology with great distinctness, and finds in Dr. Mulford's "Republic of God" the best modern expression of it that has yet been presented to the world. Without knowing it, working blindly but honestly, the thought of men in the different Christian denominations of the country has been working backward to this same view. Coleridge struck this note; Wordsworth struck it; Goethe struck it; Carlyle, Maurice and the author of "Ecce Homo" have struck it; and it is the most powerful thought now at work in the intellectual Christian consciousness of America. Lessing said, well nigh 100 years ago: "I can no longer be satisfied with the orthodox conception of a God out of the world;" and the "orthodox" people of these days are no better satisfied than Lessing was. The opinion has been expressed that it is the mission of one of the historical churches, the Roman or the Anglican, to gradually absorb Protestant Christianity. But such a process is neither practicable nor desirable. The problem before the Christian thinkers of our day is to restore to the Christian church, as a whole, its intelligent, constructive beliefs, its great fundamental conceptions of God and Christ and humanity, and the present "theological renaissance" is important because it has just this end in view. There is a spontaneous movement in all our religious channels, and quite as truly outside of them, for something which is vaguely called "the church of the future," and which means the intense longing for the entirety of the Christian religion. Men want a whole God, a whole Christ, an entire humanity, and, in a way which is taught neither in the Latin nor in the Puritan theology, they desire to see this result brought about. Just how it is coming no man can say; but that it is coming, that it is in the air, that it is at the moment of dawning, is just as certain as the fact that the intelligent Christian people of America are rapidly walking away from their traditional religious convictions, and beginning to entertain new thoughts of God and man and human destiny. And this movement is as positive in affirmations as are the postulates of science, and the onward tread of the multitude who are in it is like the tramp of the Roman legions on the highways of that ancient empire.

Summary of News.

Jan. 11th.—The extent of the flooded country in the middle of the Rhine districts, exclusive of the tributaries of that river, is computed at 700 square kilometers, or nearly half as large again as the Lake of Constance. The King of Bavaria has given a second 10,000 marks for the relief of his distressed subjects.

Throughout the flooded districts of Hungary there will certainly be a famine unless assistance is prompt.

A portion of the City of Graat, on the Danube, is flooded. Eleven houses were demolished.

The entire Village of Ratahaza has been washed away.

The requirements of the refugees arriving at Raab in large numbers in a half-starved condition can not possibly be met at that place, although all are doing their utmost for their relief. Soldiers are placed along the dykes to prevent the

people returning to their homes over dangerous ice. The repairing of dykes has been impossible since the frost set in. The whole Rhine Valley is frozen over.

Davitt, speaking at Birkenhead last night, referred to the distress in the west of Ireland. He said it was humiliating that Ireland should stand before the world time after time as a mendicant. The people of Ireland had had enough of futile agitation and semi-insurrections. They were going to fight it out this time.

A lively correspondence is again progressing between Egan and Pigott concerning the Irish Land League fund. Pigott declares £100,000 of funds are not accounted for.

The storm at Vera Cruz, Mexico, on Saturday was very disastrous. The American steamer *James A. Gary* and the schooner *Theresa G.* and a Mexican bark were lost, but the crews were saved. The steamer had already discharged her cargo. The roofs of the railroad warehouses were carried away and much damage was done to the goods. The works for harbor improvements were completely destroyed, and many lighters and small craft wrecked. The Mexican schooner *Amadita* went ashore near Anton Lizardo. The crew were saved.

The new Minister of Justice in Spain, announced at the Cabinet Council that he proposed to abolish the execution of women; also the suppression of newspapers, leaving suspension the highest press penalty.

Jan. 12th.—Parliamentary returns report the depreciation in the value of the crops in Ireland for the year 1882, in consequence of the unfavorable harvest, aggregated £5,118,167, as compared with the favorable year of 1881, and \$2,557,664, as compared with the average of the preceding ten years. The bulk of the loss was on the potato crop, which was £4,317,687, as compared with the year 1881, and £2,274,531, as compared with the average for the preceding ten years.

Mr. Tuke writes that his committee has again begun emigration from the most distressed districts in the west of Ireland. It is necessary to supplement the Government grant from private sources. The committee requires £5,000 to effect its object.

Davitt, at Liverpool, referring to the proposal that Land-League funds be appropriated for relief of the distress in Ireland, said those funds were forwarded from America for the removal of landlordism, which was the cause of the existing famine. When England engaged in war with a powerful foe, that perhaps would be Ireland's opportunity.

A parcel containing dynamite was posted in the Limerick Post Office, Ireland, to-day. Not being addressed, it fortunately escaped being stamped, whereby a terrific explosion was avoided.

The waters are receding in Upper Hungary. They leave fearful devastations. At Raab and Grau large volumes of water are held back in the narrow rocky channels, above the iron gates, constituting great danger to the lowlands in South Hungary. Thousands of soldiers and workmen are employed on dams. Their labors are much impeded by frost, which, however, checks the flow of water into the tributaries of the River Theiss.

Twelve German square miles of territory are submerged at Raab.

At Grau 200 houses were submerged to the

roof and several hundred families are destitute. The distress is fearful. The situation defies description.

Twenty-three bodies were found in garrets of houses at Asvany.

The Danube has fallen thirty-one centimetres since Wednesday. The water has broken the dams at Mosacs and Zombor.

The Emperor William, of Germany, at his own instance has increased the contribution from the imperial fund toward the relief of the distress by the floods.

The Emperor said, in making the increase, that it was intolerable to him to think of hundreds shivering from cold and hunger while he was sitting in a warm room.

A boat has been found off the harbor of Celte, France, containing the dead bodies of four persons belonging to a French coasting steamer, which, it is believed, foundered in a storm. There were twenty-two persons on board.

A portion of the crew of the British ship, *British Empire*, recently burned at sea, have landed at Cochin, India.

The British ship *Pride of the Ocean*, from Hamburg for New York, is supposed to have been lost off Harwich; as a boat and other wreckage evidently belonging to that vessel are washing ashore on the British coast.

In the Senate to-day at Madrid, Spain, Camacho, late Minister Finance, said when he entered the Ministry the debit account of the budget was 340,000,000 pesetas; credit account, 245,000,000; debit 94,000,000. On quitting office he left a budget surplus of 6,000,000 pesetas. The payment of interest on the public debt, he said, was secured, for future budgets would balance if his successor, Cuesta, would display great vigor in the collection of taxes.

The brig *Goldfinder*, Capt. Stuart, from St. Domingo for Boston, was towed in the Delaware breakwater yesterday, having four men frozen to death. The Captain was frostbitten, and only one man was fit for duty. The vessel was covered with ice, and was picked up at sea, eleven miles from Henlopen.

A bill was introduced in the Assembly in Tallahassee, Florida, to-day, incorporating the Florida Ship Canal Company, contemplating the construction of a ship canal from the Atlantic to the Gulf of Mexico across the peninsula. A powerful syndicate of promoters of the measure is here. It claims to represent ample capital. The capital stock is fixed at not less than \$40,000,000, nor more than \$60,000,000. The bill grants the right of way through and the right to acquire public lands under the existing laws.

Jan. 14th.—Incoming ocean steamers at New York, report disasters of various kinds at sea. The steamship *Neckar* of the North German Lloyds, which arrived to-day from Bremen after a stormy passage, brought seven men who were rescued from the burning brig *Mary Lizzie* of Newfoundland in latitude 43 30 and longitude 49 40 Jan. 10th. The *Mary Lizzie* was bound from St. John, N. F., to Brazil with a cargo of salt fish. In a heavy storm January 4th the ship caught fire from a lamp in the fore-castle, and the flames smoldered six days, all doors and hatches being battened tightly. At last they burst forth, and by good fortune the *Neckar* hove in sight. The crew were completely exhausted when they were taken on board, but under the

kind treatment which they received they soon began to recover their strength. The *Mary Lizzie* was burning in several places when she was last seen. The lost vessel was built at Charleston, England, in 1868. The Captain estimates her value at \$12,000 and that of the cargo at \$16,000.

The British bark *Lizzie Curry*, Capt. Curry, which arrived from Marseilles to-day, brought the crew of the British bark *Skerryvore*, Capt. Sinnott, which was abandoned off the southern coast in a sinking condition on the morning of January 11th. Capt. Sinnott states that he sailed from Havana for Boston with a cargo of sugar December 25th. In the evening of January 9th, while in the Gulf stream, a heavy gale was blowing and an extremely high sea was tossing the vessel about badly. A leak was sprung, and all hands were sent to the pumps. The following day a tremendous wave struck the stern of the bark and carried away her steering-gear. She was then unmanageable and lay in the trough of the sea, while her decks were constantly swept by huge waves. The crew were obliged to lash themselves to the pumps, where they remained all day and during the following night. The weather was very cold and the men suffered greatly from exposure.

Early in the evening of January 10th a vessel was sighted to windward, but was too far distant to observe the disabled bark. No food could be cooked, and only one man at a time could be spared to hunt up a few cold morsels and to obtain some water. As day was beginning to break January 11th, a bark was sighted to the leeward and a torch was burned to attract attention. The rescuing bark proved to be the *Lizzie Curry*. This vessel, however, was short of provisions, having been sixty-six days out from Marseilles. A boat went to the sinking vessel and took off some provisions, which served to supply the wants of all.

The *Abyssinia*, of the Guion Line, which arrived from Liverpool to-day, was a fortnight in making the passage, owing to heavy westerly gales and high seas which prevailed the whole time. From Jan. 4th to 6th a severe hurricane blew with an extremely high sea prevailing. During the twenty-four hours which ended at noon on the 5th only forty miles were traveled.

The *City of Paris*, of the Inman Line, which arrived from Liverpool to-day, also had a very severe voyage. On the 5th and 6th a hurricane prevailed, and at 4:30 p. m. of the latter day a heavy sea boarded the ship on the port side, and stove in the door leading to the saloon, which was flooded with water.

The *Notting Hill*, the pioneer vessel of the new Hill Line, anchored at quarantine late to-day after a stormy passage of twenty-one days. She left Liverpool December 24th, and encountered a series of terrific gales, with heavy head seas.

The steam bark *Mendoza*, Capt. Tucker, which left Bath December 4th, and for a time was supposed to have been lost, reached this port to-day. Her coal ran out soon after leaving Bath and she was driven off the coast by northwesterly gales. She finally put into St. Thomas, which port she left December 31st.

Baltimore has suffered for some time from an epidemic of small-pox, which has assumed a most serious character and has been especially fatal among children.

It is estimated that the losses by the floods in Germany will reach 80,000,000 marks. Six spectators of the floods were drowned near Oppenheim. The total number of lives lost by the flood in the vicinity of Ludwigshofen is estimated at forty-one. Stringent military measures have effectually stopped the practice of bands of men going about in boats plundering inundated houses. Two miscreants were captured near Frankenthal while trying to cut dams, with the object of creating fresh opportunities for plunder. The soldiers repaired the mischief, thus avoiding a great disaster.

The reports of the early rising of Mussulmans in the mountain district of Eastern Roumelia is confirmed. The authorities seized several cases of Martini rifles sent by the "Young Turkey Committee" at Constantinople to the committee in Philippopolis. The Turkish troops, have been clandestinely massed on the Eastern Roumelian frontier.

January 15.—Circassians, on last Sunday, attempted to kill the Turkish Sultan. A woman divulged the plot. The Albanian body guard met and defeated the Circassians in the vicinity of the Sultan's apartments. Several men were killed in the encounter.

England has practically taken possession of Egypt, to the great dissatisfaction of France, who, however, contents herself, so far, with making only wry faces.

Murder, legal and illegal, fiery harangues, mobs, government arrests, starvation, and almost unmitigated gloom, still prevail in Ireland.

The President of the court trying the anarchists in Lyons, France, has received nineteen threatening letters, several from Switzerland, Germany, and Russia. At the trial to-day Prince Krapotkine, addressing the court in his own defense, sought to show that the so-called Internationale did not exist. Anarchical ideas, he declared, were spreading despite all efforts to suppress them. If he were condemned, the result would be to attract proselytes to the cause.

The Landtag, in Germany, adopted the bill to relieve the sufferers by inundation.

The police yesterday closed the Jesuit Church at Limberg. It is reported that the rector had received anonymous information that a Socialist demonstration was intended in the church yesterday. Another version of the report is that an attempt with bombs was contemplated.

The Danube has subsided everywhere above Mahacs, on the west arm of that river, but the fugitives can not return to their homes, as the houses are destroyed or filled with ice.

Six hundred houses in Mohacs flooded have fallen in.

Severe earthquake shocks occurred at Amoy and Hong Kong, China, during the middle of December.

The schooner, *Favorita*, trading from Colon to various points on the coast of South America, went ashore near Point Touro and became a total wreck. Two of the crew and two passengers, one a woman, were drowned.

Baron Walzogen, the German writer, is dead.

FIRES AND RAILROAD ACCIDENTS.

Jan. 11th.—At Miami, seven miles east of Kansas City, a train was wrecked, completely destroying four cars, and wounding three persons.

Fire at Des Moines, Iowa, with a probable loss

of \$200,000. At Belfast, Ireland, linen factory burned, loss £30,000.

Jan. 13th.—Property to the amount of \$150,000 destroyed at Des Moines. At Kankakee, Illinois, \$1,200. At Pittsburg, Pennsylvania, \$3,000. Boston, Massachusetts, \$50,000. The terrible fire at Milwaukee, briefly reported in last *Herald*, seems to have resulted in the death of sixty-seven persons. The identified dead number twenty-two, and forty-five are missing. The building is reported to have been a complete fire trap, and the proprietors are charged with criminal carelessness, in not taking the necessary steps to guard the building against destruction by fire. The burial of the dead began to-day; and to the horrifying sights of charred human remains, dug from the ruins of the burned building, were added the doleful sounds of tolling church bells, heard in many parts of the city simultaneously.

Jan. 14th.—The work of exhuming the dead from under the ruins of the Newhall House in Milwaukee, is not completed, before we hear the report of another hotel horror in St. Louis. At four o'clock this morning the Planter's House of this place was visited by fire, and damaged from \$15,000 to \$40,000. Three of the hotel servants were suffocated, and several others injured. The guests were all saved. Fire at Neenah, Wisconsin, occasioned the loss of \$160,000; the most destructive fire that ever visited this place. At Stoughton, Wisconsin, a loss by fire of \$100,000. At Uxbridge, Ontario, \$50,000. Toronto, Ontario, \$18,000. During a performance yesterday at the circus in Berditscheff, Russian Poland, a fire broke out, and before the operators could escape, the whole structure was ablaze. Three hundred persons perished.

A serious railway accident, in which several persons were killed, occurred near Camerlata, Italy.

Jan. 15th.—The burning of the circus in Russian Poland is now reported to have resulted in the death of four hundred people. The avenues of escape were blocked, and the crowd became a seething mass of flame. Chicago smelting works burned, loss \$70,000. Fire at Stoughton, Wisconsin, loss \$100,000. East Springfield, Ohio, \$4,000. St. Louis, Missouri, \$40,000. Oshkosh, Wisconsin, \$3,000. Pittsburg, Pennsylvania, \$40,000. Tarrytown, New York, \$100,000.

Jan. 16th.—Tweddle Hall, at Albany, N. Y., burned; loss \$160,000. Loss by fire at Lawrence, Ky., \$40,000. The Calumet Iron and Steel Company's loss was \$175,000. Loss at Plainville, Conn., \$200,000. At Spencerville, O., \$30,000. Fire occurred in a tenement house in Widegate street, London, England, last night; five persons were burned to death and four were injured. Armistad's flax warehouse burned at Dundee, Scotland; loss £50,000.

The incompetency of a newly imported locomotive engineer caused a smash-up on the Chicago, Rock Island and Pacific Railroad yesterday morning at Fifty-ninth street, Chicago. Five men were seriously injured, and some of them will probably die.

Jan. 16th.—There are two distinct secret societies in Dublin. One belongs to the old "Head Centre" Stephens Fenian party, which advocates open warfare, and the other is known as the "Senate" or "Council," a body which advocates murder.

At the trial of Anarchists at Lyons, France, to-

day, most of the accused declared themselves ready to recommence operations if free.

Latest advices from Berditscheff give the number of lives lost from the burning of the circus there at 268. Considering that the building was of wood, and the space between the inner and outer walls was filled with straw, the loss of life might easily have been greater.

There were eleven shocks of earthquake to-day, in the Town of Archena, Spain, causing the greatest consternation. Mass was said in the fields, it being considered dangerous to occupy a church.

The beach from Harwich to Aldeburg, England, is strewn with wreckage from the British ship *Pride of the Ocean*, from Hamburg for New York. A case containing dynamite was found by the coast-guard. The fact that the wreckage is in exceedingly small pieces has led to the conjecture that the loss of the vessel was caused by the explosion of dynamite. All on board were lost.

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

BUCHANAN, Henry Co., Tenn.,
January 3d, 1883.

Friend Herald:—As you came to us in the new garb we noticed, first, the style of capitals in heading was changed. As a change, perhaps it may be well, but we think "the old is better."

Your editorial, New Year greeting, was fraught with pleasing reminiscences, cheering encouragement, and hopeful assurance. By comparison, we note that you have grown a little in size. Another feature with which we are pleased is the note of explanation under the heading of "Communications" as follows: "Articles under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views." This leaves the reader to judge for himself as to the merits or demerits of thoughts, principles, or theories presented, without the prestige of supposed endorsement by the Editor. Bro. Anthony is giving us some spiritual preaching just now, and if the sun will only shine once more, think it will be typical of our spiritual prosperity. 'Tis good for me to be with such an one as Bro. A. He intends to start to Mobile on the 15th inst. There is a band of dearly beloved Saints here. Bro. Thomas has been with them some time, and blessed them with his presence.

For truth,
GEORGE S. HYDE.

OMAHA, Nebraska,
January 9th, 1883.

Bro. Joseph:—Let me congratulate you on the appearance of our "*Dear Herald*" in its new form and weekly appearance; and above all let me say how pleased I was, and so also every one with whom I have conversed, with the article of Bro. Tubbs, of Hackney. It is "like an apple of gold in a picture of silver;" interpretation, a good letter in the *Herald*. I will do all I can for it. I start to-morrow for Blair.

Yours in bonds,
E. C. BRAND.

PITTSBURG, Pennsylvania,
January 1st, 1883.

Editor Herald:—The first number of your weekly issue has reached us. Allow me to congratulate you upon its appearance. I am proud of it, (no sin in that case I trust). Its mechanical appearance is second to none. Success to the printers "hands all around," may their numbers of necessity in their case increase.

Saints to the wheel, and spread the *Herald* far abroad. Its object is the cause of truth, and light, and life. The harbinger of that condition of things of which the prophets sang, when "The little one should become a thousand, and the small one a strong nation, I the Lord will hasten it in its time."

Brethren, while we wait let us be engaged to do our part of the hastening.

For sixty years of the past, I have been a reader of religious periodicals. In the early part of those by gone days opinions were all that could be dispensed to "the weary and heavy laden." The sigh ascended from lips devout, "O that I had lived in those days when men spake as moved by the Holy Ghost." Let us rejoice and be glad that such days are ours, a "day of salvation."

Our condition as a branch has changed for good. I learn by letter received from Brn. Robinson and Devore, that they are given liberty and open doors. No doubt they will report. Bro. and Sr. G. T. Griffiths spent a couple of weeks with us. The Saints were refreshed by their efforts. Now gone to join Br. Robinson. I am thankful to record that my health is good. I am free from aches and pains incident to age, but not from the debilitating weakness produced by the hand of time. My strength fails. Praying for Zion's weal.

Yours in the bonds of peace,
JOSIAH ELLS.

COLUMBIAVILLE, Michigan,
January 8th, 1883.

Bro. Joseph:—I and wife are all the Saints here at present. Bro. Edward Delong has been here laboring, and has met with good success so far, although none have been baptized. There has been lively interest exhibited here. He has been here a week, and the people did not want him to go; he is coming back again next Sabbath, if the Lord permits. Last Thursday night he preached to the people in Lavelley school house. He had a good attendance. Mr. Lavelley wanted to know about Joe Smith, as he called him, and he talked until he got the people all disgusted with him, and they took Bro. Eddy home with them. Those that were in favor of him were the most influential part of the neighborhood, and they claim that he can have the school house when ever he may come, which they hoped would be soon.

JOHN COX.

DENNISPORT, Massachusetts,
January 9th, 1883.

Bro. Joseph:—Our quarterly conference closed yesterday, and I consider it one of the best ever held in this district. Business was done harmoniously. On Sunday great crowds assembled in Ocean Hall, to hear the preaching. Much interest manifested. And we believe great good was done.

As ever yours in bonds,

JOHN GILBERT.

GLEN EASTON, Marshal Co., W. Va.,
January 12th, 1883.

Brother Joseph:—The Sunday before Christmas, I established the work again in West Wheeling. They have not had any meetings there before for two years, but are now holding prayer meetings Wednesdays and Sundays, and rejoicing in the truth. Brother G. T. Griffiths came to my assistance on Tuesday following. He went to Belmont. I have a good interest here. Had the pleasure of baptizing one, last Friday, and two on Sunday, in the clear waters of Fish Creek, in the presence of many who knew them. In the evening spoke to about one hundred and fifty attentive listeners. Brother Griffiths has come here to assist me. We expect to reap a good harvest before we leave.

We are not without our trials common to the ministers of Christ; but the Lord has been my friend and helper in time of need. And if he is with us, Who can prevail against us? Quite a number through here have quit the use of tobacco, coffee, and snuff, and they all testify that they are benefitted by so doing. There are others who would do well to follow the example. Brother Cregg has done some preaching lately, and I hope he may be able to do more, as there is plenty of work for all, and the harvest is very ripe. It is my desire to labor so that when the harvest is over, and the laborers are called to receive their reward, I may be one of the number.

Yours as ever, in hope of the eternal life,
HIRAM ROBINSON.

WAKENDA, Ray Co., Missouri,
December 19th, 1882.

Bro Joseph Smith:—I left Independence on the 25th of July, and went the same day to Scranton, Kansas. I preached a few times while there, once on the funeral occasion of a woman who was not a member of the Church.

Scranton is about twenty-one miles south-west Topeka, the capital of Kansas, and is a coal mining region. On leaving Scranton I stopped over night with a brother, William Lawrenson, in Topeka, who would like the Saints to call on him at any time when passing that way. He lives at 392 East Sixth Street. I arrived at Clay Center, Kansas, about a hundred miles farther west, and ten miles out to the house of Bro. Mahlon Smith, the same day. The next day I started with a company of the Saints for Republic county to attend conference. We had a very good conference, and it was quite well represented, considering the distance that quite a number came. Father and Mother Landers were present, and came two days' journey in a wagon to get there. Bro. Kent was in charge of conference. The blessings of the Lord were enjoyed throughout the session. I came back with Bro. Kent. Preached once. Left there the 8th of September, and stopped at Blue Rapids one Sabbath, and preached once. Came Monday, the 11th, to Netawaka, and thence on Saturday back twenty miles to the branch at Centralia, where I preached on Sabbath forenoon. The next Sabbath forenoon and at night, I preached at the same place. The school house was full, and some standing without, at night meeting. I had good liberty and the audience was very attentive. I left there September 25, and came to the Good Intent Branch, eight miles out, where I stopped over two Sabbaths, preaching twice on the first,

and three times on the last. I was at the Stewartsville and the German Branch, preaching once in each branch, and the branch near Cameron, where I preached on Sabbath forenoon and at night. I was at Far West and Center Prairie Branches, near Kingston, and preached at school house one Wednesday night. While at those branches near Kingston, I visited the historical place of Far West; was on the Temple lot, also at the place where your father's house once stood. A couple of brick chimneys standing, still mark the place. I was at the branch near Breckenridge, over one Sabbath. I left Breckenridge December 7th, and came south to this branch, which is about twenty-five miles from there. I unexpectedly found their district conference about to reassemble, as it had already commenced. I preached Sabbath forenoon. Bro. Lawna Booker presided. I had the pleasure of meeting here our aged Father and Mother Prettymans.

I am now at the house of brother and sister James Milligan. Bro. Milligan has been a resident here since the year thirty-nine. Sister Milligan was here when the Saints were driven from this country. Though quite young at the time, she can remember well the exciting scenes that so much engaged the attention of the people.

I believe it is an excellent move of the Church, in taking steps to repair the Kirtland Temple.

My desires for the good of the cause, and Zion's weal are the same as have been, and believe all that has been written concerning her future triumph and glory.

As ever, yours in gospel bonds,
C. G. LANPHEAR.

PORT SANILAC, Mich.,
January 8th, 1883.

Bro. Joseph:—We are strong in the faith, and still growing stronger. There is a preacher, who calls himself an evangelist, preaching here, and he started of course to pitch into the Saints, to tear them to pieces, as he said. Bro. Cornish was on hand, and came out to meet the Goliath. They started to debate, and were getting along very well. Bro. Cornish becoming too much for him, he began to sink, and he caught a straw, and there he hung, and would go no farther. Closed the debate in a regular jangle. He would not consent to have a chairman, and of course there was poor order. Since then he has been abusing the Saints very much, calling them anything but Christians.

Yours in the gospel bonds,
WM. BURCH.

SAN BERNARDINO, California,
December 20th, 1882.

Bro. Joseph:—The work in this district is moving onward, faster than in the past. The Saints seem to manifest more interest in the cause, which soon gives the work a more healthy tone, and a greater desire in the world to hear. The change is not on account of any change in our leading officials; but is due to the bread that has been cast on the waters in the past, by our late presidents, and their co-laborers, which is now being carefully and wisely nourished by our highly esteemed president, Bro. Mills. May the Lord long spare him for the work "whereunto he has called him." Our branch here is in fair working order now, under the leadership of D. Harris, a worthy young man, zealous and faithful

to the cause. I have not done much preaching in the past two years; have been closely tied to temporal duties, but thanks to him who ruleth, I think I am almost free. I intend to start soon for an indefinite length of time. I have lost valuable time, which probably should have been spent in the Master's service, but Bro. Joseph, I have gained something which is worth much, more faith in God's temporal promises. I have proved them and found them true, May the Lord help all the faithful of Israel to do his will, is the earnest desire of

HIRAM L. HOLT.

DOW CITY, December 5th, 1882.

Dear Herald:—Suffer me through your columns to just tell the Church where I think I stand. In the first place, the three standard books are my defense, and I shall endeavor to take a course that these three books will not witness against me when I am brought to stand before the great Judge. I don't feel justified in saying I do not believe them, or any part of them; but to say that I understand them, or all that is in them, would be saying too much. But as my understanding is, so my works must show, and so far as I love God they do show.

Why says one, do you not love God in all things he has commanded? I wish I could say that I did in truth; but my works do not say this in all he has said, for my works are what speak, and not my lips. They may lie, but my works do not, for they speak for or against. If I say I love God and keep not his commands, I am a liar. Therefore I must come to the conclusion that words and works must agree.

I am always glad to see the word of God presented in plainness to destroy theory and fine writing, as has been shown up, (as I think), in the last *Herald*, or that of the 1st of December, 1882. And this is the way I would love to have my brethren serve me. Should I make blunders, I want them to cut me all up into big mouthfuls, if they can, with the word of God; and I will take it all in good humor, or I should.

The only safeguard I can see for us as a Church, is to stand for the word of God, and call those who have departed from the word back; and to say to those who have not obeyed the gospel, to come to the word. If I should say any part of the word was incorrect, I would be setting myself up as judge, and I think I would then be standing on slippery ground. But to say I understand all that is contained in the three books, would be saying too much. My works must speak, and not my lips; for lips and works do not always agree, and works have the most weight with me. The revelations that have come unto us through the successor of the Seer, seem all very plain to me; but they may not to all, and I am led to think that the Northern Illinois District, according to the minutes of their last conference, published in the *Herald*, do not understand the revelation received at our last General Conference as I do, or they do not believe the revelation; for that satisfied me the Chicago Branch did not belong to their District, although I thought it did before the word of the Lord came. Suffice it to say, I have received the revelations through the President of the Church, and hope to ever stand by them, and shall as long as I see no conflict with those that came through his father.

I also understand, that the law of giving is

very necessary. For me to give heed to tithing; for I see by this law, if I do not observe it, I am not found worthy to abide among the children of Zion, and to avoid the rich man's torment, that is lifting up his eyes in hell, being in torment. As this is the saying of our Savior, he that imparteth not his portion of that which God has given according to the gospel, shall lift his eyes in hell, being in torment.

To avoid that warm place, I intend to ever observe this law, and hope to see the Bishop's instructions lived up to universally, by all, rich or poor, and as God is no respecter of persons, the poor must obey the law as well as the rich; for where is their promise.

This I am satisfied will meet opposition; but I understand the law to be to both rich and poor; and my experience is that the poor are more willing than the rich.

I am not going to condemn any. We can all shun the warm place, if we choose. Our works will speak.

Now let me say to the writers of the *Herald*, be cautious how we accuse each other of being dishonest. Some of our brethren have been too free with their lips in accusing.

JOHN HAWLEY.

LIMERICK, Jackson Co., Ohio,
January 1st, 1883.

Bro. Joseph:—The work moves slowly. There is no one in this part of the district laboring very extensively at present. There does not seem to be many that wish to hear the gospel. The Saints of the Liberty Branch are striving to let the light shine, by keeping unspotted from the world. We have had some dark days to pass through, and light, sweet light, begins to shine once more, and all is peace and love. We have been making some effort to build a small Church. Have about three hundred dollars signed, and we hope to be able to complete the work in the near future. It is my desire to do all that I can to spread this work, that others may have the privilege of saving themselves by obeying the perfect law. Ever praying for the prosperity of the latter day work.

I remain its well wisher,

T. J. BEATTY.

P. S.—The weekly *Herald* will be a welcome visitor to us.

T. J. B.

SEDGWICK, Maine,

December 27th, 1882.

Dear Herald:—The members of the Brooksville branch of the Western Maine District, met at the house of brother Levi Grey, on Christmas afternoon, to commemorate the birth of our Savior, and to show their love for one another in giving gifts. That spruce tree was well loaded. There was a new idea, at least to us, gotten up by sister Damaris Grey, that we make a birthday present to Christ. The Saints brought in their mites. There were fourteen dollars gathered, a Christmas present for the Lord, to be sent to the Bishop for the spread of the gospel. The Lord has blest the Saints of this branch, in that they are brought nearer to each other in the bonds of love. Where there was division a year and a half ago, there is now peace and union.

One of the brethren here had a dream, which I would like to write as a testimony of this work. He dreamed he saw in the east the moon. She was larger than full moon, and very much

brighter. Near her were two clusters of very bright stars, while scattered over the heavens were many moons of a pale red, or smoky color. At the same time the words of Daniel came to his mind that "none of the wicked should understand, but the wise should understand," and he began to speak by the Spirit to them he thought stood near him, of the church in the Apostles' day, of the apostasy and rise of the Church in the latter days, and the coming of Christ. The bright moon was the church, "fair as the moon, bright as the sun, and terrible as an army with banners." The clusters of stars were the first organization under Joseph, and the reorganization. The dim moons are the sectarian churches.

Let us be steadfast, Saints, and victory shall be ours.

WM. G. PERT.

PITTSBURGH, January 2d, 1883.

Bro. Joseph Smith:—The Pioneer Sabbath School of Latter Day Saints, held its quarterly meeting, and during the said meeting the *Hope* question came up, which has so long been spoken of, and yet nothing was done until the last meeting, that is, concerning the pieces that have been published from time to time in the *Hope*, such as "Maplewood Manor," and the "Sensible Girl," and other pieces of like character, which the Saints here object to on account of novel reading and fiction which is contained in them. They do not like to give their *Hopes* to outsiders, and they do not like to give them to their children; for they get enough of such reading without reading it in the *Hope*. They would like to have a change made in this respect. Some were in favor of stopping the *Hope*, but finally it was settled that the clerk of said meeting write to the Editor, and request as above mentioned, and also that an item be published in the *Herald* to this end, to show that we object to these pieces, and that there might be some historical events relating to the Bible, Church, etc., published instead.

Yours respectfully,

F. J. REESE,

Clerk of said meeting.

THE fact that you may feel depressed sometimes because your life and the work you have in hand falls so far short of your own ideal is no reason for discouragement. The best things of which we are capable will not be perfect, even in our own eyes. Our plans are so interlinked with those of others, and bear such a relation to the Divine purpose, that one can not measure now the result of what we do. Faithfulness is the present test of service.

IN THE struggle of life the hero and the coward, the conqueror and the conquered, need sympathy equally. Often the mind which upholds others needs itself to be upheld; the honest heart that seems to be bold and true is fainting from secret sorrow, dying from some little wound which sympathy would staunch.—*Sel.*

ADDRESSES.

Gomer T. Griffiths, Warnock, Belmont county, Ohio.
Bishop George A. Blakelee, Galien, Berrien county, Michigan.
Joseph Luff, box 1046, Salt Lake City, Utah.
F. C. Briggs, Whitesboro, Mendocino county, Cal.
B. V. Springer, 1511 Madison street, St. Louis, Missouri.
Heman C. Smith, Denaville, Bell county, Texas.
W. W. Blair, Box 417, Salt Lake City, Utah.
Alexander H. Smith, Independence, Jackson county, Mo.

HAY FOR SALE.

First quality TIMOTHY HAY for Sale on Sam Bailey's farm, 1½ miles south of Lamoni, by
27Jan18 HENRY VANDERVLUGHT.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

REMARKS OF BISHOP G. A. BLAKESLEE,
OF GALIEN, MICHIGAN,
AT THE SAINT'S CHAPEL, LAMONI,
DECEMBER 10TH, 1882.

It is with some degree of embarrassment that I appear before you, and attempt to edify you on this great and important subject with which we are all engaged. Believing as I do that we are of like faith, that we believe in the same Lord and the same God, and profess the same religion, it is with a great deal of embarrassment that I attempt to make any remarks; especially when I look around and see so many that are so much better calculated to edify you than I am, and to instruct you upon this great subject known as the temporal law of the church.

I shall not attempt to entertain you but a few moments. I may perhaps bring some few thoughts for your consideration, and then I shall give way to my brother, who will address you more particularly upon the application of the law as it is laid down in the books.

In traveling over the country, and meeting with those of like faith, we find in many places that this law to which we are about to refer, has never been taught, and we find the Saints understand but very little about it. And from the manner in which it has been practiced in the past by some, we find that many have become disheartened and disgusted with attempting to keep the law, or attempting to administer it.

We find on investigating and examining this law, that it is just as easy to keep the temporal law as it is the spiritual law, as they go hand in hand together.

We find also in many places that a spirit of lethargy seems to be hanging over the Saints, a spirit of indifference as it were; it would seem as though they were in a spirit of deep sleep. It seems as though it had gathered over those whom we look upon as being the bright lights in the church, more especially those who have charge of the different churches. So much so that we find in many places they are not holding their regular meetings. It looks to us when we see Latter Day Saints, those who have entered into a covenant with God and have obeyed the gospel as it has been given unto us in this nineteenth century, and see them sleeping and slumbering, it certainly makes us re-

flect, not only backward, but forward also, and think that perhaps it might be near to the coming of the Son of Man.

Still we find in many places so many openings, so many opportunities to enter in and occupy in preaching the word. I think that I never have seen since I embraced this latter day work, the time when there was such an opportunity to present the word as to-day. People are anxious to hear, and invite us to come, and open their churches and their school houses, and ask us to come and occupy them, and give unto them the bread of life. When we reflect back and learn that we have what we believe is the gospel that has been taught to the children of men in the day and age in which we live; that everlasting gospel, by which and through which we can feed the people, we can entertain them by pointing them to the way of life. It seems there should be an effort made upon the part of those who have obeyed the gospel, to unloose the hands of those who are able to, and who are willing to go and present the bread of life to those who are willing to hear.

I learn from our secretary that we have now about fifteen hundred missionaries in this Reorganized Church.

When we look around and see how few there are that are putting forth an effort to preach the gospel unto the children of men, it makes us inquire what is the cause, why are they not at it. It would be well for us to inquire whether we are keeping the law, whether we are paying what are known as our tithes and offerings. Whether or not we are sustaining the temporal authorities that you have called to administer in those things, that those who would desire to go, and who are able to go, could go forth and declare peace and glad tidings of great joy unto the children of men. We find that in this matter there is a great lack. There are but few in comparison to the number of those who belong to the Reorganization, that are doing anything for the promulgation of this work. We find that it is carried on by but a few, that are putting forth an effort to spread the gospel. Whether this lack is because they do not understand their duty, or whether the law has not been previously taught to them, or where the difficulty lies, is yet to be inquired into.

I am aware that it is a very delicate point when we come to touch upon the finances of the people. But let us inquire, Who brought the gospel to us? Who sustained the missionaries while they were preaching the gospel to us? How were they sustained, and by whom? And is it

not our duty to put forth our efforts to sustain those who desire to go forth, that they may be at liberty to declare the gospel unto those who are hungering and thirst-after righteousness?

It occurs to me that there never has been a time since I have been acquainted with this latter day work, when the time was so favorable for this people to enter in and occupy as to-day. The people are anxious to hear, and we are even being defended by some who would a few years ago have shunned to defend the truth which we teach.

Now it occurs to me if we were to put forth an effort which is reasonable, which we can all do, and cast our mites into the treasury that God hath organized, that the time is near at hand, or is at hand, when every missionary that we have will have his hands loosed, and he can go forth, and numbers will be added to the fold of God. We want to remember when we take upon ourselves the gospel, and enter into a covenant to keep the commandments of God, and go forth in obedience to that, that God gives unto us his Holy Spirit, wherein we are born of the water and of the Spirit, and we should remember that it does not stop there; but there are other duties that devolve upon us from day to day. We promise God that we will keep the commandments as they are made known unto us from day to day, and from time to time. That we will live by every word that proceedeth out of his mouth. Well, we can not do that by simply discharging our duties as Saints spiritually, but we must put forth our efforts temporally, and try to lay up of our substance that we may pay into the store house of God, that the work may roll forth, that we may through our means help to redeem others.

It is not simply the man that goes forth and declares the word that does all the preaching. It is those who sustain him; it is those who impart of their means to support and sustain him while abroad in the ministry, that receive a portion of the reward, when the day comes that he whose right it is to reign comes to reign, and to reckon up among men here upon the earth; it is those who impart of their substance; it is those who sustain the ministers; it is those who labor in this way that will receive a portion of the reward.

We find that the greater portion of the means that is put into the store-house of the Lord to-day, comes from those who have laid it up little by little, by their needle, and by their washing, and by their labors they have thrown in their little

mites, until they could impart a little, and then they would forward it on to the store-house of the Lord, that it might be used for the spread of the work, and to take care of the poor of God's people, as the Lord has declared it should be. Now if we would all do that, there would be plenty for the support of the ministry.

It occurs to me, that if we would adopt throughout the different parts of the country, the plan that we have in our little branch in Michigan, that it would afford the necessary support to the work.

A few years ago Bro. Rogers said to me while I was acting as his agent, Bro. Blakeslee, why is it that your district is not doing anything for the spread of the work? It had not occurred to me but what we were doing something. When I came to reflect and inquire of myself, and look into the matter, I found we were doing nothing for the spread of this cause and for the sustaining of the ministry. I said to our people, let us turn over a new leaf. Let us the first Sabbath in every month bring in our tithes and our offerings into the store-house of the Lord. Let us try him, and see if he will not bless us. Let us see if he will not only multiply unto us, spiritual, but temporal blessings, that we may loosen the hands of those who desire to go forth, and that we may put forth our efforts, that we may be the means of winning souls unto God and his Christ. The result of it was this. We adopted that plan there, and finally had it adopted throughout the entire district. We went from branch to branch, and told them how it worked in our branch. On the first Sabbath of every month we assemble ourselves together, and when we have partaken of the sacrament, and have gotten through our testimonies, and the meeting is closed, then they come forth and hand in their morsels, their little offerings. And if your minds will reflect back to the year 1881, and you look at the district of Michigan and Northern Indiana, you will see by the little morsels that were put in, by the five cents, and the ten cents, and the twenty-five cents, you will see that it amounted, if my memory serves me rightly, to \$696.61, from these little mites that were thrown in by the different individuals. More than sustained that district, and we had some to help others with.

Now it occurs to me that if we will adopt some such plan as that, and hand in our free-will offerings from time to time, that God will bless us, and there will be plenty in the store-house of God to send out these fifteen hundred missionaries as I am informed by our Secretary we now

have. And they would be permitted to go forth, and the gospel would roll forth, and souls would be won unto the kingdom of God and his Christ. I am satisfied that we could do it. I am satisfied that there would be plenty.

But I find so many, though I have travelled over but a small portion of this territory, yet I find so many doing nothing. When we have the pleasure of presenting these ideas to them, they say we are going to labor, we are going to do something. They seem to wake up, and seem to realize the situation they stand in. They fear, perhaps, that when God shall come, when he shall come whose right it is to reign, to reckon among men upon the earth, that the blood of their neighbors may be found stained upon their garments, because they have withheld their substance from aiding to loosen the hands of those who are called to go forth to labor in the ministry.

Now my mind is, that when a man takes upon him the priesthood after the order of Melchisedec, he covenants by receiving that, he will go forth and declare the gospel as it is written. Yea, that he will declare it unto the children of men. But how can they go forth except their needs are supplied? How can they be released unless we come up and pay our tithes and offerings, as God has laid down in his law? That we shall pay in the interest thereof, that we shall tithe ourselves as God has told us, my brethren, and then the Lord will bless us as he has promised, yea, that there would not be room enough to contain it.

I feel interested in this cause, though I feel that I am not capable of presenting it properly. Yet I feel interested in it, and I feel interested in the salvation of man, and I desire that every son and daughter of Adam should be made acquainted with the gospel of Jesus Christ, with the plan of salvation, with this everlasting gospel that God hath taught unto us in this the nineteenth century.

I desire that they may be made acquainted with the plan that he has given unto us, through which our hearts have been made to rejoice in the Holy One of Israel. Why should we not put forth our efforts, that others may know by an experimental knowledge, and that they with us may be made to rejoice. That Zion may be redeemed, and that he may have a people that shall be pure in heart. A people zealous of good works, who shall be found keeping his commandments, and living by every word that proceedeth out of his mouth, when he shall come to make

up his jewels here on earth among men; that he may find those with oil in their lamps, and with their lamps trimmed and burning, waiting for the Bridegroom when he comes. Let us see to it that we discharge our duties with an eye single to his glory, not only spiritually, but for the liberation of those who are called to preach the gospel, that their hands may be loosed. Not only lifting our voices in praise and adoration, but that we may labor with our hands and put forth our efforts by every means to loosen the hands of these men, that they may go forth, and that this country may be dotted with Latter Day Saints, for miles and miles around.

God is willing to-day to bless his people. He is prepared to bless his people in accordance with their obedience to his law, and their diligence in keeping his commandments. If they are diligent in obeying him he will bless them. I am satisfied that the time is coming and is now, when, if we will put forth our efforts to unloose the hands of our ministers, that God will bless his people as he has not in days that have gone by. He has so turned and overturned the hearts of the children of men, that they are defending us to-day with astonishment.

My brethren, why should we not step in and occupy while it is called to-day, that they with us may be made to rejoice in the Holy One of Israel, when that day comes that he shall make up his jewels among men upon the earth. That our garments may be clean from the blood of this generation. That it may not be said that we have robbed God. That we have withheld our tithes and offerings from his store-house, that those who would go forth, who would declare the gospel unto the children of men, that they have been withheld in consequence of their little ones and their families, it may be.

The Savior said, "He that will not forsake father, mother, wife and children, houses and lands, is not worthy of me." And it is said in another place, "He that neglects his own household is worse than an infidel, and has already denied the faith." These would seem perhaps contradictory here. No, verily no, they are not. God has provided means in his law, and set them apart, by which their hands are to be loosed. He has said how they should go forth, and he has provided in his church a way, and he has set in his church a law, and pointed out the means of administering that law, by which they can be provided for, and their hands loosed that they might go forth.

Now we come before you and ask you

to consider this matter, and take it into deep consideration, and that you may realise your duty, and commence from this time on, if you have not done so in the past, to hand into the storehouse of God your means, that the treasury may be replenished, and that the work may go forth; that Zion may be redeemed, and that the people of God may inherit the land that God hath provided for them, in righteousness; for none but the pure in heart shall inherit the earth, and none but the pure in heart shall gather to Zion. None but the pure in heart shall be redeemed in that day when he shall come to make up his jewels here on earth.

Let us see to it, my brethren, that we keep these commandments, and that we put forth from this time henceforth, our endeavors, and that we realise our duties, and that we may live by every word that proceedeth out of his mouth; that we may discharge our duties from day to day, with an eye single to the glory of God, that God may bless us, and that he may sustain us and uphold us, my brethren, that we may receive the blessings that God has laid up in store for his people.

While down at Kirtland this last fall, I inquired of those who had lived there during the building of that temple, and my heart was led out with wonder and amazement, when I came to realize the history of the time when that house was built. When I looked upon that great edifice that cost \$75,000, and was informed that when they commenced to build that house there were but thirty families that belonged to the church there, and after they commenced that house it never stopped from that time until it was completed, and they received the endowment that God had promised unto them. I inquired how is it? I was told that they were all poor, none rich among them, and I was informed by those who live there to-day, who lived there when that house was built, and who have remained there ever since, and who knew the history of it. I was informed by these that they would all work, both men and women, and when they would get to where it seemed they could not go any farther, Joseph would call them together, and they would have a prayer meeting, and they would lay the matter before God, and God would open the way, and means would be brought in by which the work would roll forth. Those Saints assembled themselves together as touching one thing, and as the old sister related it to me, it seemed to me as though the heavens were brought to bear in their behalf, and men were brought in whereby

they got the means, and the work rolled on, and rolled on, and rolled on.

Now my friends, here are the Latter Day Saints, numbering, I presume I am safe in saying, thirty thousand souls who belong to this Reorganized Church to-day, and we can not keep our ministers in the field. Why is it? It is because we are not keeping the commandments of God.

Let us unite together, and live by every word of God. Let us live so that we can enjoy the Spirit of God in our hearts, and then we will love everybody and hate nobody. If we will only do this, our bodies will become fit temples for the indwelling of the holy Spirit of God. Then we will come before God united, and if we do that as touching one thing, nothing will stand before us, that it is reasonable and that it is right that we should have. God will make bare his arm in behalf of his people as he did back yonder.

It made my heart rejoice in the Holy One of Israel to think that I was numbered with the people of God; that I was numbered with a people of such faith, and that had accomplished such a marvelous work and a wonder, and so few of them. It made me look forth with a great deal of gratitude, to realize the work that we are engaged. That it was the work of God indeed. God has said that his work should roll forth, and if we do not roll it forth, God will remove us, and plant those who will carry it on, that the children of men who are perishing for the bread of life, that they may be fed, that they may have the privilege of coming into the kingdom of God.

Now let us see to it my friends, that we wake up from that lethargy that is languishing over us, and realize our duty, and let us realize our privileges, and live up to them, that we may receive those blessings that are laid up in store for the righteous and the good. Methinks if we put into practice the law, and live as they lived back yonder when they were building that temple that we have been trying to repair in the last few weeks, that this work would roll forth, and this people instead of being jarring and jangling as we find it in many places, would be united.

Whenever we find division, let us search our hearts, and let us go before God and see if there is not within us something that is wrong. Let us see if we have the Spirit of God dwelling within our hearts. My brethren, let us love everybody and hate nobody. And when we so love, our bodies will become fit temples for the indwelling of the Spirit of God. God dwells in such individuals, and he blesses them, and he

inspires them to do that which is right. He enlightens their understandings, and brings past things to their remembrance, and shows unto them things to come to pass in the day and age in which we live, which causes their hearts to rejoice in God. I rejoice that to-night I have the privilege of standing in defense of this great and marvelous work, and stating it to the children of men. I know it is the gospel of Christ. I know it is the power of God unto salvation to every one who believes and obeys, and keeps the commandments of God. But the eternal life lies at the end of the race, and nothing short of that will satisfy our desires, that is to receive eternal life in the kingdom of our God and his Christ.

Now I do not desire to detain you longer, but will give way for my brother, who will present before you the law as it is laid down in the books, that you may see that it is easy to be kept. There is not an individual, neither a son or daughter, who has named the name of Christ, and has been born of the water and of the Spirit of God, but what can comply with that law. It is easy when it is understood. God requires nothing but what is reasonable. He requires nothing from any man but what he can live up to.

If we will adopt this law and live up to it, I feel to say to you to-night that God will bless you; he will sustain you, and he will multiply unto you, not only spiritual blessings, but temporal blessings also. Unitedly keep the commandments of God. Live day by day as though each day was the last. As though in case you should be called to-morrow to try the realities of another world, you can say: Come Lord Jesus,—come Lord I am ready. That you are prepared to pass through and receive that enjoyment that God has laid up for the righteous. Why the idea of death, the idea of passing from this world is not a terror to a saint of God, one who has embraced the gospel of Jesus Christ, and has been born of the water and of the Spirit of Christ. It is no terror to him, because he knows in whom he believes. He knows in whom he trusts. He knows that he will have eternal life, and that he will live when the day comes that the Archangel shall sound his trump, and the dead in Christ, who are the saints of God, shall rise first, and they shall be caught up to meet him together with those who shall live upon the earth when he shall come to make up his jewels among men. When he comes, they will be "changed in a moment, in the twinkling of an eye."

As I heard it remarked, we believe the

time is not far distant when he will come and he will not tarry, but he will bring his reward to every one who is found worthy to receive it.

Let us see to it that when we are weighed in the balance we are not found wanting, but that we have been keeping the law of God both spiritual and temporal, and that we are prepared to enter into that joy and that rest that is unspeakable and full of glory, and which fadeth not away, which is prepared for the righteous, the noble, and the good. May God bless you in my prayer. Amen.

THE HOUR AND THE WORK.

God has set his hand again his Kingdom to prepare,
Time's fullness, now is ushered in, it's signs are every-
where.
Dread desolation stalks abroad, with flood and fire and
sword,
Grim pestilence sweeps through the world, the servant of
the Lord.
Earthquakes shake the solid globe, all nature seems en-
raged,
And dreadful witness bears that God hath hurled his fiery
gaze
Of battle, to the world of sin, in these the latter days.
For "truth" has fallen in the streets, and confidence has
fled;
The sacred name of God is mock'd by those his hand has
fed.
The wicked rule, the people mourn, corruption spreads
abroad,
The masses do his counsels spurn, and thus reject their
Lord.
Assassination's cruel hands, are reeking with the blood
Of innocence in every land, triumphant o'er the good;
And every heart is filled with dread of some impending
doom,
Priest and people, ruler and ruled, share in the dismal
gloom;
And craven souls who blench with fear, seek refuge in the
grave,
As though to hide their foul career in dark oblivion's
shade.
Nor are these all the signs that loom before the startled
gaze.
Angels from heaven to earth have come, and mortals
stand amazed.
"Fear God, and worship him," they cry, "who made the
heavenly worlds,—
"The sea, the firmament on high, and earth's fair form
did mould.
"Give glory to him while you live; obey his great com-
mand."
"Your sins though many he'll forgive, and shield you by
his hand."
The gospel, precious sign of love, "Good will and peace to
man,"
Christ's harbinger, comes from above, salvation's sacred
plan.
Who shall bear the message forth? Where are the heralds
brave
To carry it to all the earth, a sin crush'd world to save,
As witnesses that "God is love," "His word forever sure,
"In truth and justice he doth move," "his mercy doth
endure,
"Though all may change, he changeth not," eternal ages
through,
"His purpose he hath not forgot," but "proves his prom-
ise true?"
Gold is dross, pearls are dust, the richest gems will fade—
To nothingness before the prize that God in heaven hath
laid
For those whose hearts, by love divine, are mov'd to bear
the cross,
And spread the glad news abroad, to man defiled and
lost.
As stars of glory shine around the great eternal throne.
So they shall shine, who humbly strive to make his glories
known.
Redemption from the toils of sin, and its dread wages,
death,

And life eternal they shall gain, through love's all con-
quering faith.
Our ears have heard the "joyful sound," Our hearts have
been made glad,
We know his love, his peace, his truth; how then can we
be sad?
And shall we now withhold the light? Shall we the jewel
hide,
While millions grope in darkest night, with no kind hand
to guide?
Say, shall we shrink from duty's path, while sin destroys
our race,—
Quail at the monster's fiendish wrath, and thus our lives
disgrace—
Leaving humanity to writhe in the dread coils of sin,
Or calmly fold our arms at ease, amid the battle's din?
If so, "our love is colder far, than polar ice can be,"
And "our professions meaner are, than sin's dark mys-
tery."
Ye chosen messengers of truth, the royal banner raise;
Of love divine give constant proof, and tell his power to
save.
Proclaim aloud to old and young, that Christ the Lord
will come,
With myriads of his ransomed throng to reign on earth
their home.
Yes, he who died, now comes to reign, triumphant o'er
the earth,
Sin to destroy, and banish pain, at nature's second birth.
Yes, tell the glad, the joyful news, of that sweet reign of
peace,
Which angels sung when Christ was born to give the
world release;
Tell the gospel's saving power, for all who will-obey,
Of Christ, the gracious rock and tower, on which our
souls can stay
While thunders roll and tempests lower, and kingdoms
melt away.
Tell them the Bridegroom comes to claim his ready, wait-
ing bride,
Clad in habiliments of flame, and on the clouds doth ride.
He comes to judge the righteous poor, and give the meek
their due,
And sweep oppressors from the earth; and tyrants proud
subdue.
He comes! the King of glory comes! let every heart pre-
pare
To meet him and be worthy then, his blissful reign to
share.
Go forth and shrink not, though the world, your humble
efforts scorn,
Or fiendish darts at you be hurl'd, and cause your hearts
to mourn;
The valliant heart shall never lack for aid in time of need,
For God will foil each base attack, and be your strength
indeed.
Trust in his word, it can not fail, his promise like his
throne,
Is founded on eternal truth, nor can be overthrown.
His angels will before you go, his presence will remain,
To cheer your hearts, and make you know, his promise is
not vain.
Then let us gird our armor on, and trusting in his power,
Work till the sacred task is done in this "eleventh hour."
CHARLES DERRY.

ADAM.

"ADAM sinned that man might be," is the caption of an article in *Herald* for August 1st. The writer says he does not know where the passage is. I read in Book of Mormon, pages 57, 58:

"Now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained forever; and had no end. And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. *Adam*

fell, that men might be, and men are, that they might have joy."

From the foregoing we learn that "Adam fell (sinned) that man might be." Did God intend that Adam should sin, in order that he might manifest his love the better, by providing a lamb for the slaughter, for the redemption of man? Could not God have raised up a spiritual, or a holy people, without the sin of Adam, and at the same time manifest his love, his glory, and his power? I believe that he could. That God could have raised up a "spiritual people," none will deny; but in doing so, he would have destroyed the agency of man; and if man's agency is destroyed, law must also be destroyed, and if law be destroyed, both happiness and misery are destroyed. We find by reading the fourth verse of the third chapter of Genesis, (I. T.):

"That Satan rebelled against God, and sought to destroy the agency of man, and for that cause was he cast out."

Again, in the 6th chapter and 57th verse, we find:

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good."

From the foregoing passages we learn: 1st, That it was the fall that caused the human race to have an existence in this state of probation; 2d, That it is the fall and redemption of man that is to bring honor and glory to God; 3d, It is the fall that enabled man to discern between good and evil. Hence, be rewarded for the good, or punished for the evil he shall have done. Therefore, I believe that God both foreknew it and designed it; yet I do not believe as some do, that God sent us here without our knowledge or consent; but on the contrary, I believe it an agreement that we make ere we come to this tabernacle, that we will do a certain work, as in the case of Jeremiah. (Jer. 1:5, I. T.; also, Mal. 3:1).

"Behold, I will send my messenger, and he shall prepare the way before me."

Here we find that a man is sent to do a particular work, and in the case of Jeremiah, he is ordained to do that work. In John's testimony, 1:5, 6:

"There was a man sent from God, whose name was John. The same came into the world for a witness, to bear witness of the light, to bear record of the gospel through the son, unto all, that through him men might believe."

Here are three instances in which men knew, before they came here, what they were to do. Well, as I am digressing somewhat from the point at issue, I will return to it. The writer again

states that the purposes of God have been frustrated many, many times, by his creatures. To believe that, according to my view of the matter, is to believe that Satan and man have power co-equal with, if not greater than God; yet if I did believe that God's plan, or plans, had at any time since the creation been frustrated, I could not teach that the Jews would return to their own land, or that the Saints would be gathered to Zion; for there is nothing that I read of in the Scriptures that seems to be more impracticable, according to human reason. But thanks be to his name, the things which his prophets spake by the Holy Ghost are true; for the Comforter is the spirit of truth: and a trial of his word has enabled me to realize, in part, the promises of God, and causes me to look forward to the time when Zion will be redeemed, Israel gathered home, and the Saints shout their joyful hosanna's to God and the Lamb; and with Jesus as their king and lawgiver, reign a thousand years with him. O, glorious thought!

"The old argument, that God foreknew that man would sin, is worn out with me."

Here the brother has, I think, impaled himself upon the horn of a dilemma, that it will require some effort to extricate himself from.

"For all that dwell upon the earth shall worship him, whose names are not written in the book of life of the *Lamb slain from the foundation of the world.*"—Rev. 13: 8.

The foundation of the earth must have been laid before it was finished and pronounced "very good;" and it was before man sinned, that the "only begotten" appeared before the Father, and said:

"Father, thy will be done, and the glory be thine forever."—Gen. 3: 3.

God certainly knew that man would sin, or he would not for one moment entertained such propositions as we find in the second and third verses of the third chapter of Genesis. Hence I believe if Mr. Wesley did say that "Adam sinned that man might be," he hit pretty close to the truth; and for us to oppose a saying, or a doctrine, simply because some sectarian teaches it, may involve us in some serious blunders. I believe we should oppose error wherever found. As I am not a very good writer, I will close this little article, not because there is no more to be said, but I might weary your patience, and waste much time myself.

A. J. CATO.

If all men were perfect, what a monotonous world this would be. The few that are perfect now would have nobody to find fault with or laugh at.

THE following is from the *Christian Commonwealth*, published in London, England; and might have been written by an Elder of the Church.

"BORN OF THE SPIRIT AND OF THE SPIRIT."

To the Editors of *The Christian Commonwealth*. DEAR SIRS,—In your issue of November 2d, 1882, "A Wesleyan Minister" comes to the defense of what most people with a reasonable amount of reverence for the Holy Scriptures must consider a shameful travesty, of the Savior's words to Nicodemus, by which He is made to say virtually, "Except a man be born of the *Spirit* and of the *Spirit* he can not enter into the Kingdom of God." That this deliberate attempt at mutilation of the sacred text is made in the interest of the Papal substitute for Baptism, needs no proof whatever. Consistency demands that there should be at least some show of agreement between the teaching of the Christ and the "practice of nearly the whole of Christendom," and as the substitute for Baptism which "nearly the whole of Christendom" brought with it from Rome has nothing in it which in the remotest sense resembles a *birth of water*, some change is considered necessary to give the appearance of harmony. But as the ministers themselves of "nearly the whole of Christendom" have received only the substitute, it, of course, can not be given up, for that would invalidate their ministry! The only alternative is to put the plain and solemn words of the Son of God into the theological press, and *compel them* to yield a meaning in harmony with the "practice of nearly the whole of Christendom." And when "A Wesleyan Minister" attempts this sacrilegious work, and is mildly rebuked for it, he assumes the air of injured innocence, and begs the sympathy of the editors of the *Christian Commonwealth*! Does he deserve that sympathy? or is it not rather the duty of all who rejoice in the freedom of an open Bible to be careful that our freedom shall not degenerate into licentiousness? Please notice carefully what it is "A Wesleyan Minister" asks the liberty of teaching through the columns of one of the most influential religious papers of our times, and at the same time claim exemption from the reproach of irreverence. Jesus said to Nicodemus: "*Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God.*"

Now, "A Wesleyan Minister" tells us, in effect, that the words, "*of water and*" are not necessary in the text in order to convey to us the Savior's meaning; that if

these words are omitted we will have the exact sense! The passage would then read: "*Except a man be born of the Spirit he can not enter into the kingdom of God.*" "A Wesleyan Minister" may squirm a little over this, but it will help him to see himself as others see him. It is precisely what his criticism means. Three words in the Savior's answer to Nicodemus are *deliberately struck out of the text*, so as to make the remainder harmonize with the practice of "nearly the whole of Christendom!" Would it not be better to reform the "practice" and let the text alone? Had the Savior wished to say simply: "*Except a man be born of the Spirit,*" he could have done so: but he chose to say: "*Except a man be born of water and of the Spirit.*" Now if these two expressions are precisely equivalent in meaning, will not "A Wesleyan Minister" tell us what was gained by the Savior's using the *longer* rather than the *shorter* form? Did he, in a private conversation with an earnest truth seeker, indulge in the rhythmical parallelism of the Hebrew poets, purposely using the term "water" for the pleasure of being able to explain in the same breath that he did not mean "water?" Thus, needlessly confusing the mind of Nicodemus and then blaming him for not understanding! *Credat Judæus Appella! Non ego!*

The notion that in Hebrew parallelism the latter clause is intended to furnish an "explanation" of the former clause, is too ridiculous to merit any notice.

But even if it could be shown that the word "and" has in *some other* place, and in some unusual form of speech, the meaning of "even," "that is," &c., would that determine its meaning *here*, in the text in hand? It might have an unusual meaning somewhere else and still retain its usual significance here. The principle of interpretation which allows an *unusual* meaning to be forced upon a word when its *usual* meaning makes good sense, is an exceedingly vicious one. By its use the sappers and miners of God's Word can render uncertain the meaning of any word or sentence in the Bible. Let us try a few instances of "parallelism" which have precisely the same claim to be classed with the parallelism of the Hebrew prophets as the one which "A Wesleyan Minister" is so anxious to put into that category.

"He brought forth bread, *that is*, wine."

"Hurt not the corn, *that is*, the wine."

"A land flowing with milk, *that is*, with honey."

"He that came by water, *that is*, by blood."

These out of a hundred instances that might be given, are sufficient to shew that the proposed parallelism would not

only transmute "water" into "blood," and "milk" into "honey," and "bread" into "wine," but "heaven" becomes "earth," "earth" becomes "hell," "life" becomes "death," while love, joy, truth, purity, faith, pardon, are words that have lost their settled meaning, and may mean *anything* or *nothing* as the interpreter (?) may will! Let us place two notable passages side by side:—

"Born of water, *that is*, of the Spirit."

"Baptize with the Holy Ghost, *that is*, with fire."

Thus, while one man is figuring away the birth of water from one passage, another may be figuring away the baptism of the Holy Ghost from another passage! and by the time both partisans are through we shall have little of the Bible left.

But "A Wesleyan Minister" says that in the case of the dying thief, he has found an insuperable objection to the position that the Savior taught that a man must be baptized—born of water—in order to enter into the Kingdom of God. Will it relieve his anxiety if some one shall inform him that the thief, though saved, *never did* enter into the Kingdom of God? John the Baptist declared that the Kingdom (Church) was at hand, but he died without entering it, and all the disciples of John and of Jesus who died before the day of Pentecost, died outside the Kingdom, even though they were already prepared for entrance by a birth of water and Spirit. If all these could be saved without entering the Kingdom, could not the Savior save the thief without "breaking His word?"—Very truly,

M. D. TODD.

14, Caledonia-street, LIVERPOOL,
November 7th, 1882.

"HOLY BIBLE."

ONE summer's eve a few years ago, I was on one of the steamers plying between New York and Fall River; and not wishing to retire to rest, I thought I would spend the night in reading and writing. I entered the grand saloon, and found on the stand the "Holy Scriptures." On opening the sacred volume some way had written the following lines:—

"Here lies this holy book;
No soul with it communes;
While scores of people round me sit,
With 'Heralds' and 'Tribunes.'"

I thought then that the present observation would at one time be a subject for the *Herald* or *Hope*. And how true it has been verified. And I think now, as I thought then, What do the American people read?

Samuel Taylor Coleridge said, that "a picture is something between a thought and a thing. It is not a thought, because

it is visible to the eye. It is not a thing, because beyond a combination of lights, lines, and colors, it has no existence." A newspaper is something between a voice and a book. It is not a voice, because it speaks inaudibly. It is not a book, because it is a mere sheet or leaf, which is scattered broadcast every day all over the land, and laid down, and its contents pondered over and forgotten. He that writes a book studies long, and weighs, and writes, and rewrites, and lays up his work till the whole is finished. He prints it, and if he sells a thousand copies, he is called a successful author. Many buy, and do not read; many read half, and never finish; and many read and do not understand. And the majority of books are alike in their sphere; their fate is the shelf, dust and oblivion.

But not so with the inspired scriptures! The Bible asserts and proves its own inspiration. It was "in divers manners" that God communicated truth, such as, first:—by direct infusions of ideas, 2 Samuel 23:2, 3; Matthew 10:20; Gallatians 1:11, 12. Second: by audible voices; Exodus 19:16, 19; Numbers 7:8, 9; Daniel 4:31; Acts 9:4; 2 Peter 1:17, 18. Third: by celestial messengers; Genesis 18:1, 2; Luke 1:11, 19; Revelations 1:13. Fourth: dreams and visions; Genesis 15:1; Numbers 12:6; Joel 2:28; Matthew 2:12, 13; Acts 10:10; 2 Corinthians 12:1, 4. Fifth: by gifts and blessings; 1 Corinthians 12:1, 11; 14:26; John 14:24; Acts 2:3; Matthew 28:19, 20; Mark 16:16. Sixth: by apostles and prophets; 1 Corinthians 12:28; Matthew 10:1; Acts 6:4; Ephesians 4:11; 2:20; Titus 1:5.

Even bad men, as Balaam, owned that a divine power controlled their tongues and pens; while good men, as Saint Paul ascribed their writings to the agency of the Holy Spirit.

The proof that the Bible is inspired, are the supernatural character of its truth; the harmony, unity, and purity of those truths; the prophecies always in fulfillment, though given by frail men and centuries apart; the miracles wrought and the people delivered, in attestation of its divine origin.

We must learn to distinguish between what is revealed, and what is merely detailed in the Bible; such as the unwise speeches of Job's friends, and the wicked sayings of Satan.

"Human truths are but pools;
Divine truths are fountains."

All inspired truths come from God. As Bro. Joseph the martyr, once said: "Everything that is good and leads to good, comes

from God, for God is good; and everything that is evil and leads to evil, comes from the evil one; for he is the father of all lies."

Ecclesiastical tradition and human dictation, are deadly enemies to all God's truth.

The best and wisest and happiest of men and women, are those who have loved the Bible. The nations that teach, believe, and obey God's word are the most intelligent, enlightened, and prosperous.

Moses commanded the children of Israel concerning God's words, saying: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way."

"No book is like the Bible.
For childhood, youth and age,
Our duty, plain and simple,
We find on every page;
It came by inspiration;
A light to guide our way,
A voice from Him who gave it,
Reproving when we stray.

CHORUS:

No book is like the Bible,
The blessed book we love,
The pilgrims chart of glory,
It leads to God above.

It tells of man's creation,
His sad primeval fall;
It tells of man's redemption,
Thro' Christ, who died for all;
In sacred words of wisdom
It bids us watch and pray,
And early come to Jesus,
The Life, the Truth, the Way.

O, let us love the Bible,
And praise it more and more;
Our life is like a shadow,
Our days will soon be o'er;
But if we closely follow
The counsel God has given,
We then may hope with angels
To sing His praise in heaven."

"I am of the opinion that the Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."—*Sir William Jones*.

WILLIAM STREET.

HEALTH AND TALENT.—It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, thews and sinews of a man, and he will set failure at defiance. A man has good reason to think himself well off in the lottery of life if he draws the prize of a healthy stomach without a mind rather than the prize of a fine intellect with a crazy stomach. But, of the two, a weak mind in a herculean frame is better than a giant mind with a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.

The first qualities wanted in all who deal with the education of children—patience, self-control, and a youthful heart that remembers its own early days.

Conference Minutes.

SOUTH EASTERN ILLINOIS DISTRICT.

Conference was held in the Dry Fork Branch, Saturday and Sunday, December 2d and 3d, 1882. Isaac M. Smith was called to preside, and Isaac A. Morris, clerk.

Branch Reports.—Brush Creek 74, including 2 Elders, 2 priests (both inactive), 2 teachers and 1 deacon. Springerton 58, including 2 teachers. 2 died. Tunnel Hill no change.

Elders' Reports.—John F. Henson, William H. Brewer, John F. Thomas, G. H. Hilliard, T. P. Green, Martin R. Brown, Henry Walker, I. A. Morris, I. M. Smith, reported. Priest Daniel Webb, and teacher Asbury Huffhines, reported.

Evening session, 3 o'clock p. m.—Resolved, That Brn. Morris and Henson be appointed a committee in connection with District President to settle difficulties existing in Alma Branch; that Brn. Hilliard and Thomas be a committee to settle difficulties in Springerton Branch; that this conference request Bro. Henry Walker to retain his position as Elder in the Church, and labor as he can; that the Elders of Dry Fork and Brush Creek exchange fields of labor once a month for the next quarter; that Bro. Green visit Brush Creek and Dry Fork as often as he can the next quarter; that Brn. Walker and Brown visit Elm River; that Bro. Hilliard mission himself, and preach as circumstances will permit; that all the rest of the officers of the district labor as their circumstances will permit.

Saturday night session. Preaching by John F. Henson, followed by M. R. Brown. Sunday morning session. Preaching by Thos. P. Green, assisted by I. A. Morris. Sunday evening session. Preaching by G. H. Hilliard. Sunday night session. Preaching by Isaac M. Smith.

Adjourned to meet in the Springerton Branch, Saturday before the third Sunday in March, 1883, at 10 o'clock a. m.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Omaha, Nebraska, January 5th, 1883, at 7: 30 p. m. N. Brown presiding; H. Nielsen clerk.

The evening session was devoted to prayer and testimony.

Branch Reports.—Douglas Branch, 32; 1 received by letter. Union 26; baptized 5, expelled 1. Omaha (English) 72; baptized 2, received by letter 4, removed by letter 1. Omaha (Scandinavian) 32; received by letter 1, removed 1. Pleasant Grove 21; removed by letter 1, expelled 1. Platford report was referred back to the branch for correction.

Resolved, That delegates must for the future present credentials in order to be entitled to represent their respective branches.

Elders' Reports.—J. F. Mintun, N. Brown, E. Rannie, W. Rumel, reported.

Resolved, That inasmuch as the branch north of Blair had not been properly received into the district, and inasmuch as the most of the members had gone elsewhere, the organization of said branch be rejected.

Resolved, That notice of the holding of our conference be published in the papers hereafter.

District Treasurer's Report.—Received, \$68.20; paid ministry, \$68.20. H. Nielsen, treasurer.

J. F. Mintun and E. C. Brand were appointed to audit the treasurer's books.

Resolved, That it is the will of this district that the Bishop's Agent labor in the several branches in preaching to them the law of tithing and free-will offering.

The auditing committee reported the treasurer's books correct. Committee discharged.

W. M. Rumel was appointed delegate to next General Conference.

The District Treasurer was released.

Resolved, That the district president confer with the authorities of branches about holding two days meetings, and appoint when and where they shall be held.

The General Church authorities were sustained in righteousness.

Resolved, That all Elders and Priests labor under the direction of the district president.

Resolved, That we request the traveling ministry to labor as much as possible in this district during the coming quarter.

Resolved, That we sustain Bro. N. Brown as district president with our faith and means, and that we do not require more of him than his temporal means will allow him to do.

Officers present: High Priests 2, Seventies 2, Elders 9, Priests 6, Teachers 3.

Preaching Sunday morning by J. F. Mintun. In the afternoon by E. C. Brand.

Contribution \$7.65 for the benefit of the traveling ministry.

Charles Derry preached in the evening.

Adjourned to meet at Omaha, March 23d, 1883, at 7: 30 p. m.

EASTERN MAINE DISTRICT.

Conference met at Indian River, December 23d and 24th, 1882. J. D. Steele president, E. M. Walker clerk.

Elders' Reports.—J. D. Steele, J. Benner, N. W. Crawley; Priest J. S. Walker; Deacon E. A. Ackley, reported.

Bishop's Agent reported six dollars received.

Resolved that we uphold J. Benner as president of the district for the next three months.

Preaching by J. D. Steele and J. Benner. Prayer and testimony meeting Sunday morning. Sacrament administered at the close of the afternoon services.

A vote of thanks to the Saints and friends for their kindness and hospitality.

Adjourned to meet at Jonesport, Maine, March 17th, 1883.

GALLAND'S GROVE DISTRICT.

Conference met at the Salem Branch, Iowa, December 15th, 1882. J. W. Chatburn president, W. Whiting and B. Salisbury assistants, John Pett secretary. Brn. George A. Blakeslee, E. L. Kelley, C. Derry, J. C. Crabb, P. Cadwell and R. M. Elvin were invited with other visiting brethren to take part in the deliberations of the conference.

Branch Reports.—Galland's Grove 230. Coalville 18; 1 received by letter, 2 by vote. Camp Creek 16; 1 removed. Salem and Union, no change. The Mason's Grove Branch report was returned for correction.

An amendment was offered by Bro. E. L. Kelley to a resolution passed at last quarterly conference, as follows: That the names of persons appearing on the record be dropped, who have before been disfellowshipped and cut off, and

since received by vote into the branch, and that if any such persons have received letters, that the branch to which they have gone be notified of the circumstances, which prevailed.

Ministerial Reports.—John Hawley, George Sweet, Benan Salisbury, (baptized 2), W. Whiting, D. H. Bays, J. W. Chatburn, John Pett, reported.

Bishop's Agent's Report.—Cash on hand September 9th, \$49.65; received \$170.50; paid out \$177.65; balance \$42.50. John Pett, Agent.

At 7 p. m., Bro. J. C. Crabb preached.

Saturday, 9: 30 a. m., Ministerial reports continued:—J. C. Crabb, C. Derry, Phineas Cadwell, Henry Halliday, Wm. Goreham, (baptized 2), Eli Clothier, David Chambers, T. W. Chatburn, (baptized 2), Thomas Chapman, James Allen, by letter. Priests Chauncy Williamson, David Brewster, Joseph Seddon; Teachers James Turner, Richard Leytham; Deacons Wm. Brandon, Fred. Smith, reported.

Resolved, That we request the different branches in the district to procure blanks, and send full and correct reports regularly to the quarterly conferences of the district, and that this conference will not receive verbal reports of branches, except so far as their spiritual standing is concerned.

Bro. J. W. Chatburn requested to be released from the presidency of the district. Request was granted, and a vote of thanks tendered for past services.

Bro. Eli Clothier was unanimously appointed president of the district.

Brn. George Sweet and Joseph Seddon were by request of Bro. James Crabb, permitted to labor in the Little Sioux District. Bro. W. Whiting was appointed to labor at Manning, and in the northeastern part of the district; Bro. James Wedlock to be associated with him in that part of the district; Bro. John Hawley at Irvin, and Bro. John Pett in the district, Bro. Charles Derry as soon as he is at liberty will labor for a while under the direction of the district president. Brn. W. Whiting and Benan Salisbury, were continued as assistants to the president, to labor under his direction as heretofore. The spiritual authorities and the Bishopric were sustained in righteousness. The district officers were also sustained.

At 7 p. m. Bro. E. L. Kelley and Bishop George A. Blakeslee preached on the law of tithing. The discourses were well received, and appreciated with the instruction and explanations given.

Sunday, 9 a. m., a prayer meeting was held. Bro. Charles Derry preached in the forenoon, Bro. R. M. Elvin in the afternoon, and Bro. J. C. Crabb in the evening. Congregations large, discourses edifying.

Adjourned to meet at Galland's Grove, Iowa, on Friday, March 9th, 1883, at 11 a. m.

FLORIDA DISTRICT.

Conference was held at the Coldwater Branch, Santa Rosa county, Florida, November 4th and 5th, 1882. F. P. Scarcliff president, L. F. West clerk *pro tem*.

Branch Reports.—Coldwater, no changes. H-note, no changes.

Elders James Calhoun, A. Kennedy, and F. P. Scarcliff, reported. Also, Priest T. D. Saunders.

F. P. Scarcliff was appointed as a committee of one to obtain a deed to the church building at Bagdad.

R. J. Anthony sustained as in charge of this mission, and invited to visit this district.

F. P. Scarcliff sustained as president; W. W. Squires as clerk, and B. L. West as Bishop's Agent.

Prayer meeting Sunday at 9 a. m. Preaching by F. P. Scarcliff at 11 a. m. and 3 p. m.

Adjourned to meet at the Hinote Branch, Santa Rosa county, Florida, at 10 a. m., March 3d, 1883.

BIRMINGHAM DISTRICT.

Conference held at Icknield, Port Road Branch, Birmingham, England, August 26th and 27th, 1882. Elder John Seville president, Elder George S. Greenwood clerk.

The delegates present were as follows: Birmingham, Temple Row Branch, Elder C. H. Caton; Hanley Branch, Priest William Clarke; Stafford Branch, Elder George S. Greenwood; Burton-on-Trent Branch, Elder George Potts; Birmingham, Sommerville Road Branch, Elder H. C. Crump.

Branch Reports.—Temple Row Branch 73; including Elders 3, Priests 1, Teachers 1, Deacons 1; baptized 2, died 2, removed 2. Hanley Branch 40; including Elders 3, Priests 2, Teachers 1, Deacons 3; baptized 1, died 1. Stafford Branch 10; including Elders 1, Priests 1, Teachers 1; baptized 1, by letter 2. Burton-on-Trent Branch 29; including Elders 1, Priests 2, Teachers 1, Deacons 1; baptized 11. Sommerville Branch 20; including Elders 2, Priest 1, Teachers 1; died 1.

Sunday, August 27th, 10 a. m.—Elders' Reports: C. H. Caton, by letter; Thomas Taylor, John Seville, C. Tyler, H. C. Crump, George S. Greenwood, George Potts, in person. Priests' Reports: E. A. Webb, by letter; W. Clarke, J. Davies, Joseph Matthews, in person. Teachers' Reports: John Dyche, by letter; H. C. Crump, acting teacher, J. E. Meredith in person. Deacons' Report: J. G. Cole, by letter.

George S. Greenwood, district secretary, reported.

Financial Report.—The president submitted a financial report which showed money received since last conference, 16 s. 4 d.; expended 11 s. 9d.; on hand 4 s. 7 d. The report was accepted.

Resolved, That this district conference adopt the views of Bro. Joseph Smith, in reference to losing priesthood, as found in *Herald*, June 15th, 1879, pages 187, and 188.

Afternoon session.—The sacrament was administered; a happy time was spent.

Evening session.—Bro. W. Clarke preached, followed by Bro. George S. Greenwood.

The Sommerville Branch Sunday School report was read, which showed excellent progress.

Resolved, That in future all credentials presented to the Birmingham District Conference in session, shall be recognized as genuine, either by a majority vote, or through a committee appointed thereon.

Resolved, That the recommendations for ordinations from Stafford, Hanley, and Sommerville Branches, be granted.

Resolved, That all those brethren requiring licenses be granted them, upon furnishing the necessary information to the District Secretary.

Resolved, That the ministry of this, the Birmingham District, labor as circumstances permit, and report to the next conference.

Resolved, That we do sustain by our faith and prayers the authorities of the Church in America, in all righteousness.

Resolved, That we do sustain by our faith and prayers Elder Thomas Taylor, President of the English Mission, and C. H. Caton, his Secretary.

Resolved, That we do sustain by our faith and prayers, Elder John Seville, President of the Birmingham District, and George S. Greenwood, his Secretary.

Resolved, that we do give the best thanks of this conference to the brethren and sisters of the Sommerville branch, for their kindness to visiting brethren and sisters to the same.

Resolved, That when this Conference adjourns, it does so to meet again at Burton-on-Trent, on the last Saturday and Sunday in February, 1883.

Miscellaneous.

SOUTHERN NEBRASKA DISTRICT.

To the Presidents of the Branches of the Southern Nebraska District, Greeting:—Under instruction of a resolution of our late quarterly conference, I herewith request you, to immediately collect means and forward the same to the Bishop's Agent, J. W. Waldsmith, Nebraska City, Nebraska, for the purpose of bearing the expense of our delegate to the General Conference, to convene at Kirtland, Ohio, April 6th, 1883. I urge that there shall be more interest taken in the matter, and a greater effort put forth than there has been in the past.

I also appeal to the scattered members of the district that they too will aid in the financial needs of the district. And while upon the subject of finance permit me to say, there are a great many calls in this district for the preaching of the word, and we come short in responding to the calls, and the greatest cause of our inability to supply ministers is because of the lack of means for the support of those who are willing to travel in the interest of the gospel. I feel the weight and responsibility of the work in my charge, and I therefore make bold to ask of all the Saints, as God hath blessed you in store, that you contribute of the same, with a cheerful spirit and a liberal hand. That you may so act that God will richly bless you, both temporally and spiritually, that we may have the mutual satisfaction of seeing the work prosper and increase in this district, is the prayer of your humble servant in Christ,

LEVI ANTHONY, *District President.*

WILBER, Nebraska, January 11th, 1883.

BORN.

WALRATH.—At Wilmington, Illinois, October 11th, 1882, to Bro. and Sr. William Walrath, a son.

ROSEBERRY.—At West Oakland, Alameda county, California, Monday, October 2d, 1882, to James and Emma Roseberry, a daughter. Name Eda.

MARRIED.

LECKWAY—ERB.—In the Saints' Hall, No. 281, High Street, Providence, Rhode Island, November 26th, 1882, by Elder William Bradbury, Bro. John Leckway and Sr. Mary A. Erb.

McMILLEN—HARDY.—At the residence of the bride's parents, Robensville, Columbina county, Ohio, by the Presbyterian Minister of that place, Mr. Albert McMillen to Miss Margaret Hardy.

HALL—COPPICE.—In the Saints' Chapel, at Lamoni, Iowa, January 14th, 1883, by Elder Joseph Smith, in the presence of a large congregation who had gathered to witness the ceremony, Bro. Hyrum G. Hall, sen., of Shenandoah, Iowa, and Sr. Jane M. Coppice, of Lamoni, Iowa. Sr. Coppice has been long and favorably known to

the Saints of Lamoni, and goes to her new home at Shenandoah accompanied by the good wishes of all.

SCARCLIFF—COSTER.—At the residence of R. Levens, Lamberta, Baldwin county, Alabama, by Elder John H. Givens, Bro. Frank P. Scarcliff and Sr. Mary E. Coster.

WHITEAKER—ORICK.—In Richland county, Wisconsin, December 25th, 1882, by Elder J. W. Whiteaker, Bro. A. L. Whiteaker, of Wheatville Branch, to Sr. L. J. Orick of Excelsior Branch.

DIED.

AMES.—At Galesburg, Illinois, November 21st, 1882, Betsey Ames, aged 88 years, 10 months, and 28 days. Funeral services by Rev. Bolch, Universalist.

MORTON.—In the Liberty Branch, Jackson county, Ohio, January 6th, 1882, of consumption. Sr. Eloise Morton, aged 20 years, 4 months and 22 days. Was born August 14th, 1861, at Jackson, Jackson county, Ohio. Baptized November 3rd, 1881. Her stay was short. She died in the faith, and sleeps in the blessed hope of the Saints. Funeral services conducted by T. J. Beatty.

GRIFFITH.—At Marshalltown, Iowa, December 15th, 1882, of catarrh, Hiram Griffith. He was born in York State, Montgomery county, September 9th, 1804. He joined the Church in the days of Kirtland, but never was identified with the Reorganization. He had grown cold on account of the iniquities of the Church, but could not believe in anything else. He left a wife and five children to mourn his loss.

ROUSH.—At Morgan Center, Ohio, April 10th, 1882, of small-pox, Oswald Leonard Roush, aged 21 years, 4 months, and 11 days, leaving a wife to mourn after him, and an infant son. Funeral sermon by Thomas Matthews, from Acts 23:6.

ROUSH.—At Morgan Center, Ohio, April 13th, 1882, of small pox, Karney Wesley Roush, aged 4 years, 8 months, and 17 days. Funeral sermon by Thomas Matthews, from Acts 23:6.

ROUSH.—At Morgan Center, Ohio, April 21st, 1882, of small-pox, Martha Elizabeth Roush, aged 13 years, 4 months and 4 days. Funeral sermon by Thomas Matthews, from Acts 23:6.

FULTON.—At Visalia, Tulare county California, November 11th, 1882, sister Acksa Fulton. Born in Lebanon, Wilson county, Tennessee, May 1st, 1814. Baptized by Elder Harvey Green, October 9th, 1867, and confirmed the same day, by the same person.

LOOK.—Brother Stillman Look died at his home in Addison, Maine, of heart disease, aged 81 years, 5 months, 17 days. He leaves a wife who also belongs to the church. He was born in Addison, and lived there until his death. He was baptized eleven years ago, by Elder J. C. Foss. Funeral sermon by Elder A. W. Kelley.

NORRIS.—At Sandwich, Illinois, December 24th, 1882, of disease of the brain, Jessy, daughter of Bro. and Sr. Henry Norris, and granddaughter of Bro. John S. Patterson, aged 3 years, 3 months, and 20 days. Funeral sermon by Elder F. G. Pitt.

ROSEBERRY.—At West Oakland, Alameda county, California, Sunday, September 27th, 1882, of eating cherries, terminating in brain fever, Ada Emma, infant daughter of James and Emma Roseberry, aged 2 years, 6 months, and 7 days. Our darling is gone! God alone knoweth why we are thus bereaved. Funeral services by Elder J. B. Price.

DAVISON.—At Scott's Bay, Nova Scotia, November 27th, 1882, of heart disease, Elder George N. Davison, aged 45 years. Bro. Davison was baptized in San Benito, California, in 1873, ordained an Elder in 1874; came to Nova Scotia, his home, in 1876. He was earnest and zealous in the great latter day work, never missing an opportunity of bearing testimony of its truth. For six years he stood apparently alone in defense of the gospel of Christ in his native land, and rejoiced when, as the result of his labors, five of his kinfolds obeyed the truth; and just before his departure, hearing of the prosperity of the work in another part of the Province, he expressed this thought: "I can say like Simeon of old, 'Now, Lord, lettest thou thy servant depart in peace; for I see thy work prospering in this land, and that it will not cease, until the honest hearted will be brought out and prepared to meet the Lord at his coming.'" He was much respected for his integrity and christian virtues. He leaves a wife, five children, and many relatives and friends to mourn his departure. God grant that we all may so live, by obedience to the gospel of Christ, as to meet him in the realms of bliss.

NORTHCUTT.—At Plano, Illinois, December 27th, 1882, Julia Arena, daughter of Archibald and Eliza Northcutt, aged 2 years, 6 months, 19 days. She was taken sick on Monday evening with vomiting, and a fever set in which took her away the next evening. There was a smile on her face as she lay in death, as though she had passed away in peace, which she did, such having been alive in Christ from the foundation of the world. Funeral services at the house by Elder Wentworth Vickery.

JONES.—At her residence near Springerton, Illinois, November 9th, 1882, of dropsy, Sr. Louisa S. Jones, aged 67 years, 7 months, 25 days. Native of N. C., and was baptized by G. H. Hilliard, August 16th, 1874.

TAYLOR.—At her residence near Springerton, Illinois, October 18th, 1882, of old age and the effects of a broken limb, Sr. Magdaline C. Taylor, aged 80 years, 8 months, and 22 days. She was baptized about nine years ago, by G. H. Hilliard, and died in the faith of the latter day work.

MATTHEWS.—At Syracuse, Ohio, October 29th, 1882, Sr. Catharine, wife of Bro. David Matthews, aged 65 years, 9 months, and 29 days. Born at Cardigan, in Cardiganshire, South Wales, January 31st, 1817. Emigrated to America in 1857, arriving in August of the same year. The deceased had been afflicted for the last three years of her life with paralytic strokes, but was a woman of great faith, and always blessed when administered to. She was a faithful wife and a loving mother. She left an aged companion and four sons and three daughters to mourn her loss. All except one, are members of the Church. Funeral services, by Elder David Hopkins; text Romans 8:1.

INFORMATION WANTED.

Information wanted of the whereabouts of Mary Evrets, Margaret Ann Evrets, Henrietta Robertson, Clara Rodgers, formerly Clara Savery, Samuel and Ephraim Evans, Sarah Ann Smith, Doctor Moses Madison, Sarah Madison, Ida Alvina E. Udick, Theodore Cummings, Catharine Hanna, Aaron Morehead. They are requested to report either in person, or by letter. Any one that can give any information regarding the

above parties, will address F. J. Reese, Clerk of Pittsburgh Branch, Room 7, No. 16, Sixth street, Pittsburgh, Pa.

Selections.

LIFE'S MASQUERADE.

If we can only read each other's hearts we should be kinder to each other. If we knew the woes, and bitterness, and physical annoyances of our neighbors, we should make allowances for them which we do not now. We go about masked, uttering stereotyped sentiments, hiding our heart-pangs and our heartaches as carefully as we can; and yet we wonder that others do not discover them by intuition. We cover our best feelings from the light; we do not so conceal our resentments and our dislikes, of which we are prone to be proud. Often two people sit close together with "I love you" in either heart, and neither knows it. Each thinks "I could be fond, but what is the use of wasting fondness on one who does not care for it?" and so they part and go their ways alone. Life is a masquerade at which few unmask, even to their very dearest; and though there is need of much masking, it would be well if we dared show plainly our real faces from birth to death, for then some few at least would truly love each other.

BUSINESS FAILURES.

Bradstreet's furnishes the following figures relative to the business disasters of the year 1882. These figures lack the returns of the last two days of the year, but are nearly enough complete for the purpose of comparison. The total number of failures for the year is 7,574, against 5,929 last year and 4,350 in 1880. The total general liabilities are \$93,509,936, and the total actual assets \$47,267,674. There is an increase of about \$17,000,000 in liabilities and \$12,000,000 in assets, so that the percentage of the latter to the former is 50 per cent, as against 47 per cent last year. The showing of percentage of assets to liabilities is better in the United States than in Canada, for in the Dominion the percentage this year was only 49, as against 51 in 1881.

Divided by sections, the failures for the year are as follows: New England States, 1,193; Middle States, 1,752; Southern States, 1,532; Western States, 2,340; Pacific States, 616; Territories, 118. While the total number of failures in the Western States was the greatest, the total liabilities were \$10,000,000 less than in the Middle States—\$20,710,488, as against \$30,636,022—and the assets \$4,000,000 less—\$10,556,840, as against \$14,879,664. By quarters of the year the failures were: in the first quarter, 2,146; in the second, 1,503; in the third, 1,658; and in the fourth, 2,267.

The record of Canada and the provinces for the year was 642 failures, with liabilities of \$8,131,285, and assets of \$3,944,380. In speaking of the division by quarters of the total number of failures Bradstreet's says: "It will be noted that the number of trade disasters was exceptionally large in both the first and last quarters of the year, when the blunders of the twelvemonth have had time to culminate. The reaction that has been going on throughout the country must be regarded as a sign of returning health. There is now good reason for the belief that the country is returning, by gradual steps rather than by a

violent movement, to a point where the swelling tide of trade will again bring a new excess of disasters.

When January 1st, or settlement-day, shall have been passed, we will be better able to judge as to the healthfulness of the conditions under which the new year must be entered upon. But while uncertainty abounds the outlook at the present writing can not be regarded as unfavorable. The percentages of assets to liabilities, based in part upon actual returns and upon well-advised estimates, is greater than for 1881. This may be regarded as evidence that the unsoundness of trade is not so great as has been feared.

BUTLER & CLAY,
Manufacturers of
COTTON AND WOOLEN HOSIERY,
WOOLEN MITTS, &C.,
903 North Third Street, St. Joseph, Mo.

LADIES KNIT JACKETS.		
Ladies' Knit Sleeveless Jackets, fine worsted	.....	\$2 25
Misses do do	.....	\$2 00
With Silk in Border	.....	\$2 50
Knit Jackets, wool, with sleeves, heavy	.....	\$2 75
Do do sleeveless do	.....	\$1 50
MEN'S KNIT JACKETS.		
Men's Knit Jackets, heavy, best	.....	\$3 00
Do do second grade	.....	\$2 50
Do do third grade	.....	\$2 00
Do do fourth grade	.....	\$1 75
Boys' Knit Jackets, best	.....	\$1 50
Do do second best	.....	\$1 40
WOOL MITTS.		
Ladies' Wool Mittens, per pair	.....	25c
Misses do do	.....	20c
Children's do do	.....	15c
WOOLEN HOSE.		
Ladies' Wool Hose, two pair for	.....	\$1 00
Men's Wool Socks, three pair for	.....	\$1 00
Boys' do four pair for	.....	\$1 00
Children's Wool Hose, three pair for	.....	\$1 00

Postage Paid.

These goods are of the best make and material, and must be seen to be appreciated. We take great pleasure in recommending these goods, knowing they are first quality, and such that can not help but give satisfaction. Those desiring Cotton Goods, please refer to back *Ho ads*.

We thank our patrons for past favors, and hope for a continuance of the same. Yours in bonds,
10ct BUTLER & CLAY.

FARM FOR SALE.

A farm for sale in Decatur county, situated 3 miles north-east of Andover, consisting of 140 acres, fenced in two fields, with houses and well and small orchard on each lot; the 40 acre lot is timothy, the other plow land. Price \$30 per acre. Apply by letter to Andover, Harrison Co., Mo., or on the premises to
15oct I. N. DELONG.

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Manufacturers of the
SELF-ADJUSTING BED SPRING.
WE WANT EVERY BROTHER

That is out of work to know that we can give profitable employment to one good man in each Township in the United States selling our new Self Adjusting Bed Spring. It occupies less than one square foot when packed, and weighs but ten pounds. Ninety-seven were sold out of 100 left on trial. It sells for \$3.50. Will send one bed, packed, with directions how to set up, on receipt of \$2. Or send stamp for terms to agents. Address the manufacturers,
15oct JOHNS & ORDWAY, Peoria, Ills.

FARM HAND WANTED.

Wanted a hand to work on a farm by the year. One that would be kind to stock, and take good care of a team; and one that would take the care of things on the farm when I am away from home. One that can be trusted as above. A brother in the church preferred. I will give fair wages. Address me at Blakely, Madison Co., Neb.
27Januit CHARLES N. HUTCHINS.

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 508.

Lamoni, Iowa, 3d February, 1883.

No. 5.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 3d February, 1883.

EDITORIAL ITEMS.

THERE are in the Church Library the following works against Mormonism:—"Mormonism, its Leaders and Designs," by John Hyde, Jr. "Female Life among the Mormons." And "History of Mormonism," by E. D. Howe. We have also in our own library: "Rocky Mountain Saints," by Stenhouse; "The Mormon Country," by Codman; "New America," by J. Hepworth Dixon. In addition, we have as a loan from Bro. I. L. Rogers, a compilation of evidences concerning the troubles in Missouri, and Hunt's "Mormon War" sent us by Bro. John McKenzie of Jefferson City, Missouri. Any of the brethren who may have other works written against Mormonism will confer a favor by sending us word what they are, and the price; or whether they will loan us, or give them to the Church Library. We wish to get a full set of works of the kind.

A Mr. Luke Sharp writes us from Byesville, Guernsey county, Ohio, that he is anxious that some one of the Elders shall visit them at that place. He represents that there is an interest there which he has fostered, though not yet a member of the church, by a constant advocacy of the doctrine. Mr. Sharp has been a subscriber to the HERALD for several years, and from this has informed himself of the views of the church and its doctrines. He states that there is an outspoken Christian minister in Byesville, who is willing to exchange opinions with an Elder if one will visit them. That is good. No Christian should fear to offer to and receive from another reasons for the hope that men should have and hold for the life to come.

Read Bro. W. H. Kelley's letter in this issue. The position that he takes in regard to the sacrament and those who should receive it at the hands of and with the Church, we concur in as sound, rational and scriptural. If no man can see the kingdom unless he has been baptized, as Jesus affirmed to Nicodemus, then certainly no one can partake worthily who does not "discern (see) the Lord's Body," the Church.

Bro. William H. Deam, of the Herald Office, with the remaining members of his father's family, have lately lost by death their sister Luella, who departed this life in Blanchardsville, Wisconsin, at the home of her brother H. E. Deam, aged twenty-four years, two months and two days. Of her the local paper states: "Medical skill and the offices of kindness bestowed by kind hearts and willing hands were unavailing, save to soothe her last days on earth. The funeral took place on the 28th, the services being conducted by Rev. C. E. Eldred in a most impressive manner, in the presence of the largest congregation which ever assembled in Blanchardville on a similar occasion. Luella, you have gone to your long home, but your memory shall ever be green in our heart. Rest weary soul! Rest in peace."

Bro. George P. Lambert, of Adrian, Illinois, brother to Brn. Joseph and Daniel, visited Lamoni, during the week ending January 23d, leaving for his home on that day. He is the son of Elder Richard Lambert, of Rock Creek, one of the old time saints, and now a veteran in the Reorganization. He has a family of six sons and six daughters all living. Every one of this numerous family of sisters has six brothers and five sisters, while the sons have five brothers and six sisters each—and if that is not a host tell us where to find one.

Bro. Richard Ellis is hereby authorized to act as our agent in New South Wales, to solicit subscriptions for HERALD, receive collections for papers and books, and remit to the office. Bro. James W. Gillen makes the suggestion that this appointment will meet the approval of the Saints in Sydney and other places in the province.

Bro. O. A. Rickey, of North Platte, wrote January 15th, that the health of self and family was good. He is thinking to remove to Lamoni, or some other point east of the Missouri, in time; but first intends to secure, if he can, a competency, that all things may be "prepared before" him; in which preparation he devoutly believes. He is interested in a fire escape called the Thomas Fire Escape. This they are about to introduce to the notice of the large cities. If it should prove to be a success it will be a benefit to those places where great fires have caused loss of life this winter. We wish Bro. Rickey success.

Bro. Seth M. Bass and family of Lawrence, Michigan, and Bro. Thomas Bell and family, of Davis City, Iowa, are among the late arrivals of citizens at Lamoni.

Elder Cornelius Mills of Pittsfield, Illinois, fell December 30th last and broke a leg above the knee. The Pittsfield, *Democratic Herald*, of January 17th, states: "Mr. Cornelius Mills' broken leg, which at first was thought would not heal on account of Mr. Mills' age, is slowly mending, and he will regain the partial use of it." We regret to learn of this painful accident to Bro. Mills, so long and so faithfully has he upheld the banner of the cross in Pike county, where he lives.

Bro. Walter A. Head, of Creston, Iowa, visited Lamoni, last week. He reports great need for a preacher up there. Big town, big country but no Latter Day Saint preachers.

Bro. Charles A. Hall, living at Dubuque, Iowa, is anxious that some one of the army of Elders shall visit him. He is willing to care for one during a stay in the city; and will aid one in the conduct of meetings there, if an opening is made.

Bro. George Hicklin, of Bevier, Missouri, but traveling in the Canadian ministry wrote from Egremont, January 9th. He writes quite encouragingly

Bro. J. H. Lake had succeeded in getting an excellent feeling into the London, Ontario, Branch; so writes brother Evans, at a late date.

Bro. J. R. Lambert was at his post in Chicago, and it appears is well liked.

Bro. Z. H. Gurley was at New York last advices. Had begun labor there. Prospects fair. He had done a good work at Hornerstown, New Jersey. Bro. Joseph A. Stewart, of Philadelphia was with him.

We learn by card from Independence that Bro. A. H. Smith is in Grundy county, Missouri.

Bro. E. L. Kelley was at St. Joseph, Missouri, at last advices.

Bro. W. H. Kelley was at Chicago, then Galien, then Coldwater at last hearing from him.

Bro. E. Banta and Bro. E. Leaf were elected Justices of the Peace for Fayette Township, Decatur county, Iowa, last Fall election. Both qualified, but Bro. Banta has resigned, resignation to take effect, February 2d next.

Bro. Orlin B. Thomas, and Eli M. Wildermuth are teaching schools west, and Bro. Joseph A. Upton, east of Lamoni.

TATTLING, tale bearing and backbiting are some of the weapons that the adversary uses to destroy the work of God. Whenever these are manifest the observer may be sure that there has been a good work done which must be overthrown, if possible, by this arch enemy of mankind. And it is passing strange that a Saint, or any one trying to be good will permit himself to be drawn into the service of this enemy, and sow the poisonous tares that grow into confusion and strife.

Moral courage, the disposition and ability to say to these scandal mongers, "Get thee behind me, Satan," are worth untold wealth in their force to prevent the distress and disaster that follow in the footsteps of the "accuser of the brethren."

Many and many a branch, organized with the fairest prospects, has been ruined, and the influence of the Church and Eldership spoiled, by the habit of reiterating what one has heard disparaging of brother or sister, priest or layman, which if it had never been retold, would have died of its own natural depravity. No one should stop to hear tales of the kind, if any other should offer to tell them. He who hears unauthorized stories damaging to the character of another, without rebuke or reproof is partially criminal; and he who retells what is so heard, if listened to is wholly guilty. There are in the Church those to whom a member may go and make a proper complaint, the same as there are those officers of the law in the land whose duty it is to hear the complaints of the injured and summon offenders to answer for their misdoing.

Besides this, the persons in the Church who thus persist in telling and retelling scandalous stories injurious to the reputation of brother or sister, are utterly disregarding of the plain provision—"If thy brother offend thee tell it to him alone." It is not until this has been done and failed entirely in its effect, that any one offended has the commonest right of the law to tell it to another, and then the law says it must be to the Elders; the proper ones to hear and set the machinery for adjustment in motion.

Actions in themselves innocent, words spoken without thought, mistakes of hearing and understanding are all of them bruited from mouth to ear until the identity of story and authorship are both lost. The tale told assumes its legitimate existence and goes upon its devilish errand with the glee of a demon, and woe be to him who attempts to stay its progress. It is at once assumed that he is in the interest of the guilty party; that he wishes to hide the crimes of his co-laborer, or fellow church man. The stories have been accepted as conclusively proven and the influence of the assailed one is gone, no matter how innocent he may have been. No chance officially has been offered him to meet the unseen enemy that has been at work against him. No friendly voice has checked the slanderer, or the peddler of evil tidings. No kindly disposed one has come to him and telling him of his sin, has striven to lead him to the right. The one who has been sinned against has not been to him and calling him to the account provided for in the good Savior's teaching, given an opportunity for the confession and reparation demanded. But with a cruel disregard to the blessed privilege of winning back a brother, has gone from place to place telling everywhere to eager listeners the story of wrong, or surmising of evil. This devil's work has been done, over and over, until scarcely a heart bent on doing good to his fellow but what is burdened with sadness, and pained beyond expression to see the ruin wrought.

Why not stop it, brethren all, by kindly but firmly refusing to listen to, or circulate an evil tale about another.

EXTRACTS FROM LETTERS.

Bro. Charles Derry wrote from Magnolia, Iowa, January 3d:

I have received the *Herald* for January 1st, and am more than pleased with its beautiful type, its arrangement, and especially the notice under the heading "Communications." I thank you for it. While I would not be so illiberal as to close the avenues of thought, or stop the freedom of speech, I heartily endorse the views of the Eng-

lish brother, "Tubb," respecting the contradictory views taught in this, the organ of the Church. Now we can point to our friends to the evidence that while we do not wish to gag any, we do not necessarily endorse all they say or write.

QUESTIONS AND ANSWERS.

Ques.—Would it be wrong for me a member of the Church to defend the faith in a public discussion, if required by the enemies of the Churches.

Ans.—No.

Ques.—Please explain 1 Timothy 5: 10, to-wit: "If she have washed the saints' feet?" How is this scripture to be reconciled with that ordinance belonging to the Twelve only?

Ans.—Read the passage "If she have washed the Saints clothes," as it is in the Inspired Translation, and the difficulty is removed at once. Even if she did wash the feet of some of the saints, she did not do it as administering an ordinance.

THE Deseret (Utah) *Evening News* of December 21st, has the following:

THE SENATE BILL DUPLICATED.

It is not surprising that in Mr. Cassidy, of Nevada, District Attorney Von Zile should find a willing hand to present in the House of Representatives the same bill which he induced Senator Edmunds to introduce in the Upper House, for further legislation against the "Mormons." Mr. Cassidy's course at the previous session prepared the minds of the people of Utah for any step on his part that would be to their disfavor, and so extreme a measure ought to find an extremist as its champion. Mr. Cassidy's career will do to watch, and it will be found that his decadence, in company with the long list of officially defunct "Mormon"-eaters who have gone into shame and oblivion, is only a question of a little time. There is nothing more certain than that public men who misrepresent and fight against the people called Latter-day Saints invariably go down to darkness or disgrace. Their doom is marked by the decree of Providence.

Threats are poor weapons to fight against defeat sure and certain; and predictions of wrath, are bad weapons to use—for "like chickens they come home to roost."

THE Maryville, Missouri, *Republican*, thus takes Mr. R. G. Ingersoll in hand; and justly condemns that gentleman's methods.

Col. Robert Ingersoll is the prince of skeptics. He is the "plumed knight" of the infidel world, and gaily rides into the lists amid the plaudits of admiring thousands. He strikes the shield of the Christian, not with the blunt end of his lance, but with sharp point, until "it rings again."

The challenge is to mortal combat. He strikes not at the follies or excesses of Christianity, but at the very foundations of religion. He is not the ablest free-thinker, but he is the most daring and renowned free-thinker of the age. As an orator

he stands preeminent. There is but one Ingersoll on the platform.

We went to St. Joseph, last week, to hear Col. Ingersoll tell us what we had to do to be saved. The opera house was crowded from pit to gallery.

We went expecting to hear an orator. We heard one.

We went expecting to hear many grand, noble things. We heard them.

We went expecting to hear many bad, very bad ideas. We were not disappointed.

Ingersoll is a curious mixture of good and evil. He is a large, fine looking man, and the picture of health and good living. He takes his audience by storm, and they surrender without firing a gun. He moves them to tears and to laughter as he would move the "titularies" of the chess board.

Ingersoll does not argue. He adopts the same method that Alexander did in untying the Gordian knot. His epigrammatic sentences cut like a Damascus blade, and his sarcasm pierces like a dagger. With him the most sacred subjects are puppets made to dance, to excite the laughter of his audience.

While denouncing fanaticism, Col. Ingersoll is himself a fanatic of the broadest type. He is also as self-righteous as any Pharisee of old. If he were a church member he would belong to the holiness sect, and with the utmost assurance call upon the world to look at him—a man without sin. He would also, without mercy, send to hell by the first express train, every one who did not believe just as he did. In asking fairness and justice, he seems to be the last one willing to grant these things. He looks upon but one side of a question, and utterly refuses to look farther. He sees but one thing when he examines the Christian religion, and that is the crimes that have been committed in its name. To all other results he is utterly blind.

He would be just as justifiable in turning the pages of the history of the world, and pointing out every excess, every murder committed in the name of civil liberty, and saying: "There is your boasted liberty. See the crime she has committed! See the agony she has caused! See the oceans of blood that have been shed in her name, and then talk to me of the beauties of liberty. It is this talk of liberty that arrays man against man, brother against brother and the citizen against his country, and the very idea of civil liberty ought to be swept from the earth."

Just as consistent, just as logical would Col. Ingersoll be in this argument as he is in his philippics against the Christian religion.

Against bigotry and superstition, against narrow creeds and religious despotism, Ingersoll uttered language none too severe, and if it awakens the different churches to greater charity, and leads them to look more to man's daily walk than to loud professions of orthodox faith, he will do a great good. But the trouble with Ingersoll is, it is not only these imperfections he would sweep away but with them the very foundations of the whole Christian faith, and proposes nothing in return.

Right here in St. Joseph, the very night of his lecture, he could have seen sorrow enough to have cast a shadow over all the remaining days of his life, if he be so exceedingly sympathetic as he would have us believe. He would have found hundreds that, unlike him, would not have thanked

God that they been born in the world. He would have found fair women poisoned by the leprous touch of lust, sunk in degradation and shame. He would have found hearts breaking in agony, eyes blinded with weeping cheeks scorched with burning tears. He would have found the guilty holding high carnival over the bleeding body of prostrated innocence. Gaunt poverty would have stared at him through the pinched features of half-starved children, and broken-hearted wives would have pointed in grim despair at their homes, and asked him of the joys of this world for them.

What does Col. Ingersoll's philosophy of fine clothes, and paintings, and statuary, and music do for these despairing souls? It is in these homes of sin, of misery, of despair, that many of the poor despised ministers of Christ, for whom Col. Ingersoll has nothing but sneers, are found doing the work of their humble Master. With tender touch they wipe away the burning tears; they raise the drooping hands toward heaven; into the despairing heart they pour words of consolation.

For one night's lecture Ingersoll received \$1,000. Half of that sum would be a perfect Godsend to many of these faithful ministers for a whole year's work, and yet Col. Ingersoll would deprive them even of that. For shame!

And after this iconoclast has torn down all the religious belief, what would he place in its stead? Music, painting, statuary, love of home. Can folly be farther? Is Christianity opposed to music, to statuary, painting, to love? Is the home of the infidel happier than the home of the Christian? Is the mother who holds in her happy arms her darling babe, and as she presses it to her thrilling bosom and gazes into its eyes, and thinks she sees looking out from their depths the immortal soul of one destined to live forever and forever, less a mother than one who thinks she beholds her child a clod of earth, destined to perish, as it were, in a breath?

If fine houses, and paintings, and clothes, bring goodness and happiness, how good and happy Vanderbilt and Gould and the millionaires of earth must be. But, alas, it is a fact well known, that great riches too often canker the affections and harden the heart.

We are not sorry we heard Col. Ingersoll. He uttered many ennobling thoughts and said many things calculated to make man better. But he said oh! so many things that had better not have been said.

His beauty of language is hard to excel. The following metaphor is one of the most beautiful we ever heard:

"Life is a golden bridge spanning the river of time; one end resting on mists and the other on eternal shadows."

In speaking of the thought that this life might end all, he says:

"Next to eternal joy, next to being forever with those we love, and those who have loved us, next to this is to be wrapped in the dreamless drapery of eternal death. Upon the shadowy shore of death the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the touch of tears. Lips that have been touched by the eternal silence will never utter another word of grief. Hearts of dust do not break. The dead do not weep."

Can any language be more exquisitely touch-

ing, tender, and sad? Every man to a greater or less extent is born a skeptic. The most devout of Christians often die in the darksome dungeons of Doubting Castle. The key of faith alone can open its heavy doors. Blessed is he who has this key, for it shall let him into the glorious sunlight of God's truth, God's love, God's mercy.

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

COLDWATER, Michigan,

January 16th, 1883.

President J. Smith, Dear Brother:—Your letter of the 14th inst., reached me at Chicago, where I spent the greater part of last week. Bro. Lambert is fairly in the work there, and seems to take in the situation; he is liked by all with whom I conversed. I spent two Sabbaths at Galien, and chatted to the people. An interest is still manifest in the cause there. Also, good results are reported from the efforts of a Sisters Social. The constitution forbids tattling, the meetings are opened with prayer, after which comes singing, reading, recitations, or conversation upon any topic of importance, or of general interest.

I do not know but what some took exceptions to some of the sentiments expressed in my last discourse delivered there, and consider me just a little iron-clad, selfish, and illiberal, for taking the ground that members of the Church only, are entitled to partake of the sacrament when administered in the Church. In our view, the Church of Christ stands alone in her authority and right to administer. She never compromises principle to please, and those who have been constituted members by due forms of law, are all the ones who are entitled to her privileges, or have the right to eat and drink at the Lord's table, when spread by the Church. Some of the brethren think otherwise, and have been in the habit of extending the sacrament to members of other denominations when present at the time of its administration. To this we decidedly objected as not being sound doctrine; and will take our chances of being justly called uncharitable and illiberal.

I find, by the way, that this supposed to be liberal and charitable sentiment is growing in the church; and has been, and is, practiced in a number of places. It must be remembered that the Saints risk their all in affirming that they represent the Church of Jesus Christ, and by His administrative authority, it is emphatically the Church. All are invited, as on Pentecost day to come to it. It compromises with none; but simply invites all to come to Christ through the due forms of law, administered by his authority. Yet the Church of Christ is the most liberal of all the churches. But how? says some one. Other denominations administer the sacrament to members of every persuasion, and will receive it from the Saints; how then, is she the most charitable? That which you call charity is only seeming, feigned liberality.

Suppose that members of every creed, and those belonging to none, should come to the Saints' Church and join with them in partaking

of the sacrament, in order to manifest their exceeding charity for others, especially the Saints' belief—is it not agoing to have it otherwise than there are many roads to bliss—it would certainly have a beautiful outward appearance. But follow those same parties elsewhere, and listen to something after the following:—"I partook of the sacrament with those self-styled Saints. I don't believe a thing in their religion. It is a fraud and a humbug, and only believed in by silly dupes. I would not have one of them preach in our church for any thing. It would just be awful. Why, we would not think of allowing one of them to preach from one of our pulpits, they would defile the house. Their religion was gotten up by old Joe Smith, the biggest old fraud that ever lived; yet they believe that he was inspired, and that miracles are performed in this age. I believe the whole system is a fraud and an invention and ought to be put down by force." Where then would be the charitable side?

With me it savors nothing of charity, or sense, or even good breeding, for a man to sit down and eat and drink with me, and then go away and say that he does not believe one word in my religion; but rather believes it a gigantic fraud. That he "simply ate and drank with me to please and flatter me,—that he thought my religion just as good as his, that our differences of faith were nothing—were not worth contending about; after all he was satisfied the whole thing was a fraud and a delusion, and that I would finally go to hell with all who believe as I do. However, he thought it well to be charitable, and make believe that I was right." This looks too much like man-pleasing and hypocrisy.

Paul says: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Says James, 4: 4, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God."

Of course this is to be understood in the sense that a man is not to sacrifice truth and right to purchase the friendship of the world; and not that it is not well to have the friendship of the world when it can be secured without the sacrifice of truth. To be charitable towards people is to tell them the truth, though it is not just what they wish to hear. In religion, be honest and frank; speak and act your convictions. To dissemble and feign that people are all right in their religious beliefs, or that they are even as well grounded as you are, when you are certain that they are not, is not only uncharitable, but has a decided look of cowardice, or hypocrisy, or both.

But wherein is the faith of the Saints the most liberal and tolerant of any system extant? In this. She finds no fault with people for having an individual opinion. She does not in any sense persecute people who honestly differ from her. She believes in proving all things. She joins with all socially; extends the friendly and neighborly hand to all; speaks with candor and declares for freedom of thought and enquiry. She declares for a free pulpit and free press. Holds that good comes from God. Does not proscribe or persecute, but fairly, respectfully and honestly differs, and but claims the right to give her reasons. She believes that there are honest men and women in ever system of faith, and those not belonging to any religious denomination, who

will be judged and rewarded according to their works. She does not hold that all who honestly differ from her will be consigned to eternal burnings, *ad infinitum*; but that all will be passed upon in the light of their opportunities and real worth. She investigates the claims of every one, reasons with all, and quarrels with none; possesses courage and charity, and unswervingly declares, in the face of all opposition, what she holds to be the truth. Though differing, she invites all into her churches to express their opinions freely; and when done, says we honestly differ, but there is no cause for quarrel, ostracism, stigma, or blame. Come again; bring your wife and friends and we will talk over matters freely and fairly. Come in time for tea. Be what you are until convinced that there is a wiser, better, and more consistent course.

To the writer, this is the consistent, liberal, and charitable side; and looks far better than sitting down and eating and drinking where there is no unity of sentiment, theory or feeling, with a make believe that all is right, when it is but an outward show—not real.

But we are asked, does not the forty-sixth section of Book of Doctrine and Covenants say, "Ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom?" Yes; but it does not say you shall administer the sacrament to them. The next paragraph says, "you shall not cast those who are earnestly seeking the kingdom out of your confirmation meetings," yet none would take the ground that they should be confirmed previous to being baptized. The simple meaning is, those not of the Church, who are earnestly investigating, and so desire, may be present during the sacrament and confirmation services; but are not to participate in either. Jesus says, "If ye continue in my word, then are ye my disciples indeed." A tacit belief is not enough; it requires faith and works to entitle one to membership in the household of faith. A beautiful picture that, to see a Latter Day Saint, a Methodist, Baptist, Disciple, Presbyterian, Congregationalist, Quaker, Episcopalian, Lutheran, Catholic, Swedenborger, &c., all seated around the communion table, eating and drinking, with an air of confidence that each thought the other system of faith just as good as his, when there is wide, radical and uncompromising differences between them. Yet, each is feigning to the other, that he believes they are all members of the same household; all sailing in the same boat, and will finally achieve the same victory—just to be charitable.

Amen said, and they separate, to build up their respective theories, filled with so much charity that they will scarcely keep each others company, refuse the use of their churches to one another, unless it is some of the most powerful, from sheer policy; while some even harbor and cultivate the spirit of persecution, envy and hate, until another sacrament day, when all meet to put on charity, by eating and drinking together again, and pass another hour in make-believe; notwithstanding their envy, malice, strifes, oppositions, persecutions and unneighborly conduct manifest every where since their last meeting. While they eat and drink, each thinks of the other as an heretic and unbeliever, but the broad mantle of charity is so completely feigned and pulled over that the deformities of the faiths are literally obscured. It won't do. There is no real charity about it. Better be square and honest.

Appearances are one thing, and reality another. Those who refuse to comply with the rules of the house, can not be members of the household. They should eat and drink at their own tables—take the risks of their own faiths and habits, until willing to bring forth fruits meet for repentance and obey the commandments.

But does not Paul say, "let a man examine himself, and so let him eat." True. But that letter is expressly directed to the "Church of God;" the "sanctified in Christ"—"called to be Saints," &c.; in whom "the testimony of Christ was confirmed." Coupled with this was the injunction, "that ye all speak the same thing, and that there be no division among you, but that ye be perfectly joined together in the same mind and the same judgment." No sects and parties here. But the following: "Ye are the temple of the living God; wherefore come out from among them," &c. But this sacrament subject has diverted my mind from letter writing to a semi-sermonizing so will have to write my letter upon a separate sheet.

W. H. KELLEY.

LEWISTOWN, Illinois,

January 3d, 1883.

Bro. Joseph:—I wish to express my sorrow through the columns of the *Herald* for offending certain ones in the article on Adam's fall. And I thank the sister who referred me to the passage in the Book of Mormon concerning the same. Bro. Patterson had the honor of first calling my attention to it.

But permit me to ask in a general way: Were the men who had to do with the Book of Mormon always under the influence of the Spirit of God? Is all the writing in that book inspired? I am a believer in the Book of Mormon, and believe the gospel to be set forth therein with plainness and simplicity; but I verily believe that some spoke after the manner of men, honestly too. I find it written also in the inspired translation. But so few of the Elders use it in public, that it seems as though fear had something to do with the not using it.

Now, I want all to understand, Bro. Tubb included, that I am not intending to breed discord or create schism in the rank and file. But to bring out for and against whatever may be true or false. And if the truth is to suffer from investigation, the quicker the better. I have my views as to the Godhead. But if some brother differs with me on that matter, I am not going to wear crape, but give him the privilege which I ask for myself.

The only place recorded in the Book of Mormon touching the matter in hand, is on pages 64 and 65, old edition, and the language is made use of by Lehi. He begins by saying: "I, Lehi, according to the things which are written, must needs suppose." Whoever heard of a man under the influence of God's Spirit, supposing anything, and giving it, (the supposition), as the word of God? I never did, neither will I take a supposition for a "thus saith the Lord." It is out of my line of business. Lehi supposes that an angel fell from Heaven from what he has read, and that because he fell, he became miserable, and was desirous to have all others become miserable. I suppose from reading both translations, that God intended peace and harmony; but Satan intended discord and trouble. And now, after all has been said that can be for or against the article, and though it may offend when no

offence was intended, no brother or sister need expect to see a complete seeing "eye to eye" yet a while. But disagreements, large or small, will be the order of the day for some time yet. But that does not hinder brethren and sisters from praying for a union, or themselves from living so as to increase the principle, or rather to assist in bringing about the state of affairs they desire. I, for one, hope to see the day when union of hearts and sentiments may supercede the opposite, in the Church at least.

Bro. Stafford has preached the gospel all over this county, or nearly so. Elders of the Church as well as Saints have heard him. Not one yet has raised a voice against his preaching as not being the doctrines of the Reorganization. Tried to be at peace with all men, and pay his honest debts, to Gentile and Jew. But knowing his weaknesses, and sometimes follies, he does not claim perfection, nor anything like it. He sees through a glass darkly, and expects to do so, till the triumphant Church swallows up the Church militant.

With all good wishes for every brother and sister; far and near.

I am your brother in the gospel,
T. F. STAFFORD.

WIRT, Jefferson county, Indiana,
January 10th, 1883.

Dear Herald:—When last I wrote to you, I was to fill an appointment at Brooksbury. I went, spoke three times to quite good crowds. Three doctors were in attendance, one professor, also our Senator elect from this county. We spoke on the word Mormonism, showing from the Book of Mormon what Mormonism proper was. That Brighamism was as far from Mormonism as light is from darkness. The effort was blessed in removing prejudice. Some there want to hear more. The work is opening on all sides. The call is, come and preach to us; but we can spend but little time in the ministry on account of our circumstances, but desire to do all we can. Our little conference was a good one. We were strengthened and edified by the instructions of Brn. Blakeslee, Kelley and Bond. Come again, brethren. Bro. Scott our missionary, has labored some in this vicinity; we assisted him, and spoke once. I believe his effort did good here; he is not as noisy as some, but he is well loaded with wisdom and prudence and general information. Will move the cause wherever he goes.

I am yours for right,
V. D. BAGGERLY.

DES MOINES, Iowa,
January 17th, 1883.

Bro. Joseph Smith:—Bro. R. Etzenhouser and self went to Mahaska county on December 22d. Delivered in all nine discourses to full houses of attentive listeners. On the 27th ult., I received by mail, a document containing expression of moral filth, and cowardly threats. The contents purported to express the "sentiments of the neighborhood," and stated that "although we have not signed our names, it is not because we are afraid to have them made public, but will give them in full on application." (?) The letter was read publicly, except an obscene portion, and names were *publicly demanded* by us; but no one arose as evidence to its origin. I was threatened a "severe cowhiding, in the presence of my audience," and

it was to be "beautifully done!" The document was a vile reproach upon our American liberty, a disgrace to Iowa's proud banner. We felt to use Iowa's motto: "Our liberties we prize, and our rights we will maintain!" The remarks following the obscene portion were: "Joseph, the ladies heartily endorse these sentiments." I told them that no lady in that community had so far lost sight of the true dignity, and bright honor, and virtues of noble womanhood, as to be guilty of stooping to the depths of such degraded expression of language, born of the slums of vice. That every young man owed it to the virtuous character of his sister; every husband owed it to the honor of his wife, to defend their characters against such assaults on their names and honor; a libel on their character. Any man who threatened an assault on a person, his physical inferior, was a vile coward, a wretch in human form! Moreover, I would test the matter, and ascertain if our liberty as ministers could be so trampled on, a gag placed on our throats in the face of the strong arm of law, that guaranteed to every citizen of the United States "life, liberty, and the pursuit of happiness;" "free speech, free press, liberty of conscience."

It is the first document of the kind I have received in my twelve years of ministerial labor. The neighborhood was indignant, because it was not their expression; the man on whom suspicion strongly rests, has never attended a meeting at Olivet.

"We wiped our weeping eyes, (?)
And bid farewell—to every fear."

We feel to exclaim:

"O, Olivet! Dear, honored spot,
The fame of thy cowardice shall ne'er be forgot."

I left Olivet on the 30th ult. Bro. R. Etzenhouser remaining over Sunday. We commenced services here on December 31st, and continued them until eve of 14th inst. We had social service every afternoon, preaching in the evening. Our social services were blessed by unmistakable evidence of the Holy Spirit's presence; It would—

"Bring to mind things that were past,
And things to come unfold."

Many hearts were made glad, and Saints were encouraged. All our meetings were well attended, and proved a decided success; to say otherwise would be to offer an indignity to our Blessed Master, who so kindly conferred His cheering favors. Some were immersed in the baptism of the Saints' church. Bro. R. Etzenhouser has preceded me to Adell.

These partings are oftentimes sad, when we say: "Good by"—"good by." What strange memories cluster about that word, good by. Memories mingled with smiles and fears, joy and sadness, happiness and grief. Tears deluge the word. Darkness covers it. Clapsed hands pronounce a strange benediction upon it. What heart-felt anguish throngs the word when spoken by the dying, and to the dying! When uttered by the expiring saint,—good by is but the request for angel fingers to unlock the golden gates of everlasting glory, and immortal life, that the redeemed may enter into rest supreme, mid the unspeakable happiness of the blessed. When thinking about our mortal existence, I seem to believe that every soul is a world, where the storms of troubled thought and angry words are heard and felt; where the calm of peace is beheld; the balmy breezes of spiritual meditation are enjoyed; where the sunshine of

joy and happiness sheds its genial rays; where clouds of doubt and fear are seen; where the dew of divine blessings comes to refreshen every part thereof; where the bellowing earthquakes of rage and fierceness are witnessed; where the cyclones of hatred and malice sweep their besom of destruction, tearing away every bond of charity, every flavor of kindness. Better still, it is a world where a temple of God may be reared, where angels may come, where heavenly music may be heard, and God's power be seen, felt and enjoyed.

I wish every member in the church would endorse the following language by a living attest:

"All our desire is to the Lord,
To know and do his holy word;
To live in joy and sweet accord
Till Jesus comes in glory."

Moreover:

"We'll daily strive to watch and pray,
To keep within the narrow way.
In this the trying latter day,
Till Jesus comes in glory."

Pray for us.

Yours,

J. F. McDOWELL.

EGERMONT, Ont., Canada,
January 9th, 1883.

Mr. Joseph Smith, Dear Bro:—Since I wrote you from Corinth, I have labored some in Cul-loden, London, Usborne, and in this part. I came to this place on Wednesday, January 3d, and met Bro. Willard J. Smith, from Michigan, and J. A. McIntosh. Good work is onward in this part, and I find that there can be many openings made for preaching. We expect to baptize two or three tomorrow. We are having preaching or prayer and testimony meeting nearly every evening in the week, and two or three meetings on Sunday. The good work is going onward, and quite a number turn out to hear the preaching, and we have the very best of order. The good spirit is with us, and I think is striving with the people for we feel it while speaking to them. I feel like pressing onward in the great work; for it surely is His work, and not mans.

I remain your brother in the bonds of Christ,
GEORGE HICKLIN.

CORINTH, Ont., January 13th, 1883.

Joseph Smith:—After the London Conference I came to this place, and helped the brethren on their church, which they are building at this place. I went to Walsingham, found the Saints all well, and learned that the labors done in that part of the country by Bro. E. H. Gurley, were not forgotten. Bro. Fish informs me that there are many inquiring when he will return, or some one, so they can hear more of the doctrine set forth by Bro. Gurley.

I now am on my way there, hoping I shall be enabled to water some of the good seed sown by our worthy brother. I spent my holidays at London. Attended their Sabbath School entertainment, on the evening of the 26th of December. It was a success. The church was crowded, the tree was laden with presents for young and old, and everything passed off pleasantly.

While I was at London, I received a note from Bro. Robert Brown, of Carlingford, requesting me to come to his place on the 3d of January, and solemnize a marriage for his daughter Jane, and Bro. William E. Hewett, both of Carlingford. There were twenty-five or thirty of the relatives

and friends present. We had an enjoyable time, and at a late hour in the evening, the happy pair went to their home, with hearts cheered with the bright prospect of the future. May they ever be prosperous in all their ways.

Bro. Hicklin is at Egremont. There are some to be baptized there, the fruits of the labors of W. J. Smith, of Michigan. He came there to visit with his father-in-law, and while there, went into a new place and commenced preaching. The result of his labors is, three are to be baptized and more investigating. I wish some more would come to visit friends in Canada; if they would do likewise.

Bro. J. A. McIntosh is on his way east, to Picton. I have not heard from brethren Merriam and Deuel for some time.

Pray for us who are in the field, when you bow around your family altars, in your homes, with your loved ones with you, by your own fire-side, none "daring to molest or make you afraid," that God may strengthen and protect us from all evil and harm.

From your brother in the hope of Eternal Life.
J. H. LAKE.

RIVERTON, Iowa, January 18th, 1883.

Bro. Joseph Smith:—Some of the Saints are alive in the work, while others are not as energetic as they ought to be. The Methodists have closed their church against our preachers, though it was built by the people for all Christian denominations. I asked the privilege of holding a meeting in the church, but Rev. Mr. Hall said we were not a Christian church. I wrote out a challenge, but he said he would not debate with us. I preached last night, assisted by Bro. Mortimore, to a good sized audience. They voted for us to come again.

Yours in the gospel,
L. C. DONALDSON.

LONDON, Ont., January 16th, 1883.

Mr. Joseph Smith, Dear Bro:—I am still in the faith, and my faith is growing brighter. The more I study the good books and the signs of the times, the more confirmed I am in this great latter day work. When I contemplate the love and mercy of our Heavenly Father, in permitting me to live in this generation, in which the gospel in its fullness is delivered to the children of men, also that he has inclined my ears to hear, my heart to understand, and my better judgments to submit to its mandates, I am lost in wonder, love and praise. Language is inadequate to portray my gratitude to him; but all I can say is, "Here, Lord, I give myself away, 'Tis all that I can do."

May my words be watered by my actions.

The work in London and vicinity is in a prosperous condition, at least so far as I am able to discern. May it continue to advance till all the honest in heart are gathered out; for I still feel there are many honest ones here, but through the cunning craftiness of men, they remain in darkness. But I rejoice when I see the strong holds of Satan beginning to totter, and the man-made systems to tremble before the pure, simple, yet powerful word of God. May it wind its way to all the dark caverns of earth, and triumph over priestcraft, idolatry, and superstition, is my prayer.

Bro. John H. Lake has been with us for some time, and has just left. God has truly used him

as an instrument to bring about an (almost) perfect unity in this Branch. He will be long and favorably remembered by the Saints in London. He is honored and respected as a man of integrity, even by those outside of the faith.

I am glad the *Herald* is a weekly. It is a welcome messenger to our home.

Your brother in bonds,
RICHARD C. EVANS.

SANTA ANA, Los Angeles Co., Cal.,
January 12th, 1883.

Bro. Joseph:—Permit me to say that in my travels for the past year, I find the Saints mostly in this surrounding coast of California in possession of the same Spirit which makes them all see they are one in Christ Jesus wherever they be, aiming for the truth of the gospel which is most wholesome. They partake and are initiated into the fold by obedience. They look for the promised blessings. How pleasant when one family is agreed on one subject and of such eternal worth to our souls. Is it not gratifying to worship a God who hears and answers the cries of his children.

The good shepherd has been merciful to us, and permitted us with our trials and afflictions to live, and behold the year 1883, and so the wheel of time revolves. The great and marvelous work of the latter days moves steadily onward; but the machinery must needs be oiled, and kept in repair, lest rust and moth corrupt. This requires united effort on the part of the Saints universally. By this secret of unity which is strength, much has been achieved, and much yet remains to be accomplished. I imagine I hear all exclaim, We will make a renewed effort to uphold Bro. Joseph and all the priesthood in their several responsible callings, that strength and power may crown their efforts.

We welcome the new weekly *Herald* as a preacher, hopeful of much good to a world asleep and in darkness as to the truth. Does this recall to us that we should be up and doing, and that those who have light should not place it under a bushel. Pardon me if I say to the beloved Saints in Iowa and Kansas that I still remember the sacred and sweet seasons of communion and prayer I enjoyed with them. I ask them still to remember me. I love the dear old tried friends; they have gone through the furnace, and I trust will shine when the dross is all swept off the earth.

I have never regretted obeying the gospel, when a girl some thirty years ago. I love the good old story still. I will drop a word when I can to my neighbor. It is meat and drink and revives our spiritual strength. I am so weak and need more and more. O that I could come to the footstool of faith, and be made whole. We are told, "Ask what ye will in my name and it shall be granted." "My children come to me with all confidence and trust, nothing doubting," and yet we doubt and mistrust our Heavenly Parent. This reliance on faith and things not seen, is a mystery unsolved by many, and has oftentimes been a trial to me, inasmuch that I have exclaimed, Where art thou, O Lord, where is thy abode? Hast thou hidden thyself forever? Is there no light or blessing for me? Come with healing in thy wings, and place the finger of mercy upon me, and dwell again on this earth, and give power to thy servants that they may perform thy mighty works. Strengthen and renew us in thy marvelous love and compassion. Let us hope, beloved Saints, that when the trials

and pains of this life are passing away, that we may be prepared to reign on earth with the righteous and our redeemer. Is it not worth striving for? Can we live as the Scriptures and Book of Covenants teach, spotless.

Your sister,
ESTHER ROHRER.

Summary of News.

Jan. 17.—Prince Jerome, who has lately published a manifesto to the French people, is now in jail awaiting trial. His conduct is characterized by the Parisian journals as stupid, and is not largely participated in by the Bonapartists.

The *London Times*, speaking of the Egyptian question says:—"The scheme formulated by the Egyptian Government, approved by Lord Dufferin, and transmitted to the Foreign Office, proposes that the Khedive shall have a Council of twelve responsible Ministers, and that a Legislative Council of fourteen members shall be formed, half of whom shall be nominated by the Khedive and half chosen by the system of double election, such as that for which abundant precedents exist in the American Constitution and others. An Elective Assembly of forty-four members is also proposed, to be convened to occasionally discuss special subjects. The latter will not participate in legislation, but will assist legislation by giving voice to classes hitherto inarticulate. The initiative of legislation rests wholly with the Council of Ministers, but its projects must be submitted to the Legislative Council before becoming laws. In event of irreconcilable differences between the two bodies, the decision will probably be left to the Khedive.

George Darwin, son of the late Charles R. Darwin, the evolutionist, has been elected Professor of Astronomy and Experimental Philosophy at Cambridge University.

The railway strike in Scotland has extended to Edinburg, and traffic to Leith is stopped.

A gentleman who has just arrived from Japan communicates the following information of interest to Americans: The railroad built from Sapporo to the sea coast in Yesso, by Col. J. W. Crawford has proved economical and at the same time so satisfactory that it is reported to be the intention of the Japanese Colonization Department to adopt the American system of railroad building.

An important commercial undertaking has just been consummated in Japan in the shape of a union steamship company. This company is backed by private and Government capital, and it is intended to develop the trade of Japan, particularly at ports which hitherto have suffered from a lack of steam communication. The capital stock of \$8,000,000, half of which is subscribed by the Government and half by Japanese merchants and farmers. The latter part has already been paid in. The company's fleet will at first consist of forty steamers, about half of which will be running within eighteen months. The company will extend its operations to Hong Kong and Chinese ports.

A fight occurred between a body of five hundred Egyptian troops and the forces of the False Prophet, at Cairo, Egypt. Two hundred and forty of the former were killed. The remainder were taken prisoners.

There were twenty-two shocks of earthquake in Murcia, Spain, yesterday. Several houses were destroyed.

The ship *Undine* has arrived at Colombo, Ceylon, with eight of her crew drowned.

The documents accompanying a late letter of Bishop Duggan, of Ireland, to James Redpath, of the United States, show that already one-third of the population, numbering about three thousand, including artisans, mechanics, and laborers, are for want of employment, in a state of semi-starvation, and that in consequence of the artificial scarcity of fuel the poor suffer nearly as intensely from cold as from want of food.

January 18th.—A great landslip has occurred in the Valley of the Fouery, Switzerland. The Village of Mara is completely destroyed by an enormous mass of earth. Many rocks and trees were dislodged by the recent snow storm. The movement upon Mara was gradual, and the inhabitants were able to effect a hasty escape. The movement of the mountain still continues.

Five hundred applications have been made to the Board of Guardians, in Ireland, for Assisted Emigration. The Beaver Line Steamship Company has offered to take emigrants direct from Galway to America at reduced rates.

The railway strike in Scotland has extended to Dundee.

Renewed shocks of earthquake were felt in Murcia, Spain, to-day,

The prohibitory amendment to the Constitution of Iowa, adopted by popular vote last June was declared invalid by the Supreme Court to-day, Judge Severs rendering the decision.

January 19th.—A Paris dispatch says: It is perfectly true that Baron De Charette, aided by Baudry D'Asson, member of the Chamber of Deputies for La Vendee, and others have organized from Finistere to Tours thirty-two legions of 1,000 men each, and begun to arm them. Six hundred horses have been purchased as a nucleus for insurgent cavalry stationed at different Chateaux. The recruits wear a small cross as a rallying signal. It is stated that the conspirators have 15,000,000 francs in London. This is no canard, but the result of Government inquiry. The police report as certain that Baron De Charette has in Paris 1,500 Pontifical Zouaves, fully armed.

The Count De Chambord, known to a faithful few as Henry V., King of France, is a very important public character. He is the chief of the elder branch of the Bourbon family, the direct descendant of Louis XVI., who lost his head by a stroke of the guillotine during the Reign of Terror. His father was Charles Ferdinand, Duc de Berri, the younger son of Charles X., who had to leave his throne fifty-two years ago. His mother was the famous Duchess de Berri, known before her marriage as the Princess Caroline Ferdinande Louise of Naples.

The schooner *S. L. Carney* is believed to be lost with her officers and crew.

Three terrific explosions took place today in the gunpowder manufactory in Muiden, Holland, where nearly all the houses were unroofed by the concussion. The neighboring towns and villages are much damaged. The loss of life is unknown, but it is feared that forty persons perished. Windows eight miles from Muiden, were broken. Twelve bodies, victims of the explosion, have been discovered. The workmen were in the building at the time of the explosion. The town

was greatly damaged. The inhabitants are leaving their houses.

The whole North of Ireland is in a most wretched condition, owing to the complete destruction of the grain crops in September by the terrible tornado and the rotting of the entire potato crop caused by constant rain. In one place such general destitution prevails that twenty-two tons of Indian meal per week are required to keep people barely alive. Relief is coming slowly and despair is staring everybody in the face.

The Belgian steamer *Waesland*, from New York for Antwerp, is ashore at Flushing. The British steamer *Fennie Otto*, at Liverpool from Galveston, had her boats smashed. Her chief officer was killed on the passage. The steamship *St. Dunstan*, from Liverpool for Baltimore, has returned to Liverpool. She experienced a gale on the 13th inst. The chief officer was drowned and five sailors injured. The mainmast was broken off by the deck, and the cargo in two holds damaged.

January 21.—The steamer *Creighton*, Capt. York, from Leith December 18th for New York, and which put back to Greenock with her cargo shifted, sailing January 11th, has again returned to Clyde. She had her decks swept, the steering gear demoralized, and the boat-ladders smashed and five feet of water in the hold. Fifty sheep and ponies were washed overboard.

The General Transatlantic Company's steamer *Labrador*, Capt. Serwan, which sailed from New York, January 3d, has arrived at Havre, France. She brings the crew of the French steamer *Picardie*, which sank at sea last week. The *Picardie*, Capt. Portier, sailed from New York December 23d. She was spoken January 13th and 17th in distress, having lost their rudder. The *Labrador* came up with her before the 13th, and tried to bring her into port. After towing her a week, she was compelled to abandon her, having previously taken off all her passengers, officers, and crew.

Details of the *Cimbria* disaster show that the loss of life must have been fearful. A dispatch from Hamburg, sent by the Hamburg-American Steamship Company, says so far fifty-six persons from the *Cimbria* have been landed. A number of them are at the Weser Lighthouse. The names of these are not yet ascertained. The *Cimbria* left Hamburg Thursday with 380 passengers and a crew numbering 110. She ran aground before leaving the Elbe, but got off with flood tide, with the assistance of the steamer *Hansa*, without damage, and put out to sea at 2:30 in the afternoon. Friday morning she came into collision during a thick fog off Borkum with the steamer *Sultan*. The *Cimbria* sank in a short time. When a boat with thirty-nine passengers arrived the company sent out the steamer *Hansa* and four of the largest steamers available at Cuxhaven to search for the other boats of the *Cimbria*. The West Indian steamer *Bavaria* also left during the night with a similar object. The steamer *Sultan*, which suffered heavy damage in the collision, has arrived in the Elbe.

The fate of the remainder of the passengers and crew of the *Cimbria* has not yet been ascertained. The Chippeway Indians would have left by an earlier steamer but for the illness of one of their party, which delayed their embarkment. The *Cimbria* sustained such severe injuries in the collision that it at once became apparent that she must sink immediately. The officers,

therefore, did all in their power to save lives. Without a moment's loss of time life belts were distributed among the passengers and an order given to lower the boats. This, however, in consequence of the vessel's keeling over on her side, was found to be very difficult on one side, and absolutely impossible on the other. As the second officer was still engaged in cutting the spars loose, so there should be as much driftwood as possible, for the people to cling to when the inevitable foundering should occur, the vessel went down under his feet. He seized a spar, but, as several other persons clung to it, was obliged to let go, and he swam to a boat. The boat was subsequently picked up by the *Theta*. The second officer steered the *Theta* to Cuxhaven. Seventeen other persons have been saved by the steamer *Diamant*, from Weser Lighthouse, making fifty-six thus far known to have been rescued.

A terrible blizzard raging in the surrounding country, reached its height in Chicago this morning, destroying a great many hogs and sheep, brought by the incoming trains.

Jan. 22.—Great anxiety is felt at Suakim respecting the position of affairs in Soudan, Egypt. The insurgents have burned a depot at Karkon. They cross the White Nile daily opposite Cama.

The Revolutionary party is triumphing in Equador, South America. Port Esmeraldas was captured. The Dictator's troops were defeated after eighteen hours' fighting. A triumvirate has been appointed.

It is reported from Jamaica that ex-President Guillermo is preparing to invade Santo Domingo and Hayti in conjunction with the Haytien exiles.

FIRES AND RAILROAD ACCIDENTS.

Jan. 17th.—Loss by fire at McArthur, O., \$50,000. At Troy, N. Y., \$50,000. At Memphis, Tenn., \$5,300. At Scranton, Pa., \$35,000. Albany, N. Y., \$40,000.

At Lebanon, Ill., a broken rail on the Ohio & Mississippi Railroad caused a smash up, killing one man, injuring many others, and wrecking completely one of the cars. An accident on the Chicago & Northwestern, at Clinton, Iowa, killed a brakeman, and wounded the conductor and nineteen passengers. The car containing these persons went down a twenty-foot embankment. A freight train fell through a bridge at Petersburg, N. Y., smashing eight cars.

Jan. 18.—Forty-five bodies have been recovered from the ruins of the Newhall House, in Milwaukee. A general funeral will be held over the remains of those who are not identified.

Fire at Atchison, Kansas, caused a loss of \$8,000. Wilmington, Ill., \$5,000. Two-thirds of the town of Cisco, Tex., burned, loss \$65,000. Toledo, O., a \$3,000 fire occurred. Chicago \$1,000.

Jan. 19.—Fire in London, England, burned property amounting to £80,000. A great part of the city of Kherson, Russia, destroyed by fire. Hotel at Quincy, Ill., burned, loss \$300,000. A business block at Moorhead, Minn., burned, loss \$40,000. At Moorhead, Dak., loss by fire of \$7,500. Portland, Oregon, \$175,000. Lawrence, Mass., \$6,000. Flouring mills burned at Campbellford, Ont., loss \$45,000. Distillery at Kansas City, Mo., damaged \$15,000. Loss by fire at Abilene, Kansas, \$30,000. Newberry, S. C., \$25,000.

Jan. 21.—Near Los Angeles, Cal., a railroad accident killed about thirty, some of them being frightfully burned.

Fire at Ottawa, Ill., destroyed property to the value of \$20,000. Leavenworth, Kan., \$70,000. At Fond du Lac, Wis., \$2,000. Cincinnati, O., \$15,000. St. Louis, Mo., \$100,000. Springfield, Mass., \$150,000.

Jan. 22.—Loss by fire at Coal Centre, Pa., \$75,000. Cincinnati, O., \$10,000. San Francisco, Cal., \$20,000. Independence, Iowa, \$20,000. Fond du Lac, Wis., \$3,000. Lewiston, Me., \$5,000. Decatur, Ill., \$2,000. Freeport, Ill., \$15,000. Streator, Ill., \$25,000. Hope, Arkansas, \$50,000. Seligman, Mo., \$24,000.

A LITERARY CURIOSITY.

EXPLANATION.

The initials spell "*My boast is in the glorious cross of Christ.*" The words in italics, when read from top to bottom and bottom to top, form "*Our Lord's Prayer.*"

Make known the gospel truths, *our* Father King,
Yield up thy grace, dear *Father*, from above;
Bless us with hearts *which* feeling can sing,
Our life Thou *art* for-ever, "God of Love."
Assuage our grief, *in* love for Christ, we pray,
Since the bright Prince of *Heaven* and *Glory* died,
Took all our sins and *hallowed* the display.
Infant *be-ing*, first a man, *and* then was crucified.
Stupendous God: *thy* grace and *power* made known,
In Jesus' name let all the world rejoice.
Now labor in *Thy* heavenly *Kingdom*, own
That blessed *kingdom* for thy saints the choice.
How vile, to *come* to Thee, *is* all our cry.
Enemies to *thy* self and all that's *thine*,
Graceless our *will*, we live for vanity,
Loathing thy very *be-ing*, *evil* in design.
O, God, thy will be *done*, *from* earth to Heaven;
Reclining on the gospel let us live.
In *earth* from sin *deliver*-ed, and forgiven,
Oh! *as* thyself *but* teach us to forgive,
Unless *its* power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe;
Carnal *in* mind, we've *not* a glimpse of joy,
Raised against us *heaven*; in *us* hope we can flow.
O *give* us grace, and *lead* us on Thy way;
Shine on *us* with thy love, and give us peace.
Self and *this* sin that rise *against* us slay.
Oh! grant each *day* our *trespass* may cease,
Forgive *our* evil deeds *that* oft we do,
Convince us *daily* of them to our shame;
Help us with heavenly *bread*. *Forgive* us, too,
Recurrent lusts, *and* we will adore thy name
In the *forgive*-ness, we *as* saints can die,
Since for *us* and our *trespasses* so high,
Thy Son, *our* Savior, bled on Calvary.—SELECTED.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

PERSECUTION.

THE last sob and groan of the persecuted will be hushed amid the terrible agonies and convulsive throes of an expiring world. The "red hand" has and doubtless will be shown, along the generations of fallen man. Sacred writ is the faithful chronicler of the remote ages. Faithful Abel perished from the hand of his avaricious brother. Enoch walked with and pleased God, on this defiled earth, till he was removed "that he should not see death." Righteous Noah beheld the spread of corruption, until the earth was filled with violence. Israel has often gone into captivity, wept in hard bondage, and faded in premature death, from their implacable foes. Judaism, reformed into the gospel, proclaimed its superior unity and enjoined universal obedience. Corrupt traditions of a benighted priesthood, with their sacrilegious ministrations, were set at naught, while the obscene mysteries of paganism were in no wise tolerated. The Jews, the heathens, and the rival sects, have been the instruments of diabolical vengeance.

It shall be the design of this effusion to take an abridged view of their three fold operations, with the accompanying effects. Herod the Tetrarch sentenced John the Baptist; the Jewish Sanhedrim, Stephen, the martyr; and Herod Agrippa, James, the apostolic brother of John. Our gracious Lord's motives were impugned and his life sacrificed in the house of his friends. Paul breathed "out threatenings and slaughter against the disciples of the Lord" or "Saints at Jerusalem." This "havoc of the church" extended "even to strange cities." "Beyond measure I persecuted the church of God, and wasted it, binding and delivering into prison both men and women," till the celestial association were moved to send the Son of God, to counteract this mad, misguided zeal, and demand "why persecutest thou me?" Acts of kindness to "all the members of that one body," includes Christ, "the head;" while neglected opportunities will receive "everlasting punishment," according to Matthew 25:31-46. Jesus wept at Lazarus' grave, and likewise over Jerusalem, before he was perfected and glorified. Felix, the governor of Judea, and the pontiffs, or high priests, employed assassins to murder those that were obnoxious to them. Festus, the successor, had to figure with an avaricious pontiff, a seditious laity, and a foreign banditti. Albinus, a rapacious monster, was the next, and Florus was the last of Judea's governors. Tongue, or pen can never portray his rapine, cruelty, and oppression. When the whole country was subdued by the Roman legions, Jerusalem taken, the temple desecrated and burned, one million and a half of lives lost, and the living reduced to slavery, and dispersed through that vast empire; this brought abruptly to an end oppression from that quarter, *i.e.*, the Jewish sects.

Nero's tyrannical operations were a short time before the overthrow of the Jewish nation. His historian, Tacitus, claimed that the "Christians deserved infamy for their hatred of mankind." The poor victims to heathen malice, were nailed to crosses, sewed up in the skins of wild animals and exposed to furious dogs, and besmeared with combustible material and burned at night, in the imperial gardens of Rome. The Christians were regarded as "atheists," and because they had no altars, temples or sacrifices, they were thought to be devoid of piety or religion. Emperors that were conscientiously devoted to the established rites and customs of mythology, were more virulent persecutors than those less humane. The saints' devotions were called a "depraved superstition," although they

were loyal, truthful, refunded deposits, chaste, and opposed to theft. The celebrated Pliny, governor of Bithynia, executed Christians on their third avowal; but when they would renounce their profession, execrate Christ, worship the image of Trajan, their emperor, and the statues of the gods, they were released. A new religion was tolerable, for the pagan world held that a friendly intercommunication of the deities was founded in nature, but this "inflexible obstinacy" was criminal.

Periodical games, with accompanying festivities and ceremonies, while they kindled their devotions to a hideous mythology, dried up the fountain of human sympathy. The absence of the meek from the revelry and debauchery of those tributes to Bacchus, and all other similar occasions, rendered them odious; while all national or physical calamities were regarded as visitations of divine justice by their self appointed guardians. Ignatus, the pastor of Antioch, was sent to Rome, and torn with wild beasts, because his emperor happened to be in that city at the time of an earthquake.

In the siege foretold in Luke 21:20-24, a way to escape the desolation was provided, and accepted when the fugitives fled to Pella. There Simeon, the pastoral successor of James, became the object of imperial vengeance, for he was tortured and crucified when he was the age that Moses attained to.

Polycarp presided in Smyrna for eighty years, but was burned A. D. 166. In the beginning of the next century a prodigious number were swept away in western Europe and Africa. Marturus, a young convert of Lyons, was literally roasted in an iron chair, while the mocking rabble inhaled the stench of burning flesh. Blandina was scourged, burnt, put in a net, and tossed by a furious bull, and finally she was dispatched by a sword. The enraged populace charged the Christians with eating human flesh, and especially their infants. They tortured the living every conceivable way, mocked the dying by asking the whereabouts of their God, and lacerated, burned, and exposed to rapacious dogs the dead bodies, supposing thereby to defeat their resurrection. In Africa, as elsewhere, cotemporary events were transpiring. Delicate young females were incarcerated till a gala day, when they were brought forth from their starving babes, for the prey of beasts or beastly men. The suffering entailed from the idolatrous empire beggars description.

Historians have reckoned ten general persecutions under the following reigns;

viz: First, Nero, A. D. 64; second, Domitian, A. D. 95; third, Trajan, A. D. 100; fourth, Antonius, A. D. 162; fifth, Severus, A. D. 202; sixth, Maximinus, A. D. 235; seventh, Decius, A. D. 250; eighth, Valerian, A. D. 257; ninth, Aurelian, A. D. 274; tenth, Diocletian A. D. 303.

During the first direful affliction the Holy Land swarmed with robbers and insurgents, while Jerusalem was thronged with false prophets, seditious aspirants, and would-be miracle workers. The last trouble continued a decade of years, but the seventh, under Decius, was the most dreadful. Authentic historians corroborate Dr. Chandler's graphic description of those sorrowful times. He studiously observed "That the most excessive and outrageous barbarities were made use of upon all who would not blaspheme Christ and offer incense to the imperial gods. They were publicly whipped, drawn by the heels through the streets of the cities, racked till every bone of their bodies was disjointed, had their teeth beat out, their noses, ears and hands cut off; sharp pointed spears run under their nails, were tortured with melted lead thrown on their naked bodies, had their eyes dug out, their limbs cut off, were condemned to the mines, ground between stones, stoned to death, burned alive, thrown headlong from high buildings, beheaded, smothered in caves or burning lime kilns, run through the body with sharp spears, destroyed with hunger, thirst and cold, thrown to wild beasts, broiled on gridirons with slow fires, cast by heaps into the sea, crucified, scraped to death with sharp shells, torn to pieces by the boughs of trees, and, in a word, destroyed by all the various methods that the most diabolical subtlety and malice could devise."

Athenagoras renounced the prevalent philosophy, and embraced the faith of the gospel, on searching the divine oracles. In his masterly apologies, that he addressed to the Roman monarchs, he refuted the charges of atheism, impiety, incest and cannibalism, that were saddled on the Christians, and avowed their virtue, generosity and fidelity. Many wise communications were sent to the "eternal city," but heathen priests had conspired to close the avenues of justice, and they filled the empire with death and mourning.

The pagan horrors virtually came to an end at the coronation of Constantine the Great, in the fourth year of the fourth century. From that event the corruption of the Christian profession made accelerated progress, for he converted it into a system of spiritual tyranny, superstitious pride, hypocritical domination, vile lust,

and temporal power. Arius, a presbyter of Alexandria, held that Christ was distinct from and inferior to the Father, but the first and most noble of created beings, as also that the Holy Ghost was not God, but created by the power of the Son. The above views, enlarged upon and dogmatically disseminated, produced bitter controversies, and paved the way for the first general council, which convened at Nice, A. D. 325, under the supervision of Constantine. The Arian doctrine was denounced as vile heresy, and the founder anathematized, and banished a little while. Soon the decrees were revoked, and he was restored to the communion by an imperial edict; but death overtook him on the very threshold of victory.

Canons, royal decrees and the councils of the fathers took the place of persuasion and the word of God. The enriched clergy grew jealous and seditious, hence the election or restoration of bishops was frequently attended with slaughter. The dissenters were excommunicated, their writings burned, their churches confiscated, and their lives imperiled. The profound Gibbon says: "The patient and humble virtues of Jesus should not be confounded with the intolerant zeal of princes and bishops, who have disgraced the name of disciples. Athanasius, the Catholic prodigy of evangelical light, enjoined "restraint," and "universal hatred" on all that would not conform to orthodoxy, or "the confession of the fathers."

The decease of the great emperor was the cause of family troubles, which resulted in the death of two sons. The third, as the sole monarch, favored the Arian heresy.

A turbulent ministry stirred the rival factions to cabals, invectives, violence, rapine and murder. Clashing creeds and contending councils caused Nazianzen to say: "Their love of contention, and their lust of power are too great, even for words to express," while the next in the throne thought the Christians (?) more cruel than the savage beasts of prey. Beholding this sanguinary jargon, the disgusted ruler, styled Julian the apostate, became an ardent devotee of paganism. Heathen rites were restored and altars and temples were dedicated to the gods. While prosecuting a conquest in Persia, the lance of a common soldier terminated his brief career. With his bones were buried the fading glory of the idolatrous superstition.

The first conceptions of a monastic life were evolved from necessity, when the subjects were imprisoned, or banished to lonesome forests, caves, or deserts. Monkery proper, however, arose in Egypt, and

spread rapidly over the "iron" kingdom. Penance, austerity, poverty, chastity and obedience, were the stupid concomitants. The authority and eloquence of the Latin and Greek fathers extolled the miraculous power of the monks, as well as the dust of Saints, and the tombs, coffins, urns and relics of martyrs. The veriest remains of reputed Saints, deposited in monastery or church, drew concourses to importune for health, children and prosperity; while the priest in charge, was enriched with numerous presents, money and land. Pope Gregory I. declared that "the bodies of the apostles Paul and Peter are so terrible by their miracles, that there is reason to apprehend danger, even in praying to them."

The fierce and warlike Alarac, king of the intrepid Goths, invaded the realm and pushed the conquest into the very heart of the proud, enervated "capital of the world." Rome, with its diverse assemblage of venerated objects, withered as the furious victors preyed upon virtue, gold, jewels, furniture, silks and mansions. The Vandal monarch, Genseric, pillaged the imperial city the second time, and bore away the golden table and candlestick that was taken at the destruction of Jerusalem. The martial prophet, Mahomet, set up at Mecca, A. D. 609. He was determined, uncompromising and aggressive by his arrogance, reason, or conquest.

Let us bid adieu to those sickening scenes of rivalry, anarchy and misery.

The Reformation in its incipient stages, was at work within the pales of the mother church. The famous Claud of Turin said of his brethren, "They worshipped and served the creature more than the Creator." He thought if it was right to adore, instead of bear the cross, we ought to worship virgins, mangers, rocks, fishing-boats, asses, lambs, lions, thorns and lances, because of Jesus' reference to or association with them. If running to Rome was repentance, why were these monastery stumbling stones? Intercession of saints was opposed to the oath of God, Ezekiel 14: 14, 20. Those only are apostolic who are the keepers and guardians of the apostolic doctrine. The apostolic benediction, from the spiritual court, he ignored, but withal, claimed the necessity of a true ministry, endowed with authority and power. It is maintained that his preaching and writing sowed the seeds of the kingdom in the vales of Piedmont. The truth, subjected to strange vicissitudes, arose to a degree of prominence under the fostering care of Peter Waldo, a rich merchant of Lyons, France. He sought to reduce the ecclesiastical government to its original

simplicity and purity. Numerous hurtful innovations were contemned, as indulgences, which were termed the criminal inventions of sordid avarice. He translated a goodly portion of the New Testament into the French language; distributed his fortune among the poor, and preached for and gave form to the dissenters; hence the name Waldenses.

The triple crowned vicegerent, and his mischievous functionaries, have set on foot and carried into execution a series of the most heartless barbarities that blacken the annals of man. I will not enumerate the acts of base perfidy and the scenes of spoliation, banishment, torture and death, lest the head grows weary, and the heart becomes sickened. The very name of that diabolical Inquisition is inseparably connected with racks, flames and dying agonies. France and Spain were the chief theaters of human woe, in the grey dawn of the reformation, though Bohemia, Italy, the Netherlands, and the British Islands have witnessed the implacable hatred of rival priests. Innumerable hosts have sunk into untimely graves, to bring about the toleration that revives the hope of mankind.

The nuncios of the mother church, thought to rid the land of heretics by unrelenting and atrocious persecution. Protestant zeal burned brighter as the flames of martyrdom rolled along, and the instruments of cruelty made more converts than they destroyed. The fortitude and patience of the doomed won over concourses of proselytes, who in turn courted punishment. The Papists changed their tactics, and through flattery tried to get the dissenters to return to the bosom of the church. We observe that persecution should not be courted, but when it comes, to turn it into a good account by bearing it with silent resignation. "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you." Again: "The servant is not greater than his lord. If they have persecuted me they will persecute you also." Stephen, the martyr, told the infuriated rabble: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your

fathers did so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." "All that live godly in Christ Jesus shall suffer persecution," but "Charity suffereth long and is kind." While it "beareth all things" it "preventeth a multitude of sins."

Beloved, do not let crimination or retaliation be thought of. Remember that our safety is within the purview of God's holy law, and that our peace is in Christ the "Shepherd and Bishop of our souls." Though famine, pestilence, tempest, earthquake and war may come "the Lord is faithful, who will establish you and keep you from evil." "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful creator." "And we know that all things work together for good to them that love God," and "keep my commandments."

Hopefully, tenderly, trustingly, and firmly,
M. T. SHORT.

THE FIRST WARNING NOTE OF THE MIDNIGHT CRY OF MATTHEW XXV.

Dear Saints:—The day of the Lord is at hand, the great day of his wrath is to be introduced between this and the convening of our next Annual Conference at Kirtland, Ohio, April 6th, 1883. By the next prophetic event, a shaking of the powers of the (temporal) heavens, (Matt. 24:30), which will cause the tribes of earth to mourn. The same event is prophesied of by Isaiah 13:9, 13, and again by Hagai 3:6, and again by Joel 3:16, and again by Paul in Hebrews 12:26-7, and still again by John the Revelator, Revelations 6:14; and this event stands next in order to the falling of the stars that took place in 1833, just fifty years ago.

And now science, agreeing with prophecy, predicts this mighty shaking to take place in March next, without believing in, or knowing that they are predicting the fulfilling of the prophecy of the Bible.

WIGGINS' BIG BLOW.

WASHINGTON, Dec. 1.—The president has the following communication from Professor E. Stone Wiggins, L. L. D., astronomer of the Canadian finance department, under date of Ottawa, November 27th:

On the 23d of September last, I announced through the Canadian press that a great storm would occur in March next; that it would first be felt in the northern Pacific, would appear in the Gulf of Mexico on the night of the 9th, and being deflected by the Rocky Mountains, would cross this meridian from the west at noon Sunday, March 11, 1883. No vessel, whatever her dimen-

sions, will be safe out at sea and none of small tonnage can hope to survive the tidal wave and fury of this tempest. As the wind will blow from the southeast the planetary force will be sufficient to submerge the low lands of the American coast, especially those bordering on the Gulf of Mexico and washed by the gulf stream, while the air currents for several hundred miles along the east side of the Rocky Mountain range, owing to the great atmospheric pressure in those regions, will spread universal destruction. New England will also suffer severely from wind and floods. No point outside of harbor in the whole area of the Atlantic and especially north of the equator, will be a place of safety; for this will be pre-eminently the greatest storm that has visited this continent since the days of your illustrious first president. In view of this event therefore, I take the great liberty of representing to your excellency the advisability of ordering all United States ships into safe harbors not later than the fifth of March, till this storm be passed.

And when this event is fulfilled, the midnight cry is then due, and the great day of His wrath then begins, and who shall be able to stand? I say unto you by the word of the Lord, only those that abide in the entire gospel of Christ, (a part will not do), will then be able to stand.

GUY.

BORN AGAIN.

"EXCEPT a man be born again, he can not see the kingdom of God."—John 3:3. These words spoke Jesus to Nicodemus.

Mr. Moody said in one of his sermons, that Christ could not explain this declaration. We differ with him, and will make an effort to show that he did give him a full explanation in the 5th verse. Christ was capable of foreshadowing a great deal in a few words, using comparisons easy to be understood. We are too apt to be looking for some great mystery and overlook the simplicity of the word. In Mark 10:15, he says: "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." The question naturally arises with every thinking person. How does a little child receive it, if it is not by its birth into the world. As soon as they are in the world, they are in the kingdom of God; for Jesus says, "Suffer little children to come unto me, for of such is the kingdom of God." Luke 18:16. David said, "I was shapen in iniquity, and in sin did my mother conceive me."—Psalms 51:5. We believe some have mistook this scripture from the third article of the Presbyterian faith, as found in Buck's Theological Dictionary, page 487, which says, "That all Adam's family are totally depraved." Paul says, "We are his offspring."—Acts 17:28-29. Then, if we are totally depraved, God must be depraved, which we can not be-

lieve, for the child partakes of the nature of its parents; and as Adam was made out of the dust, the same material, our bodies are made of, and subject to passions as we are, as is evident from his yielding to temptation. If being conceived in sin makes that which is conceived sinful, then Christ and John the Baptist were sinners, which is not the case; and as Christ atoned for the sins of the world, children must be free, having committed no sin, hence heirs of the kingdom, by virtue of their birth. Then this must be the way they receive the kingdom of God.

If we receive it as a little child, it will be by being conceived in a watery element, and going through a change, and coming forth. The change is to be from sin to righteousness; for Paul says, "Ye were the servants of sin, but ye have obeyed from the heart, that form of doctrine which was delivered you, being then made free from sin ye become the servants of righteousness."—Rom. 6: 17-18. Peter said, "Be baptized every one of you for the remission of sins."—Acts 11: 28. This sin spoken of is the transgression of the laws of God taught us by our conscience, or the servants of God, Paul says, "Until the law, sin was not in the world, but sin is not imputed when there is no law." Rom. 5: 13. Whosoever committeth sin, transgresseth also the law.—1. John 3: 4. Paul says, "The Gentiles which had no law, do by nature the things contained in the law. Those having not the law, are a law unto themselves, which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing them or excusing one another in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Children are members of the kingdom until they transgress some known law of God as Adam did. Then they are cast out, and if they enter, they must be, born again, of the water and of the Spirit. Paul says to the Romans, "For the invisible things of him from the creation of the world, are clearly seen, being understood by things that are made, even his eternal power and Godhead. So they are without excuse."—Chapter 1: 20.

Everything that has life, both of the vegetable and animal kingdom, is born into the world, even the earth itself. "For the Spirit of the Lord moved upon the water, and the dry land appeared."

The first thing to be done to bring about the birth of a tree or plant, is to place the seed in the ground, or in the place where it is to come forth, or be born; then it has

to be nourished, or a higher power operates upon it, to strengthen it until it comes forth from its dark place of concealment, to the light which strengthens it, and gives it its proper color, and fully prepares it for the purpose it was intended.

If natural things are to represent spiritual things, as Paul says; and as we believe Christ to be the Son of God, and the one who was with the father in designing, creating, and bringing man and every living thing into existence, as we learn from Gen. 1: 26: "Let us make man," showing there was a council held before the work was done, and Christ was "as a lamb, slain from the foundation of the world."—Rev. 13: 2. "The same was in the beginning with God."—John 1: 2. Speaking of Christ being with, and assisting in this work. And must understand it, hence his words to Nicodemus are true: "Except a man be born of water and of the spirit, he can not enter into the kingdom of God." We might as well say children can be in the world without being born, as to say we can be in the kingdom of God without coming forth out of water, by legal power and authority; for Paul says: "We are all baptized by one spirit into the one body." Christ says: "The Shepherd enters by the door, and the porter opens the door." He being the shepherd went to John, the porter. John, opening the door, which was baptism, being placed in the water, and coming forth, or being born of water, into the kingdom of God, receiving the spirit, which is life and light, he is a child of God, and will remain so, unless he partakes of the second death.

HIRAM ROBINSON.

SOME CURIOUS STATISTICS.

ALLOWING two square feet to each person, the entire population of Boston could stand on the public garden, with a good deal of room to spare. The entire population of the United States could stand in Boston proper (not including Brighton, Dorchester, and West Roxbury). The entire population of the world (now estimated at 1,440,000,000) could stand on the Island of Martha's Vineyard, or in the space occupied by the towns of Boston, Brookline, Newton, Needham, Dedham, Hyde Park, and Milton. The State of Massachusetts could in this way accommodate seventy times the present population of the world. The entire population of the world, placed side by side, and allowing two feet to each person, would encircle the earth twenty times. The States of Maine, New Hampshire and Vermont, taken

together, are as large as England. Any one of the States of Georgia, Illinois, Iowa, and North Carolina, is as large as England. Kansas is as large as England and Scotland together. Ireland is about the size of Maine. France is more than twice as large as England, Wales, and Scotland together. Texas is thirty-five times as large as Massachusetts, or as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio, and Indiana combined. The entire population of the United States could be provided for in the State of Texas, allowing each man, woman, and child four acres of land. The entire population of the world could be provided for in the United States, allowing each person one and a half acres of land.

PRAYER.

"God is a prayer hearing and a prayer answering God." What is prayer; Let the poet answer:

"Prayer is the soul's sincere desire,
Uttered, or unexpressed;
The motion of a hidden fire
That trembles in the breast."

It may also be called the voice of faith, or the utterance of faith; for if we were perfectly destitute of faith, we should not attempt to pray; yet oftentimes our prayers are not properly seasoned with faith, and then they are but a hollow sound, or parrot-like repetition. When the mind is so wrought upon that the hands are uplifted, and we are led to call upon God from the depths of the soul, then it is that we realize that there is efficacy in prayer. Then it is that the witness is given, that our petition is heard, and we can cheerfully leave our burden at the feet of the great burden-bearer, and go on our way rejoicing, believing that in his time we shall receive what we desired. This has been the experience of every working Saint, from the beginning up to the present day. We will relate a little of our own experience:

Four years since, my husband experienced a severe run of typhoid fever. His son was just recovering from the same, and I was suffering very much from chronic troubles, and besides, want was strongly threatening us. Amid all this my husband exhibited every symptom of a relapse. I was shown by the Spirit that if I would call on the Great Physician, in fervent prayer in his behalf, the fever would abate. This I could easily have done in secret, but I must pray with him. It was a great cross for me to make the proposal, so I lay down to rest; but the sweet restorer would

not come to my relief. I must arise and obey the Master's bidding. As soon as I made the attempt the cross was lifted, liberty was given in prayer, and a comforting witness bestowed. The fever abated that same hour, and nothing of the kind has returned to us since. As his strength returned, he expressed anxiety in regard to our pecuniary circumstances. My answer was: We will do the best we can with what we have, and trust in God. This was said three times, and with that ceased our anxiety in regard to our daily wants. We have been very comfortably provided for since, although we both have poor health, and our means is very limited. The most beautiful part is, we look up together and feel to thank him who feeds us. We could relate many similar instances of God's willingness to hear our cries, but fear it might be wearisome to the reader, so I give only this as a suggestion for him to glance over his own experience, and note how many times God has in like manner blessed him.

My heart goes out in love for the Saints, and I long for their society, but distance and circumstances deny me the privilege. Yet with Father's help I mean to hold on to the precious truths he has made known to me.

God bless all the Saints, and seal them heirs of the kingdom, is the prayer of your unworthy sister,

ALMIRA M. SNOW.

THE POLAR SEA.

ARCTIC travelers are all united in one opinion, says an English writer, that birds have told us of regions beyond the frozen seas of the North, where, from some cause or other, the climate is milder, and the ocean or soil more generous. This has been held by many navigators, and each succeeding explorer has confirmed the wonderful story. When Kane in his small brig penetrated, under unusually favorable circumstances, to the eightieth degree of latitude, he dispatched Mr. Merton with the sledges to reconnoiter, and that able man found, after many battles with the ice, that at the eighty-second degree the icebergs and icefloes over which he had been traveling became weaker, the surface rotten, and the snow-drifts softer, until the dogs, terror-stricken, refused to advance, and with much trouble and danger they made their escape to the coast. Mr. Merton then reflected that a great black line he had seen was open water far away to the north, and the unwonted appearance of wild fowl which had been strangers along the dreary ice-packs

to the south, convinced him of the accuracy of his belief.

But the aquatic birds were here in thousands, and they seemed to be more numerous in the distant, mysterious North. The brent goose, the eider and the king duck were so closely packed together, that an Esquimaux who accompanied the little expedition killed two with a single rifle ball. Here we find a curious clew that the birds have given us to the great mystery of the North pole. From where this was seen to the North pole is about 480 nautical miles, and it may be that milder climates, shut out by mountains of ice-ranges, hide what would fill us with wonder. Brent geese, which seem to have prevailed in vast throngs, and may also be known by their wedge-shaped flights, live on marine plants and mollusca. They are not often seen inland, unless flying from one estuary to another, and their presence in these high latitudes is a sure indication of an open sea with feeding grounds, quite unknown further south, on the dreary ice regions that have so long baffled explorers.

SUICIDES IN 1882.

THE following is a list of the suicides committed in the United States during 1882 and their causes, the list only including those which have been sent by telegraph to the *Tribune*:

Depression.....	117
Business losses.....	26
Liquor.....	59
Insanity.....	132
Domestic infelicity.....	79
Ill-health.....	45
Disappointment in love.....	47
Shame.....	56
Unknown?.....	173
Total.....	734
Total in 1881.....	605

The increase this year over last is principally to be found among the insane, the sick, and unknown causes. The insane this year number 132, as against 99 last year; the hopelessly sick 45, to 28; and unknown cases 173, to 136.

The prominent character of many of those who have committed suicide is startling. In the list are Samuel S. Ward, a leading citizen of Port Huron, Mich.; William H. Locke, Postmaster at Eufala, Ala.; Justus Koehler, foreign insurance-agent in New York; Father O'Farrell, priest at Peoria, Ill.; Abraham Fachiri, cotton-broker, New York; Joseph W. Curtis, a prominent citizen of Milwaukee; August Ash, United States Marshal of Nevada; E. C. Urner, a leading citizen of Cincinnati; Nelson Gardner, Treasurer of the Baptist Church, Plain field, N. Y.;

Richard S. Fay, merchant, Boston; Josiah S. Pennington, stock-broker, Baltimore; James Tremaine, broker, Boston; Cornelius J. Vanderbilt, New York; Herman Monk, prominent merchant of Louisville; William J. Laud, State Chemist of Georgia; Edward H. Green, broker, Philadelphia; the Rev. Joseph Bartlett, Congregational clergyman, Portland, Me.; Archbishop Nestor, of the Russian Church, San Francisco; C. W. Wetton, Auditor of the Fort Dodge & Des Moines Railroad; the Rev. J. L. Denton, Superintendent of Public Instruction in Arkansas; Col. Fielding Lowry, ex-Postmaster of Dayton, O.; James F. Atkinson, editor of the *Mining News*, Florence, Wis.; Lieut.-Col. Schofield, U. S. A. James A. Wilson, Treasurer of De Witt County, Illinois; and Byron Kimball, stock-broker, Boston, Mass.

POLYGAMY NOT MORMONISM.

KIND reader: This article contains but a small portion of testimony that we of the Reorganized Church of Jesus Christ of Latter Day Saints, the only true successor to, and continuation of the original Church, have to offer; but is enough to show you where we stand on the marriage question. The *italics* and comments are ours.

1. Polygamy condemned by the Book of Mormon.

"For, behold, thus saith the Lord, this people begin to wax in *iniquity*, they understand not the Scriptures [like them of Utah] for they seek to excuse themselves [so do they of the Utah Church] in committing whoredoms, *because* of the things written [in the Bible] concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines *which thing was* ABOMINABLE before me saith the Lord."

"Wherefore, my brethren, hear me, and hearken unto the *word of the Lord*: For there *shall not any man among you have save it be* ONE WIFE and CONCUBINES HE SHALL HAVE NONE."

Hear now, dear reader, the cogent and all important reason.

"The Lord God delighteth in the CHASTITY of women. And whoredoms are an abomination before me: saith the Lord of hosts."—Book of Mormon, Jacob 2d chap., par. 6.

2. Polygamy condemned by Joseph Smith.

In "*Times and Seasons*," vol. 6, page 423, (the then Church organ), published in Nauvoo, Illinois, the number for February 1st, 1844, over the signatures of Joseph Smith, and Hyrum, his brother, there appeared a "Notice" reading thus:

"As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyrum Brown, has been preaching polygamy and *other FALSE and CORRUPT DOCTRINES*, in the county of Lapeer, state of Michigan. This is to notify him, and the

Church in general, that he has been cut off from the Church for his *iniquity*."

This was but five months before they were killed, and seven months after the date of the bogus revelation upon which the Utah Church bases her authority for the practice of what Joseph Smith calls "false and corrupt."

In a statement made by William Marks in "True Latter Day Saints' Herald," October 5th, 1859, he relates a conversation between Joseph and himself, which occurred but a few days before the former's death, by the hands of assassins at Carthage, Illinois, June 27th, 1844. Speaking of Joseph, he remarks thus: "He said he had long desired to have a talk with me on the subject of polygamy; he said it would eventually prove the overthrow of the Church. He was satisfied it was a *curse doctrine*, and every exertion must be made to *put in down*."

3. *Polygamy denounced by John Taylor, President of the Utah Church.*

In a public discussion held July, 1850, at Boulogne-Sur-Mer, France, between himself and Rev. Messrs. Cleeve, Robertson and Cater, Mr. Taylor made these remarks:

"We are accused here of polygamy, and of actions the most indelicate, obscene, and disgusting; such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, leaving the sisters of the "While Veil," the "Black Veil," and all other veils, with these gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading *our* views on chastity and marriage, from a work published by us, containing some of the articles of our faith. 'Doctrine and Covenants' page 330."

He then proceeded to read the "Church Article" on "Marriage." We have not space but for a part of it here. Taylor read it all.

The marriage "covenant" reads:

"You both mutually agree to be each others companion, husband and wife, observing the legal rights belonging to this condition; that is, *keeping yourselves for each other, and from all others during your lives*."

Another part reads thus:

"We declare, that we believe that *one man should have one wife, and one woman but one husband*, except in case of death, when either is at liberty to marry again."

Again, in "Times and Seasons" May 1st, 1845, of which said John Taylor was "editor and proprietor," he calls plurality of wives "*iniquity*," thus: "For once let us say that Cain who went to Nod, and taught the doctrine of plurality of wives, and the giants who practiced the same *iniquity*, and Nimrod who practiced the common stock system," &c. Again, in an editorial May 1st, 1844, Taylor said: "If

any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Doctrine and Covenants, *set him down as an impostor*."

We have seen that polygamy, which Taylor now teaches and practices, is "contrary" to the "Book of Mormon," and you will notice soon, that it is contrary to the *commandments* found in the Doctrine and Covenants, and from Taylor's own quotation, it is already seen to be contrary to the "Church article" on marriage. And if so, is he not an "impostor?"

4. *Polygamy opposed to the law and order of the original Church.*

(a) Polygamy makes the violation of the laws of the land necessary, and Taylor and others justify their violation today; whereas the command of God to the Church reads thus: "Let no man *break the laws of the land*; for he that keepeth the *laws of God*, hath *no need* to break the laws of the land: wherefore, be *subject to the powers that be*, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doctrine and Covenants, page 117.

(b) *Polygamy positively forbidden by the laws which were given to govern the Church permanently.* Revelation of February, 1831, reads thus: "Thou shalt love thy wife with all thy heart, and shall cleave unto her, and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit." Please note the following, kind reader. Mr. Orson Pratt, one of the chief defenders of polygamy, in October, 1869, makes this remarkable confession concerning the law just quoted. Hear him: "That if the members of the Church had undertaken to vary from the law given in 1831, to love their one wife with all their hearts, and to cleave to none other, they would have *come under the curse and condemnation of God's holy law*."

How could he justify himself in practicing polygamy? you ask in astonishment. Why, by blindly and falsely asserting that God changed his mind, and in 1843, or twelve years after, gave a commandment to take other wives, etc. But this can not possibly be admitted, because the Bible, Book of Mormon, and Doctrine and Covenants, besides the teaching of the ministry from 1830 till polygamy was first publicly taught, in Utah, in 1852, and by Taylor, Pratt and others, positively affirm, that God does not, can not "vary" or "change." The Book of Mormon plainly says, that "God changes not; if so, he ceaseth to be God," and like the Bible, says, "In whom is no variableness, neither

shadow of turning." But one more quotation from the law, or doctrine of the Church. "Marriage is ordained of God unto man; wherefore, it is lawful that he should have *one wife*, and they *twain* should be one flesh; and *all this* that the earth might *answer the end of its creation*."—Doctrine and Covenants.

In conclusion, the query may arise, How did polygamy originate in the Church, or who was the author of the so called revelation upon which it is based? Brigham Young confessed, in a speech, June 21st, 1874, (see *Deseret News* of July 1st, of that year): "While we were in England, [he says], in 1839 or '40, I think, the Lord manifested to me by vision and His Spirit, things that I did not then understand. I never opened my mouth to any one concerning them until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the Church that I ever knew anything about at that time; but I had this for myself, and I kept it for myself." Again: "The revelation was given in 1843, but the doctrine was *revealed* before this." How long did Brigham keep this to himself and from the Church? Till 1852, or eight years after Joseph Smith's death, and then palmed it off as a revelation given through Smith in 1843, and when asked for the revelation, or the original document, he could only present a pretended copy, and asserted that the original was destroyed by Emma Smith, Joseph's wife, who on her part affirmed, till her dying hour, that she never saw it or heard of it, much less handled it. The whole revelation (so called) is full of historical statements that are not true; false predictions, "damnable heresies," and bears the impress of Satan throughout. Polygamy is condemned of God, of Christ, of the Holy Spirit, by the Church, by Joseph Smith, by some of the Utah leaders themselves, and by the Government of the United States; and is, and has been, in every way lawful and proper without cessation, fought as an abominable heresy by the Reorganized Church for thirty years, and over, as her history unmistakably shows. *Polygamy is in no sense Mormonism.*

Success.—There is nothing so abject as the worship of mere success, unless, indeed, it be the worship of mere wealth. There is nothing lower than to admire and flatter a man simply because he has got on, because he has carried his point, because he has come to be talked about in the way which he wished to be talked about, and to think scorn of others whose merits and efforts may have been equal to his, or very likely much greater, but whose merits and efforts have from some cause or other not been so lucky as his in gaining the object at which they aimed.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Conference Minutes.

SOUTHERN NEBRASKA DISTRICT.

Conference held at Castor School house, Saline county, Nebraska, January 7th, and 8th, 1883. Levi Anthony president, Robt. M. Elvin secretary.

7th.—Funeral sermon at 10:30 a. m., by Robt. M. Elvin. 2:30 p. m.: Fellowship and sacrament meeting. A spiritual feast was enjoyed. 7 p. m.: Preaching by R. M. Elvin.

Monday, 8th.—Reports: Elder Levi Anthony and the secretary reported.

Bishop's Agent's Report: Received since last report, \$22.10; paid to R. M. Elvin \$8.50, L. Anthony \$2, delegates \$11.60. J. W. Waldsmith Agent.

Elders Reports: J. F. Mintun, E. L. Kelley, E. C. Brand (baptized 2), J. W. Waldsmith, James Thompson (baptized 3), reported by letter; J. Armstrong, Robt. M. Elvin (preached 64 times, baptized 4), reported in person. Priests reports: Alex. Buchanan, J. B. Gouldsmith, M. Cain, John Everet, Sen., J. L. Spurgin, reported by letter; John O. Savage and Wm. B. Smith, reported in person. Teachers reports: N. Trook by letter, and D. Brollins in person, reported.

Branch Reports: Nebraska City 109, including 1 High Priest, 6 Elders, 4 Priests, 2 Teachers, 2 Deacons; 3 baptized, 1 received by vote, 2 by error, 3 died.

Resolved, That the report of Palmyra Branch be held by the secretary until the explanation asked for upon former report be obtained.

Blue River 69, including 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; 4 baptized, 1 marriage. Platte River, no change. Plattsmouth, no change.

Financial report of Nebraska City Branch.—Mission Fund: On hand 45c, received \$28.70; total \$29.15; paid to E. C. Brand \$8, H. C. Smith \$5.10, J. R. Badham \$3.50, R. J. Anthony \$1.50, Levi Anthony \$2, Delegates \$6.50; total \$26.60; to balance \$2.55. General Fund: On hand \$8, received \$31.09; total \$39.09; paid out \$37.40; to balance \$1.69. Building Fund: On hand \$29.95, received \$164.40; total \$194.35; paid on building \$140; to balance \$54.35.

Report of delegates: Our expense was, Wilber Savage \$20, Robt. M. Elvin \$8.92; \$28.92; received \$11.60; balance \$17.32. Wilber Savage chairman.

Wm. B. Smith, on behalf of committee, reported that the committee thought it inadvisable to divide the Platte River Branch. Report received and committee released.

Committee of enquiry to Palmyra Branch continued.

The name J. J. Cranmer was stricken from the District record.

Secretary's bill presented and allowed to be paid by Bishop's Agent, from funds raised for that purpose.

Resolved, That we discontinue the office of District Treasurer.

Resolved, That the President of the District notify the presidents of the branches to raise funds to send delegates to the General Conference.

Resolved, That the organizing of branches,

and ordination of persons not coming within the provision of sec. 17, par. 16, be under the direction of the District President.

Robt. M. Elvin, was chosen delegate to the April Conference.

J. B. Gouldsmith, was chosen alternate delegate to the April Conference.

The mission to Brn. Levi Anthony and J. Armstrong, was sustained.

7 p. m. Preaching by J. Armstrong. Text: Matt. 7:21.

Adjourned to meet at Nebraska City, Neb., at 10:30 a. m., April 22d, 1883.

SOUTHERN INDIANA DISTRICT.

Conference convened at Hall's Ridge, Jefferson county, Indiana, November 25th, 1882, with Elder Harbert Scott in the chair, W. W. Carmichael clerk.

Elders' Reports.—Harbert Scott had not been preaching outside of Eden Branch. E. L. Kelley had preached a few times at Union Branch; had been engaged mostly in the northern part of the State. V. D. Baggerly and Wm. Foster, Priests, reported.

District Treasurer reported that he had notified the authorities of district and branches, but had received no money.

Resolved, That in regard to the ordination of Bro. Monroe Scott, the matter be referred to Eden Branch for settlement, and that the conference abide by the decision of said branch.

Preaching on Saturday evening by Bishop G. A. Blakeslee. Preaching on Sabbath morning by Bro. E. L. Kelley, and in the evening by Bro. M. H. Bond to large audiences.

Resolved, That a Court of Elders be appointed to inquire into the case of John S. Christie and report next conference; said court being H. Scott, Moses Scott and Samuel Rector.

Resolved, That we sustain all the authorities of the Church in righteousness; also the present officers of the district be continued another term.

To represent the Southern Indiana District in the next General Conference, the following named persons were appointed as delegates: Harbert Scott, David Stites, Perry Lee, Samuel Rector and W. W. Carmichael.

Adjourned to meet with the New Trenton Branch, on Saturday, preceding the first Sunday in June, 1883.

KEWANEE DISTRICT.

Conference met at Kewanee, December 2d, 1882. H. C. Bronson president, J. L. Terry clerk.

Branch Reports.—Kewanee 87, 1 died. Millersburg 43, 1 baptized. Rock Island no change. Buffalo Prairie 73, 2 baptized. Henderson Grove 33, 1 died.

Resolved, That Bryant and St. David branches be disorganized, and what few Saints there are in either place be united to the nearest branch.

Resolved, That hereafter branches in making their statistical reports, be requested to drop the names of all members whose place of residence and standing have not been known for the period of two years, and that they report the same to district secretary, who shall forward the same to the general Church Recorder. There was a protest received from the Farmington Branch, Iowa, protesting against the ordination of Bro. J. A. Crawford to the office of an Elder; and on mo-

tion a committee of three was appointed to investigate the matter. The following is their report:

We your committee appointed to examine the matter as to the ordination of Bro. J. A. Crawford to the ministry, together with the protest against such a step from the Saints of the Farmington Branch, respectfully report: That we have carefully examined the said action in connection with the protest, and we do recommend that the former action of this district as to the ordination of Bro. J. A. Crawford be rescinded, and the president of district be instructed not to ordain Bro. J. A. Crawford to the office of an Elder, or to any office in the ministry by reason of the former action of the district. Adopted.

Report of Bishop's Agent read and accepted as correct.

Bishop G. A. Blakeslee, and E. L. Kelley delivered a discourse on the temporal law of the Church.

Prayer meeting in the evening. Preaching Sabbath forenoon by Bro. J. A. Robinson. Sacrament meeting in the afternoon, and preaching in the evening by Bro. E. L. Kelley.

Adjourned to meet at Millersburg, Mercer county, Illinois, the first Saturday and Sunday in June, 1883.

NAUVOO AND STRING PRARIE DISTRICT.

Conference held at Farmington, Iowa, November 25th and 26th, 1882. B. F. Durfee president *pro tem.*, James McKiernan clerk.

Branch Reports.—Rock Creek 42, including 6 Elders, 2 Priests, 2 Deacons, one removed by letter. Keokuk 45, including 2 Elders, 2 Teachers, baptized 3, received by letter 2. Burlington 67, including 2 High Priests, 4 Elders, 2 Teachers, 2 Deacons, 2 baptized, 1 received by certificate of baptism, 7 removed by letter, 2 marriages. Montrose 27, including 1 Seventy, 1 Elder, 1 Teacher, 1 Deacon. Farmington 51, including 1 Apostle, 1 High Priest, 1 Seventy, 1 Elder, 1 Teacher, 1 Deacon, 1 died.

Report of John H. Lambert, Bishop's Agent. Received since last report, \$3.00. On hand November 23d, \$3.00. Fund for repairing Kirtland Temple, subscribed \$13.25. District Treasurer on hand last report \$8.52. Received since \$12.75. Total receipts \$21.27. Paid out \$19.10. Cash on hand November 23d, 1882, \$2.17.

Henry A. Stebbins, president of district, reported, offering his resignation.

Elders Reports.—B. F. Durfee, James McKiernan, John Lambert, H. T. Pitt, H. Stevens reported. Teacher R. S. Roberts reported.

Committee S. Ferris and H. T. Pitt, reported. Report received, committee continued.

Resolved, That the next session of this conference be held at Keokuk, Iowa, beginning March 3d, 1883.

A copy of a protest of the Farmington, Iowa, branch, against the ordination to the office of Elder of Joseph A. Crawford, of the Kewanee District, was read, and on motion the action of the Farmington Branch was approved and the secretary of the conference was ordered to send a copy of the proceedings of the conference in this case, to the president of the Kewanee District.

James McKiernan was elected president of district by acclamation. John Stevenson was sustained as secretary of the district.

Officials present, of the Seventy 1, Elders 6, Teachers 2, Deacon 1.

Preaching Saturday evening by John H. Lambert. Preaching Sunday at eleven o'clock by H. T. Pitt. Prayer and sacrament meeting Sunday afternoon. Preaching by B. F. Durfee Sunday night, after which conference adjourned to meet at Keokuk, Iowa, March 3d, 1883.

SAINT LOUIS DISTRICT.

Convened on Saturday afternoon, January 6th, 1883, in the Saints' Hall, St. Louis, Missouri. Joseph E. Betts president, John G. Smith clerk.

Branch Reports.—St. Louis 171, including 5 Elders, 3 Priests, 2 Teachers and 1 Deacon. Two died, and 2 baptized. Belleville Branch 73, including 5 Elders, 4 Priests, 1 Teacher and 3 Deacons; 6 removed. Boone Creek Branch 23, including 2 Elders, and 2 Priests; 2 baptized. Cheltenham Branch 33, including 2 Elders and 1 Deacon; 1 died. Caseyville Branch, reported by Elder John Baird as having been reorganized. Alma Branch, reported by Elder Henry Roberts; 8 members had removed. Moselle Branch, reported by Elder B. V. Springer, practically disorganized; only 5 members being left. Gravois Branch, reported by Elder R. D. Cottam.

Elders William Still, William Smith, John Baird, Richard D. Cottam, Henry Roberts, and B. V. Springer reported.

Resolved, That we sustain Elder B. V. Springer in his mission; and that he be requested to prosecute his missionary labors during the next three months in Franklin, Crawford and Oregon counties, in Missouri.

The appeal of Charles J. Peat in the cases of Sisters Shell and Odell, from the decision of the St. Louis Branch, was received and read, and a committee of three appointed to examine the case and report at the next sitting of conference.

Resolved, That Elders John Baird and B. V. Springer be our delegates to represent this district at the next General Conference of the Church.

Sunday morning, preaching by Elder John Baird.

Sunday afternoon, Elder Joseph E. Betts was re-elected president of the St. Louis District, to serve the ensuing six months.

President Betts nominated Elders R. D. Cottam and William Smith as his counselors, and they were sustained as such.

John G. Smith was re-elected clerk.

Noah Nephi Cook was ordained an Elder.

The sacrament was administered by Elders Baird and Worstenholm.

Officers present: 1 Seventy, 9 Elders, 3 Priests, 2 Teachers, and 1 Deacon.

All the spiritual authorities of the Church were sustained in righteousness.

Evening session, preaching by Elder B. V. Springer, followed by Elder Wm. Smith.

Adjourned to meet in St. Louis, Missouri, on Saturday afternoon, March 31st, 1883, for the transaction of business; and on Sunday, April 1st, 1883, at 10 o'clock in the morning, for religious services.

ADDRESSES.

- Bishop George A. Bakeslee, Galien, Berrien county, Michigan.
- Gomer T. Griffiths, War. ock, Belmont county, Ohio.
- Joseph Luff, box 1046, Salt Lake City, Utah.
- P. C. Briggs, Whitesboro, Mendocino county, Cal.
- B. V. Springer, 1511 Madison street, St. Louis, Missouri.
- Heman C. Smith, Oenaville, Bell county, Texas.
- W. W. Blair, Box 417, Salt Lake City, Utah.
- Alexander H. Smith, Independence, Jackson county, Mo.

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If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Miscellaneous.

ORDER OF ENOCH.

Financial report of the Secretary of the First United Order of Enoch, for the year ending December 30th, 1882.

RECEIPTS.

Cash on hand at last report.....	\$4,303 38
“ received on land notes.....	5,659 17
“ payments on land sold.....	3,281 91
“ for produce sold.....	6,838 01
“ as interest on land notes.....	1,062 07
“ “ bank deposits.....	91 86
“ for lumber and posts sold.....	45 21
“ on nursery accounts.....	2 50
	\$21,284 11

EXPENDITURES.

Money loaned.....	\$8,100 00
Amount of dividends paid.....	8,520 00
Land tax.....	374 92
Road tax.....	35 69
For fencing, material and labor.....	639 97
“ cribs, “ “ “.....	200 68
“ shelling corn and hauling grain... ..	264 44
“ breaking prairie.....	72 68
“ repairs on estates.....	47 38
To president and secretary.....	150 00
Cash on hand.....	2,878 35
	\$21,284 11

Dividends are due Stockholders as follows: to Emily Scofield, C. Etzenhouser, Malvina Clements, Samuel Walker, Mary E. Walker, John Baird, Alma Ellison, Stephen Wood, F. M. Vanleuven, David R. Jones, Eliza G. Page. A. M. Newberry, Stephen Mahoney, William McCord and R. W. Briggs, \$20 each; A. Christofferson, John Garner, Henry Wagner, Charles Wagner, E. J. Blair and George W. Oman, \$40 each: W. W. Blair, \$80; Henry Etzenhouser, \$100; and Mary S. Gilman \$160.

ASA S. COCHRAN, Secretary.

LAMONT, IOWA.

BORN.

McKENZIE.—To John and Clara McKenzie, at Drumbo, Ontario, December 23d, 1882, twins, both boys; named William and Willard.

DIED.

McKENZIE.—At Drumbo, Ontario, January 7th, 1883, Willard, son of John and Clara McKenzie, aged 15 days; also, on January 11th, 1883, William son of John and Clara McKenzie, aged 19 days.

OATLEY.—At his home, in Providence, R. I., Bro. James T. Oatley. Born at South Kingston, R. I., September 8th, 1842; baptized March 18th, 1878, by Elder William Bradbury. Bro. Oatley was a noble, generous-hearted man, who loved to do good, and is missed by the church and a large circle of friends, and deeply mourned by an aged mother and devoted companion and loving children. May He whose love never failed, care for and comfort them. Funeral services by Elder S. H. Morse and E. N. Webster.

SUTTON.—At Glencoe, Belmont county, Ohio, December 8th, 1882, Mary E., wife of M. S. Sutton. She was born in Washington county, Ohio,

September 4th, 1848; baptized October 6th, 1878, at Belmont Branch by Thomas Sutton, and confirmed same day. She was taken on Friday with the quincy, and on Sunday was administered to. The pain all left her. She knelt by the bed and offered up a beautiful prayer, and said she was willing to trust in the promises of Christ. Called her family in to sing to her. While they were singing she went into a fit, and in ten minutes was asleep in Christ.

EUKES.—At Reese Creek, Montana, December 31st, 1882, Andrew James, infant son of Brother and Sr. M. J. Eukes, aged 2 months and 20 days.

Farewell father, farewell mother,
I am going to my rest;
Going to the realms of glory,
There to mingle with the blest.
Hark! I hear some heavenly music,
Gently floating on the air.
Yes; methinks it is the angels
Singing anthems loud and clear.
Dearest parents, do not murmur,
Though our parting gives you pain;
I will come with my Redeemer,
Here on earth to live again.

VALUE OF THE BIBLE.

If you destroy my confidence in the Bible, where am I? I know I go hence ere long, but what then? I take my place by the side of Socrates. Surely if there was ever a man who never knew the revealed word of God whose ideas are worthy of my respect, it is Socrates. I ask him about the future life, and in reply I hear him say: "I am to die, you are to live; but for which of us is the better none can tell. I think the lives of good men continue beyond; but of this wise men are confident." And that is the very best that the wisdom of the world can do for me. Destroy my confidence in the Bible, and the future which I must face is all darkness. I know well the burden of self-condemnation which I carry. I know where I shall stand if I am judged according to justice. I need nobody to tell me that. But when I am induced to give up the Bible, I know no more. I need a deliverance, but there is no deliverer. I need help, but there is no helper. I have been persuaded to give up the Bible, and I find nothing to take its place. The brightness and the blessedness of human hope have entered into total, disastrous, and perpetual eclipse.—Dr. S. H. Wiley.

PREACH CHRIST.

Bishop Lavington, addressing the clergy, somewhere about 1750, says: "My brethren, I beg you will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dextrously preached the people into downright infidelity. We must change our voice. We must preach Christ and Him crucified. Nothing but the gospel is—nothing besides will be found to be—the power of God unto salvation. Let me therefore again and again request—may I not add, let me charge you—to preach Jesus and salvation through His name.

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THE SAINTS' ADVOCATE.

Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.

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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD

Em. Johnson
box 484

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 10th February, 1883.

No. 6.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 10th Feb'y, 1883.

EDITORIAL ITEMS.

THE Supreme Court of Iowa, have decided that the Prohibitory Amendment to the Constitution adopted by 30,000 majority vote of the people of the state at the election of June 27th, 1882, is invalid and void; because of a disagreement between the records of the two houses, the House and the Senate, thus causing a divergence from the resolution submitting the question to vote. This leaves all the preparatory work done by the Temperance element of the state to be done over again. It would appear that this intensely democratic people can not get their sovereign will though specifically expressed at the polls, carried into effect—a bench of lawyers being authorized to knock that expressed will in the head. Judge Beck dissented from the decision, but the majority of the bench were so upright in the law, that they, like the Indian's straight tree, leaned over the other way.

Bro. E. C. Brand preached nine evenings at Dorchester, Saline county, Nebraska, to attentive listeners. The Campbellites sent a minister to "create a diversion." This was done, but without the effect intended; Bro. Brand baptized one of the best of the misister's flock. Brand also baptized one at Mount Hope, formerly a Catholic.

Bro. J. J. Cornish wrote from Decker-ville, Michigan, that they were having good meetings, and the people were quite attentive. He held a debate with some one from Bay City, who it is reported, will return there to look after the Saints again. Bro. Cornish wishes that Bro. Kelley or Bro. Scott would come up to their help.

January 25th, Bro. W. H. Kelley was at his home at Coldwater, Michigan, confined to the house by sickness of several members of the family. He was almost without help, as the help hired had gone home sick. Cold weather and the necessity for action had driven off the blues.

Sr. Ruth A. Turner, of Montrose, Lee county, Iowa, has sent us a list of subscribers from that place. She says that she has solicited names without authority, but if she has erred she will not do so any more. We thank Sr. Turner for her efforts in behalf of the HERALD, and request her to continue them. For her authority please read, "Men shall of themselves seek to bring to pass much righteousness; for the power is in them."—D. & C.

Bro. Henry Palmer wrote us from Council Bluffs, Iowa, January 23d, assuring us of his still faithful devotion to the faith. He had distributed quite a number of tracts this Winter. He reports that Bishop Blakeslee and Counsellor E. L. Kelley, had paid the Saints of that city a visit.

We have on sale a limited number of copies of "Universalism Against Itself," by A. Wilford Hall, author of the "Problem of Human Life." Price postpaid, \$1.

WE copy the following bit from a discourse delivered by Wilford Woodruff, at Kaysville, Utah, December 10th, 1883.

While in Winter Quarters, President Young had a dream in which the prophet Joseph Smith appeared to him and said: "Brother Young, you exhort this people to obtain the Holy Spirit; with it they can do anything that is necessary; without it they can not build up the kingdom of God." In one of my dreams while in Arizona, I had the same admonition from President Young. I thought he was attending one of our conferences. I said to him: "Can you speak to us?" "No," he replied, "I have done bearing my testimony in the flesh; I have merely come to see the people, to see you, to see what you are doing. But I want you to teach the Latter Day Saints to labor to obtain the Holy Spirit. It is one of the most important gifts that the Saints of the living God can possess. You all need this," he said, "in order to build up Zion. If you have not this Spirit—the Spirit of the Holy Ghost, the testimony of the Father and Son—you can not get along. But if you are in possession of this Spirit your minds will be open to comprehend the things of God."

"Straws show which way the wind

blows," and so do these little items picked up here and there indicate more than the words seem to convey. Why should the ghost of Joseph Smith trouble Brigham, even as early as 1847, if not to plead for the people; to incite them again to the offices of the good spirit. It is said that the last words of Brigham Young were, "Oh! Joseph, Joseph." This has been taken by some as proof of the great regard that the dying man had for Joseph Smith. But who can tell whether the tone was deprecatory, sad, or joyful; or whether the spirit of the man most outraged by the dying chieftain was present to his alarmed faculties, and troubled his last moments. If we believe that the spirit of the martyr stood by the bedside of this ambitious man who entered and ruled by strong will, where the Spirit of God should have dwelt, we must also believe that it was to reproach, not to flatter, or palliate the wrong. Several of the dreams that are related as having been had by President Young point to a want of unity between the then living and the dead. Now both are in the far off world, so far and yet so nigh, and if they do not return to tell, only the Spirit can reveal the reckoning there. If there were ever a people that did need the Holy Spirit, then the Utah Church is that people.

A BOUND copy of the *Reflector*, a newspaper published at Palmyra, New York, in 1830, (we have the numbers from December 22d, to February 28th, 1831), has by lucky chance fallen into our hands, being presented to the Church Library. It is edited by O. Dogberry, Esq., evidently a cognomen only. We quote from the number for January 11th, 1830:

"GOLD BIBLE."

We inadvertently neglected in our remarks last week, respecting this wonderful work, to accompany them with the explanations requisite to a correct understanding of it. The appellation of "Gold Bible," is only a cant cognomen that has been given to it by the unbelievers—for be it known that this book, as well as the sacred volume which is held so valuable by all good Christians, is not without its *revilers* and *unbelievers*—by way of *derision*. The true title of the work, as appears from the copyright, is "The Book of Mormon"—comprising a great number of books, or parts, by different primary authors, all of

which are divided into chapters. The first is the "First Book of Nephi," of which we gave an extract in our last, and is continued in the present number of our paper. The whole purports to be a compilation, in ancient hieroglyphics, on plates said to resemble plates of gold, by one of the chosen of the *lost tribes*, whose name was Mormon.

WE are permitted by Bro. Wm. Hopkins, of Lamoni, to copy the following from a letter to him, from his brother, Samuel Hopkins, of Hornerstown, New Jersey; which with the accompanying clipping from the *Chicago Herald*, we publish in the interest of our belief in faith cures.

"Joseph Hopkins' little girl lives with her aunts here in this town. She was taken sick with St. Anthony's dance, which caused her to have spells, and twitch and jerk. They sent for the doctor, as a matter of course, and he told them that was what ailed her, and it would be a long time before she got over it. So when Bro. Gurley came, she wanted to see him right away. So Sunday evening after church, he told Brown the little girl had requested to see him. So they went over, and he talked with her and made prayer, and then administered to her, and through the prayer of faith the child was healed. The doctor came next day; he was surprised to see her so well. He thought the change too sudden. Didn't think it would last, but it has all the same."

The following is from the *Chicago Herald*:

The latest sensation in religious circles in Chicago is a cure effected by the laying on of hands. The person who has been fortunate enough to recover health by this once popular but now much neglected method is a Mrs. James Constable, whose home is on Hubbard street.

A *Herald* reporter was told that a miracle had been performed somewhere on the West Side, and started out last evening with the intent to run it down. He called at the residence of a gentleman, who, he was informed, knew all about it, and was told by the very pretty young lady who came to the door that it was lodge night.

"Will he be back before long, do you think?" the somewhat embarrassed reporter asked her.

"No, I hardly think he will be home till late," she replied in a tone that implied that her questioner was not posted on lodge phenomena. The gentleman's wife appeared at this moment, and upon being questioned regarding the miraculous cure, said:

"O, I guess it's nothing but a fraud. The woman had a fit and got over it. That's about all, I guess."

A call was next made upon the Rev. Joseph R. Lambert, of the Reorganized Church of Jesus Christ of Latter Day Saints, as it was learned that the lady who had been cured was a member of his reorganized flock of saints. Mr. Lambert was found at 14 South Sheldon street. He had retired. He arose and put on his raiment, also his stockings and boots, and then lifted up his voice and said:

"I can tell you all I know about it. I have been here only a few weeks, and I never saw or heard of the lady before coming here. Since her recovery I have heard that she had been subject

to fits, or something of that sort. I don't know how that is. I have not investigated the matter. I did not think much about it at the time, but have understood since that there is considerable excitement over the matter."

"Can you tell the circumstances attending the case?"

"Yes. Last Monday evening Mrs. Constable's husband called on me and said that his wife was sick and wanted me to go over and see her. I went, and found several of the neighbors there. The lady was unconscious when I got there, and they said that she had had three bad spells. I must explain to you that we have a practice in our church of calling in the elders to administer to the sick. By administering we mean prayer, anointing with oil and laying on hands."

"Were you called in in this case to administer and lay your hands on the woman?"

"Yes; her husband called me in for that purpose. It seems that he had called upon one of the other elders, but he had refused to go. I did not know anything about that, nor what the previous condition of the lady had been. I found her lying on the bed. She was unconscious, they said, and liable to another spell at any time. All left the room except Mr. and Mrs. H. R. Wallace, who are members of the society, and another gentleman and a lady, who I suppose, was his wife. After a short time I prayed and anointed the woman's head with oil—consecrated olive oil, set apart for the purpose. I then laid my hands on her head and prayed as I usually do, and when I got through that she had opened her eyes and got out of the condition that she was in. Her eyes looked a little wild, but changed fast to their normal condition. She wanted to arise and sit up. They raised her up, and she talked. She complained of being tired, but otherwise all right."

"Did she stay all right?"

"Yes. We had a prayer meeting last night at Mr. Good's 697 West Lake, and Mr. and Mrs. Constable were present. I asked her how she felt, and she said she was well. I noticed that quite a number of others asked her the same question."

"So you really think the woman was cured by the laying on of hands?"

"Yes, and for this reason. I have been called to administer a great many times, sometimes with good results, and at others with apparently none at all. When good results have followed I have always felt coming over me as I prayed, the influence of the Holy Spirit. Well, in this case I felt this influence strongly. I felt commissioned, and I rebuked the disease."

"I understand that at this time you did not think there was anything especially remarkable in this cure?"

"I did not. Such things occur frequently among people of our faith. I suppose this talk about the case was started by the gentleman who was present and whom I did not know. I heard him remark at the time, 'Well, if that don't beat anything.'"

"He is not a member of your church?"

"No. I was introduced to him, but cannot recall his name."

Such were the particulars as Mr. Lambert recounted them to the reporter. Upon being asked if it were not possible that the woman had simply happened to come out of her epileptic state while he was praying, Mr. Lambert said that of course

that was a possibility. He however, believed that she was cured by faith. He had felt the influence of the spirit very strongly at the time. The lateness of the hour precluded the possibility of the reporter's finding Mrs. Constable, Mr. and Mrs. Wallace and others and getting their version of the affair. Indeed, it would have been perhaps impossible at that time of night to find Mrs. Constable, as Mr. Lambert did not remember the number of her residence on Hubbard street.

BRO. W. S. MEDDOWCROFT, sends us a Picton, Ontario, *Times*, for January 4th, 1883, which contains the whole of the Epitome of Faith, and the Court Decision, making a column and a half, and a curt editorial notice, which we give below:

"The attention of latter day Philistines is directed to the "Epitome of the Faith and Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints" in our advertising columns. The Saints worship every Sabbath in the room over the store lately occupied by Mr. A. I. Corkindale. They take their tenets from the Book of Mormon, but maintain that that book does not uphold polygamy, and that the Utah Mormons are a corrupt offshoot of the true church."

Bro. Meddowcroft did well in getting so large a hold upon the readers of the *Times*; but is it not singular that with the Epitome right under his eye the Editor should so mistake the source from which the tenets were taken. We commend the brother's action in thus getting the matter before the public. Keep doing so, brethren.

QUESTIONS AND ANSWERS.

Ques.—How shall a branch get rid of an unworthy member, when there is only one Elder, not enough to make a court?

Ans.—Try him before the branch, and if guilty of acts warranting it, disfellowship by vote of the branch.

Ques.—Where's the law for that?

Ans.—Have none, only the exigency of the case. If that is not enough to warrant the proceeding let the unruly member alone. He may destroy the work there; but is it not better to let the work be destroyed than to go without law. However, if the branch is in an organized district, report the case to the president of the district, or to the conference when it meets.

EXTRACTS FROM LETTERS.

Bro. Zenas H. Gurley wrote from New York, January 16th:

I left many believing at Hornerstown. Have enjoyed good liberty of speech and in counsel. Expect to baptize some more at Philadelphia.

FROM the Freeport, Illinois, *Bulletin*, sent by Bro. Levi Cheney, we clip the following:

"The question of religiously anointing the sick, as indicated in the epistle of St. James, was

referred to in a Presbyterian Church at San Rafael, California, by a member who believed in it. The elders called upon the presbytery for a decision, and the presbytery have called upon the synod, which will probably ask the general assembly to pronounce upon the subject.

Correspondence.

SACRAMENTO, California,
January 23d, 1883.

Bro. Joseph Smith:—Being prompted to write a few lines to you, I feel to obey. I was baptized in Manchester, England, July 24th, 1838, and am as firm now as I was when I first started, praying my Heavenly Father will give me that portion of his Holy Spirit, that will enable me to win the prize I set out for.

I reside in Sacramento. Will give some of the names and ages of some of our members and how we are situated. Our president, Bro. James Sloan, age I believe 92, and is so feeble, and living some miles from the city, can not attend. Bro. Webb, age 75, had to move to Oakland for his health. Bro. Wardell, 72, so crippled with rheumatism that he can not walk. We have sister Waterman, age 82; sister Wardell, 76; sister Bushby, 76; sister Rohrer, 76; sister Bag-nell, 72; sister Hunt, 65. We have had no permanent Elder since conference, but the sisters have met every Sunday, and we have had a goodly portion of God's Holy Spirit in our midst. We meet in prayer and testimony. Pray for us that the Lord may send us a good shepherd to take care of his sheep.

Your sister in the covenant,
S. HUNT.

CLEAR LAKE, Indiana,
January 21st, 1883.

Dear Herald:—Your columns as a weekly, are indeed a source of pleasure to me. It seems very gratifying, that at the end of each week's labor, we are blessed with a true gospel sermon, that may be preached, while seated around our pleasant fireside. Many times did I wish it might be so, and now, as my wishes are granted me, I feel to give Him the praise, from whom cometh all blessings.

Inasmuch as the harvest is very great and the laborers few, and the means quite limited whereby more might be sent into the great harvest field of the Lord, I feel assured that much good will be done through the wide spread circulation of the *Herald*. I think, too, that those that are not able to subscribe for it, should not be deprived of reading its valuable columns; but each one taking it should be charitable enough to lend it to his neighbor; for by so doing the good seed may spring up in the hearts of those that are yet in doubt.

The work in this part of the vineyard is progressing slowly. The Saints generally are trying to set good examples before the world, so that others, seeing their good-begun work, may also be led to glorify our Father which is in heaven.

Our branch has never been fully organized; therefore is not in so good a condition to work as those fully organized. I hope the time is not far distant, when it may please the Master to set apart such ones as he would have take hold of the work. Here, as elsewhere, the Macedonian

cry is heard. It seems to me there never was such an hungering and thirsting after the true word of God; and yet our country is almost filled to overflowing with orthodox churches.

It is now nearly two years since I enlisted in this latter day work, and never for one moment have I regretted the step taken; though young, and many things to contend with. I have tried to be faithful, and honor the cause, although many times I may have come short of doing so. I ask an interest in the prayers of all God's people, that I may ever be faithful.

Your sister in gospel bonds,
ELLA A. HOUSMAN.

MUSES BOTTOM, Jackson Co., W. Va.,
January 12th, 1883.

Bro. Joseph:—We expected to have been in Wayne county, W. Va., by the twentieth of last month, but circumstances over which we had no control prevented; we stand ready when the way opens. My husband visited the Saints in Doddridge county, W. Va.; preached five times; baptized two. Since he returned home, has been preaching some in the neighborhood.

While he was away, one, J. D. Harris, of Ravenswood, W. Va., sent him a challenge to discuss the divine authenticity of the Book of Mormon; but it did not reach him. Other parties notified Harris that "Devore would not accept." It was then sent to Bro. James McMurray. He neither accepted nor rejected. On the 24th of December last, was the first we knew anything of it. We then learned by rumor that J. D. Harris and Bro. McMurray would commence the discussion at the Dewitts' Run school house, on the night of the 26th. On the morning of the 26th my husband accidentally met the said Harris; after some conversation, Harris informed him that he was the man to whom he had originally sent the challenge. Hearing this, he invited Harris and others to our house, that a proposition might be agreed upon, &c. They soon arranged that which read as follows: "Resolved: That the Book of Mormon is of divine origin, King James' translation of the Scriptures the standard of evidence. Affirmed by L. R. Devore, denied by J. D. Harris. The said Harris was once a United Brethren preacher, (now fallen from grace), but now a public prohibition lecturer.

Considerable advantage was taken of us, as all could see. The element seemed against us, however, we did not quake or fear. The debate began on the night of the 26th, and continued three evenings. The affirmative opened by a one hour's speech, with Scriptural evidence in the usual way, with much liberty. The negative followed, saying his opponent brought up Scripture from Genesis to Revelation, which in his opinion had no bearing on the subject, and he did not propose to spend his time in answering them; but contended himself in quoting a few passages, and reading as he said "The Mormon account of the finding of the golden plates," &c. The next night each one had two speeches of thirty minutes. Again the affirmative brought an abundance of Scripture evidence, but to our surprise the negative declared the Bible had nothing to do with it, and he would not spend time talking on that; but would show that the "Spaulding Romance" was the basis of the Book of Mormon, what Mormonism was and what grew out of it. He declared that Oliver Cowdery, Martin Harris, and David Whitmer had

denied their testimony to the Book of Mormon, &c.; the failure of the Kirtland Bank, abusing (with words) Joseph Smith, in every way possible, and did it with such vim that many swallowed it, and wanted more. And thus ended the second night; the truth trampled upon; the word of God laid aside, the proposition discarded by Harris. We came home sad and weary; and I confess we suffered pain and sorrow for the pure work's sake. Yet not for one moment did we cease searching, reading, culling and praying, until next night.

The affirmative commenced, riddling the "Spaulding Romance" argument, and gave Harris a tangled web to unravel, which he has failed to do. He read the testimony of the wife and daughter of Spaulding, from Orson Pratt's works, Sidney Rigdon's testimony, David Whitmer's testimony from *Herald*, also of Martin Harris and Oliver Cowdery. The negative sat and writhed and sweat under it. He was unable to impeach the testimony produced by the affirmative. When he spoke, if ever Satan spoke, and looked through man on earth, he did through Harris that night, while on the other hand, light, and truth, and power shown in the face and speech of the affirmative. Harris' last resort was to portray the "Mountain Meadow's massacre," the driving out of Missouri and Illinois; classed the Josephites with the Brighamites, "all were thieves and robbers." He had his tale written, of cullings from various exposure books; yet he said the "American Encyclopedia" was his author, and said it was reliable, &c. The affirmative had the closing speech of fifteen minutes. Had given himself plenty of room to recapitulate, showing his scriptural argument remained untouched, and all his other arguments remained unimpeached. Showed that his opponent had failed in every point; instead of sound reasoning told fables and stories, to turn the people from the truth, as Paul said they would. Showing the act of untruthfulness, and lack of courtesy, by flying from the proposition, winding up by bearing a faithful testimony to the truth of the Book of Mormon, and challenging Harris to continue the discussion. Harris would not continue longer for his tale had ended. The chairman arose and tried to excuse Harris for leaving the proposition, or discarding the Bible; then our moderator arose and gave his view, or understanding of the matter; but while doing so, was set down. After this, Mr. Fitch, the other moderator, arose to explain, saying he was pleased with the course that Mr. Devore pursued, but he (Devore) was mistaken in some things: as he had lived near Kirtland until thirty-five years old, and was an eye witness. Then betrayed himself by asking whether there was ever more than one Hulbert belonged to the church. If he, (Fitch), was an eye witness, and knew all about it, why ask this question? The assembly became uneasy; the chairman had a spark of justice, and tried to get Mr. Fitch to sit down, but he still continued to talk. Harris came to my husband and said, "Do not think that I put this afloat." One of the directors arose, (once a Latter Day Saint), and demanded Fitch to sit down, saying, "If one man is not allowed to talk, another should not be;" Fitch continued. Women arose to their feet, some started for the door. A murmur ran through the crowd, the constable called, "Order." In a few minutes more men would have been fighting, and no telling where it

would have ended. Some have declared since, not believers, that they would have given their lives for us. Mr. Fitch evidently saw the trouble arising, and sat down. The chairman arose, quieted the people, commended the affirmative for his noble conduct through the debate, honored him as a gentleman, and his wife as a lady, and proffered the friendship of a neighbor to us; then dismissed.

We since learn that all the thinking minded decided in favor of the affirmative, and say, "Mr. Devore is too much of a gentleman, and to honest, to debate with such a man." This much good it has done, the Saints are more firmly established, and strengthened; the friends of the cause are firmer, and our enemies treat us with a degree of courtesy.

It is upwards of two years since I last wrote, in the which I have been made to both weep and rejoice; have been right, and at others times wrong; have received truth, and believed error; been blessed and tried; through it all I am still a faithful witness, and helper in the work. We hail the *Herald* with joy. The same rich blessings we need our selves, and pray for, we ask for the church collectively.

Your sister in Christ,
ELLA R. DEVORE.

204, Pleasant Street,
FALL RIVER, Mass.

The "*Gospel Monitor*," has for its motto, "Reprove not a scorner, lest he hate thee. Reprove a wise man and he will love thee."

Bro. Joseph:—I am surprised that you have so little discernment as to take the *Monitor* Editor for a wise man. If you handle coals, you may expect to have black hands. Remember, that "The tongue of the just is as choice silver: the heart of the wicked is little worth," and "He that reproveth a scorner, getteth to himself shame, and he that rebuketh a wicked man, getteth himself a blot."

I am your brother and friend,
JOHN POTTS.

OAKLAND, Alameda Co., Cal.,
January 19th, 1883.

Bro. Joseph:—I wish for you and the "loved ones at home," your associates in the office, the *Herald* readers, and the whole household of faith, a very happy, prosperous New Year.

The second number of the weekly *Herald* has just come to hand. I am much pleased with its neat, orderly appearance, both in type and arrangement. It looks as bright as a new dollar. I have not yet had time to peruse its pages, but am longing to do so, feeling assured that they are richly laden with precious words of cheer for the earnest patient workers and watchers for the redemption of Zion. May God bless the *Herald*, and make it a faithful harbinger of heavenly light, life and peace, to all his Saints; and not to them alone, but to many who now sit in darkness, and in the shadows of death.

The Oakland Branch is in splendid working condition. Its spiritual horizon was never more bright and promising; not a cloud nor a speck in sight to disturb its tranquility. Its officers are duly impressed with the responsibility of their high and holy callings, and are diligently trying to discharge their duties with acceptance in the sight of God; while the Saints in general appear to fully realize the weight of their individual

responsibility, and are striving to keep all the commandments, not forgetting the new commandment to "love one another." Our beloved president, D. J. Phillips, like the Roman sentinel, is always to be found at his post, and never caught napping while on duty. Brn. William Anderson, William Hart and Richard Ferris, are always found armed with the sword of the Spirit, and their coat pockets crammed full of the printed word. Bro. H. P. Brown is back in our ranks again, with his armor brightly gleaming as of yore. On last Sunday night he occupied the sacred desk, and delivered a very excellent discourse on the first principles of the gospel.

Our esteemed and aged brother and veteran soldier of the cross, Elder E. H. Webb, of Sacramento, came down here some weeks ago, to endeavor to recuperate his, for a long time, declining health, and we are thankful to say, that he has not only improved, but that he is almost rejuvenated; for on returning from prayer meeting, at which he had also been in attendance, I saw him leaping and skipping like a boy. He is still full of zeal and great love for the work; his first love for the gospel having never abated during his long and arduous service in the Master's cause. May God grant to lengthen out his days, according to the desires of his heart, and crown his declining years with a glorious foreshadowing of eternal life and felicity.

Next comes our dear old brother, Joseph Vernon. We can not pass him by without a kindly notice; for we love him for the integrity of his heart, and his abiding love for the Master's cause. Though deprived of his outward sense of hearing, by reason of great exposure and suffering, while he and his heroic spouse (Sister Vernon) in company with a belated company of "hand-cart" Saints, on their way to Great Salt Lake, were forced to battle with extreme cold and hunger, amidst the relentless frost and snows of the Rocky Mountains, in the, to them, dread Winter of 1857-58, our heavenly Father, in his abundant goodness, seemingly as a means of compensation for the loss of this faculty, has endowed our brother with a very remarkable degree of spiritual sensibility, or perceptibility, making his mind, as it were, a fountain of spiritual intelligence, and oftentimes the dark curtain of futurity is rolled up from before the quickened vision of his mind, unfolding to his enraptured gaze the mysteries and glories of the world to come.

The house is cram, jam full, every time we meet in prayer meeting, and that is every Wednesday evening, and the promise of the Savior, "There will I be in the midst of you," verified every time. About four weeks ago, a very estimable christian lady by special invitation, attended one of our prayer meetings; the Holy Spirit's presence was also with us. The result of course was that we had a glorious meeting. Several spoke in tongues. Some prayed and some prophesied, just as the Spirit gave them utterance. Toward the close of the meeting, our lady visitor arose, and with tears and words of joy, expressed her feelings of peace and delight, testifying that, although she had been a devout christian for about thirty years, she never before had enjoyed so great a spiritual feast; never had felt so much at home with any people. She is now reading the printed word, and already believes the latter day work with all her heart.

Believe me, as ever, your humble brother in Christ,
J. B. PRICE.

SOUTH RAWDON, Nova Scotia,
January 17th, 1883.

Bro. Joseph:—I received your very welcome letter of December 27th. Bro. George Davison's widow wished to be baptized while I was home on a visit during holidays; but wished first to consult with her friends. She will be by and by, whether they are willing or not. I baptized Bro. Newcomb's daughter while home. Had some excellent meetings there; the Saints are letting their light shine, and that place is feeling the effects of it. I also baptized three persons here, and ordained Bro. J. W. Dimock, Priest. Expect to baptize some more soon.

Last evening I attended Baptist meeting. Afterwards I gave notice of meeting Sunday morning, and was refused by two trustees and people, who were encouraged by the minister. I am now going to another school house near, and will preach some more here; but will not stop to contend with people who do not wish to hear, while so many do desire to hear. I will see the few here who are anxious for truth, and then pass on.

I am glad the *Herald* is weekly. I feel somewhat encouraged in the fact that all things are so surely pointing to the consummation of all things; and think that perhaps, if I am faithful, I may hear the boatswain pipe all hands "Come home," as clearly as I did on the bright Sunday morning in Sacramento, California. God grant it to us all.

Wishing a happy New Year to all the *Herald* workers, I remain

Yours in bonds,
JOSEPH F. BURTON.

SALT LAKE CITY, Utah,
January 20th, 1883.

Bro. Joseph:—Last Wednesday, 17th inst., we buried from our chapel, the mortal remains of Sr. Sarah Browning, one of God's noble and brave hearted daughters. When in this city it required "holy boldness" to step out of the Brighamite Church, and into the Reorganized Church, she took up her cross, left many of her former associates, and valiantly followed her convictions of duty, and united with the persecuted "Josephites." Since then she has been an able and fearless advocate of the truth, a helper in many ways in the building up of the work in this city. With the consent and co-operation of her excellent husband, she made a pleasant home for many of our missionaries when in the city. Brn. Alexander and David Smith, E. C. Brand, R. J. Anthony, Wm. H. Kelley, Z. H. Gurley, and others, often shared their generous hospitality. The funeral services were largely attended by all classes. The writer had the general management of the services. Rev. Iliff, of the M. E. Church, by request, led in prayer, and Elder J. Luff preached a short but most appropriate and excellent sermon. The Apollo Club kindly volunteered to take charge of the music and singing, and they acquitted themselves in a highly creditable manner. Sister Browning left a husband and ten children, seven sons and three daughters, who are sorely stricken with their bereavement. Only the Lord can console and assuage.

On the 4th inst., by request, I preached the funeral sermon of your aunt, Levira Clark—Smith,—Amy. She died from strangulation, induced by sudden excitement, caused by sharp

haps at her door, about 5 a. m. She was nominally a member of the Brighamite Church, but at heart was with the Reorganized Church. It is said she failed to unite with the latter, because the former had promised through its bishop, to pay her one thousand dollars on indebtedness to her last husband, and which she feared she might not get, if she was found a "Josephite." Such is the current rumor. Her daughter, Levira, who is the daughter of your late uncle, Samuel H. Smith, it is said by your cousin Samuel, her brother, went partially deranged after her mother's death, and is now, I hear, at St. Mary's (Catholic) Hospital in this city. She at one time was the wife of Joseph F. Smith, but she left him when he took his first plural wife, and then procured a divorce. Her case is indeed a pitiable one. Much might be written in respect to this case, showing the cursed, cruel, damning spirit of polygamy, and its concomitants; but we leave it to other hands, who will attend to that and others in the near future. But I can not close without stating the fact, that none of the Mormon papers have ever, to my knowledge, even mentioned the death or funeral of Sister Amy. If this does not evince the malice of bigotry, and the hatred of fanaticism, I am at a loss to know what it means. What a sham is this for Christianity!

We have had most beautiful weather this Winter till the past two days. Last night the mercury went down to twenty-one degrees below zero, and to-day we are having tolerable Manitoba weather. Those who think Utah can not equal Iowa, Illinois, and Nebraska for frost, had better revise their judgment, from present appearances.

There has been much sickness throughout this territory the past Fall, and so far this Winter, much of it fatal.

Bro. Luff went to Provo this morning, and expects to return here by February 1st, and then go to Malad City, to attend conference, February 4th and 5th. The writer now intends to start east by February 12th, and to be at Lamoni by March 1st, or before, and at Sandwich by March 15th.

W. W. BLAIR.

STEWARTSVILLE, Missouri,
January 22d, 1883.

Bro. F. Smith:—The *Herald* becoming a weekly is another evidence of God's favor to his people. These marks of Providential watchcare should be noticed and appreciated by his people.

The work in these regions I think, is still adding stability to its footing, by the constant influx of Saints from a distance, and the higher, nobler, lives and examples of those who have long resided here. The world is not so blind to righteousness but what it can, and does see, and appreciates noble traits of character in those whom they would without those traits despise, and spurn, and turn from their society.

We can not make the world see just as we do, neither need we expect them all to obey the gospel; but we can by a consistent walk, a *gospel* walk, cause them to acknowledge us to be an honest, frugal people; and while they may dislike our doctrine, they will admire our conduct.

The work here has received another impetus by the visit and efficient labors of Brn. A. H. Smith and E. L. Kelley, a combination of the spiritual and temporal. They both did the cause justice in their discourses, which were listened to with marked attention by both the

Saints and the world. We can bid them God-speed, for they brought the ancient and true gospel, the same that Paul preached. As Saints we received good counsel, which if followed, will cause the work to move apace. Bro. Kelley brings encouraging news of the financial uplook of the Church. May his most sanguine expectations be more than realized.

Bro. Scott and family arrived safely from Indiana a few days ago, and will locate. Judging from reports we have heard, we have gained some good Saints to our number.

We are having very severe weather, the mercury has fallen as low as 18 degrees below zero.

Yours for truth,

J. M. TERRY.

WILBER, Nebraska,

January 19th, 1883.

Bro. Joseph:—I came here about two weeks ago, to attend our quarterly conference, the weather was bitter cold, still we had a good, spiritual time, long to be remembered by those present. There were but nine officials present, but a good attendance of Saints and outsiders. I have held meetings in four school-houses in this vicinity, and was unable to fill half the calls. People turn out well, and are willing to hear our story of the gospel of salvation.

If this field was carefully and wisely canvassed, I am well satisfied that many would cheerfully enter the fold, and rejoice in the liberty wherewith Christ hath made us free.

On the 15th I entered the Blue, through a hole in the ice, and baptized Mrs. Mary J. Preston, an excellent lady, living two miles west of here. I frosted both of my cheeks this morning in a five mile ride, eighteen below zero. Will leave here to-morrow, for place of debate, with the Rev. N. M. Allen. I go trusting in the Lord, the only desire of my heart is the spread and establishment of the truth. More anon.

ROBERT M. ELVIN.

BUCHANAN, Michigan,

January 22d, 1883.

Bro. Joseph Smith:—I came to this place Monday the 15th inst., have held four meetings with fair attendance. The citizens of Buchanan, are rather hard to move religiously, in consequence of having been led to consider so many theories that have fallen far short of what they were expected to be, in merit and divinity; notably among them, are two or three different editions of Adventism. Brother John Shook who resides here, has labored zealously and faithfully, for about two years, to do something for the cause, by circulating his *Herald* and tracts among the people, (and they are read extensively too), and by having meetings conducted here as circumstances have permitted. We hope to see some good results in the time to come. I hope the *Herald*, as a weekly, will have abundant success. We like it often.

Our labors near Coldwater, and at Clear Lake, Indiana, during November and December, of last year, we learn are not without expected good results. We hope the expectation will be realized not long hence. May be able to visit Manistee and adjacent vicinities in the near future, as we are informed by brother William Kelley, that some in the region indicated desire some one to come and labor there for a season.

I hope our young brethren, in the missionary

field, as well as the older ones, will continue to enrich the *Herald* with their lively compositions on the principles of the gospel, and the evidences of the position we occupy, as drawn from the Bible prophecies. Many persons read their written efforts who are not privileged of hearing them preach. Their efforts to those of the faith, are very strengthening and encouraging. We are just now in the height of the Polar Wave, with the mercury at 24 degrees below zero, and may not be able to do so much in the work as otherwise, till the weather moderates.

The signs of the times at home and abroad, admonish us that, faithfulness and diligence in performing every known duty, are safety and wisdom.

Yours in hope,

COLUMBUS SCOTT.

NORTH HENDERSON, Illinois,

January 24th, 1883.

Bro. Joseph:—I go to-morrow to conduct a series of meetings in the Baptist Church at Taylor Ridge, Rock Island county. Last Thursday evening, at North Henderson, I was invited by Rev. Williams, pastor at that place, to fill his pulpit, and preach to his congregation, it being the commencement of a protracted meeting. I accepted the invitation. I mention this to show the gentlemanly and christian courtesy shown to us by Mr. Williams. If I had a congregation at that place, I should certainly extend the same to him. This certainly shows that prejudice is fast being removed, and we as a people are gaining the respect that is due us.

Yours in bonds,

H. C. BRONSON.

NORTH LACROSSE, Wisconsin,

January 26th, 1883.

Dear Brother:—I don't believe that I have been laboring and studying and sacrificing and praying and searching, for truth, the last twenty, or twenty-five years, so that when I have obtained the truth, to sit quietly down and let the fires of inspiration and spiritual life, smoulder and smother out, in idleness. I hope yet to be of some use in the vineyard, in helping to "cleanse the sanctuary," and at last to stand with the one hundred and forty-four thousand on Mount Zion, celestialized, or immortalized, which is the same thing.

JOB BROWN.

NEW SOUTH WALES,

January, 1883.

Dear Brother:—I am happy to say that the Saints here are all well, and in a prosperous state at present. I see by the last conference that no Elder is appointed for this mission, which we can not believe to be right, that we should be left without any one to take charge of this mission. You will do as you may judge for the best, and I pray that God will guide you by the influence of his Holy Spirit, that all things may be done in honor to his Holy Name, is the desire of your brother in the gospel of Christ.

LUTHER BALLARD.

SPRING CITY, Missouri,

January 22d, 1883.

Bro. Joseph:—I arrived here on the 20th inst., after the most miserable ride of one hundred and thirty miles by hack, night and day. Suffered with cold. Have spoken once. Shall continue on nightly for a time. I am the first of our

preachers in this county. What I shall be able to effect, remains to be told hereafter.

Please say through *Herald*, that my address till further notice, will be Warm Fork, Oregon Co., Missouri. Kind regards to all.

B. V. SPRINGER.

Summary of News.

January 23d—Gustave Dore, the famous French painter and designer, is dead.

Returns of the French vintage for 1882 show a decrease of 3,250,000 hectolitres as compared with 1881, and 16,000,000 hectolitres as compared with the average of the last ten years.

Jan. 24th.—During the excitement in France concerning the expulsion of the pretenders, Prince Napoleon seems to be entirely lost sight of. One would think the Orleans Princes were the only persons affected by the various proposals of the Government.

Royalist manifestations continue at Toulouse. White banners with the fleur-de-lis were hoisted in Nîmes Sunday.

The crisis in France has greatly disturbed the Berlin Bourse.

The progress of affairs in France is watched there with the keenest interest. It is thought great changes are likely to ensue sooner than is generally expected.

Information has been received at Brisbane, Queensland, that a three-masted schooner was lost near the mouth of Fly River, New Guinea, and that the crew, seventeen in number, were killed by savages, their heads being cut off and distributed among the native villages. Capt. Pennafather of the schooner Pearl, made search, but found only a lot of wreckage, with nothing to identify the vessel. His party were several times attacked by natives. One old woman confessed that the natives murdered the crew. Pennafather burnt the native villages and destroyed their canoes.

Jan. 25th.—A gunboat has gone to Innismurray Island, Ireland, with provisions for the inhabitants, reported starving.

Joseph Cowen (Radical), member of Parliament, telegraphed Davitt: "If you or Healy desire to give bail, I will become one of your bondsmen." Healy refuses to give bail, and will go to prison.

It is stated that important evidence has been obtained in regard to the perpetrators of the outrages of the last two years in the West of Ireland. The police anticipate capturing all the members of the organization which promoted the crimes, also the persons concerned in the murder of Lord Mountmorres. It is probable they will be indicted shortly. A man believed to have taken part in the murder of Blake and his servant Flynn, near Loughbrea, is now in America. He is being sought after, and, if found, it is surmised he will turn Queen's evidence and disclose the names and whereabouts of his associates.

Police are guarding the house of the informer Farrell, owing to threats against his mother and sister.

A hurricane at Limerick occasioned serious damage. Houses were blown down, vessels in the harbor suffered, trains from Galway to Dublin ran off the track, and an engine and six carriages were wrecked.

The Porte has sent a circular note to the Powers pointing out that the English note concerning Egypt is at variance with Turkey's admitted rights over the latter country. The Porte has also requested the Turkish Ministers abroad to call attention to the absolute necessity of the strict observance of the sovereign rights of the Porte. Germany has advised the Sultan to accept the English proposals, as they are in the interest of Turkey itself.

There is an evident determination on the part of the French Assembly to protect the Government from Princely conspirators who abuse the hospitality of the Republic. To-day the committee of the Chamber having the Floquet bill in charge adopted the proposition to exclude from France and its dependencies all members of families which have reigned in France—Bona-

partists, Bourbons, and Orleanists alike. They are also to be deprived of their political rights and declared ineligible to hold office or to serve in the army. Fine and imprisonment await any pretender who returns to the country after being expelled.

The revolution in Ecuador, South America, continues. Guayaquil is still quiet, but the Government refuses to be responsible for the safety of foreigners and their property.

The grand jury in the Criminal Court at St. Louis, Mo., made a special report to Judge Van Wagoner this afternoon on the subject of city dramshops, which they were particularly charged to examine. They say they investigated the matter thoroughly and obtained incontestible proof that at least 80 per cent of crime and pauperism of the city came directly from the saloons.

Jan. 26th.—Premier Duclerg and Prince Napoleon are both reported as seriously ill, although the probability is that in the latter case at least the illness is a diplomatic one. There seems no doubt that the bill expelling all pretenders from France will be passed by a large majority in the Chamber.

A heavy gale prevails to-day, particularly at Southport and Liverpool, causing much damage to shipping and also to houses. A schooner was lost with all hands at Yarmouth. At Oldham two persons were killed, and six injured by the gale.

The explosion of gunpowder at the works of the Potentite Company, Liverpool, England, killed two men, injured three severely, and destroyed the building.

In consequence of the revelations made at the trial of the anarchists at Lyons, Gen. Mouravieff, the Public Prosecutor, has temporarily quitted St. Petersburg. On his return the Government will prosecute Kobozeff, who was connected with the construction of the mine in Little Garden street. Other prominent Nihilists will be prosecuted at the same time.

A secret revolutionary press has been discovered in Odessa, Russia. Several Nihilists have been arrested.

The twenty-one prisoners who were arraigned in the Police Court last Saturday, at Dublin, Ireland, on a charge of conspiracy to murder Government officers, and who were remanded for the week, will be reexamined to-morrow. The investigation will be held in Kilmainham Court-House, as the Government fears the prison van might be attacked if the accused were brought before the Police Court in Dublin. The court-house in Kilmainham, which adjoins the jail, is guarded by the military. It is reported that astounding disclosures will be made in regard to the Phenix Park murders, and that the evidence to be given will completely eclipse that obtained Saturday last.

The effects of the late severe snow-storm and extraordinary cold weather are beginning to be felt and made known. Reports arrive from Southern and Western Nebraska and Northwestern Kansas that the ranchmen are meeting with much loss to their herds. The outlook for them is extremely discouraging. Cattle in general had passed through the winter in a more than average condition, and every hope was expressed for an unusual drive for the spring. The cattle are seen to bunch together and huddle behind any object which shields them from the cold or forms a protection or shelter, while hundreds drop down exhausted, never to rise. They are compelled to force themselves through the snow to obtain food: but a few days of this makes their noses sore, and freezes them, and to touch them is sufficient to keep them from further search, and, discouraged, they die of hunger, weakness and cold.

Passengers coming from the Northern snow blockade to Des Moines, report great loss to live stock by the recent cold snap. One gentleman who was stormbound six days at Algona and two days getting here, reports that at Eagle Grove six car loads of hogs froze to death en route to market. He saw large numbers of cattle dead in the fields along the route, and farmers report great damage to stock by freezing.

A thorough inspection today of that portion of Wilkesbarre, Pa., which threatens to fall apart at any moment shows that the worst apprehensions

as to the future exist. Careful mining engineers have driven over the grounds since morning, and while they can not just tell how dangerous matters are at present, they shake their heads ominously when questioned, and hesitate to give an opinion. The threatened district lies mostly on a sloping hillside which runs gradually down towards the Susquehanna River. It is dotted with all manner of residences, many of which were vacated by their occupants today. Until a thorough underground inspection is made no one can tell whether the surface will be sundered again or not. When the earth cracked on Wednesday morning the water pipes were torn apart, and the needful supply was at once shut off, and as there is no means of obtaining water save by going to the river, a mile and a half away, the situation of those who still remain in their houses is made more distressing. One of the greatest troubles is the inability of inhabitants who have deserted their dwellings to obtain shelter, as houses and tenements are scarce in the vicinity, and even in the city all are crowded to their full capacity.

Jan. 28.—Lyons, France, is in a state of excitement. It is rumored anarchists intend to storm the Prison St. Paul, where Prince Krapotkin is confined. Troops and police are posted in the neighborhood of the prison, and other precautions taken.

The steamer wrecked near Swansea was the *Agnes Fack*, from Sardinia, with lead. Witnesses of the disaster saw the crew of twelve men swept from the mast. The steamer was out of the reach of rockets and unapproachable by boats. All hands perished, including the Captain, who stripped to swim ashore.

A French aeronaut was killed by collision of the balloon with a housetop.

The Porte's reply to Granville's circular requests the conference to reassemble.

The convicts on Hanlbowl Island attacked the wardens and badly beat the police. Military quelled the meeting after several prisoners were hurt.

The Government organ of the State of Chiapas, Mexico, publishes a long article on the cholera, which has scourged the southern part of the State and which has not yet disappeared. The General Government is implored to render assistance, as the number of victims is immense, and misery and want reign supreme wherever the epidemic has raged fiercely. The *Pueblo Libre* says: Our State of Chiapas has suffered a series of misfortunes. Floods first swept away part of Capital, and in the hot zone (*tierra caliente*) crops and fields were destroyed. Then, in 1881, the locusts devoured everything that was green, and left our farms and forests a perfect desert. Then they returned and played the same havoc in 1882, to be shortly followed by the cholera scourge." A letter written from the same State early in December says: "Sanitary cordons were established round the *tierra caliente* (the hot region) where sporadic outbreak of cholera raged with fiercest intensity. The cold and temperate regions were not affected. Whole families died in a single night. On some plantations there are only three or four people left alive. Many bodies have been devoured by the dogs, because those who were stricken down were at once abandoned. The town of Tuxtla had 8,000 inhabitants, 600 of whom are dead. Of the 6,000 in Tonala upward of 1,000 are dead. This town suffered most severely, twenty to thirty persons dying daily. This horrible epidemic broke out in July, 1882, on a farm bordering on the River Chiapa; thence it extended to San Bartola, where it worked hard for a month, and then moved onwards, smiting Chiapa and Tuxtla almost on the same day. It remained in these towns about twelve or fourteen days, and then it went toward Tehuantepec; thence it penetrated to the Atlantic, and caused many deaths in Tabasco and other places. It is certain that it is a disease that only affects the hottest regions, as not a case occurred in San Cristobal las Casas, although many moved there from the infected region. Some think the outbreak occurred owing to an immense number of locusts having been buried at the farm near Chiapa River, where the epidemic broke out. They were not sufficiently covered, the hot weather cracked the ground, and pestilential

exhalations followed, which may have bred the disease."

Jan. 29th.—A vessel, supposed to be the steamer *Black Watch*, is sunk off Mumbleshead. Twenty-six persons were drowned. She is 1,397 tons, and belongs to Cardiff. The storm continues.

The bark, *Royal Tar*, from Philadelphia for Liverpool, has been driven into Penarth Road. Her decks were swept, and other damage done. One man was lost. Ten bodies washed ashore near Penarth.

The bark, *Rance*, for Galveston, returned to Liverpool. The brig, *Ceres*, from Galveston, for Queenstown, has taken refuge at Whitehaven.

The heaviest floods in the British Lake District for twenty years now prevail. Lakes Derwentwater and Bassinthaite now join, and a portion of Keswick is submerged.

A steamer, thought to be the *Quebec*, is sighted at sea disabled.

A schooner-rigged steamer of 1,200 tons was wrecked off Tuscar Light. It is feared the crew was lost.

Another French Ministry has resigned and a new one has been formed, partly out of the ruins of the old one. It is reported that the new Cabinet will comprise all the old Ministers except M. Duclerc, who has been the most conspicuous failure as a Premier France has ever had, and M. Billot, Minister of War, and M. Jauriquibery, Minister of Marine, who would never agree to the retirement of the Orleansist Princes from the army which they have served so faithfully under the Republic. It is significant that M. Jules Ferry, one of the strongest men in France, declined to undertake the formation of the new Cabinet. That duty devolved upon M. Fallieres. He was a member of the old Cabinet. He has always kept his place in the Extreme Republican Left, which he took when he entered political life six years ago.

The attitude of China toward Japan is becoming unpleasant, if not actually hostile, the cause of the ill-feeling being the still unsettled Loo Choo question.

Official trade returns for 1882 show the total exports for Yokohama, Japan, to have been \$26,000,000; total imports, \$20,300,000. The exports increased \$5,250,000 since the previous year, and the imports decreased upwards of \$1,000,000. The principal exports were silk and tea, and the principal imports cotton, yarn, shirtings, sugar, and kerosene.

From present indications, it seems that the European powers are preparing once more to divide between them the Turkish domain. It seems it is intended to extend the south-eastern frontiers of Russia, confirm England in her possession of Egypt; and increase the political and territorial powers of Austria, all at the expense of Turkey.

A terrible wind storm visited Denver again at an early hour this morning. A dozen or more buildings were demolished, while the roofs of many more were torn off, and in some instances carried 250 feet. During the storm another electric light tower was blown down, and a car on the circle railroad was blown from the track. Several persons were seriously though none fatally injured. In several instances roofs and debris were blown in one direction, while in the immediate neighborhood others were carried in the opposite direction. A singular feature was that the wind came in gusts, each succeeded by a few moments of perfect calm.

Joliet, Illinois, is suffering from the continued idleness of its iron and steel workmen, nearly 4,000 of whom are without employment. Considerable destitution already exists, as the municipal appropriation for charitable relief is exhausted. Nothing is known as to the reopening of the iron and steel mills, which form the chief industry of the city, and the outlook is a very bad one. The men who are out of work have been employed in an industry specially favored by the protectionist tariff, but it does not seem to have protected them from starvation. Indeed, it has neither placed the workmen above the reach of want nor taught them provident habits, for official complaint is made that the greatest destitution exists among the families of those who have been receiving

the highest wages which the tariff robbers are so fond of contrasting with the "pauper labor of Europe."

The Cook County, Illinois poor-house now contains eight hundred inmates.

Jan. 30th.—The gale which commenced Thursday night in Great Britain, still continues. In England, great loss has been caused both by the gale and the floods. A number of shipwrecks have been reported, and some loss of life. At Salisbury the wind was accompanied by violent rain, and there was much damage to property. The low-lying lands were flooded. The gale has continued with great violence throughout the east and north. At York, on Saturday, the temperature during the day and night was excessively low. Snow fell six inches on the wolds, floods covered the outlying districts, large trees were uprooted, sheep drowned or starved, and farm buildings blown down. The sea defenses at Bridlington were much damaged. A huge wall of brick and masonry at Driffeld was overturned. A considerable amount of damage was done at Bradford. At Preston walls were blown down and chimney-stacks were blown through the roofs of houses, injuring several of the inmates. At Fleetwood, which seemed to lie directly in the region of the cyclonic disturbance, the gale was felt most severely. A large chimney fell, demolishing a building. At Charley some buildings sustained great damage, and a chimney thirty yards high was blown down. At Chester the wind had the force of a hurricane. Snow fell during the morning and chimney-stacks were overturned. At Neston a church-tower was damaged and haystacks blown over. The Irish mails were delayed. Passengers across the Channel experienced most tempestuous weather. Snow fell for several hours on Saturday in North Wales, succeeded by a heavy down-pour of rain. Rivers overflowed their banks.

The low-lying country in the central and western parts of Ireland, particularly Tipperary and Queen's Counties, was inundated. At Waterford on Saturday night great damage was done to property. Several old houses were blown down, and the harbor was crowded with vessels seeking shelter. At Ennis the principal streets are flooded, the River Fergus having overflowed its banks. The main thoroughfare looks like a canal, and all business is suspended. The effects of the storm in the neighborhood of Enniskillen have been very great. Much damage has been done to the town. In Scotland, the waters of Lough Erne reached a great height, and the River Dee overflowed its banks. In the Vale of Llangallen many acres of land have been submerged. The inmates of the houses flooded by the waters had to leave their homes and find places of safety. In the course of last evening, or during the night, a fresh or strong gale blew on all the English coasts, and during the night and morning the storm in the midlands increased in violence. In the country districts trees were uprooted and thousands of acres laid under water. In Birmingham a phenomenal darkness prevails, and some of the streets are strewn with debris. At Stoke-on-Trent heavy rain has fallen without ceasing for the last twenty-four hours. In North Staffordshire the rivers along the Trent Valley and Churnet Valley overflowed in some places, and miles of land are submerged. At Newbury a terrific storm of wind and rain swept over that part of Berkshire last night, and up to eleven this morning there is no sign of abatement. The floods are rising rapidly. At Kennett Valley and Wakefield rain has fallen in torrents, accompanied by high winds. During the night and this morning the lower parts of the valley have been inundated, and the waters are still rising. The River Cald overflowed its banks, and the lower floors of some of the large grain warehouses and malt-kilns have been flooded. A terrific gale swept over the lower Severn Valley last night. Large tracts of land are inundated, and the floods threaten to become very serious. At Cardiff the storm continues, and several fresh casualties are reported. In Bristol Channel a steamer is said to have gone down with all hands off Porthcawl. There is much delay in telegraphic communication between Liverpool, Manchester, Newcastle, Scotland, and Ireland.

A genuine blizzard has prevailed in Iowa, Minnesota, Nebraska, Dakota, Michigan, Colorado, and elsewhere, blocking the highways and railroads, delaying travel, destroying stock, etc.

A most terrific wind storm occurred yesterday at Denver, Colorado, destroying over \$200,000 worth of property, and injuring several persons.

The German papers urge the establishment of an International Court of Appeals to take cognizance of decisions in all maritime courts concerning collisions at sea, with a view to establishing international steering rules.

McCarthy, O'Donnell, and Callon, Irish members of Parliament, appeal to the English people to assist the starving Irish farmers and laborers. The Government is appealed to and the Lord Mayor asked to open a relief fund.

The Montoneros of South America to-day attacked Puirá, but were repulsed. Many were killed on both sides, including Juan Semirao and Chalaco Garcia, Montonero Chiefs. Maximilian Fria's house was burned, his brother wounded, and his cousin killed.

FIRES AND RAILROAD ACCIDENTS.

Jan. 23.—Sixty loaded cars and two locomotives were thrown over an embankment near Cumberland, Md., and three men killed and others wounded. Fire at New Comerstown, O., destroyed property worth \$80,000. Leadville, Colorado, \$25,000. Athens, Mich., \$17,000. Wabash, Ind., \$2,500. Bloomington, Ill., \$2,000. Toledo, O., \$4,000. Nashua, N. H., \$50,000. London, Ont., \$20,000.

Jan. 24.—Loss by fire at Newport, R. I., \$35,000. Elgin, Ill., \$14,000. Plymouth, Ind., \$10,000. Farmer City, Ill., \$15,000. Warrensburg, Ill., \$8,000. Smith's organ factory, Boston, Mass., \$45,000. Cambridgeport, Mass., \$32,000. Dickson City, Pa., \$25,000. Sheridan, Ill., \$1,000. Louisiana, Mo., \$13,000. Cincinnati, Ohio, one man burned. Fire at Detroit, Mich., killed one person.

Jan. 25.—Hotel at Wabash, Ind., burned, value \$5,000. Opera House at Defiance, O., value \$45,000. Loss by fire at Lebanon, O., \$30,000. Buffalo, N. Y., \$20,000. This afternoon a coal train was wrecked on the Knoxville & Ohio Railroad, twenty miles north of Knoxville, Tenn. Wiley Wright, engineer, had both legs cut off, and a man named Bonham an arm severely injured.

Jan. 26.—Loss by fire at Milwaukee, Wis., \$12,000. Omaha, Neb., \$97,000. Richland Centre, Wis., \$75,000. East Saginaw, Mich., \$8,500. Cincinnati, O., \$36,000. Eau Claire, Wis., \$8,000. Ireland's mills at Buckhaven, Ireland, burned, throwing 400 persons out of employment; loss several thousand pounds. Fire in the Sforza Czarini Palace, Rome, damaged the place \$30,000; a portion of the family archives were destroyed. A collision between a passenger and freight train occurred near Cleveland, Ohio, in which one person was fatally, and several others seriously injured.

Jan. 28.—At Evening Shades, Ark., the Evening Shades Academy burned, loss very heavy. Fire at Coldwater, Mich., destroyed property to the value of \$2,400. Burlington, Vt., \$111,000. Topleyville, Mass., \$100,000.

Jan. 29.—Fire in two piano factories at New York, caused a loss of \$90,000; upon other property, \$165,000. At Elkhart, Ind., \$50,000. At Detroit, Mich., a man aged 70, burned. The burning of a coal mine at Pottsville, Pa., threw four hundred hands out of employment.

Jan. 30.—Loss by fire at Gibson City, Ill., \$20,000. Philadelphia, Pa., \$100,000. Metropolis, Ills., \$3,500. Charlotte, Mich., \$3,500. Atlanta, Ga., \$7,000. Cambridge, O., \$10,000. Chicago, Ill., \$10,150.

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Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY PRES. JOSEPH SMITH,
OF LAMONI, IOWA,
AT THE SAINTS' CHAPEL, LAMONI,
DECEMBER 17TH, 1882.

THE subject to which I desire to-night to call your attention and present some thoughts upon if I should be permitted a degree of liberty, is to answer the question why the religion I profess is any better than the religion professed by other men. What may be the reasons that the peculiar form of faith that binds us together is any better, founded in any deeper wisdom or fraught with any better results than the forms espoused by any other people.

One of the reasons why I present this subject to-night is this: Ever since the days of the Athenians there have always been classes of men in all nations and in all principle cities of all nations, whose business it has been to seek out something new. To get away from the dense and common channels in which men think, and delve out new truths, or to present new philosophies, enticing men away from those things with which they had become fully familiar.

Our own time is no exception to this rule by any means. And for some reason, doubtless known to the wisdom of the Almighty, and possibly designed in his economy, a spirit of unrest is abroad; and ever since the advent of spirit rappings at Rochester, New York, the rise of Andrew Jackson Davis, since the days of Swedenborg, a spiritual philosophy has been taught applying to the things of the border land; and men have arisen everywhere, in the Church and out of it, who have been ready to announce themselves as freethinkers. The legal fraternity has them, the medical societies have them, the schools of philosophy have them, and there are independent men found in the ranks of all the churches. And it seems curious, and it has been taken as one of the signs of the times that marks the strange degree of degradation into which the nations have fallen in the minds of some of those who have become strongly conservative in the church, that he who is the master of evil has sent out this spirit for the purpose of disturbing, if not wholly destroying the Christian faith.

We do no violence to the memory of any of them who have gone before, nor do we do violence to them that now live who style themselves freethinkers, if we assume the right, standing within the pale of a church, to say that we also are freethinkers, and that the principle of freethought does not consist in casting off all restraints, or in going out of the common channels in which men think, disregarding all the rules that may have been established in which thought may travel.

Sometimes to the mind of your speaker it is illustrated in this wise: A preacher at one time in the town of Princeville, Illinois, was expected to speak before a district conference, and had in the congregation which he was addressing one of these individuals. And he had publicly called in question some of the teachings of the speaker, and had given it notice among some of the brethren of the individual who was expected to speak. And in conversation in passing from the place of refreshment to where the conference was held, a number of boys were flying kites upon the square, the vacant lot there; and as a matter of course, as has been the strife in our own little town during the past summer, each individual was seeking to fly his kite the highest and the best, and make the best display with that which he had. The thought was suggested, why not discuss this question of freethought from this standpoint. Why not make an inquiry as to what are the reasons men throw off these restraints in thinking, and announce themselves as freethinkers, without any expressed and accepted rule of action by which their conduct is to be governed and controlled, and by which they expect to be measured?

So in the discussion which followed this question was raised, and the speaker made this statement: That as a matter of course he was a freethinker, but he proposed a new departure. He proposed to go out upon the commons with a kite in his hand and all the appurtenances, except the string, and announce there that he expected to fly his kite higher and better and make a better display with it than any other upon the ground. An individual noticing him says, "How is this, sir, you have no string to your kite?" "I don't need any string. Mine is a free kite and I propose to set it afloat in the wind, and as a matter of course it must fly. I will label it freethought, and it is bound to fly. It must fly because it is a free kite. It is to fly upon the principle of freethought. This principle by which a kite is confined to the ground and made to conserve a specific purpose only

so far from the ground as it may go by reason of the string to which it is attached, must be removed and discarded at once, and the kite must inevitably fly.

Now there was not a boy on that square but what knew better than that. There is not one here that does not know better than that. But the individual who had labeled himself freethought, got angry and said the speaker was not honest.

Mr. Ingersoll says we theologians are not honest. He says, "If these preachers were to express their honest thoughts?" And he charges it home upon Lorimer, Thomas, and all the rest of the Chicago preachers, that they are not honest in their ways of thinking—"If they would only give voice to their honest convictions and thoughts?" It was a good reply one of them made in answering this question: "Is it not remarkable that a disciple of evolution of the survival of the fittest should admit that so long a time had been at work in evolving one man who had the grace and hardihood to speak his honest thought?"

Now it has ever been in the world and must be to-day, that just as soon as a man rushes out into the street, or gets upon the forum and announces himself as an honest man he should be watched—I have never seen a man or woman, and I never expect to see one who proclaims himself especially honest, better than his neighbors, but what will bear watching. They will bear it; if they are honest it wont hurt them, and if they are not they need it.

Your speaker began life considerable of a free thinker. He had been in early boyhood life baptized into the faith. But he grew up under the auspices of the Methodist Church, and listened to the claims made by the Presbyterian Church. Just as soon as the great questions of life began pressing upon him for solution, and the platform upon which he would stand and make his mark in the world, questions that every young man or woman must ultimately examine for themselves and determine what course they will pursue, were presented to him. He began to ask himself the question which way he would go. The law was open to him, and he read law from fifteen years up. But he found in the legal profession a great number of them who were profane men, individuals who disregarded the restraints of religion, both in their moral life and their conduct as citizens, and always when the question of religion was sprung.

He looked out upon the medical profession, but found that there too, all that seemed necessary to do to make a man a

complete infidel so far as the truths of the Bible were concerned, was to give him a diploma in an authorized form from some one of the colleges to practice medicine. Somehow dealing with the physical natures of man has made unbelievers in the great advance of spiritual life.

He never adopted the false notion that he was not reponsible for his thoughts. He read Thomas Paine, Dr. Combe and Dr. Hall, O. S. Fowler, and for years was a regular subscriber to the Phrenological Journal and the advanced journals of the day. He took upon himself the idea of running a free lance against everything that came along, especially if it took the guise of a claim to religious teaching, and when that staunch defender of the Methodist faith then presiding over the conference from Canton, west to the Mississippi river, Richard Haney, one of the most staunch and radical defenders of the Methodist Episcopal Church it has ever had, the individual who was Chaplain of the 116th Illinois, and was called the fighting Chaplain, now something like eighty years of age, and when I met him last he had just finished presiding over a conference district comprising twenty-two congregations and had just held his last conference in the district. Attending his meeting one time he returned with my step-father to the house. I had had a connection with the temperance association held in the Methodist Church. In conversation with my step-father, Elder Haney expressed the thought that it would be an excellent thing if I would profess religion; and he said to me, putting the thought into action, "You are a well meaning young man, you have these moral reforms at heart, why not unite with us and take part in the church work as well as the temperance meetings? You have this cause at heart, why not unite with us?"

I said, "Mr. Haney, I would prefer not to tell you."

He insisted upon the answer. I was but a boy. Finally I told him that the principle reason was I could not believe the doctrine that he taught.

"O, tell us what peculiar doctrine it is, and perhaps this difficulty may be removed."

I told him plainly that I did not believe in the hell fire that he taught.

I had just listened to him, as he in connection with the local preachers had uttered the most fearful denunciations against the sinner, and had claimed that this term of probation ended at the grave, never allowing a chance for any body after that to repent or anything of the kind. If he

left the life that now is, and passed away and had not made his choice, he must go down to the realms of darkness and despair; and these regions were pictured out as being a place where infants and all them that went out without a profession of Christ were to serve the pleasure of God in eternal torment forever and forever. When the probation here ended for an individual, and he had not accepted Christ in any form, it did not seem to be according to the character claimed for God, and a love for humanity, to consign him to hell fire. But if he accepted Christ in any specific form of religion, it did not seem to make any difference which one, why then he went immediately to the great realms of glory and peace, and there he was received into all that was good, and for the time remained there. But by and by he came back to earth and took up the body in the resurrection. I told him plainly that I did not believe that doctrine of hell fire. I did not know where my intense prejudice against it came from. I did not then, I know now where it came from. The underlying principle had been taught; the foundation of the thought had been laid.

After that when not accepting this philosophy, it was found impracticable for me to become utterly infidel or unbelieving so far as the existence of God was concerned, and I may just as well now tell you how I made this choice and the thing that brought it to pass.

I got interested in reading something about those wandering Bedouin Arabs, wandering Ishmaelites, who have not changed their form of government or manner of living since Ishmael became a wanderer, and are to-day a standing monument of the curse of the Almighty, showing their Ishmaelitish origin down to the present time; their habits and customs being just the same as Ishmael's must have been when he became a wanderer.

There happened to be one of those extraordinary beings over there called Franks. They called every white man a Frank then. They have learned better now. This Bedouin and Frank were traveling over the plains. But whenever evening came, this devoted Mohammedan knelt down and turned his face towards his Jerusalem and uttered his evening prayer to the Almighty. When the morning came, as the sun rose up in the far distant east, this man, this untutored savage of the plain, bowed down in worship to his God. The Frank for a while took no notice of it, only that it stopped him in his course. After a time he took notice of it, and asked

the devotee if he did not know there was no use in that. Why? Because there is no God. This untutored heathen philosopher immediately rose to his feet as the morning sun came up in his grandeur, and after he had finished his orison, he said, looking up and sweeping his hand, as he in his native grandeur might do, "That sky, this earth," stamping his feet upon it to show how firm he felt it to be, "they never came by chance."

Here was a rebuke unto this man who had gone to him with what he deemed to be a better philosophy, teaching him there was no God. Yet that which had been spoken in the Psalms, "The heavens declare thy glory, and the earth speaketh forth thy praise," had found lodgment in the heart of this untutored wanderer of the plain, and with one grand sweep of his hand he had swept away the last vestige of doubt there might be of the existence of God.

I said to myself, I can not be an unbeliever. But as a matter of course I thought of it in an evil way. I thought of that which hundreds and thousands of other men must think of, which some of you must be thinking of at this time perhaps, that if there was a designer, a cause of these things, and it was all the result of the same Divine wisdom, there must be continued evil being designed. Hence these characteristics of ours inhere. He gave us these longings for the beyond, they come from the same Divine source, how are they to be gratified?

I never made the miserable mistake that some have made, (I call it miserable mistake, and if any here feel outraged by the expression when I have qualified it, I will make my bow and apologize therefor), I never made the miserable mistake to suppose that God in his mercy, when he had made such wondrous contrariety in unity out of all the grand and devious things by which man was surrounded, and placed within him such logical instincts, that all things connected with his every day life must be made to agree with the square and compass of his thought and brain; after he had so wisely ordered all these things, that he had left spiritual things that were related to the spiritual nature of man in such condition that anything would do for a religion. I never made that mistake. Now it is worth while sometimes to notice the transition from first one thing and then another. Just as soon as this had been decided in the mind, the question that arose in the early time of this latter day work came up, "Which one; O Lord, which one."

Well, as I had told Bro. Haney, I could not go into that one that taught hell fire in the way it was taught. Why? Because it did not seem to comply with that which was placed within, that God in his infinite mercy having created the earth and the inhabitants thereof, and placed the bounds in which they were to dwell, should make the Hottentot bound to one law, the European, the Caucasian, to another law; the citizens of the Cape of Good Hope, Caffreland, obedient to one law, and the citizens of the temperate climes subservient to another law. Or that away up in the frozen regions of the north there should be found a people recognizing no law like that they had in the governments south. That all of these, when they should come into the great judgment, were to be brought before him who sat upon the throne, that he was to open a specific law that had come unto the civilized Christian, and was out of that law to condemn the whole races of men.

There was one of the first things that struck me as discreditable in its presentation of God and the Lord Jesus Christ and the religion of the Bible. I do not wonder that there has been such a host of infidels made by such teaching. I can well echo what Professor Swing said, "I hold the church responsible for much of the infidelity that is in the world." It would have made an infidel of me, it would indeed, if I had been compelled to accept it. I could not do it.

Some people say we are not responsible for our thoughts, but I do not believe that either; because I am responsible for mine. I have ever been responsible for mine. I do not believe any man ever lived but what was responsible for his thoughts. Not in the sense that he can by any possibility prevent thought rising in his brain; but the very moment that he allows it to crystalize into a motive or act, he is responsible for it. Though Mr. Ingersoll made that the starting point for a discourse that he preached in Chicago not long since, he certainly made a great mistake. Ask him if a man is responsible for his conduct legally, and he will tell you he is. Why? Because the law holds no man ignorant of the law. As a consequence it does not matter what he thinks about the law. It does not matter what may be his thoughts concerning the law. He must know his duty as compared with the law itself. Therefore he is responsible for his thoughts.

Now I propose to try this for a moment and see whether it is true or not. I wanted to be a black-smith, and I am sorry now I did not make one. I had the smith part,

and it would not have taken long to have made the black. But my step-father and mother had more ambitious views. I must be *per force* a lawyer. Now the question is, Was I responsible for the thoughts that afterward culminated in a life? As a matter of course I was. In what sense? Why I thought to be a black-smith and they would not let me. And then I thought to be a lawyer, and possibly spoiled a good preacher to make a poor lawyer. So far as that is concerned here is the difficulty. The way of choice was left out. Out of what? Out of the reach of the individual? No, clearly not. Let me tell you the individual made the choice of the channels in which his thought would go. Whether they would go in the channels of fashioning iron, and making the plastic material comport to the design or model in his mind, and cultivate nerve and brain until they came to produce that desired result, and make hard iron conform to that which was intended; or seek the channels that were of a legal character, and think according to law.

I do not know but what if I had been the seventh son I might have gone into the channels to make a preacher. I might have chosen that form of thought.

There is no individual present but what thinks in words or pictures; and they never think a picture but what they describe it in words just as soon as they have thought it. The thought goes into that channel, and they do it voluntarily and are responsible for their thoughts in that way. They adopt the channels in which their thoughts run.

The merchant seeks to turn his money into the channels from which it is expected to make a return. He makes choice of the channels of his thought. What are they? Those by which he can keep the capital which he has placed in his business intact, and increase it by legitimate means. And he thinks continually how to do it. If he is worth a button in his trade he will think what kind of calico will sell the best, and what grades of cloth of every description will take the market the best. If he thinks according to that which is correct he will make the most successful man. But if he does not think correctly what is the result? Loss must inevitably ensue.

If a man proposes to build a house he must see to it that he thinks in the channels of a building man; if he makes a mistake he can calculate that his building will tumble about his ears. Is he responsible for his thoughts?

Go and ask an architect for the form and character of a building according to your

specifications, and if he gives you one that after you have erected the superstructure you dare not move into it, What do you think of him? Is he responsible for his thoughts? Take him into court and make him pay for not thinking straight.

Suppose I hire a mason to build me a foundation wall, and he goes to work and puts me up a wall, and after he has built it I have to go to work and prop up the sides of it, what about his thoughts? Is he responsible for them? He builds as he thought. If he had thought substantially he would have built substantially; but as he did not think substantially he as a consequence did not build substantially.

What has this to do with religion? Very much. I will tell you why.

When I a young man began to cast about to see what kind of religion would please me; there must be some in the world, some of course, because God in his infinite mercy must have made a religion to suit all classes of men as I heard a Congregationalist minister once say, and there must be a religion lying about that I might obtain. I could not find it in one church, because my probation ended at my death, and if I had not accepted Christ according to that specific form, I must forever go out and depart from his presence. I could not accept that. I could not accept it a bit more than Ingersoll or any other thinker of that class. The reasons are logical. Everybody can see them. They are logical according to our methods of thought. They are logical according to the ideas of common justice between man and man as individuals. The idea of bringing me before a great throne upon which an august being sat, who in his own hands held all the reins of the children of men and could move or unmove, fix or unfix everything as seemed to be suitable, and then judge me out of a law that I never heard, what an absurdity that was. I could not believe it.

I became acquainted with one of the most zealous and able of Presbyterian ministers. He went stark crazy over a picture that he had made indicating the character of the infernal regions. I don't know which he got it from, Milton or Dante. I never knew. He painted the dark realms so horrible that his own brain could not stand against it, and it became unsettled. They asked me to watch with him, and also asked me if I was afraid. I asked if he did anything more than talk. They said no. I told them it took more than the talk of a crazy man to frighten me. I knew him in his health, and I knew he could not handle me when he was well,

and I thought he could not after he had been wasted with three or four weeks of disease. I went and watched with him. I did not hear anything extraordinary, but when he became uneasy and restless I laid my hand upon his forehead, when he grew quiet and went to sleep. He told the doctor the next day that an angel had been with him. He mistook me, that is all. I did not have any wings, by the way.

I looked out and thought I could not find rest there. I found something in the testimony of the scriptures that gave a starting point.

The Apostle Paul speaking of the time that was to come said that God would "Judge all men by that man of whom he hath given an assurance, in that he hath raised him from the dead." Here is the starting point. Now am I responsible as to what choice I may make as to the religion I may serve? Let us look at it closely.

I could not accept one because the great mass of mankind might be shut off. It seemed to be so cruel to judge and condemn men by a law that they never heard. It seemed to be so out of all proportion to the elements of justice that are found among our own selves, that I could not accept it. When I found this scripture it seemed like there was a ray of light there. Then I remembered the teachings of the fathers. What are they? "He that liveth without law shall be judged without law." The Apostle Paul speaking of the Gentiles says: "If they by nature do the things of the law, they are a law unto themselves."

Now here was a chance for a religion farther on. All men shall be judged for their deeds when the great Judge shall sit, as depicted in the revelations.

Now this seems to be in accordance with common sense and reason; that men should be judged out of the things written in the books, and those things written in the books were the deeds which they had done in the body. No man can find any fault with this platform of judgment, upon which men are to receive rewards for that which they have done that is good, and punishment for that which they have done that is evil, the deeds that they have done in the body.

Now we take it for granted that Mr. Ingersoll in explaining his faith as a free-thinker runs a common lance against us men within the pales of the churches, whatever may be the denominational lines drawn over us.

I am willing to admit right here that I accept the faith that I now espouse because I prefer it. I am willing to make the

statement that I believe that which I have espoused, and given my life to, because I prefer to believe it. I do not prefer to disbelieve.

Having discarded that because I thought it too narrow, and did not give place for the whole race of the children of men, there is another stream, another religion that I might accept, that which saves all men. That suited my heart more. I liked that a great deal better.

One of the best preachers that I ever heard in my life, a man by the name of Westfall, I heard in the summer and fall of 1855, in the city of Canton, Illinois. How he would explain the saving of sinners from the depths of misery by the goodness of God, and all that sort of thing, was worth while for a man to hear.

But stop. I could not accept that. Why? Because my every day experience brought me into contact with men that were not worth saving, and it was throwing away the clemency of God to save them, and put them side by side with them that had all their life time conserved that which was good among their fellow men. For him to take the humanitarian; for him to take the lover of his race; for him to take the man of good deeds, or the woman of good deeds, of just and pure life, and put that individual side by side in the realms of glory with them that were covered with crime and infamy, that had sought to defraud their fellow men, or that had imbued their hands with the blood of their fellows, I could not do it, and I would not do it.

I learned that away back yonder somewhere in the march of time, he that had fashioned the world, had said, (and I believe he had it written everywhere, and had so written it that men recognized it), that he that doeth evil must be punished for it. You can find it in heathen lands; you can find it in civilized lands, in our own civilized land; there is a code, which if it be infringed brings the law of the governing land to bear upon the transgressor, and he must pay the penalty because there is no mercy in the law. There may be in the administrators, but there is none in the law.

Whence came this universal fiat against that which is evil and wrong? It must have had its origin with him who fashioned the nature and lives of men. Hence I could not accept that philosophy. There must be a golden mean somewhere between these. Lo and behold I find it in the latter day faith.

I am not abusing the Methodist friends because of their philosophy. I simply say I could not accept it. I am not abusing

our friends of the Universalist Church because I express myself that I can not receive their belief. I give my reasons for it. It is not that I am prejudiced against the individuals, but the philosophy. I am responsible for my thoughts, and I propose to use them in the way that I may make a proper answer how I may have used them by and by.

What says Mormonism with regard to this question? First, that all men shall be judged according to the deeds done in the body. Unto whom shall they answer? Now mark you, and if I make a mistake here, let some of the brethren take me to one side, and whisper in my ear until I am correct. They answer unto God, and not to Jesus Christ. Hence when the apostle says "He shall judge all men by that man of whom he hath given an assurance, in that he hath raised him from the dead," he shows you the medium through whom he hath "brought life and immortality to light," not the judge. I am not going to confound Christ with the judge now. I may do it hereafter if it is necessary. But the subject to-night don't demand it.

The heathen man stands before God. The civilized man, the man of the civilized nations stands before God. The semi-civilized man stands before God, and all nations must answer unto him for that which they have done, and individuals must likewise answer to him. Now there is the first grand consideration.

By what law will he judge them? By the law which they have received; and as a consequence the man that dwells at south Good Hope, the Hottentott and the Caffre and the Digger Indian, or the Bushman, he holds them all accountable for that law that has come unto them so far as the purposes of this life are concerned. You that are citizens of the State of Iowa, he will hold you responsible for the law that has come unto you, which you have received; and he will make you answer according to the strictest requirements of your understanding of that law. Is there anything wrong about that philosophy? No. All men say that is right. That does not make a good man without any effort upon his part. No man can be good without any effort upon his part. It makes men all conform to the law which they have accepted as that which is good. It is the philosophy announced by the Apostle Paul when he says: "When I have consented unto the law, that it is good," then he hath put a barrier upon his conduct.

Now this first. Secondly, God was in the world in the meridian of time in Jesus Christ, in a great endeavor to reconcile this

world of turmoil and trouble unto himself. I never read it that God was endeavoring to reconcile himself to the world. Why? Because that when God Almighty made the world, he made it just as good as it was possible for him to make it, and when he made man he made him the best and the crowning good of all that he had created, and he put him in the earth that he might continue to exercise dominion over it as his highest creation. That he had become unreconciled to that which he had made, or that there was any reason in himself why it was necessary that he should need the ministration of Jesus Christ, was a thing foreign to my thought. Let me see. I got the other way of it. God was in Christ reconciling the world unto himself. How? By teaching the law of God by which men might make themselves conform to the thoughts of God, and he has said, "My thoughts are not as your thoughts, and my ways are not as your ways."

I could accept that part of it. That seemed to be reasonable. So it must be to every man, to every individual who will endeavor to make the choice, or endeavor to make the choice and consider it as I did. How did I consider it? I will show you.

I looked out upon the world and I discovered that God's name was nowhere written. I could not find it upon the leaves of the tree. I could not see it upon the sands of the sea shore. Nor in the rocks that crowded the rapids of the river. I could not see his hand prints upon the ocean or in the lakes. I could not hear him in the thunder, nor see him in the wind, much as the poet said:

"Lo, the poor Indian, whose untutored mind,
Hears God or sees him in the wind."

I could not do that. I could read in all things created by which I was surrounded, the grand power of an original designer, immaculate in himself; and as a consequence, that all things were perfect. I could discover that; but I could not discover the name, nor where he dwelt. But my soul went longing after him, and when I put myself in the way of thought I found that he had led me in this channel, and as a consequence in the scriptures of divine truth God's name was revealed unto me. To my inner consciousness there came the revelation of where I might find him. I could not find him any where else. He is not revealed in the history of any man. He is not revealed in the history of any people or nation, so far as their simple acts upon the earth are concerned. If we take the record of any of them there has been a great deal in them that was certainly not of God.

If this be true, that all nations must answer to him in some sense, in order that they may be successfully made to answer to him for any law that hath been broken, or that we may conform to him, we must first know his thought and will with respect to that law.

It will not do to say that God originally placed the law in the minds of those who are born into the world, for this reason. The Thugs of Asia will take charge of a traveler's person and goods, and they will contract with him to take him to a certain place, and they will keep their contract religiously, and defend him with their bodies and their every power against the attack of everybody else. But the moment he has crossed the border land, has crossed the line that marks the termination of their contract with him, they will slay him without mercy and take his goods, and it is considered to be according to the law that governs the Thug. Did God ordain that law? He will make these men answer for it. Did he ordain it? No. He did not ordain that any more than he did the refined sense that some individuals have that utterly precludes that they shall slay any thing, or destroy any life that may be in the earth. I have seen men so particular about the shedding of blood that they would not kill a chicken,—but they would eat it after it was killed.

I present this to show the wide diversity in the conscience revelation of law. We have all removed from the conscience of the Thug, but this cant against cruelty of any kind of which I speak is certainly uncalled for. That wont do. The law that must be revealed as a necessary consequence must teach individuals how they must think in order that their deeds may be of that character that when they shall come to be judged, they shall not be found wanting according to the general law of the Almighty. I am speaking now of mankind in its concrete sense, or abstract sense, whichever you may have it, as a race. If they are to be judged according to the deeds done in the body, there must be some rule by which they must be brought into it. What is it?

All over the broad earth, you can not find a single nation but what has laws enacted against the crime of murder. You can not over all the broad land find a single nation but what recognizes in some way the right of property. You can not find in all the regions of the whole earth any nation but what recognizes in some degree the sacredness of the person which must be held inviolate. How is that? It seems to me that the Almighty had intended

that mankind should be answerable to a certain law, when they should come to be judged before his great throne, and he sitting to judge—all nations must be brought before him, brought into judgment before him likewise, and answer before him for their characters and the laws that they have obeyed.

I notice that these individuals living in the world are answerable unto a common law, unto a common judge, who has given them certain rules to govern their being; has given them a common rule, all over the earth. All the statute books of civilized nations go for their principles to the Code of Moses. You can not find one but what is based upon the Mosaic code, not one. I defy you to find a statute law anywhere, but what its root is in the Mosaic code.

I do not wonder that the apostle said they were written on tables of stone. They were to be as imperishable as the foundations of the earth. Just as imperishable as the law of the Almighty. They have never been done away, so far as the government of the world is concerned.

One of the reasons why we make mistakes concerning the dispensation of the Jews and the Christian dispensation is, we undertake to blend the law written on stone with the law taught under the gospel dispensation as binding upon the same persons. But we must draw the distinction. This Mosaic code is to have its bearing upon those who are in the world and not upon the Christian. How is that? I do not mean now the laws of the land, because we are all subject to them, I am speaking of it as a religious faith.

There is some thing that struck me too in my search after truth, and I found that taught in Mormonism. It was revealed in Jesus Christ.

But now came the grandest and best thought in the whole line of thought to your speaker. That was this: Christ came to dispense among the children of men the knowledge of something that would take them out of the provisions of this common law, and so far as God was concerned, make them amenable unto a different law in this sense. That he came to his people to declare what was the law of God concerning their moral natures and their spiritual affinities. I will use that term for the want of a better one. I will use a better one by and by. And by reason of this they might assimilate unto the character of them that dwell in the heavens to which they are tending. That seemed to go right home to me. It removed me at once from the consideration of the Mosaic code, and

brought me to the consideration of a better system of ethics, by which the spiritual natures of men should be enabled to assimilate to the nature of God. And the grand exemplar of this principle was Jesus Christ. Hence Paul says, and says truly, "Of whom he hath given assurance, in that he hath raised him from the dead."

He is the only one that ever had the power to elevate himself from the realm of the grave. He is the only one that had power in himself. He has given power unto others, and will continue to give power unto others.

I saw that this was to bring my spirit into relation with Jesus Christ as a helper. Now I saw a way out of the difficulties that had environed me. It is not necessary for me to accept the theory that man's probation ends at death; and that if they shall not have bowed down and worshiped him in some specific form or organization known as a church, he hath no farther use for them, but in the realms of darkness and despair they shall wear out a never ending eternity. It is not necessary for me to accept that in order to believe in the punishment of the wicked, and that there will be a time of reckoning, when they shall give an account for that which is wrong. Neither is it necessary for me to believe that all men, without reference to what they may have done, should be placed in realms of safety and power and glory.

Why says my friend upon the right hand and on the left, it is the will of God that all men should be saved. Truly it is. I believe it was the will of Christ too that all men should be saved. But behold he wept bitter tears of agony when he came to those who should have received him, and said: "How oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

He recognized the power in them to refuse, and likewise recognizes the power in me to refuse any form of religion, and I recognize the power in myself to refuse any form of religion, or cast the whole aside. But then what?

My career would have been pictured in that of a man by the name of Brownson. He began life away up in Massachusetts somewhere, as a collegiate student of the Presbyterian Church. He graduated and went to preaching the Presbyterian faith. Somehow he drifted down near Boston and came into contact with esthetic culture there, and it did some damage to his Presbyterian notions, and he became a Congregationalist. After a while the rubbing and attrition that took place in that great

hub of the universe, rubbed the Congregationalism out of him, and the result of it was that from this time on he discarded the whole realm of religion, and became a free thinker in that he discarded the whole of them. He thought a while and then changed his mind. The question he examined himself upon was this: He found himself in a state of restlessness, because he was looking for some power in the universe that like the great author should have power to say thus it is and thus it shall be in matters spiritual. He could not find it in any other church that he knew anything about, and so he died a member of the Catholic Church. Some will laugh at the idea; but he was looking for some power that had the right among the children of men to put a stop to religious controversy and say, Thus it shall be; and when he found this power he rested satisfied. Why? Because his theological kite could not fly without a string. It must have one. We must think according to channels. We must think according to that which we have chosen as the realm or the way in to which we should walk. Hence we find whether we are responsible for our thoughts or not.

I found liberty and freedom in Christ. There is one thing he did for me; I don't know whether he has done the same thing for the rest of you or not; that is this: He made me very charitable to those who had not reached the standard of goodness or excellence that I thought they ought to reach. Why? Because I became satisfied that if I demanded from among the children of men to be considered as being honest in my thought, I must not say my neighbor John or James was not honest in his thought, because he thought differently from me.

With respect to this principle, the Son of Man was the exemplar, the individual according to whom the Almighty is to judge the children of men. He says, I came not to judge the world; if any man hear me speak and believe me not, I came not to judge him. Why? Because he must stand in the great judgment day and answer to somebody else. That is why.

But this Christian philosophy taught by these Latter Day Saints, by this strange religion, was of that character that it gave me to understand that I might have freedom from this judgment in this sense. When the world should come into judgment in the great day before him, and I had essayed to serve him according to the law which he had come to declare, he would stand me in stead as my bail before God. As I had kept his law, I had loved

God, I had lived and thought according to his law, and thereby I had won my crown. A crown of what? A crown against condemnation in the judgment of the Almighty God. To my mind that is a great thought. To me it is the grandest and the best in the Christian economy. As I prefer to serve him according to that which he had placed upon record as the law of the Almighty, I may so make him who had power over death, hell and the grave, my friend, and he would stand before the Almighty in the great day of judgment, and certify to him that sits upon the throne, "This is a child that thou gavest me out of the world." That stays the hand of the royal executioner, and gives life to the individual; for God has in Christ promised life and immortality.

Now when I certify to these freethinkers that I too am a freethinker, they have no business to say that I am not. I prefer to think Jesus Christ and him crucified. I prefer to believe him because it affords to me the best view of law that it is possible to have, or that has ever been presented to me; or that, so far as I can discover, has ever been presented to the children of men. I would not to-day, under any circumstances go out what may be called untrammelled, and teach the children of men absolute freedom from restraints. I would not dare to do it, because I believe that God has ordained some restraints under which all men may live, move and have a being, and reach the greatest possible heights to which they may aspire.

I have a few practical thoughts with regard to this question and I present them to you. There never has been but one Napoleon that I have read anything about. There never has been but one Alexander. There never was but one Cæsar. There never was but one Washington. There never was but one Lincoln, and but one Jesus Christ, the grandest character of all. He that was but a corporal in the French army was a different man from him that became the grand Emperor of the French. Cæsar as a citizen of the Roman republic was by no means the man that he was when he wore the imperial purple. The conditions of might changed them. If they were not responsible for their thoughts, how is the saying of Brutus produced that has been quoted over the whole earth, "Cæsar was ambitious, and because of his ambition I slew him?" His ambition was what ruined him. If he had been permitted to do as he proposed to do, then it would not have been without an answer to the question, "Upon what meat has this our Cæsar fed, that he has grown

so great?" I say as a citizen of the great Roman republic he was not the man that he was when he wore the imperial robe. He did things then that he would have been ashamed of when he was a private citizen. Let me tell you, this condition of men has changed them. Tell me that they are not responsible for their thoughts when such things as these have occurred! It is but to tell me that God has designed that men may live everywhere without restraint, and without punishment because they have done wrong. The practical thought of this comes home to me here. That which shall characterize an individual in the world to come, is character, not belief. The character that an individual shall wear is that which shall characterize him by and by. I find no certificate by which an individual may attain a character that will bear inspection in the world to come, but in the Sacred Book. There is the place I find teaching upon what that character may be. It is not found in the teachings of the Mosaic code; for there it is an "eye for an eye and a tooth for a tooth." But that which shall judge them in the world to come as a certificate of character is that which they shall bear, having brought themselves into subjection to the law of God, by which they have made their thoughts like unto the thoughts of the Almighty, and these have culminated in their deeds, and their deeds are their characters.

Now let us see. I ask the man of the world to consider with me for a moment the character of Jesus Christ. Was it the character of Confucius? By no means. Confucius was a wise man, and perhaps the founder of a religion quite old. But was Confucius any better a man than Loyola, General of the Jesuitical College? It is said that the world heralded with joy the time when the Jesuitic College was disarmed of its temporal power; when the rising power of individual political freedom in the state took captive that power behind the Papal throne. When any one of the countries was shut against the incursions of the Jesuits, it was because after the college was instituted and acquired power, the same transition took place that took place with Cæsar; and Loyola was not the same man while he was the grand head of that college that he was when as a repentant though successful military general he entered his cave of melancholy and despair. That is why. It was the general sentiment that made that institution moral; that made the inquisition possible. It was evil to think according to the corrupt standard which they had adopted.

Now my friends that is what has made me what I am. The thought that Jesus Christ has placed within my reach means by which I may make a character like unto his in all respects. And it was of so good, kind, strong and heavenly a nature, that not one man that ever lived before him, and not one that has lived since, has gone into the realms that are beyond with so good a certificate as his.

Let us see. I ask you now, and I would ask Ingersoll, if he would die for a fellow man. Under a moment of excitement he might. Hundreds have done its like in the warfare. Now and then an individual in peaceful life hath coolly and deliberately put himself in the way of being killed for a friend. The Savior gives the key. "For a righteous man, a man would scarcely die. But for a good man a man might give his life. But a man will give his life for his friend." These fathers and mothers here would give their lives for their offspring. These husbands would stand between their wives and death, at the expense of their own lives. They would do this because they love them. But there is Christ who gave his life not only for a ransom for his friends, but for them that might become such, though now his enemies; and he certifies his character upon the cross.

But says some one, there is a mistake, Elder. You teach us of Christ, and we are not certain that such a man ever lived. I remember the brother referred to it to-day. Let us examine it for a single moment.

Religious history and secular history both certify that there was such a man as Jesus Christ, and that he died, and that it was said that he rose from the dead; and religious history says he did rise from the dead. Has the Jewish nation a single record upon its annals to show that at any time these soldiers that kept that seal, when they returned and told the tale that was given to them to tell, that they ever brought them before the Roman tribunal and punished them for a serious infraction of military duty? Not one. Not a single line has ever been brought to bear to show any record of any trial of those poor forlorn disciples because they brought somebody and impersonated the Savior with him. Not one. The legal conclusion that I came to years ago, when I was told that there was no such man as Jesus Christ, that he did not die, and that he did not rise from the dead, was, that all the surroundings go to show that he did live, that he did die, and that he did rise from the dead; and the apostle Paul says that in

him we also will triumph; because he rose, we shall rise.

Now there he gives me the clue to the triumph over death, that dread thing that so many have feared, and that hath made such sad inroads upon the human race: But O, from him who came to offer us this law we may receive a certificate of character by which we may stand before the Great Judge and be judged. And he has not only granted the law for our good; but he hath triumphed over this dread enemy, and has thus placed it within the reach of every individual to have that singular triumph in his heart, that he too may be unabashed when death shall reach him.

That is why I have chosen this profession of faith. To me it is the grandest and the best. I have given you some of the reasons. Of course there are many others that might be given. These are why I make that selection out of that which has been presented to me for my consideration. I do it willingly. I do it purposely. I do it because I prefer to do it. I do not do it because I am compelled to do it. I am unwilling to admit that men if they shall judge rightly shall be compelled in their belief. I know that individuals say they must be compelled; that no man can believe without being compelled. But I hear in the law that, "The willing and the obedient shall eat the fruit of the land." I believe that is true of the Beulah land, the happy land as well as it is this land, and that this is a spiritual law. The obedient will come far farther towards reaching the Celestial abode, than those unwilling servants that must needs be whipped every step they take in the Celestial journey. I do not care to go into his presence striped. I would rather go free from stripes. I do not care to go whipped and unwilling into his presence. I propose if it be practicable to go there a willing soldier, to show all the scars in front like good Manlius the Roman. He was said to have had a hundred scars that he had received in the defense of the Roman government, and not one of them but what was in the front. Now as a soldier I have one more thing to say and then I am done. I am sorry for having kept you in one sense of the word, and in another I am not.

We heard last Sunday morning and evening something about a law, and it was styled by the speakers a temporal law. I was pleased to hear that law expounded, and I wish to add what ought to be a crowning argument in the mind of every individual, that he that has given the law says specifically, "I have not at any time

given a law unto you which is temporal, but spiritual."

I hold that every law that God has given to the church, every law that comes to us under the signet of Jesus Christ in the New Testament Scripture; every law that is given to the church in the present time by revelation, is a spiritual law. It may pertain to the things of this life, but it has that direct reference to the life which is to come; is of that nature that it is to shape and form our characters. They are of such nature that they help us to make our characters what they ought to be in the time when we shall be judged.

Now however short as an individual I may come of filling the great pattern set before us by Jesus Christ; however far I may fall short of reaching it, I shall at least be willing to be found striving to reach up unto it, and inciting the children of men to do likewise.

If you make the pattern small you can never gain much credit for exceeding it. If you set the mark high, you may possibly overreach, but it is not likely. If you place it too low, you will be certain if you miss it to fall below it, and fall very far short.

That you may receive light and intelligence, and be aided, strengthened, and furthered on in this life, and in this train of thought much better than I have presented it, is my desire.

Reported for the Herald.

Conference Minutes.

POTTAWATTAMIE DISTRICT.

The above conference was held at Wheeler's Grove, Iowa, November 25th and 26th, 1882; H. N. Hansen president, Frederick Hansen clerk.

Reports of Branches.—North Star 63; including 1 Seventy, 5 Elders, 1 Priest, 3 Teachers, 1 Deacon. Crescent City 69; including 3 Elders, 2 Priests, 3 Teachers, 1 Deacon; 1 baptized. Council Bluffs 137; including 1 Apostle, 1 Seventy, 9 Elders, 5 Priests, 2 Teachers, 1 Deacon; 3 baptized, 2 received by certificate of baptism, 5 received by letter, 1 died. Wheeler's Grove 81; including 1 Apostle, 5 Elders, 4 Priests, 2 Teachers, 1 Deacon; 1 baptized, 1 removed, 1 died.

Bishop's Agent's report from May 26th to November 23d, 1882: Received \$137.25, paid out \$131.87; balance on hand \$5.38.

Committee to investigate at Reno, Cass county, reported. Committee released. Bro. Thomas Chatburn was requested to visit some brethren at Reno.

Resolved, That presidents of branches be requested to take up a collection every Sunday, to be paid over to the District Treasurer for the ministry in the District.

A committee, consisting of Davis H. Bays and Daniel Hougas, was appointed to assist the Wheeler's Grove Branch to better its organization.

The following brethren were requested to preach as their circumstances would permit:—Elders John Drabis, Hans Hansen, Levi Graybill, Daniel Hougas (in this district), D. H. Bays, and Priests K. H. Hansen and P. Anderson.

John H. Hansen was appointed to preside over the district the next quarter.

Preaching during conference by Elders C. A. Beebe, Daniel Hougas and Davis H. Bays.

Conference adjourned to meet at Council Bluffs, Iowa, on the last Saturday in February, 24th, 1883, at 10:30 a.m.

NORTH-WEST KANSAS DISTRICT.

Conference met at Elmira, Mitchell county, Kansas, November 18th, 1882, A. Kent president, G. W. Beebe secretary *pro tem*.

Reports of Branches.—Elmira and Prairie Home, no change. Blue Rapids 51; 1 expelled, 1 ordained a Priest. Goshen 41; 1 baptized.

Reports of Elders.—Geo. W. Beebe, Abraham Sears, Henry and Jacob Jamieson, A. Kent (baptized 1), reported in person; John Landers and A. H. Parsons, by letter; Teacher S. C. Andes reported.

Afternoon session met at 2:30.—Resolved, That when this conference adjourns it does so to meet at Blue Rapids, Kansas, February 24th, 1883, at half-past ten o'clock a.m.

Resolved, That all the officials labor under the direction of the president.

Alma Kent was sustained as president of the district for the next three months.

Resolved, That John O. McKnight act as secretary for the next three months.

H. R. Harder sustained as District Treasurer; Mahlon Smith as Bishop's Agent. A. Kent was chosen book agent for the district.

Report of committee appointed at last session, to make enquiry as to and visit Bro. Jacob Jamieson, was received and committee discharged. The committee recommended that he be restored to his proper fellowship and confidence in the church. The meeting was then changed to a prayer meeting, which was greatly enjoyed.

At 7 p.m. Bro. G. W. Beebe preached, assisted by Elder A. Kent. Sabbath, Nov. 19th, 11 a.m., preaching by A. Kent. 3 p.m. met at the house of A. Sears and partook of the sacrament. 7 p.m., preaching by A. Kent. Adjourned.

Miscellaneous.

NORTHERN ILLINOIS DISTRICT.

The presiding Elders and Secretaries of the various branches composing the above district, are hereby requested to forward as complete statistical reports as possible to our coming conference, to be held at Sandwich, Dekalb county, Illinois, February 17th, and 18th, 1883, at 10 a.m. It is also desirable that a full representation of the district be had, to appoint delegates to General Conference, and transact other business of importance. It is intended to hold a weeks preaching after conference, so the brethren are requested to come prepared to assist.

J. S. PATTERSON, *District President*.

ALABAMA DISTRICT.

The conference of the above named district, will be held in Lone Star Branch, Monroe county, Alabama, February 17th and 18th, 1883.

W. J. BOOKER, *president*.

MARRIED.

HOWARD—REAMES.—At Moscow, Idaho, by Elder J. C. Clapp, C. A. S. Howard, son of J. S. and Anna Howard, to Miss Alice Reames, both of Moscow.

DOMONOSKE—PRICE.—At the residence of the bride's parents, 735 Center Street, Oakland, California, December 25th, 1882, by Elder J. B. Price, Henry Domonoske, of Willows, Colusa county, California, to Sister Clara J. Price, of Oakland. Mr. Domonoske and wife leave Oakland for their new home in Colusa county, attended by the best wishes of their many friends.

DIED.

AMY.—At her late residence on First East, between First and Second South streets, Salt Lake City, Utah, January 1st, 1883, Sr. Levira-Clark-Smith-Amy, aged 67 years, 5 months, 2 days. She married, at Nauvoo, Samuel H. Smith, brother of Joseph the Seer, by whom she had three children, one of whom, Levira, is still liv-

ing in Salt Lake City. Oscar, a son by her last husband, resides at Park City, Utah. Funeral services were held at 11 a.m., the 4th inst., Elders W. W. Blair and J. Luff officiating.

HEWITT.—At Spring Prairie, Wisconsin, Saturday, January 6th, 1883, Mrs. Isabella Hewitt, widow of Lyman Hewitt, late of Rochester, aged 69 years and 8 months.

BASSETT.—At her home in Council Bluffs, Iowa, October 27th, 1882, Mary Bassett. Her death was caused by a fall, by which she broke her leg. Sister Bassett was born in Llanelly, Wales, August 10th, 1823; emigrated to America in 1856; went to Utah, in 1859; returned to this place in 1867; united with the Reorganized Church October 20th, 1870. Precious in the sight of the Lord are the death of his Saints. Services conducted by Elder C. A. Beebe.

SLOAN.—At Wilber, Nebraska, December 9th, 1882, of consumption, Hugh E., son of Bro. H. H. and Mrs. M. Sloan, aged 1 year, 3 months and 25 days. Funeral sermon at Castor School-house, January 7th, 1883, by Elder Robert M. Elvin. Text, Rev. 21:4. There was a large attendance, and sympathy was extended to those in sorrow for their only child.

BUTRICK.—At his residence, in Jasper Township, Carroll county, Iowa, January 17th, 1883, Elder Enos Butrick. He was born in New Haven, Connecticut, January 5th, 1806; baptized by Elder Thomas Dobson, September 4th, 1869; was ordained an Elder, April 6th, 1872, by Elder Thomas Dobson, in Jasper Township, Carroll county, Iowa.

TAYLOR.—In the 8th Ward, Salt Lake City, Utah, January 3d, 1883, Sr. Ann Beresford, wife of Abram Taylor, aged 73 years, 1 month, and 21 days. Kind, gentle spirited, with unshaken faith in the gospel of Christ, she sleeps in Jesus.

OMAN.—Father George W. Oman departed this life at his home, Auburn, California, December 22d, 1882, aged 80 years, 11 months, and 22 days. His last days were full of suffering, but his infirmities were borne with resignation. He died firm in the faith of the Church in which he has lived so long; his last words were, "Tell my friends and children I have gone to rest; and I have that testimony for myself that my Redeemer lives." The funeral services were conducted by the Rev. Mr. Trefferen, of the M. E. Church.

THE TWO LIVES.

Beautiful is old age—beautiful is the slow-drooping, mellow autumn of a rich and glorious summer. In the old man, Nature has fulfilled her work; she loads him with the fruits of a well-spent life; and, surrounded by his children's children, she rocks him softly away to a grave to which he is followed with blessings.

God forbid we should not call it beautiful, but not the most beautiful. There is another life, hard, rough, and thorny, trodden with bleeding feet and aching brow; the life of which the cross is the symbol; a battle which no peace follows this side of the grave, which the grave gapes to finish before the victory is won; and, strange that it should be so, this is the highest life of man. Look along the great names of history; there are none whose life has been other than this.

It has been common to say that Scripture makes a mistake in speaking of the ant as storing up its food; that in reality it only stores up its eggs; but Colonel Sykes discovered at Poonah a species of ants (*Atta Providens*) which regularly stores up the seeds of millet for its food in stormy weather. The objectors did not know enough when they corrected the science of Scripture. They have been equally premature when they have objected to the Scripture statement regarding the ostrich abandoning its eggs, for late researches have proved that the ostrich quits her eggs during the day, and abandons them altogether if there has been any intrusion upon them, thus furnishing an admirable type of carelessness regarding offspring.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 17th February, 1883.

No. 7.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 17th Feb'y, 1883.

EDITORIAL ITEMS.

Bro. W. A. Sinclair, wrote from Forester, Sanilac county, Michigan, January 26th, and gave a short account of the debate between Elder J. J. Cornish and Walter Sims, of Bay City, Michigan, an evangelist of the Christian Church; from which we gather the idea that Rev. Sims was not a very courteous debater.

Bro. H. R. Mills writes us from Pittsfield, Illinois, January 31st, that his father, Bro. C. Mills, was doing well. His broken leg was knitting together well, and he was in fair hopes of full recovery.

Bro. Joseph Luff was at last advices under the necessity to cancel some of his appointments and return to Salt Lake City, to recuperate from pleurisy and pain in his side.

Letters from Dr. J. A. Boyd, Farmington, Graves county, Kentucky, and Bro. A. D. Bower, of Plano, Illinois, were duly received. It is not practicable that we should publish them, as with others, want of room precludes.

In the statement of those teaching near to Lamoni, we should have named Bro. Earl Bailey, who is teaching north of the town.

THE Salt Lake *Evening News*, local church organ, has an Editorial, on the "assumptions of Congress." In this occurs the following: "The people of the Territories are not the 'property' of the United States."

This is quite true, but the territory on which those people live is the property of the United States, and the people living on that territory are tenants at will, and wards

of the Government. There is no safer foundation for the exercise of governmental control and protection over the District of Columbia, over which Congress has exclusive jurisdiction in all cases, than for the exercise of like powers over Utah, or any other of the territory the common property of the states.

That the people of the territory of Utah are entitled to a "republican form of government," as the *News* also asserts, we believe. And Congress should see to it that such a form of government should be had there. It is upon this statement of the duty of Congress that we should insist that practices in church, or state, recognized and classed as crimes in any and all of the states composing the United States, owners of the public domain known as Utah, which states exist under a republican form of government, can not legally obtain as proper and right. It is this very fact that Congress is in duty bound to see that republican institutions, such as prevail in the states; and which constitute them the Republic, shall likewise prevail in all the territories of the United States, Utah always included.

SR. A. M. HALSTED, of Harrow, Ontario, wishes to learn whether the command to nurse those sick, who have not enough faith to be healed with mild herbs, and other kindly care, means the use of the bark, leaves and roots, known to possess curative properties, or plants and the leaves only. We are sure that we can not state positively, but believe that what was intended was that where persons were sick, whose sickness did not yield to faith, they should be treated by skillful nursing, and the use of plants, leaves, bark and roots, that were known to be available as antidotes to the disease; all being permissible.

One thing in this connection. When Saints are sick, it strikes us that they should have as much patience in permitting the remedy to take effect as when being treated by a physician, and with medicine. To illustrate: if one is taken with disease and sends for a doctor to be treated, the sick person is contented to take medicine from every hour to every four

hours, or more seldom, and wait for the supposed effect to be wrought; and will be under the care of the same doctor for days, weeks, sometimes months, anticipating cure, and crawl back to health by slow and careful degrees, without blaming the doctor, or losing faith in the system of medicine, or the doctor that administers to him; but if the same one sends for the Elders who anoint with oil and pray for recovery, he expects an instantaneous and perfect cure. And many times when such perfect and present cure is not effected, the Elders who have administered are put down as not men of God, or distrust in the ordinance is felt.

The promise: "They shall lay hands on the sick and they shall recover," does not warrant the belief that instant and speedy miraculous cure shall follow the laying on of hands. This would be directly in the line of those cures wrought by the command of the Savior, and of the class referred to in the revelation: "Ask not for miracles except ye are commanded." The command of God, whenever it is given, is authority sufficient for the thing commanded, and when received should not be questioned. But the promise is "they shall recover." Safety from death here should be felt if the command be observed. This safety insured, full recovery to health might be waited for as patiently and confidently as from the effects of medicine, of the specific action of which physicians themselves are not sure, but have to wait for, and frequently wait in vain.

Is there not as much reason to discard a physician and a school of medical practice, and lose faith in the administration of medicine, when a father or mother, wife or husband, son or daughter, is sick and doctored until death fills the house and hearts with mourning, as there is to lose faith in God and the ordinances, when administration of the Elders fails to win back to life? We certainly think so.

Our twenty years' experience shows us that out of the number of Saints who have been sick and who have faithfully called for the administration of the Elders by anointing with oil and the laying on of hands, a far greater per centage of recoveries has resulted, than of the same num-

ber of those in or out of the church who have been sick and have trusted in medicine and the doctors. If any one of the different schools of medicine could show that a larger per centage of cures in any given number of persons sick of divers diseases resulted from the system of medicine and nursing adopted by physicians of that school, as compared with other systems, they would justly claim for that school the supremacy in the medical world; and mankind would not be slow in according practice and money to them. On the score of the greatest return of good in the greatest majority of cases, on common principles of reasoning in human affairs, aside from any moral obligation that may bind a believer, there would seem to be good ground to observe the faith cure.

EXTRACTS FROM LETTERS.

Bro. Monroe E. Culver, has sent us the following letter of receipt and acceptance of a favor conferred by him.

THE CHICAGO PUBLIC LIBRARY,
Chicago, December 14th, 1882.

The Board of Directors of the Chicago Public Library has received your gift, consisting of Biographical Sketches of Joseph Smith, by Lucy Lmith. A Voice of Warning, by P. P. Pratt. The Book of Mormon, translated by Joseph Smith, Jr. Tracts on Mormonism, for which I am instructed to return a grateful acknowledgment.

Very Respectfully,

W. POOLE.

To M. E. CULVER, Esq.,
558 W. Indiana St., City.

The following views of the Bible we clip from the *Deseret Evening News*, sent us by Bro. W. W. Blair. It is evident that some hold the truth in unrighteousness.

The "Mormon" teaching in relation to the Bible is that Moses and the Prophets wrote their books by divine authority as well as by inspiration; that the inspiration was not verbal except that the language was exalted by the force of lofty ideas and divine sentiments; that much of the history related is given according to information naturally acquired, and is therefore not on a par with the authorized utterances of God's servants; that the predictions now fulfilled have had a literal accomplishment, and that foretold events which have not yet transpired will also come to pass literally; that though the language used abounded in metaphor and hyperbole, yet the occurrences pointed to were real, and not merely figurative, or what is sometimes mysteriously denominated "spiritual" in contradistinction to "literal." That the writings of some of the prophets have been re-written while all have been translated, and that the translation has been done by uninspired men who did not always grasp the full meaning of the text, and therefore their work was somewhat imperfect; that many prophetic books have been lost, and that plain and precious things have been omitted from those books which are called canonical; that the

Bible is an imperfect collection of works of different kinds, written in different ages, principally for the benefit of the people living at the period when they were given, but preserved providentially for the good of all people in the latter times, as evidences of the character of Deity, His ways and works in former times among a certain race, and as a support to the testimony of His servants in other lands and down to the latest age.

THE Saints at Cheltenham, St Louis county, Missouri, dedicated their chapel not long ago. From the *Globe Democrat* report of the occasion we quote:

"The congregation numbers about thirty-five, and the contributors to the erection of the building, as shown by the report of the committee at the dedication ceremonies, were as follows: Wm. O. and Martha O. Thomas, each \$432.22 1/2; Thomas Williams and Joseph Knowles, each \$20; Hannah Knowles, David and Ann Thomas and Margaret Davis, each \$5. There were realized from the sale of the old church building \$100, and Wm. O. Thomas donated the lot on which the new structure stands, valued at \$330, making a total of \$1,354.45. Quite a number of visitors were present at the dedication from Illinois and other States. The services were simple and in very small degree different from those ordinarily conducted on less notable occasions. Elder B. V. Springer, of Davis City, Iowa, preached in the morning on "Baptism for Remission of Sin," and Elder J. A. Betts, of Belleville, Ill., discoursed in the afternoon on the "First Principles of the Gospel," as found in Hebrews 6: 1-2, the words being identical in the Joseph Smith version with those of the King James. The singing comprised dedicatory hymns from the "Saints' Harp," a volume compiled by Joseph Smith and two or three associates. Regular services will be held every Sunday afternoon. Elder Smith, of St. Louis, being temporarily in charge of the congregation.

Summary of News.

Jan. 31.—The illness of Premier Fallieres is likely to cause the breaking up of the French Cabinet.

Thebodin has been appointed Minister of War in France.

A report is current that the Orleans Princes have drawn up a manifesto in which they protest against the charges made against them, and declare their readiness to sacrifice their personal interests for France. It is stated that should the necessity arise they will publish the manifesto and at the same moment quit the country.

The *Ansonia*, a large Italian steamer, was wrecked yesterday on the coast of Tripoli, North Africa. Twenty of the crew perished. The rest of the crew and passengers were saved.

The vessel sunk off Mumbleshead, Wales, on the 29th inst. was not the Black Watch, but a steamer of similar tonnage, carrying a crew of twenty-six.

Another outbreak of convicts employed at the naval works, Hawlbowlne Island, has occurred. The mutiny is still progressing.

Famine prevails in the Government of Kheron, Russia. Several peasants have committed suicide to escape witnessing the misery of their starving families.

Last night, about three miles from Crested Butte, Colo., occurred one of the most disastrous snowslides ever known in Rocky Mountain regions. Late in the night thirty men employed in the Howard F. Smith anthracite-coal mine

were startled from sleep by an ominous rumbling noise, and almost instantly the avalanche was upon them. The building in which they were sleeping was crushed to atoms and the human occupants hurled down the mountain-side. A rescuing party started out from Crested Butte as soon as the news was received, and after several hours' indefatigable labor, the men were all uncovered. Seven were found dead. Eighteen others were wounded, several fatally. All of the company's extensive machinery was destroyed.

A passenger-train yesterday, when within six miles of Crested Butte, divided, the engine going ahead to clear the track. When about four miles from where it left the coaches the engine was struck by a snowslide, ditched, and is now under about twenty feet of snow. A wrecking engine which left this morning could not get nearer than two miles of the coaches, and returned to-night for provisions for the starving passengers.

There was an earthquake this afternoon on the Bohemian Riesengebirge (Giant Mountains). This range separates Bohemia from Prussian Silesia. The Elbe rises on its south side.

Feb. 1.—In the French Chamber of Deputies, yesterday, Fabre's bill in relation to royal and imperial pretenders, was passed by a vote of nearly two to one. It was in the nature of a compromise between the Ministerial proposition and the sweeping measure offered by M. Floquet. Under it all scions of families which have reigned in France are prohibited from filling any civil or military position. The President of the Republic is empowered to order their expulsion by decree—presumably if he shall at any time judge their presence in the country to be dangerous to the Government—and the penalty for violation of such decree is from one to five years' imprisonment. It was stated that the Orleans Princes would be placed on the retired list, and a proposition to cashier those holding army positions was voted down by a large majority.

A steamer and two other vessels have been wrecked off Lundy Island. The crews were drowned. Assistance is impossible.

Twenty-three persons were killed and twenty-eight injured by a panic in a wool factory at Bombay, caused by dust blowing into the room.

Feb. 2.—Bismarck is still dangerously ill.

A heavy gale prevailed around the British coast today, and numerous casualties are reported. Two coasting vessels were wrecked on the Isle of Man, and the crews were drowned.

The gunboat *Red Wing* attempted to reach the Island of Innismurray, Ireland, with stores for the starving people, but heavy seas frustrated the effort. The gale continued last night. Several districts are flooded. There are many shipping disasters and lives lost.

There is a fearful gale at Paris, France. Much damage has been done in the neighborhood. One person was killed by the fall of the scaffolding on the new city-hall.

Serious disturbances have broken out among the Bheels at Bombay. The Government has ordered measures for the protection of the frontier at Rewah and Kantha.

Advices from Ecuador give particulars of the capture of Esmeraldas, the leading port on the coast, by the revolutionists. The attacking party had thirteen killed and twenty-six wounded, and the Dictator lost forty killed and an equal number of wounded. The defeated Government troops have landed at Guayaquil. The people generally are highly elated at the success of the revolution. A Government has already been nominated, with the Supreme Dictator Alfaro and four Ministers. The new Dictator will at once expel the Jesuites and establish restriction upon the clergy. Prior to abandoning Esmeraldas, the Dictator's troops plundered the port and set fire to it in three places. An American named Feros was killed. In Guayaquil a panic prevails, and the people are fleeing from the town. It is the last stronghold of the Dictator. He was impressing men, horses, and everything available to the military service.

Feb. 4.—Over 100 persons suspected of connection with secret organizations have fled from Dublin. It is believed they have not yet succeeded in quitting the Kingdom.

Ireland is again face to face with famine. Often as the spectre has visited her it now comes in a new shape. It comes, so to say, under Government protection, with an army of Land bills, Arrears bills, Repression bills at its back. So far from exorcising the ghost, Mr. Gladstone's legislation has armed it with novel terrors.

A solemn warning, printed on fine vellum, has reached the Czar and Cabinet, claiming universal suffrage, the right of the people to own land, freedom of conscience, press, public meeting, etc. If these demands are not granted before the coronation of the Czar as sovereign of Russia, the Revolutionary Committee sending the warning threaten violence.

The Danubian Conference has been postponed a week.

Dr. Ross, assistant editor of Chambers' Encyclopedia, is dead.

Russia is seeking a pretext in the Armenian troubles to extend her dominion over eastern Turkey.

The greatest excitement that has occurred in Titusville, Pa., since the great oil fire is now raging, the cause being the inundation of half of the city from the backing of waters from Oil Creek. The steady rain commencing late Friday night did not cease until this morning. The Pittsburg, Buffalo & Western Railway depot, situated a block and a half away from the banks of the creek, is four feet under water. All trains have been abandoned on this road as well as the Dunkirk & Allegheny Valley Railway, whose depot is afloat in three feet of water. Meat-shops, bakeries, grocery-stores, saloons, and iron manufacturing are all suffering alike. Row boats and hastily constructed rafts are being used to rescue the unfortunates who were forced to their upper apartments, and stand in danger from the huge ice cakes and driftwood as it comes down the stream. The Mayor called on the fire department, and with volunteer assistance they are fighting the rushing waters. Titusville has never experienced such a flood before. The gas-works are inundated, and the city is almost in total darkness. The water-works fires are all put out with six feet of water in the buildings. The Franklin street bridge, a heavy iron structure, was washed away at 2 p. m. Three young men went down with the bridge. If either gorge breaks more serious damage may be apprehended. Two abutments have just been carried away out of the Dunkirk & Allegheny Valley Railroad bridge at East Titusville. News from Franklin states the washing away of the two main spans from the upper bridge over French Creek at that point; also the lower suspension bridge has gone out. The creek has risen five feet.

The Scioto River has backed up and overflowed a great portion of Middletown, Ohio. Thousands of acres of land are overflowed by this river, the water extending out from the river the distance of a mile.

The Olentangy River is said to be eleven inches higher than it was fifteen years ago when it was the highest on record. The Scioto is six inches higher than ever known before.

At Cleveland, Ohio, the floods have done vast injury to lumbermen and others located on the low grounds.

Springfield Illinois, has been damaged \$100,000 by the snow, rain and ice combined.

The most devastating flood ever known there, is now taking place in the Little Cuyanoga River, Ohio.

The scene presented on the streets of Lincoln, Ill., is without a parallel in the memory of the oldest inhabitant. The rain of yesterday, accompanied by thunder and lightning, froze as it fell; and soon weighed down and broke off with crashing noise, the boughs of trees all over the town, making travel upon the sidewalks dangerous. Telegraph and telephone wires are down, and the whole town is blockaded with fallen boughs.

Bloomington, Ill., has suffered from the same causes.

The Wabash river, Pa., is on the rampage, and has reached a higher mark than ever known before.

The Allegheny river has overflowed its banks and washed away houses, barns, and bridges.

The Sandusky river, O., is higher than ever

known before, and freshets and washouts all over the state are reported. Railroad tracks are under water, and trains are entirely blocked, or running irregularly.

In Bradford, Pa., five hundred houses are submerged, and in some of the flooded parts the water has reached the depth of ten feet.

Acres of trees are broken down by the weight of the ice in Sandusky, Ohio.

The Lake Shore Railway bridge at Fremont, O., was so weakened by the rush of ice against the abutment that it went down with a freight-train. Conductor Isaac Parker and a brakeman were killed. The whole eastern portion of Fremont is flooded, and three or four persons are reported drowned. Ice damaged the Lake Shore Company's bridge at Huron so that trains can not cross. The Lake Erie and Western Company's bridge at Fostoria was carried away.

Ashtabula, O., is flooded, and a bridge there wrecked.

The streams near Champaign, Ill., are in many cases, higher than was ever known before.

Coldwater, Mich., and Elkhart, Ind., were both visited by this terrible ice storm.

At Remington, Ind., whole orchards are totally destroyed by the ice.

Mill Creek, at Marysville, is higher than ever known before.

At Shelbyville, Ind., the greatest floods ever known are prevailing.

The Great Miami, at this place, is higher than ever known before.

All over the flooded districts, families had to be rescued by boats; and in some cases, the water had risen so high, that they had been driven to the upper stories of their houses.

Although the weather is not exactly tropical, the product of the heated zone known as an earthquake is alleged to have manifested itself at Bloomington, Illinois, at an early hour yesterday morning. A prolonged rumbling and a decided shock were heard and felt.

Feb. 5th.—Damage in the region of Pittsburg, Pa., by the late flood will amount to over \$300,000. Off to the south-east the storm seems to have been felt in unrestricted fury, and many streams were higher than ever known before. The Sandusky River poured out its torrents of wild waters, bearing masses of ice and debris, which carried before them houses occupied and vacant, bridges, fences, stock, and outbuildings.

It is understood that a collision took place between a freight and a passenger train, on the Dayton and Michigan road, in consequence of killed—five in which at least eight persons were the floods, train men and three passengers.

Fremont, Ohio, was visited with the greatest force of the flood last night and to-day. The Lake Shore Railroad bridge was carried away, and that of the Wheeling & Lake Erie damaged. A dispatch from that place to-day says that the water is three feet higher than was ever known before, and the damage to the property is many thousands of dollars. The Lake Shore bridge was washed away yesterday, and a portion of a train went into the river. The train-hands jumped and saved themselves. An engine and five cars got safely across before the bridge gave way. The flats above and below town are overflowed, and the water is in some houses in the second-story. Men with boats have been hard at work rescuing families, and about all are removed to places of safety. Old Mrs. Burgess was drowned in her house, and her daughter was rescued with much trouble. George Barkiller and wife slept on the roof of their house last night, nobody being able to go to them. Thousands of half-frantic people from all over the county and adjoining towns have visited the scene. There were three feet of water on the main business street yesterday, and the current six miles an hour. It is the hardest thing that ever befell Fremont, and many families are rendered homeless and destitute. The local authorities are doing all they can for the sufferers. Only three human lives have been lost as far as known, but considerable stock has perished. Some of the businessmen have lost heavily. Everything is too much confused to make definite statements. Farmers are bringing in provisions, and all that can be done in the hurry is being done.

At Defiance, Ohio, the water has risen to a height never before known, and the east side of the river is completely flooded for eighty rods back. People were taken from their houses in boats at midnight.

Napoleon, O., is flooded, and people are leaving their homes with their valuables, in boats.

The bridge connecting Herrs Island with the main land, near Pittsburg, has been carried away by the ice, and the whole island is flooded.

Loss in goods at Cleveland, O., will be about \$200,000. This too is the smallest item of the loss that has been sustained.

The cause of the block at the New York, Pennsylvania & Ohio bridge is the schooner Acontias, of Detroit. The vessel lay at Humpy's dock, on the south bank of the river, and was carried down stream. It came down to the bridge broadside on, and was thrown up on the land. Now bow and stern rest on the banks from which the water has receded. Lumber has forced itself under the keel, and the schooner is in bad shape. Millions of feet are piled against her on one side, and the huge iron bridge holds her on the other. She may be a total wreck. Three other vessels are forced up on the docks, the old Concord barge, belonging to I. Sturtevant & Co., the Orontes, a barge owned by Sheldon & Co., and a Detroit barge, the B. M. Baker. Twelve bridges in the vicinity of Cleveland, O., have been swept away, including the iron bridge at Brecksville Station, which cost \$5,000. The bridge loss of this vicinity outside the town will reach \$100,000. Estimates of the loss at Cleveland show that it will be near \$1,000,000.

The Ohio Canal is damaged \$40,000.

It is impossible to give in our limited space, anything but a very meagre notice of this terrible flood. All along its line the sufferers have to be rescued by night and day, by means of boats; property of every description is washed away; railroad bridges and culverts are taken out; and the loss to property is alarmingly great.

Every residence in the northern part of Fort Wayne, Indiana, is flooded. People are living in the upper stories of their houses in Peru, Ind. Mills and stores in Chauncy, Ind., are flooded.

The storm of political revolution seems to be still gathering in France.

Ireland is still suffering from want of food, and actual starvation stares many in the face, who have for some time subsisted on the very scantiest of wild nature's products.

A severe shock of earthquake was experienced at Agram, Hungary, last evening.

Renewed shocks of earthquake were felt in Murcia, Spain, yesterday.

The Revolutionary or "Republican" party, as members style themselves, is triumphant in Ecuador, South America. Esmeraldas, the leading port on the coast, had been entrenched and the garrison of Government troops seemed determined to remain there in order to sustain the nominal power of the Dictator along the north coast. The Revolutionists understood that until they obtained possession of the port they could not operate with entire liberty. They attacked it last August and were defeated. Now they have succeeded. A report of the action has been sent to Senor Eloy Alfaro, who has been nominated Supreme Dictator of the Republic.

The revolutionists have appointed a provisional government, and the dictator is almost without resources to defend himself against them.

Feb. 6th.—A steamer of about 1,500 tons burden foundered off Cape Cornwall, Great Britain, Friday. It was impossible to render assistance.

The Emperor of China has telegraphed his congratulations to the Crown Prince of Germany, on the occasion of the silver wedding. This is the first telegram ever sent by the Chinese Sovereign to a European Prince.

A family of six persons living nine miles east of Peru, Ind., is reported drowned by the floods.

At several points in Illinois, Ohio, and Indiana, the hail and sleet storm has been renewed, and at other points rain, so that fears of more floods are entertained.

Feb. 7.—The steamer *Kennure Castle*, bound from London to Shanghai, foundered in the Bay of Biscay, and the Captain and thirty of the crew were lost.

Very serious floods continue to be reported from Ohio, Pennsylvania, and Indiana. Havre de Grace and other towns on the Susquehanna River are threatened with destruction, ice gorges having formed in the river, which are expected to work great havoc when they break. The reports received at Pittsburg in relation to the condition of the Monongahela are of the most alarming character.

The feeling of uneasiness continues in France. Business is stagnant.

The ship *Brambletye*, from San Francisco, lost four men in a hurricane.

The Egyptians in the Soudan are reported to have yielded to the false prophet.

The contending bands of Creek Indians in New Mexico are preparing to renew hostilities.

A boat marked "*Utopia*, Glasgow," has been found in Mevaggissey. The funnel of the steamer *Utopia* had no band, consequently the steamer reported foundered off Cape Cornwall, with a red band around the funnel, can not be the *Utopia*.

FIRES AND RAILROAD ACCIDENTS.

Jan. 31.—Loss by fire at Kansas City, Mo., \$30,000. Fort Atkinson, Wis., \$4,000. Elkhart, Ind., \$2,000. Austin, Tex., \$30,000. Weatherford, Tex., \$25,000. Juniata, Neb., \$20,000.

February 1st.—A large fire is raging at the docks near Canal street, New York. The sheds, stores, and shipping are all ablaze. The loss will be very heavy. Many fire-arms were sounded calling the firemen and apparatus from all parts of the city. Tugboats and Ferryboats are steaming up and down the river to the scene of the conflagration, in hopes of rescuing the imperiled ships. The river fire-boats are already at work, but the heat from the flames makes effective work difficult. The fire is at the Inman steamship dock. The steamship *Egypt* is being hauled out. She is apparently all on fire from stem to stern and from deck to royal top. The shipspars bear the blaze from one vessel to another. Some in danger may be saved, but it will be hard work. From the remotest parts up-town fire apparati are thundering down. More are now at the scene than can be well utilized. The loss will be up among the millions. Explosions are frequent, making the work of the firemen extremely perilous. The *Egypt* has been hauled out into the stream, and, blazing throughout the rigging, makes a grand spectacle. The fire on the dock is extending. Property there is abandoned to the flames. The Union Steamship Dock adjoins that of the Inman Line. The famous fast sailer *Alaska* is in her berth. Great efforts are making to save her. The destruction of the Inman Line Pier No. 36, North River, and the damage to vessels moored about it caused a loss now estimated at \$415,000.

A railroad collision between Paris and Lyons killed one person and injured seven.

Loss by fire at Montreal, \$107,000. Lockport, N. Y., \$100,000. Oshkosh, Wis., \$6,000. Vincennes, Ind., \$50,000. Lawrence, Kan., \$20,000. Toledo, O., \$75,000.

Feb. 4.—The Standard Oil Company's refining works, at Cleveland, Ohio, covering sixty acres of ground, were almost entirely destroyed by fire; loss \$300,000. Loss by fire at Troy, N. Y., \$200,000. Nashville, Tenn., \$200,000. Toronto, Canada, \$100,000. Kenosha, Wis., \$8,000.

A serious railway accident has occurred in Hungary. Six cars fell down a steep mountain. Seven women and some men were killed, and many injured. The accident happened on a railway running up a hill to the Salgo and Taranata coal mines. The teeth of the engine wheel broke and the train, which contained a number of miners and women, gained a fearful velocity down grade. Most of the miners jumped out in time to save their lives. The seven women killed remained in the train.

William Redding's stables and the large lumber yard contiguous, burned last night, Havana, Cuba. Nine valuable horses were burned. Over a hundred firemen were injured.

Hamline University, situated between Minneapolis and St. Paul, Minn., was totally destroyed by fire; loss \$65,000. Loss by fire at Menasha, Wis., 8,000. Detroit, Mich., \$10,000. St. Louis, Mo., \$50,000. Cincinnati, O., \$12,000. Norfolk, Va., \$33,000.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

The following letter, sent us by Bro. J. L. Bear, and written to him, after a little necessary clipping we insert with pleasure.

MATT ABERNANGEN, Thurgau,
Switzerland, Europe,
December 31, 1882.

1. "In thee, O Lord, do I put my trust, let me never be put to confusion."

2. "Deliver me in thy righteousness, and cause me to escape, incline thine ear unto me, and save me."

3. Be thou my strong habitation, whereunto I may continually resort; thou hast given commandments to save me, for thou art my rock and my fortress."

12. "O God, be not far from me; O, my God, make haste for my help."—Ps. 71.

In Jesus Christ, the beginner and perfecter of our faith, which is, and which was and which will be from eternity to eternity, unto whom be honor, praise, thanksgiving and worship forever and ever.

My Dear, Beloved Bro. Bear:—My first lines of the Psalm, announces to you already in what circumstances I am. This is my daily sigh and supplication. Our sufferings have not diminished; on the contrary are getting worse. Meseems, as though all seen and unseen spirits had united themselves with a full determination to ruin me; the incomes are so small, and the outlays much larger; our debts are increasing rapidly; if we tell anybody of our situation, then they say right before our face, why have you changed your faith? The Catholics make the sign of the cross before us, and especially since we did not get our baby baptized, who was born on the 5th of November. People look at us every where, like we were no human beings any more; in short we are a mockery of men and contempt of the people. We feel it is not good, when we have to apply to outsiders for help, as we are not wanting for reproach. And yet it is remarkable, that in all the distresses which press upon us, and hover around us like bees, still my wife and myself feel alike, which has made us to marvel very often. Our faith, our now knowledge, is engraven in our hearts like with an iron pen; no men, no devils, no distress, no death, and no persecutions are able to take away our faith, although we have to see, that the Saints in our days are not like those in the time of the Apostles of old, and as it is written in the Book of Mormon how they was in the first century after Christ.

It looks to me, that it is a difference between holy and holy; to be holy with words; or to be holy in word and in deed; is not the same. Is it not true my beloved? The Apostle James in his second epistle gives us to understand, what a true God pleasing holy is. Only baptism is not sufficient to make us Saints. It is only the beginning to keep the commandment of God. It is truly a weighty matter, which can not be taken so easy. Sanctification requires labor. We can only have the name that we live, and yet are spiritually dead. "Not every one, that says to me, Lord, Lord, can enter into the kingdom of God." It is not enough, when we only try to fulfill one

of God's laws. We are not allowed to stand still. We ought to try to keep all the commandments. "Be ye perfect, like your Father in heaven is perfect," says Christ in his sermon on the mount; and in the second epistle of Peter, it is written: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." When the righteous who seek and try all things to come to perfection hardly can stand the day of judgment, how can those stand who are satisfied with the name only. We are Latter Day Saints. We belong to the Church of Christ. O wo, and again wo, to those who do not seek to be found holy before God. It would have been better for such never to have been born.

Not long ago we got acquainted with a poor Brighamite family, who heard that I was also a Mormon, and had invited me to come to their meetings in Siernach, but I told them right away what spirit's child I was, and preached a good deal to them; rejected their polygamy, dancing, theatres and concerts, upon which they answered, that they commence all those things, with prayers, to which I responded, that this was an abominable way to serve God. That men could in the same way steal and kill with prayer, and that I would never join them. I gave the man the writings about polygamy to read; so he copied it, and sent it to Mr. Gasser in Bern, (a Utah Elder), with the declaration that he don't want to be any more a Brighamite. Mr. Gasser answered this writing in the *Star* (which they publish weekly), in which he affirms, that Joseph Smith himself had many wives, notwithstanding the forbidding in the Book of Mormon; and that at the present time goes a woman that Joseph Smith had, in Mr. Gasser's house in and out; and so they have brought that man with his family to their side again.

To the President, to the Bishop, yea, all the heads of the Church, and every honest soul, wishes a good, blessed New Year, in the name of Christ.

Their unworthy brother in the far distance,
JOHN BOSSART.

NEBRASKA CITY, Nebraska.

January 31st, 1883.

Dear Herald:—When I last wrote you, I was at Wilber, on my way to meet the Rev. N. M. Allen, of the Missionary Baptist Church. I remained one night at Wilber, and spoke to the Saints in the house of Dr. L. Anthony, enjoying a good degree of the Spirit. The next day started for home. Under ordinary circumstances this was but a four hours journey; but on account of storm and snow blockade, the train was more than eight hours late, so that I arrived after midnight, with the thermometer at thirty-eight degrees below zero. The Sabbath I spent with the Saints at Nebraska City, and for them, I feel permission to say, there is a better feeling, and a more spiritual and charitable condition than for years. The clouds are departing, and unity of action and hope, bringeth peace; and in much kindness gives cheering encouragement, confirming our faith, and preparing all for continuous and, we trust, approved efforts for good.

The 22d inst. found me at the place appointed for the discussion, time came, and telegram that Mr. Allen was snow-bound. So by vote, I spoke. On the next evening we began the debate as agreed upon. Mr. Charles Barrows of the neighborhood, acted as chairman for me, and Rev.

George Wolfe, of the Baptist Church, acted for Mr. Allen. I am pleased to state, that nothing harsh or unkind, entered into the debate. I publicly confessed that Mr. Allen made one *point*; he succeeded in keeping hidden what the Baptist Church believed. As for the questions under debate, if I accept of the judgment of those who belong not to either of the churches interested, Mr. Allen made a complete failure. For self, permit me to write, I am satisfied with the result, and from the deep recesses of my heart, thank God for the attendance of the Holy Spirit, and a church, whose *organization, ordinances and spiritual gifts*, stand forth in grander, nobler attractiveness, with an increase of beauty and strength, as the opposer seeketh to destroy; yea, with prayer and praise, I lift up both voice and heart to God, for his truth that is invincible to every dart of man, or devil; and while I pen these lines, here is the desire of my soul. Give me, O my God, wisdom, knowledge, understanding and faith, that I may be able to have meekness, and be found worthy to continue as a humble and acceptable servant of Christ.

The discussion closed on Monday evening; lasted six nights, as agreed upon. The house was filled to overflow every night, and good order prevailed, with a seemingly deep interest manifested. In one speech Bro. Allen lowered his dignity so far as to use this expression, "Joe Smith." We promptly but kindly reproved, when he stated, that as a reformer, he had no respect for Joseph Smith; but as a fellow mortal, no ill feeling; and further, that he believed that the blood of Joseph Smith stained the fair fame of Illinois. But that he taught and practiced polygamy, and that he could prove it. I took the liberty of entering my denial, and when he stated it the second time, I accepted the challenge, and requested the statement in writing; he would not retract, and I still deny. So we have agreed to discuss the question that Joseph Smith taught and practiced polygamy. After the debate closed, he desired to change the question. On the Sabbath we rested from the labors of debate, and I spoke once, baptized one, and blessed two children. I sincerely believe that good has and will result to the cause from this investigation in public. Hundreds of persons heard the gospel presented that could not have been induced to come out, under any other circumstances. At the close of the debate I distributed something over a hundred tracts, and more were asked for. While I labored in the zeal and earnestness of my soul for the triumph of the doctrine of Christ, I sought to do so in all kindness, and to God give all the honor and praise, for the little good he will permit me to accomplish, in the name of his Son, and for the spread of the gospel of the kingdom, that a people may be prepared, that the kingdom of our God and his Christ may be established, that peace and rest may be granted to the oppressed of all nations.

I remain, as ever,

ROBT. M. ELVIN.

WEIR, Cherokee Co., Kansas,
December 15th, 1882.

Dear Herald:—It was a cold snowy morning we started (with Bro. J. T. Davis, horses and wagon) and in the evening reached the Mormon School House, so called because of a settlement, and worthy young lady teacher, Miss Mary Dutton, where by local assistance held five meetings,

Bro. J. T. principal speaker, and one sermon in Hallowell, by Bro. J. T. Davis, all with good effect, if words and actions are any proof, (for they were like the chap's apples, the last one every time said more.) Another appointment was left, but rain prevented; so on the 21st we started for Mound Valley, thirty-five miles drive over the bleak, raw prairie; found all well. At 7:30 preaching at the Emmons School House by Bro. J. T. West, thirty miles, Richland School House, at 11 a. m., by Bro. J. A. Davis; and at Emmons, at 7:30, by writer. Then ushered in holidays, we all enjoyed ourselves in feasting, and at the Christmas tree gathering announcements were made for preaching at the Prairie Hall School House, where Bro. J. T. held forth five nights; a new place, large and attentive congregations. When we began to feel that business and local labors were calling Bro. J. A. and writer home, on Sunday, 11 a. m., a goodly number of Saints met at another school house and had a social meeting, and there received the mind and will of God, by prophecy and revelation, acknowledging and promising to bless our efforts in righteousness at all times for good, which gladdened the hearts. On the following night the writer went some three miles west to announce meeting for the following week, as per request of Christian friends, so called. No meeting, so I had to go to an interested party, who said he would help and send for their preacher, Mr. J. Padget, Coffeetown, Montgomery county, Kansas, fourteen miles away, and if he did not come Monday he would go after him Tuesday, as he had been soft soaping them with the belief that truth only would save and benefit, and he was anxious to hear and get all the good he could, and debate the difference. So I rode all day Monday, January 1st, that there might be preaching, and O, how cold. Took dinner from some black haw bushes whilst pony rested, and after roaming from house to house, at moonlight kindled a fire, had the house comfortable, and a large congregation, who were addressed by Brn. J. A. and J. T. Davis, the latter on doctrine, and proposed discussion, &c. Tuesday, 7:30, met a full house, but no preacher. They said he could not come, and so one Mr. G. Nee presented a transcript of part of a letter he should have sent containing a proposition as follows: "That the Reorganized Church of Jesus Christ of Latter Day Saints is a part of the Church of Christ organized by him and his apostles." Bro. Padget, representative of the so called Christian Church deny, and Bro. J. T. Davis, affirm, which he (Bro. Davis), said he would not do, for he nor his brethren never had preached such a doctrine, didn't believe it. But any and all doctrines set forth by the Church he would defend; and after an explanation of faith, doctrine, seal of appointment, &c., he as it were, pulled off his gloves and gave us one of his big sermons of near two hours in length, when they became very anxious for a discussion, and insisted on Bro. Davis writing a proposition, which he did as follows: "That the Reorganized Church of Jesus Christ of Latter Day Saints is the same in faith, organization and blessings, as the church organized by Christ." Bro. J. T. Davis affirm, and Bro. J. Padget deny. Also that Bro. J. Padget affirm that the so called Church of Christ is the same in faith, organization and blessing, as the church organized by Christ. Bro. J. T. Davis deny.

Bro. J. A. Davis and writer on the 6th set out

on a twenty mile ride over the cold prairie, as per conference appointment to reorganize the Jacksonville Branch. On Sabbath morning Bro. N. Randall conveyed us six miles to the house of Bro. Staddon, where a goodly number of Saints was gathered for the above named purpose. We proceeded to reorganize, when it was agreed so to do; Bro. J. B. Graham was chosen president, and a good feeling prevailed.

Yours of the one faith, in bonds,

C. M. FULKS.

BOSTON, January 22d, 1883.

Bro. Joseph:—The church in Boston are still striving to hold up the faith, although not progressing as in times past; yet there is a good feeling among the Saints, and some who have been investigating are nearly ready to obey. We now have a nice hall to worship in, and live in hopes that some one will be sent by the general church authorities, whom the Lord may designate, that the word may be proclaimed in the spirit of the Master, and many souls be converted to the Lord. We are all poor as to the things of this world, but willing to do all we can. The Massachusetts District is alive to the importance of the work intrusted to its care, and the truth is advancing steadily, and the indications of the Spirit are that a good work will be done. The conference on the 6th and 7th inst., at Dennisport, Massachusetts, was a most excellent one, and much interest was manifested by the people. Hundreds came to hear the word, which was most ably set forth by Brn. Gilbert and Sheehy. The ministry are united and work together in love, and feel that the great and good Shepherd is watching over us for good. We are looking forward to the coming conference at Kirtland with fond anticipation, believing that great good will there be accomplished for the Church. Bro. M. H. Bond, of Michigan, is in the city. We feel his visit will prove good for us. He preached for us on Sunday and the Lord blessed him.

May the Lord bless you, and all your co-workers, is the prayer of your humble brother,

E. N. WEBSTER.

BUCHANAN, Henry Co., Tenn.,

January 30th, 1883.

Bro. Joseph Smith:—I am happy to say that I am free once more, made so by the laws of the land, and by the gospel of Jesus Christ, and am enjoying good health, and feeling well generally; for which I feel thankful to our Heavenly Father, and also for his watchcare over us as his children. I was arrested July 4th, 1881, at Foundry Branch, while delivering an oration on that day, by three officers, armed to the teeth. Carried to the town of Paris. There I gave a temporary bond to get released to go to Eagle Creek to get my bondsmen. A lawyer by the name of Rufus Ward was my voucher, until I made my bond. Then I was called to trial in the January Term of Court, 1882. Had a kind of hearing, was fined twenty-five dollars and costs, which would have amounted to one hundred dollars or more. We then appealed to the Supreme Court of the state, got a new hearing, was to have had a re-examination in the September Term, 1882; but the prosecuting attorney claimed he was not ready; notwithstanding my counselors claimed that the state had no shadow of a hope to convict me, nor a particle of evidence against

me, the jury ruled the Court, and had the case put off until the January Term, 1883; and on the third day of Court the case was called up, and the witnesses all there ready. The prosecuting attorney arose, said it was very humiliating on his part, and asked the judge to dismiss the case, without examining a single witness. Under the circumstances we were compelled to employ three lawyers, which were Stacker Taylor, Rufus Ward, and Swincy. Their fees were fifteen dollars each, to fight the case from beginning to end. When the case was dismissed, many citizens of town and country, expressed their sympathy, and said they were glad that we had beaten the suit; and said it was a malicious affair, and should have been dismissed a year ago. I have never had any fears in the case; for I have trusted in a higher power than man. I feel that God has a watchcare over his people, and I yet feel firm in the gospel, and my faith is not shaken.

Bro. G. S. Hyde left for his home in Antelope county, Nebraska, last Thursday. Bro. Anthony does not expect to return to this part before March 15th. He requested that I should stay here until the first of April, and go with him to the General Conference. But I have written home several times, also to St. Louis, and can get no answers to my letters, so I shall be obliged to register this letter. That is the only way I can get any mail to and from. There are six families of the brethren of Eagle Creek Branch, going to leave in March for Nebraska; also some two or three outsiders, about sixty persons in all, and we can not advise them not to move; for the poverty of the country, and the motto to rule or ruin is yet prevailing in this part; though I have met with a great many warm, kind hearted friends, outside of the church, both in Tennessee and Kentucky. Bro. Hyde and the writer preached in Calloway county, Kentucky, together at two new places. Had a good hearing. Quite an interest manifest; also a new place in Graves county, Kentucky, at Wingo Station, on the Paducah road. Have made another opening at Buena Vista in same county; a great interest manifested, and a good prospect for a branch to be built up. Another place in Weakly county, Tennessee, three miles south west of Dukedom. I have been as busy as circumstances would permit. The weather has been very changeable and some severe cold, and great deal of rain. I am not fully decided as to what course I shall pursue; whether I shall return home, or wait for Bro. Anthony.

Your brother in the gospel bonds,
JOHN THOMAS.

FALK'S STORE, Ada Co., Idaho,
January 18th, 1883.

Dear Bro. Blair:—On March 27th, 1869, I was baptized by Bro. E. C. Brand, and on the 13th of November, in a conference in Carson City, I was ordained by you to the office of an Elder, and given a mission here to Payette Valley, where my brother and a few more Danish people live. I came here in the Spring of 1870, and have been here ever since.

I have preached the gospel of Christ, in the Danish language, and sometimes in the English; but I am not able in that language. My brother and myself have given the people tracts and books, so that they are acquainted with our faith and doc-

trine. I have baptized nine, all Danish. One of them is dead, and one lives in Salt Creek City, Utah; and the seven are scattered around here. I have blest thirteen children.

We all belong to the Mottsville Branch in Nevada, and by request of Bro. D. R. Jones, president of said Branch, I report to him twice a year. When you ordained me, the blessing was pronounced on my head, that I should lay hands on the sick, and they should recover. I bear my testimony that it has been fulfilled. I have administered to nine sick ones in this Valley, and the seven have been healed by the power of God and they themselves have borne that testimony.

We live a long way from other Saints; the nearest is in Malad Valley, over three hundred miles from here. The nearest point to the railroad is Kelton, two hundred and sixty miles from here. But the *Herald* and *Advocate* have been a great help to us. Every time they come, they give us, as it were, a new life. If an Elder that can preach in the English language, could come here, he would do good. But we are not able to pay his expenses. But if all goes well, in a year or two a railroad will come through here, which they are working on now.

I am over sixty-seven years old, and can not go around much; but in the fall and winter I keep sacrament meetings once a month. In the summer we can not come together because of high water in the river. My brother is over seventy years old, and has had very poor health for many years; but he has a good hope of eternal life.

My love to you and all who are in the true faith.
Your brother in the gospel of Christ,

JOHN F. CLENGBACK.

TUNNEL HILL, Illinois,

January 24th, 1883.

Bro. Joseph:—We are still trying to hold on to the "rod of iron," in order to make our "election sure." Our trials are many, our temptations strong, and our strength feeble; but we feel sure the Lord is on our side, and this gives us courage to labor in his cause. Bro. Hilliard has just closed a series of meetings here, which I have every reason to think, has been productive of much good. Three were baptized, and one received by letter during his stay, and the Saints were well instructed in regard to their duty, and seem encouraged and determined to put forth a more united and vigorous effort, to live their religion and glorify the cause of the Master. May the Lord help us all to put our good desires into good deeds.

Bro. Hilliard also held a discussion in Tunnel Hill, with one Mr. Nash, a phrenologist, on the following subjects: "Resolved, That Joseph Smith was a true prophet of God." "Resolved, That the Book of Mormon came forth in fulfillment of the prophecies of the Bible, and is as worthy of our belief as the Bible." The discussion lasted three days, during which Bro. Hilliard succeeded in getting many of the evidences in favor of the coming forth of this work before the people, in such a plain and forcible manner, that some were astonished, if not convinced. The negative was a failure. Mr. Nash seemed to be honest, but he knew nothing about the prophecies and other evidences favoring the coming forth of the latter day work, and could hardly try to answer them; indeed he did not to answer the scriptural evidences, only by saying that

he did not agree with Mr. Hilliard's interpretations. He was not very well posted in the Bible; but he had a host of other books. These he was aiming to use, and perhaps would have used them, but when he brought his main witness, John D. Lee, on the stand first, and was shown some of his contradictory statements, and also some of Mr. Beadle's contradictions, it seemed to dishearten him, and he did not bring the rest of them. Those who hired him to tear up Mormonism, got sick of their bargain, and some of the leading ones quit attending before the discussion closed, thinking the cause of the failure was altogether in Mr. Nash, and failing to realize that it is hard to fight against the truth. They say now they will get a man who is able to meet this work and have this thing over; but I have my doubts about their finding their man. I think some good was done by the debate, as many came out and listened who would not attend our meetings nor investigate our doctrine. And thus the good work rolls on, and continues to spread and gather the honest in heart into the fold of Christ.

The work in this district, as in many other places, is languishing for want of laborers. It seems like we are almost forgotten by the General Conferences, as we have had no missionary here since Bro. Derry was here, in the Spring of 1879. But knowing that the laborers are few, and so many places to visit by the traveling elders, we will try to do what little we can, and not murmur nor find fault with those who are sacrificing their all for the advancement of this work. Bro. T. C. Kelley, of south-west Missouri, cousin to Wm. H. and E. L., was with us during the holidays, and for some time after, on a visit. He preached several times while here, with good effect, and his preaching will be long remembered by the Saints of this place.

May the Lord bless all the faithful and honest in heart.

ISAAC M. SMITH.

BOZEMAN, Montana,

January 7th, 1883.

Bro. Joseph:—I would give through the *Herald* some information about Montana; answering a few questions.

As far as I know this country, it is no place for Latter Day Saints. If they think enough of their religion to teach it to their children, the privileges the Saints enjoy where there is a good branch, can not be had here; unless living near a branch, and they are few and far between. I know nothing concerning mines; never worked in them. The country is full of them. A few miles from Bozeman are coal mines just opened, and mines are being discovered all the time. This part of the country is a farming country; wages are \$2.50 per day for laborers; but every thing is high. Summers are short, and winters long; and with a family, it takes all a man can make to get along; a single person can do better. The railroad will soon be here, and make a change. Everything will become cheaper, and wages lower. The climate is healthy to some, and to others it is not. It is very high, about 4,500 feet above the level of the sea. There is no malarial fever here; the atmosphere is dry and pure. Summer time days are not so warm as in the States; the nights are cool, one can sleep and rest comfortably. But the mining towns are dull at the present time; this I learn from newspapers. This is a little, lively town; three churches, not

any too full any of them. Revival meetings have no attraction; but go to the saloons (and there are a good many of them) and you will find full houses.

With the best wishes for the success of the *Herald* and its readers, I remain a firm believer in the latter day work,

MARTIN LUDWALL.

PERRY, IOWA, December 25th, 1882.

Bro. Joseph.—I am young in the work, having only been baptized about four months ago. I was convinced of the truth of the gospel by the plain, earnest preaching of Bro. J. F. McDowell. God's Spirit has attended and greatly blessed me, since I obeyed the gospel; but I do not feel like sitting down and resting contented in the assurance that I am now identified with the true Church of Christ. My greatest desire, and longing are to do something for the Master; I want to bear some part, however humble, in this great latter day work. I realize there is a work for me to do, as there is for every true child of God. There are none of us but what can do something, if we have the will and disposition to try, that will be pleasing to our Heavenly Master, and at the same time make some weary heart glad.

We need not wait for an opportunity to perform some great act of benevolence which the world will applaud; for it is not so much what we do as the spirit in which we do it, that is pleasing unto the Lord. He says if we but give a cup of cold water in the name of a disciple, we shall not be without our reward.

Dear Saints, let us think about these things, and strive by our daily walk and conversation, to be worthy the name we bear. Let us be Latter Day Saints, in deed and in truth, and not in name only; for the name will not insure for us a home in the celestial kingdom. I have heard a great many Saints, in bearing testimony, and those who have been in the Church for years too, say that they do not feel as much love and zeal in the work as they did when they first believed. I have heard so much of this that it has caused me at times to experience a kind of fearful looking forward to the time when I too, perhaps, would lose in part the love and interest which I now feel for the cause; but my better judgment teaches me that such need not be the case. I think if we lose our first love for the precious gospel truth, it must be owing to our own faithlessness, and neglect of duty. I trust that the love which I now feel for the work may never diminish but increase; and that I may by my example and steadfastness, be the instrument in God's hands of bringing some precious soul out of darkness into this marvelous light. I do not wish to stop where I now am, in the spiritual life; I want to "go on to perfection, not laying again the foundation for repentance from dead works."

We may allow the "cares of this world and the deceitfulness of riches to enter in and choke the good word; and if we do this, of course it will become unfruitful. But we must watch and pray, that we enter not into temptation; and live our religion in our daily life. We will all no doubt have hours of severest trial, when Satan will tempt us to doubt even that which we have had the strongest evidence is true. But at such times let us not give place to the enemy, but pray earnestly to God to keep us from falling. Think of the many precious promises there are in the Scriptures for our encouragement. "My grace is

sufficient for thee." "He will not suffer you to be tempted above that ye are able." I will never leave thee nor forsake thee." "In due season ye shall reap if ye faint not." "Behold we count them happy which endure." There are thousands of others we find in the New Testament Scriptures, which we may claim as our own. When I think of all these glorious promises, I wonder how I can ever doubt, or become discouraged, or cast down. But we must be tried; we are taught in the word of God, that the "trial of our faith is more precious than gold." If we never had a dark and gloomy day, we could not so well appreciate the bright ones.

Dear Saints, let us all give heed to the following beautiful lines of the poet:

"O, watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.
Ne'er think the victory won,
Nor once at ease sit down;
Thy arduous work will not be done
Till thou hast gained thy crown."

M. A. HUGHES.

CHICASAHOOGUE, Alabama,

January 19th, 1883.

Bro. Joseph Smith.—I have had the pleasure of seeing and reading the first weekly messenger in the form of the *Herald*. I was pleased with it in the past as it made its regular visits twice a month. It was anxiously and earnestly looked for by all, and all received comfort and cheer through its columns. It has been a spiritual feast to exiled Saints in the nooks and corners where little or no preaching is heard. I pray that its weekly visits may be as welcome to the Saints as before. May it scatter seeds of kindness, of peace and satisfaction to the hungering and thirsting ones. Some have found fault with it in the past. I wonder if they will increase as its visits become more frequent. As for me, I am thankful for its usefulness in the past, and have no fault to find. It has done me good from its rich flowers and sparkling gems. I have feasted from its bitter flowers, or what was thought to be so by some. I gleaned many sweets from them. They were not all tares, neither all dross. I shall hail its frequent visits with joy, and expect some of its talk will be sweet and soothing, and some may be spicy and highly seasoned, perhaps too much so for a poor wayfaring creature like I am; but I will feast on the plain parts, and try to glean from all. God speed the weekly *Herald*, messenger of peace and gladness.

I arrived at Bardwell, Kentucky, December 13th; I there met Bro. G. S. Hyde. We held a few meetings there, and then moved on to Farmington, Kentucky, where we were gladly received by the Saints and friends. We spent Christmas with them. Held a few meetings during our stay, but the rain prevented the people from coming out; the few that did attend seemed to be interested. Our next place to stop was Foundry Hill, Tennessee. Bro. Jefferson Turnbow sent us there with his team. God bless him. He was full of good works when I was here before, and his hand is stretched out still.

We spent New Years day at Foundry Hill, and the 2d we left for Eagle Creek. Brother William Seaton took us in his wagon. After arriving we went to the Saints' log chapel on the hill, and there tried to administer something to strengthen the inner man. We had fair liberty. We here met Bro. John Thomas. I felt glad to meet him, and while I took him by the hand and

looked upon that tall, proud, erect form, with his long white beard, I could discern the lines had drawn deeper since I had last seen him. Persecution, bonds and trials have left their mark. He has been shamefully persecuted, falsely accused, and held in bonds because he dared to speak in defense of a restored gospel; because he dared oppose one of Tennessee's giant's, a minister by profession. It calls our minds back to the times of patriarchs, prophets and apostles, in imprisonments, in bonds, in dungeons, or at the stake. They were true to God, humanity, and themselves; amid scenes of this kind they went forth, and when Joseph Smith proclaimed the gospel restored by an angel from on high, he too, and his colaborers were beset with men possessed with the spirit of Demons. They were beaten, robbed and mobbed, until the prophets were slain; and yet they were not satisfied. Nothing will satiate that spirit. He will work until the Sun of Righteousness comes and treads the wine press. As we labor on and for this glorious cause, our hope increases, our prospects brighten, and we ask ourselves the question, Should we be fortunate enough to stand in the ranks of the redeemed, and gaze upon their blood-stained garments, and call to remembrance the stripes, the bonds, imprisonments, the rack and the stake, and the trials they passed through, and then see that we had escaped, how should we feel? Sometimes we think we should feel as though we had not been in the thickest of the battle, but in the midst of all this we feel to thank God, that we are counted worthy by our brethren to be an armor bearer, at least.

I held several meetings at Eagle Creek. The weather was very bad all the time I stayed there. It was almost impossible to get about for rain and mud. I bid them good bye there on the 15th inst., and arrived here on the morning of the 17th. It was raining when I landed, and has continued, and is still raining now. I am expecting to meet Bro. Scarcliff here. I have held two meetings here. They have been lightly attended. I must frankly confess, so far, my mission here has been a failure. The weather has been so dreadfully bad, that people could not come out to meetings. I can not speak of the prospects now in Tennessee and Kentucky. Bro. Hyde has been unceasing in his labors. He is loved and respected by all. He is a man I esteem very highly. Since Bro. Thomas returned here, he too has done all, and much more than a man of his years could be expected to do; and is still willing to do.

I am now in the sunny south. It is warm like Spring. Tar and turpentine furnishes occupation for the people here. The land is poor, and the people are poor, but rich in kindness, so far as I have been able to see. Pray for us here, that we may do good. This mission is a hard one for us, perhaps not for others. We shall do the best we can, trusting in the Master.

Your brother in the Lord,

R. J. ANTHONY.

KEOKUK, January 23d, 1883.

Dear Herald.—To-day finds me still strong in the faith of the gospel, and am reading the scriptures and history, and can find in them that this gospel is true, whether we live or die; but if we live in the gospel, death will bring life everlasting.

The Saints in Keokuk are about the same. We have meeting every Sunday two or three times, seem to be enjoying the meetings.

I like the *Herald*, and shall try to help make it prosper in its new style as a weekly, still hope to be faithful and do my duty the best I can.

Yours in faith,

B. F. DURFEE.

McVEY, Macoupin Co., Illinois,
January 27th, 1883.

Editor Herald:—There are not, (so far as I know), any members of the new organization save myself and husband, nearer than Alton, a distance of near fifty miles. Yet there are within a few miles of us, some old time Saints, who have been taken in by the more popular churches of the day, among whom are some of the most noted business men of Girard.

We united with the Church in Wayne county, this state, one year ago last May. We then, having our visit out there, and being ready to start for home. From the morning thereafter until four weeks ago, we never so much as saw a Latter Day Saint, so you will readily suppose that we were delighted to have Elder I. A. Morris, (my husband's brother) and family visit us. While here the Elder preached three times and delivered two lectures. He had good liberty, excellent attention, and notwithstanding the severe weather, many came out. Some of course prompted by curiosity. The Methodist minister treated him very courteously, and kindly invited him to conclude for him at his regular eleven o'clock services, which he did, and announced his intention of entertaining them for a few evenings. This doctrine being entirely new here, and bearing the name it does, would naturally create quite a sensation. Yet I trust it may not be labor in vain; but that some may treasure up the truths presented. One worthy old gentleman, a member of the Christian Church, said he was so well pleased with the Elder's preaching, that he came near inviting him to preach in their Chapel; but says that he would not have had the lecture in defense of the Book of Mormon delivered in that Chapel for fifty dollars, no not for any sum; but adds that the Elder is an able speaker, and that if he had not spoilt it all the last night by lecturing on that Book of Mormon, he could not be beat. And so it is. Yet we take courage, bearing in mind that Paul said, "All that will live godly in Christ Jesus shall suffer persecution."

I grew up in the Methodist Church, became a member of that body when quite young, and its principles became so interwoven with my nature, that Methodism became, seemingly, a part of my very existence.

We have been taking the *Herald* for nearly a year, and find it a source of much comfort. And are now highly pleased with its weekly visits. If there are any Elders passing this way, we would be happy to have them call, as we feel that we need all the encouragement possible from those whom God hath chosen to minister to his flock. Inquire for B. A. Morris, one and one half miles east of McVey. McVey is on Litchfield and Jacksonville Railroad, sixteen miles from Litchfield. Please remember us in your prayers.
HEPPIE MORRIS.

SCOTTSVILLE, Indiana,
February 3d, 1883.

Dear Brother Joseph:—We believe that we can say that we are holding the fort, with the banner to the breeze, and pickets on the advance.

One Mr. Wm. D. Morgan, a Methodist minister, who is conducting a revival meeting at Johnson's chapel, took an occasion to misrepresent the Saints, and to abuse Joseph the martyr. I was not allowed the privilege to reply at their meeting, therefore I have asked the reverend gentleman from New Albany to meet me, and publicly discuss the following propositions: That the Methodist Episcopal Church is identical with the New Testament Church, and I affirm the same of the Church of Jesus Christ of Latter Day Saints. I don't know whether they will come to the front or not.

The Bethel Meeting House that was shut against Bro. David, now of Stewartsville, is now offered to us, to come and combat Ingersoll; they can't stand before him, they say. I don't think that sectarianism can.

Yours in the covenant,
M. R. SCOTT.

PROVO CITY, Utah,
January 25th, 1883.

Dear Brother:—We are alive to the principles of the gospel, and think we are effectually preaching the principles of life and salvation to the people in these valleys, although we see but little results at the present time; but we are opening the eyes and minds of the people, and showing them where they have departed from the truth, if God is an unchangeable being, "in whom there is no variableness," or turning, nor varying from what he has said. If so, how can these people reconcile the law that was given in Ohio, for the government of the Church, which emphatically says that a man shall cleave to his wife and none else, and the elaborate revelation on polygamy, of 1843; or how Joseph Smith could after receiving so many revelations telling him of the one he would give them, when they assembled themselves at Ohio, to receive the law for the government of the church. I think if it was so, that Joseph Smith could not have had much faith in the word of the Lord. The worst dilemma of all, is the Lord altering his mind; for if that was possible, what foundation would the honest in heart have to build their faith upon? Faith could not exist on such a foundation. Hence I have to come to the conclusion, that the revelation given at Ohio, was really for the government of the church, and the 1843 revelation never came from God, but came through the lustful desires of men. I for one, can not have faith in a changeable God; therefore I have to believe in the unchangeableness of God, and accept the revelation given at Ohio.

The honest in heart are getting their eyes opened to the deceptions that have been practiced upon them, and are searching those books that the Lord told them had the fulness of the gospel in, and when they have convinced themselves of the truth of the principles in those books, it is their business whether they choose to practice those principles or not. The gospel of salvation is for the honest in heart, and the honest in heart know the voice of the Shepherd, and will follow.
JAMES GOFF.

WEBB CITY, Jasper Co., Missouri,
January 4th, 1883.

Bro. Joseph:—We now will sadly miss our beloved brother, Father Short, who has so often met with us, and spoken words of cheer and comfort in our meetings. But his work is now finished in this life, and we feel and know that he will reap a rich reward. I visited him in his sickness, and it was truly encouraging to see the love he felt, and the comfort he took in seeing the brothers and sisters in the one faith. He did not shrink from death, but looked forward as if he was prepared to depart to conference or some gathering of the Saints. It was a strong testimony to all who witnessed his love and zeal for the work.

We still feel to rejoice in the work we have espoused, and hope the way may be opened up so we can have more preaching in this place, as I think there will yet be much good accomplished in Webb. We are but few in numbers, but trust we will be the means of doing some good in the Master's cause.

I am very glad that the *Herald* has become a weekly, so we may not have a chance to lose an interest in it. It is like the meetings of the Saints. We are commanded to meet often that we may receive the promises.

May the choice blessings of heaven be with you, is the desire of your sister,
R. M. BRADLEY.

RIDGETOWN, Ontario,
January 20th, 1883.

Bro. Joseph:—As we have had the presence of Bro. Gordon E. Deuel laboring here, I feel thankful that he is of that kind who have great reasoning powers in doing good for his fellow men. He has made an inroad here through the many abominable stories that used to go around saying that we were in connection with B. Young. He has had good success so far.

When he first started there was only a few came out; but the people now are getting a better opinion of us, so that the hall we have here is getting filled up. The best of order is kept, and men come to hear that never go inside of a church door. The ministers and Catholic priests come. The brother asks them in kindness to come, and show him where he is wrong, and if they fail, for them to come and join him, and help to unfurl the blood-stained banner of King Emanuel. But they fail to say much to him yet, as he has caught a few of them on the street who try to scorn the truth. Brother Gordon is a faithful worker, and seems to be uneasy if he can not be talking or preaching to some body. I hope that before long his soul will be made to rejoice, when he sees some coming into the fold of Christ.

I some times wish we were better off temporarily, as it takes money to carry the cause through Canada. The people have their minds so locked up against us, for they think we are the same as those in Salt Lake. I hope something can be done for us, as we have the Town Hall here, but it costs us fifty cents each meeting, besides what it costs in the country through the week. We have two meetings on Sunday. The brother does not care about spending his own money, which he says he has to do. I think there can be good done here, and I am willing to put my shoulder to the wheel, with the rest of the Saints.

I remain yours in hope,
JAMES H. TYRRELL.

NORTH LACROSSE, Wisconsin,
January 21st, 1883.

Bro. Joseph:—I am well pleased with the *Herald* as a weekly visitor and counselor, and I can not see how I could get along without it. I value it very highly on account of the many precious truths it advocates so faithfully and fearlessly. But I prize it most of all on account of its toleration of the honest convictions of all its patrons and contributors. Some don't seem to like this, but are mourning for the "leeks and onions of Egypt," intolerance and suppression of every principle and doctrine, except those that just fit their little diminutive theological basket. Ignorance, intolerance and egotism, are twin imps of his satanic majesty, and darkness is their native home. But truth need not fear earnest investigation, and honest, friendly criticism. I not only believe, but positively know that genuine, true science and inspiration emanate from the same divine hand, and when properly understood, always agree. Therefore, let those that have put their hand to the "gospel plow" go on advocating true science and harmonizing it with both ancient and modern inspiration and revelation, unto the establishment of truth.

JOBE BROWN.

FARM FOR SALE.

An Eighty acre Farm for sale, 1½ miles east of Andover, and six miles from Lamoni. New house; land in good state of cultivation. Small payment; balance on long time. A good bargain will be given if sold soon. For further particulars enquire of
178t W. H. WARD, Lamoni, Iowa.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

INFIDELITY.

ONE of the many striking phenomena visible at the present time is the general skepticism, or infidelity, becoming so rampant and uncompromisingly defiant, in its voracious onslaught upon everything of a religious character, in its present diversified aspect. It seems that although infidelity has ever been cotemporaneous with religious effort, and has never ceased in its untiring antagonism for dominance, that it, of the present century, is destined to carry away the palm of victory, for violent activity and probable success over theology; more so than that of any preceding age. We are led to doubt if any age of the world has furnished such an array of individuals, having as eminent reputations for intellectual attainment as those who now stand at the head, the acknowledged champions of infidelity. Our observation leads us to believe further, that as great as the visible list of outspoken ones seems to be, the list of the silent, who for many reasons hesitate to openly declare their positive convictions as against theology, is immeasurably greater.

It requires but little observation from those who interest themselves in watching the progressive developments of the age in its boundless diversity, to discover that the most studious and successful workers, the most towering intellects, the most untiring thinkers, and leaders in learning, fail, or avoid in their magnificent emanations to associate their views with the speculative conclusions of theology.

The tendency of the age is decidedly more materialistic than divine; in fact, the latter has been the theme of research, so long engaging, as it has done, so much of human effort, and fruitful only in an abundance of speculative philosophies that offers no demonstration, and leaves the solution still in the toils of actual uncertainty, and in the future, that suddenly humanity seems to be rising in a solid mass to declare its satiety and determination to pursue it no farther.

Evidently the objective of materialism is to crowd out theology. Why its votaries hope and expect to do this, is plainly seen

in the following: "Simply because materialism is found to be a metaphysical theory, more susceptible of human comprehension than it, (theology), founded as it is upon the hypothesis that all matter both animate and inanimate, may be resolved into a modification through the operations of cause and effect, in its unceasing operations, ignoring not only the necessity of a Divine interference, but the existence of Deity itself."

Here we have the very essence and ground work upon which infidelity stands. It is in fact a bold and defiant challenge, that disquiets, alarms and disconcerts all theological effort at the present time. A perfect iconoclast, seeking with one fell swoop, to disprove and destroy the very central idea and foundation upon which our modern theological structure is reared. In this bold challenge may be seen the argument that not only now, but in every age, besides producing skepticism amongst men, it has produced this inevitable result whenever reason has asserted its throne, regardless of existing superstitions, that had warped and enthralled the general mind with conclusions, that had no foundation in fact.

The abstract fact of a living God, no person can candidly deny. Not even Ingersoll, in his most bitter onslaught, will scarcely venture upon such dangerous ground. How often we hear such assert that "infinity is something we can not comprehend." If it is something that is far beyond human comprehension, is it not a tacit admission of the possibility of the hidden fact existing? It is true that many men in different ages have attempted to assume the position, on various grounds, of positive denial; but it may be justly questioned, we think, if any one ever positively accepted the principle. Infidelity means now what it has meant in every age. Not an ignoring of the possible fact, but of the ordinary ideas and class of evidences, offered by theologians to establish the character and existence of Deity. In these he sees no suitable or sufficient demonstration to justify conclusions. Here seems to be and always has been, the bone of controversy between the infidel and theologian. The cry of the former has ever been that tradition and nature's phenomenal workings do not furnish a class of evidences that warrants the fact beyond all possible doubt. In the absence of such, after so much pretension by the theologian, he naturally inclines toward such conclusions as his own natural endowment leads him to arrive at. The infidel is honorable enough to admit that by his

own natural understanding, unaided by some other class of proofs as yet not available to him, he can not find out God; and here we heartily endorse his outspoken sentiment, because it has the endorsement of the theologian's own standard of proof, the Divine word itself.

"Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world. For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i: 20, 21.

And we have yet to learn how any man, in his own carnal nature, can claim more than human wisdom to aid him in his researches. The wisdom with which man is naturally endowed seems peculiarly adapted and capable to assist him in discovering the powers and forces of nature, or what is known as the metaphysical sciences. This is the natural man's proper element, and here he makes progress. There he deals solely with visible facts, demonstrated by experimental effort, to the satisfaction of his eye and conscience, and in the boundless work of cause and effect, continually exhibited before his vision, is he not justified in his assertion, that materialism is more susceptible of human comprehension than theology. We venture our opinion that he is, and we have always thought so; and however much we may regret his extravagances, and the absence of a better class of proofs, that would lead him into the actual knowledge of God, we admire him as an abhorrer of speculative proof, entirely unsusceptible of demonstration; conscious as he is, that cosmogony, ancient and modern, is nothing more than theories, that can not be demonstrated, he makes determined war upon it all, as an unwarrantable outgrowth of fanaticism, without actual facts to support it. We wish that infidel and theologian would harmonize their views, and thus prevent the constant war of words between them. We never expect to see it upon the radical view of the former, that because his human wisdom does not lead him into a demonstration, and thereby is tempted into the position of a denial of our existing Deity; neither upon the extravagant view of the latter, that speculative theories are positive demonstrations. A unity upon these extremes is absolutely impossible. But upon one point, theology could with good grace and honor meet the skeptic, and effectively bridge over the wide chasm that now keeps them asunder. Let the theologian admit that man, by his natural powers of mind, can not comprehend nor find out God. Here would be a candid

support to what the Divine word says. Is it not a strange anomaly, that those the most eminent amongst men, who make no pretensions to a belief in that word, should be the first ones to discover and acknowledge its truth. With all the assurance assumed, and promised surety that religious conceptions pretend to give its followers, supported as they are by the evidence of tradition, and that of nature's resplendent works in earth and sky; with all this, we ask, is there not still a something lacking, an aching void in all human hearts, that rises up continually in the human conscience, breathing the question, Is there a God? The infidel feels, and we dare assert that every theologian and his follower feels it, and if we should express the true sentiment of our heart, it would be this, that it would be immeasurably better for the world that this one solemn, scriptural truth should prevail, and make all mankind one in sentiment and feeling, upon such a question, even if its accomplishment should be achieved by the sacrifice of every shade of superstition and cosmogony that now exists. Suppose it were possible to achieve such a victory for the Divine word, could it possibly bring man any nearer a solution than he was before? It would certainly seem profitless to hope for such a unity, without such a result following, and folly to destroy even a meagre faith on God, as now existing, unless thereby the world could be advanced into the actual knowledge of God.

Let us imagine the world united thus in respectful submission to what the word says, confessing its blind ignorance, and superstition in the past, what then! What are its present needs? It must be led into a new field of investigation, into a higher plane of thought, where it can enjoy a greater light, affording immeasurably better conditions in which cause and effect can be witnessed in greater demonstrative power than was ever seen by the metaphysical student; in fact where a class of proofs are evolved that the eye can see and conscience feels; in fact a sphere where God himself draws near, in a solemn nearness, leading on those that believe by his marvelous goodness and demonstrative powers, here a little and there a little, unto his own perfect knowledge and presence. Unto this mankind should seek. Unto this it ever has, and now is, seeking. All religious effort, all scientific effort, all human effort and aspirations, are blended in this direction. There is an innate thirst in the human mind for progressive development, a reaching out into the unexplored regions of knowledge. Mysteries! mysteries! are

the world's talisman, and all knowledge and hidden mysteries belong to God, and by them he will draw the world unto himself. If infidel and theologian have failed to find it in the past, it has not been for the want of trying. But the lack of opportunity and direction has hindered. What both need to set them right, to enable both to see their way more clearly, is the gospel of the Son of God, to be born again into a newness of life, into a system that comes, not in word only, but in power, and much assurance, and in the demonstration of the Holy Ghost. By this means God has always manifested himself unto those who believe and enter into this new condition; by this they obtain a more excellent knowledge, and a lively hope. And here both infidel and theologian may find peace and rest from their bitter strife, and learn of God.

THOMAS J. ANDREWS.

THE ATONEMENT.

"As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

By this we find that death passed upon all men by Adam's sin; and that all men will be brought to life by the death of Christ; and this bringing to life is to be without any conditions upon the part of man whatever. There are different degrees of life, as we find by reading 1 Cor. 15th chapter. God formed man, and placed him in a beautiful garden, made with God's own hands; a place filled with all that he could desire to make him happy. Giving him charge of all in it, he gave him intelligence and free agency. Now, he could not act upon or use this agency, unless he should be enticed by good or evil. We find both were placed before him. God gave him a strict charge, saying, that in the day he ate of the tree of knowledge, he should surely die. We also find that Satan came to him and said, that if he ate of it, he should not die, but should become as God, knowing good from evil. Hence the man was able to act for himself upon his agency. He, seeing that the fruit was good for food, and desirable to make one wise, (looking from a carnal standpoint), reached forth his hand and partook. One said that if he ate of it he should die; the other that he should not die. We believe that each spoke the truth.

The death pronounced upon Adam was of a two fold character, a spiritual and a temporal death; and while God referred to the spiritual, which took place the same day, Satan referred to the temporal, which did not take place for over nine hundred years after. This death affected the whole human race; for Paul said, "in Adam all

die." By reading the history we find that man was placed in Eden, a place the most beautiful of earth, and that God at times came and walked up and down in it, and talked with the man, face to face. He enjoyed his society; there seemed to be a certain spot in Eden where God used to meet with Adam, and talk with him face to face, even as one man talks to another.

But now a change comes over the scene. He becomes carnal; his eyes are opened, he discovers that he is naked; he leaves this sacred spot, and goes among the trees to hide himself from his Maker, causing a vail between them. This place was no longer beautiful and desirable to him; for he sought another. We find that the Lord, walking through the garden, comes to this spot where he had often met the man before, and finds he is not there. The Lord calls to him, saying, "Adam, where art thou?" Mark the answer, "I heard thy voice, and I hid myself." What a change had come over him. The Lord finds that he does not desire to remain longer in this place, so he removes him from the garden, and places him outside, where he is shut out from all its enjoyments, and also from beholding his face. This is the spiritual death. He also said to him, that "dust he was, and unto dust he should return." This is the temporal death. This death consigned man to the grave, where his body would remain forever, while his soul or his spirit would be subject to the will of the Devil, by which he would be bound in chains of darkness, unless he should be delivered by a higher power than his own. Now, as man had plunged himself into this condition, having become subject unto death, it being impossible for him to deliver himself; if so, sin could be sacrificed for sin. This could not be. There must be a perfect sacrifice made to satisfy the demands of justice.

God, by his foreknowledge, knew that man would fall, because of his agency; so he prepared a means in the councils of heaven. Jesus Christ agreed to come to earth, and make an atonement, become sin for man. Hence, he became "as a Lamb slain from before the foundation of the world." Now, Paul says, "As in Adam all die, even so in Christ shall all be made alive." How, and by what means? We answer, by the resurrection. Christ proposes by his atonement to redeem all men from the grave, as a free gift, all having come under this penalty by the act of one, so all shall be redeemed by the act of one, which is Christ. Hence, we will not be punished for the sin of Adam. Christ restores all that was lost in Adam, and God is just,

We will have to answer for our own sins, and not for those of any other man. This being made alive, is the bringing man from the grave. Now, this is to be as universal as the death pronounced.

It is thought by some, that this justifies man in remaining in sin, or gives him license to continue therein. We do not see it in that light. Being raised from the dead, makes us immortal, so that we can not die any more as to the flesh. With this exception, we come forth in the same condition as we were in before, unless we repent of our sins in the spirit life, there being space granted between death and the resurrection for that purpose. Hence being raised from the dead does not forgive us of our sins. It simply brings us before the bar of justice, to answer for all our guilt. Therefore, I can not see wherein the sinner is justified in continuing in sin. It rather condemns him, and justifies him not at all. That there will be a resurrection from the dead of all men, we have much evidence to prove. John 12: 32; "And I, if I be lifted up from the earth, will draw all men unto me." He will bring all men before him for judgment, and this must be by the resurrection. Chap. 5: 28. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." Acts 24: 15, "That there shall be a resurrection of the dead, both of the just and unjust." This means all. Rom. 5: 18, "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." He says it is a free gift. In Chap. 14 he says, "We shall all stand before the judgment seat of Christ. Every knee shall bow, and every tongue shall confess to God." Does this not show, that all shall be raised from the dead. John tells us, that he is "the propitiation for the sins of the whole world." (1 John 2: 2). John the Baptist said at the waters of Jordan, pointing to Jesus, "Behold the Lamb of God, who taketh away the sin of the world." Now the sin of the world was the disobeying of God's law, thus bringing death upon man; and as he is to take the sin away, it will bring all from the grave. Hosea 13: 14, "I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." We see that he will not only redeem men from the grave, but utterly destroy the grave and the principle of death, so none will remain therein. In Rev. 20th chapter, John saw "the dead small and

great stand before God. The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and were judged, every man according to their works."

Then the Apostle was right when he said, in Christ all should be made alive.

The atonement made by the Savior was not only to effect the temporal condition of man, but the spiritual also. We are told by the Apostle, that "with out shedding of blood, there could be no remission of sins." (Heb. 10: 22). Hence, the sacrifices of beasts and of birds by Moses, by which the sins of Israel were remitted from time to time, all pointed, as types, to the great sacrifice which was made by Jesus, by which the gospel might be of force, having power to remit sins; thus placing a means in his hands by which he might save himself, if he would "be born again into the kingdom of God," where he could see the glory and beauty thereof, and enjoy the presence of God, and thus be redeemed from his spiritual death.

We, by our own acts, cause this veil to hide us from the presence of God, by which we are deprived of partaking of the joys of that kingdom; and not by the acts of Adam. Sin is what separates us from our Maker. Jesus said, ye must be born again.

"How is it, that the temporal death effects all men; but the spiritual does not." If it was otherwise, our agency would be of no use to us. Man seems to be a sinner by nature. God has given him free agency, just as it was given to Adam in the beginning. Good and evil are placed before him, and it seems natural for him to choose evil; thus bringing upon himself condemnation. Therefore, by sin upon our part we separate ourselves from God, it being by our acts from choice; so by the same we must redeem ourselves, by the means placed in our hands, which is the gospel. "Ye must be born again." It seems from this that we were once in the kingdom of God; but by some means have got out of it, and in order to get into it, we must be born the second time.

How is this, says one, God said of Adam when he had formed him, that he was very good; so when man is born into the world he is pure. We are told by Christ, "That little children are redeemed from the foundation of the world." (Book of Mormon). He said to his disciples, that unless they should become like them, they could not enter into the kingdom of God. (Matt. 18: 3). And "of such was the kingdom of God." (Mark 10: 14). They are redeemed by the blood of Christ. They

are pure and holy as the angels of God. Satan has no power to tempt them, until they come to years of understanding, knowing good from evil, when they are able to act upon that agency given. Hence, they are free from sin, therefore they are in the kingdom of God. Now, when they begin to act for themselves, being enticed by evil, they yield to it; and as they grow in years, they grow in sin, and so depart out of the kingdom; for no unclean thing can stay therein. So they spiritually die; consequently they must be born again of water and the Spirit.

Glory, honor and praise, be unto the Lamb of God, for providing a means by which we may be brought back to, and enjoy the society of all that are loving, pure and holy. The gospel is to be preached to every creature the Savior said. (Mark 16: 15). We believe that all men will eventually receive it. Many will reject it while in the body, not seeing the beauty nor use of it here, but will in the Spirit life. Some think that when the gospel is once offered to man, and he rejects it, that he will never have another chance. But what says Peter in regard to the matter? That Christ "was put to death in the flesh, but quickened by the Spirit, by which he went and preached to the spirits in prison, that were disobedient in the days of Noah." (2 Peter 3: 18). Then the gospel was preached to them by Noah, and they rejected it, for which the floods swept them off the earth, and he shut them up in prison, where Jesus, quickened by the Spirit, went and preached the gospel the second time to them. So this destroys, or should destroy that thought at once.

We believe that all men will be saved; but some will eventually be lost. A man is in a saved condition as soon as he receives the gospel, and receives the seal of his adoption by the Holy Spirit. (1 Cor. 1: 18, and 15: 2). In 2 Cor. 4: 3, he says: "If our gospel be hid, it is hid to them that are lost." To whom does he refer? None could be lost, but them that had been saved. We can lose nothing that we did not once possess. The very language implies that they must have once been saved. Says Jesus:

"Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies, wheresoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 28.

These must be those who are lost. None can commit this sin, but those who have partaken of this spirit; and this spirit only comes to those who obey the gospel. Acts 2: 38. Read the 12th chapter of Luke

and 10th verse, which is in harmony with that of Mark. The apostle tells us who these characters are:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6:4, 5, 6.

Again, in chapter 10:26:

"For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. * * * Who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing; and hath done despite unto the spirit of grace."

From these plain statements we learn that these must have once been saved, having received the testimony of Jesus Christ, but suffered themselves to be overcome by the devil, by whom they were dragged down from the kingdom of light, to the kingdom of darkness, to remain with the devil and his angels in eternity. We learn by reading Revelations 20th chapter, that after Satan is destroyed, when the great and last judgment has taken place when all men will have their portion meted out to them, that some will be cast into a lake of fire and brimstone, which is the second death.

Now we do not believe that this is a literal lake of fire, because he says it is the second death. This punishment is simply described as being a lake of fire. This must be a spiritual death; for man could not die any more, as pertaining to the flesh, having been redeemed from the grave, thus becoming immortal. This must be the class referred to by the apostle, when he said: "If our gospel be hid, it is hid to them that are lost." There is a place mentioned by the Savior as being "outer darkness," (Matt. 22:13), also in Jude, where he speaks of a class who are "twice dead and plucked up by the roots, to whom is reserved the blackness of darkness forever." This outer darkness, and the blackness of darkness, is the punishment that will be inflicted upon this class of whom we are speaking, from the fact that Jude says that those which were twice dead and plucked up by the roots, were to partake of it, and who are they but those who had been purged from their sins, and had fallen away, thus becoming "twice dead," they that are lost. Then what is the second death? By understanding what the first death was, which was pronounced upon Adam, we are enabled to comprehend the second, which was banishment from all that was pure and good. This must be

darkness. We learn this by reading the Book of Covenants, page 118:11:

"I, the Lord God, caused that he, (Adam), should be cast out of the garden of Eden from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even the same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."

Hence these are the only ones that will be thus punished. That man will be punished for every sin committed by him against God's laws not repented of, we fully believe; but that it will be of an endless duration we do not believe. Jesus says, that "all manner of sins shall be forgiven unto the sons of men, but the sin against the Holy Ghost." Mark 3:28. Now when a sin is forgiven unto any one, it is no longer held against him. All of God's punishments are of a reformatory character, except this one, from which there is no deliverance. The Lord says that "He doth not afflict willingly, nor grieve the children of men." Neither does a parent afflict his child willingly, whom it loves. "God is love." Now, it matters not whether we call this place of punishment hell, or a prison house, both mean a place of confinement. We have in our land prison houses, in which all who transgress the laws may be confined, for different periods of time, according to the degree of their crime. But when they have served their time out, the doors are thrown open, and they come out, as free men. While they are in there, they have the privilege to reform their lives, so that when they come out, they may be better men; thus learning wisdom by the things they suffer.

Now, we understand God's punishments in the same manner. God has a place of confinement prepared for all who transgress his laws; and while there they have a chance to reform their lives by the gospel which will be offered to them there; and that they will all come out from the same in God's due time, we have much evidence. Isaiah in speaking of them, in 24:22, says, that "They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited."

As Jesus Christ was to be sent to prepare the way for man's deliverance, and to lead the way in all things, he must be the first to enter the prison house, and declare liberty to the "captive." The same prophet, speaking of the mission of Christ says, that he would go, that "he might say to the prisoners Go forth, to them that

are in darkness, Shew your selves" 49:9. Again, "The Spirit of the Lord God is upon me, to proclaim liberty to the captives, and the opening of the prison to them that are bound." 61:1. The prophet Zachariah saw the Lord, 487 years before, coming to Jerusalem riding on the ass, having salvation, and says "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." "Turn to the strong hold ye prisoners of hope." Chap. 9:11. Now, we ask, if there was no hope for them, what sense would there be in saying, "turn to the strong hold: the Lord God shall save them in that day, as the flock of his people" 16 verse. Peter says that Jesus, after he was crucified, and while his body lay in the tomb, that by the spirit, he went and preached to the spirits in prison, who had been disobedient in the days of Noah. 2 Peter, 3:18.

Notwithstanding they were so wicked that they were swept off the earth, the Lord goes and preaches peace to them. Again, Peter says, "That they might be judged according to men in the flesh, but live according to the will of God in the spirit." How can men say that there is no deliverance for such, when we have such clear evidence as this? The Savior, speaking of the prison, says, in Matt. 5:25, "deal with thine adversary quickly while thou art in the way with him, lest thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." This shows that they would come out, when they had paid the last farthing, and while they were there, they would have a chance to work their way out.

Now, this being the case, there must be a means placed in their hands, by which they might be able to "pay" their way out; and is not this means the gospel? We read that Sodom was so wicked that the Lord sent fire from heaven and destroyed them from the earth. Notwithstanding they were so wicked, yet we find that the Jews were still more so; for the Savior said to the Jews, that "it would be more tolerable for the land of Sodom, in the day of judgment, than for them." Matt. 11:24. This gives us reason to believe, that the people of Sodom will receive forgiveness. It seems that the wickedness of the Jews was greater than that of the people of Sodom, or of those in the days of Noah; yet they will all be saved. They were guilty of every crime, except the sin against the Holy Ghost; but we hear Isaiah saying, that "though

your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Ezekiel saw the whole house of Israel come up out of their graves, and said that the Lord would put his spirit in them, and would place them in their own land. 37 chap.

Now, if he extends such mercy to them, why not to all others? for he is "no respecter of persons," and "his mercy endureth forever." All will have claim upon this "mercy," except those who have become "the sons of perdition;" having once partaken of it, but had spurned it from them; thus placing themselves outside of his mercy, and justice. These are "the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath" "and [he] saves all the works of his hands, except those sons of perdition." (Book of Covenants, page 212.)

So will he finish his work, and be crowned in the midst of his people, and all men will have to say: Thy judgments are just, O God. Glory, honor and praise be unto thy holy name forever more.

W. M. RUMELL.

OMAHA, Neb., Nov. 19th, 1882.

SIGNS OF REFORM IN UTAH.

BY ELDER W. W. BLAIR.

WE herewith present lengthy extracts from a rather able sermon on tithing and offerings, by Franklin D. Richards, at Logan, Utah, Saturday afternoon, November 6th, 1882. This sermon gives evidence that the Utah Mormons are not satisfied with their former system, and it further shows that their leaders are gradually feeling their way back to the law and original usages of the church. Brigham Young, in 1844, said: "It is the law to give one tenth of what he has got, and then one tenth of his increase, or one tenth of his time."—*Times and Seasons*.—vol. 5, p. 694. Brigham and his fellows carried this out with the poor, as well as with others, so far as they had power; and the poor day laborer who could furnish but scanty support for his family, and the poor widow who could not well maintain herself, alike have had to pay a tenth of their poor possessions. In proof of this Pres. John Taylor, January 8th, 1871, said: "President Brigham Young had adopted the system of asking one tenth of the property of new comers in lieu of the surplus spoken of in the revelation;" and he then very properly said, alluding to the law given July, 1838: "no man has a right to change or modify this commandment." These quotations from John Taylor and F. D. Richards show that they are going back on "the

system" adopted by Brigham, and they are advocating the strict application of the law. Will their acts agree with their words? We shall see in the future. The sermon is from the *Deseret News*.

THE SERMON.

"My dear brethren and sisters and friends, will you engage with me a few minutes, and consider the subject of tithing as the Lord has given it to us, and see if we can get to understand it; see if, peradventure, there is something in it worthy to be sought after? It is an institution from God. Does he give us a requirement that is not fraught with blessing and consolation to us? Not at all. Every requirement lived up to brings consolation and blessing. If I can have the liberty of the Spirit to dwell on the subject, I would like us to look at it, and see if there is not something in it which we have not found out and which is both desirable and profitable.

"I will read from the Doctrine and Covenants a short but very comprehensive revelation upon this subject; but before doing so let me say that wherever tithing is spoken about, the word offerings is frequently connected with it. For instance, the Lord by his prophet Malachi charged Israel with having robbed him of their tithes and offerings. These are words which although not strictly synonymous, are so nearly alike that they are frequently used together, and sometimes one for the other. But as used in the ancient scriptures, tithes are not offerings, and offerings are not tithes. It should be kept in mind that this church was organized more than eight years before the Lord gave to his people in this great and last dispensation a law on the subject of tithing. Let this be borne in mind as we proceed. The beginning of the work was founded in offerings and consecrations, by the people giving themselves and all they possessed to the work of God when they embraced it. In the building of the Temple at Kirtland, the law of tithing was not known, but every man went to work on that house after the manner of bees returning to their hive, and each bringing in the necessary material to enable them to carry on the work.

"When the first Bishop, Edward Partridge, was appointed to the high position of Bishop of the Church in Zion, his duty, as given by revelation, was not to deal with tithing. Indeed tithing was not even mentioned in the whole revelation, but he was required to receive the consecrations of the Saints, and to set off to them their inheritances. No revelation had yet been given upon the subject of tithing. When

the Saints had gone up from Kirtland to Jackson county in Missouri and had been driven to Clay county, and from from Clay to Caldwell county, and when Brothers Joseph and Hyrum, David and Oliver, and the leading authorities of the priesthood at that time were congregated in Far West, the then gathering place of Israel, and where a Temple was appointed to be built, it was on the 8th of July, 1838, that the Lord gave for the first time to this people, through the prophet Joseph Smith, the law on the subject of tithing, and we should understand this in order to approach the subject in a correct and proper manner.

"Up to this time you will recollect that the Saints had gone to Missouri to receive inheritances according to the order of stewardships, consecrating all they had to the Bishop in Zion; and in turn he delivered to every man his stewardship and gave to him a written deed and covenant, in the name of the Lord, and in the authority of his holy ministerial calling which could not be broken; and as you well know, who are familiar with the history, the Saints were during the following winter of 1838-39 driven out from Missouri altogether.

"We will now look at this short 'revelation given through Joseph, the Prophet, at Far West, Missouri, July 8th, 1838,' in answer to a question, 'O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing.'

"1. Verily, thus saith the Lord, I require all their surplus property, to be put into the hands of the Bishop of my Church of Zion,

"2. For the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church;

"3. And this shall be the beginning of the tithing of my people;

"4. And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord.

"5. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"6. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you;

"7. And this shall be an ensample unto all the Stakes of Zion. Even so. Amen."

"Before going further I want to stop and consider the question asked by some what He means where the Lord requires the surplus property of his people as the beginning of their tithing. Let us consider

for a moment this word 'surplus.' What does it mean when applied to a man and his property? Surplus can not mean that which is indispensably necessary for any given purpose, but what remains after supplying what is needed for that purpose. Is not the first and most necessary use of a man's property that he feed, clothe and provide a home for himself and family? This appears to be the great leading object for which we labor to acquire means, and as, until the time that this revelation was given, all public works and raising of all public funds had been by consecration; was not 'surplus property' that which was over and above a comfortable and necessary subsistence. In the light of what had transpired and of subsequent events, what else could it mean? Can we take any other view of it when we consider the circumstances under which it was given in Far West in July, 1838?

"I have been unable in studying this subject to find any other definition of the term surplus, as used in this revelation, than the one I have just given. I find that it was so understood and recorded by the Bishops and people in those days, as well as by the Prophet Joseph himself, who was unquestionably the ablest and best exponent of this revelation.

"Immediately following the persecutions of the Saints in the expulsion from the State of Missouri, the Prophet Joseph, in 1839, found the sickly town of Commerce so nearly depopulated by disease, that its remaining inhabitants were glad to sell out to him their sickly place, which afterwards became the delightful Nauvoo—for God blessed it and made the place healthy as well as beautiful. Soon a site was selected on which to build a Temple, as says the Lord 'which my people are always commanded to build unto my name.' The corner stones were laid and the gathered saints were diligently at work on the building.

"How did they build it? Here for the first time in this dispensation the principle of tithing was practiced by the Saints in the labor of building a Temple. Few if any in those days who came to Nauvoo had any surplus, and many had not a comfortable subsistence, consequently the tithing of the people on that Temple was mostly in labor as I well recollect—for I worked in the quarry every tenth day when I was not absent on missionary service. I remember very well that every man who was dependent on his daily labor went in good faith and performed the work assigned him, and it was considered and credited to him as his tithing. When

brethren who had property gathered there they were tithed of their surplus property and then after that of their increase of the residue from that time on. So abundant was the spirit of consecration among the Saints in those days they voted rather than have the Temple fail of completion by the appointed time, they would appropriate their homes and the lots on which they stood for its accomplishment. After paying such surplus as the beginning of their tithing 'those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy Priesthood, saith the Lord.' Again, 'Verily, I say unto you, it shall come to pass, that all those who gather to the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.' This is a command; it does not say it may or may not be, but they *shall* not be worthy to abide among you. 'And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept therein, that it may be most holy, behold, verily, I say unto you, it shall not be a land of Zion unto you.' This language is plain and free from ambiguity. 'And this shall be an ensample unto all the Stakes of Zion.'

"I call your attention to this that we may look at it and come to know what it really means to pay tithing. For I do believe that the majority of the brethren want to understand what is the mind of the Lord on this subject, because our blessings all depend upon our understanding what is his mind and will, and then carrying it out to the best of our ability. Some who pay their tithing think they ought not to be called upon for any offerings to the Temple or poor, and say, 'If I have to make donations I can not pay tithing;' and they act accordingly.

"I might go on to speak about a great variety of views which are taken of this subject, but suppose we take a look at what the Lord said and did about these things anciently. First, a word concerning offerings. People carry something to the poor because they feel it to be a requirement; but do they do it in the way that they may receive the blessings of the Lord that pertain to the giving of those offerings? There is a great deal more belonging to this than I shall attempt to explain now. The first manifestation of God's favor and of his disfavor to man over the matter of offerings was towards two of the sons of Adam—Abel and Cain; Abel brought the

firstlings of his flock and of the fat thereof: such an offering was acceptable to the Lord, and because of this the favor and blessing of God was upon him. Cain, his own brother, child of the same parents, brought his offering to the Lord, but his offering the Lord could not accept, it was displeasing in his sight. The Bible does not give us the particular reasons for the acceptance of Abel's and the rejection of Cain's offering; but the Talmud, an ancient Jewish record, informs us that 'while Abel selected the finest and best conditioned animals of his flock; Cain offered fruit of an inferior quality, the poorest which the earth afforded. Therefore, Cain's offering was unheeded, while the fire of acceptance fell from heaven, consuming the gracious gift which his brother had presented to his Maker.

"Cain's offering did not represent that gratitude and acknowledgment which was witnessed in his brother Abel's. And while God could pour out his blessing and spirit upon Abel, accepting of his offering, He could not do so to Cain.

"If you were going to make an offering to the nobles of the earth, you would never think of presenting anything but the best and choicest of the kind of gift you were going to make. I do not want to speak lengthily upon this matter of offerings, but to merely remind you that when we make offerings we should do so in sincerity, imparting the best we have, as did Abel, and never presenting anything that our better nature would intimate to us would not be acceptable to God or His servants, that we may not share the lot of Cain.

"Let us now return more particularly to the subject of tithing. The Lord gave to his people anciently the law of tithing. It is recorded in the fourteenth chapter of Genesis, that Abraham, when he went out with three hundred and eighteen trained men, and in the power of God slew certain wicked kings, thereby winning the admiration of God's High Priest Melchisedek, who we are told, went out to meet him when he was returning home, and blessed him. Abraham turned over one-tenth of the spoils that he had taken to this man of God; he did not even take them home, so regardful was he to conform to this law, which he respected and honored, and the observance of which brought such great blessings upon his own head and upon the heads of his generations after him, who also observed this law. Paul, hundreds of years afterwards quoted it as an example for those of his day.

"The Bible informs us that Jacob, while

servicing for his wives, [it is an error to say Jacob served for *wives*, for he served for *one wife, only*. He never served for Leah, at all. The crafty, unprincipled, idolatrous, money-loving Laban, by fraud forced Leah upon Jacob, and Jacob had to serve *fourteen years* for Rachel. (Gen. 29: 18, 20, 27, 30.) That Jacob served for only *one wife*, is confirmed by the prophet Hosea: 'Israel served for a *wife*, and for a *wife* he kept sheep.'—Hosea 12: 12.—W. W. B.], recognized this law, and said to the Lord: 'Of all that thou shalt give me I will surely give the tenth unto thee.' The Lord blessed him with the desires of his heart and prospered him exceedingly. He paid his tithing.

"So also the Prophet Joseph and other leading Elders of the Church in our own day have covenanted with the Lord and paid their tithing with most careful consideration. When Israel was being brought up from the land of Egypt, and the Lord established his law among them to make them his people, he gave them the following commandment in regard to tithing:

"All the tithe of the land, or of the fruit of the tree is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatever passeth under the rod, the tenth shall be holy unto the Lord."—Lev. 27: 30, 31.

"Whatsoever passeth under the rod?" Do you know what that means? I will relate the history as it has come down to us. When they came to pay their tithing the Lord told them it should not be the poorest, neither would he ask the best; therefore they put their flock or herd in a pen having an outlet just large enough for one to pass out at a time, and as the animals passed in single-file, the owner stood by with a rod in his hand that had been dipped in some sort of coloring material, counting them as they came out, and touching every tenth animal with his colored rod. He would not go in among them and pick them least his judgment might not be right, but the flock passed out according to their own inclination, and as they passed, the owner stood with the coloring rod and marked on the back of every tenth animal, and after all had passed out to an adjoining fold, those that were marked were then picked out from the flock.

"He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."—Lev. 27: 30.

"They were to take it as it came, not to pick the good nor the bad; this was the

requirement, that they should give to the Lord tithes of all.

"The Lord our God wants us to sanctify this land unto him by paying our tithing and offerings, that he may bless it unto us and make it a blessed land upon the face of the earth, not only to us, but to our generations after us. He has gone so far as to say that kings should not rule over it, and that if the people who live upon it should become wicked, when the cup of their iniquity became full, they should be cut off. These are great promises made unto us if we carry out the requirements of the gospel. And yet, how little do we know of the great blessings that follow obedience to the law of tithing?

"There are some features of this subject which seem like a crowning climax of the text. After the Lord revealed to Israel the law of tithing, and after telling them how to keep the feast of the Passover, etc., he tells them another peculiar thing, to which I wish to call your attention, as it is connected with the subject; in Deuteronomy we read:

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, and to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me."—Deut. 26: 12-14.

"Brethren, since so exalted sentiments of charitable benevolence were given to the ancients under the law, shall we to whom the fulness of the gospel has come let these precepts pass by unheeded, without treasuring them up in good and honest hearts?

"I have but just begun to open the door, just commenced to enter into some details that environ this great and vastly important subject. I have only aimed at the importance and general bearing of this law upon the Saints, as touching all that the Lord gives unto us, not dealing in the least with the administration of his law.

"Let us consider—who is it that causes the grain to increase when we put it into the earth? Who makes our flocks and herds to increase? Who gives us the vitalizing air we breathe—the liberty we enjoy with all the hopes and promises of

eternal life and glory through obedience to the everlasting gospel? God the giver of every good gift.

"From the foregoing we learn that the law of tithing is a strict commandment, a law which if obeyed faithfully by God's people will bring blessing, plenty, and sanctification of the land occupied by them unto God and his purposes, but if disobeyed, the disobedient 'shall not be found worthy to abide among the Saints, and this land shall not be a land of Zion unto them.'

"That the difference between tithing and offering is that tithing is designated, meaning one tenth, neither more nor less; while offerings are also required, the amount is left optional with the giver—the measure he metes will be measured to him again.

"That the tithing of all that the Lord gives unto us belongs unto Him, and it is our first duty to the Church to pay it, and after that the sacred precepts, teach offerings and a generous benevolence to the poor and needy, whether in gifts or loans—discouraging greed or covetousness of this world's goods, which is idolatry.

"I earnestly pray that the Spirit of God may enable us to master this and all other principles of the gospel, until we shall possess the riches of eternal life, the greatest gift of God to man. Amen."

Conference Minutes.

CENTRAL TEXAS DISTRICT.

Conference convened with the Elmwood Branch, Bell county, Texas, December 16th, 1882. Bro. W. W. Belcher president, Sr. McMains secretary.

Branch Reports.—Central, referred back for correction. Elmwood 34; received by baptism 7, 1 by vote.

The report of the committee to the Cheeseland Branch received, and the committee continued.

Elder's Reports.—H. L. Thompson, W. W. Belcher, Elias Land, H. C. Smith, and A. J. Cato, reported in person, J. W. Bryan by letter.

Bishop's Agent reported having received \$22 since last report. Paid out \$16, and had a balance on hand of \$11.20.

Afternoon session.—District Treasurer was released from his office.

An appeal from S. P. Sherrill to the conference, from an action of the Elmwood Branch against him, was read, and upon motion the appeal was received, and Brn. A. J. Cato and W. W. Belcher were appointed a committee to consider it.

Whereas, Bro. W. W. Belcher, our Bishop's Agent, desires to be released from his office, we therefore recommend to the Bishop that he release him, and appoint Bro. H. L. Thompson to fill the vacancy.

Resolved, That when this conference adjourns, it does so to meet with the Live Oak Branch, March 10th and 11th, 1883.

Motions to sustain Bro. Belcher as president,

and Sr. McMains as secretary of the district, prevailed.

Preaching Saturday night by Bro. Cato, assisted by Bro. Land. Sunday, at 11 a.m., by H. C. Smith, assisted by A. J. Cato.

In the evening three children were blest, after which a prayer and testimony meeting, and the administration of the sacrament was had, conducted by Bro. Land. Preaching at night by Bro. Thompson, assisted by Bro. Belcher.

Monday session, December 18th.—The following report and findings of the court appointed to consider the case of Bro. S. P. Sherrill, was presented to the conference and received. Motion to adopt the report carried, and the court discharged.

We, your committee, beg leave to report to your honorable body as follows:

We, your committee, after an impartial hearing of the testimony in the case, both for and against, find that according to our understanding of the law and justice, he was not labored with as the law directs. We therefore recommend that his case be referred back to the branch of which he was a member, for proper action.

W. W. Belcher and A. J. Cato, Com.

Officers present, 1 Seventy, 4 Elders, 2 Priests, and 1 Teacher.

Resolved, that each Elder, Priest and Teacher, within the bounds of this district, labor as much as his circumstances will permit, and report to the district conference, quarterly, either in person or by letter.

Bro. Thompson and Belcher are requested to hold a meeting with the Cheeseland Saints, embracing the first Saturday and Sunday in February, 1883, and are also requested to visit the Elkhart Branch, by the way.

Resolved, That we sustain all the general authorities in righteousness; also Bro. H. C. Smith as president of the Mission, and Bro. A. J. Cato and Geo. Montague, his associates.

Miscellaneous.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

APPOINTMENT OF BISHOP'S AGENTS.

In accordance with the vote of the Northern California District conference, which has nominated Bro. T. J. Andrews for appointment as Bishop's Agent, in said district, I hereby so appoint, hoping that Bro. Andrews may serve the cause, and that the Saints will place means in his hands for the benefit of the work, there and elsewhere.

Upon application made to me, I have appointed Bro. Robt. Warnock as my Agent for the Utah District, hoping that Bro. Warnock will serve the cause, and that the Saints will place means in his hands for the benefit of the work, there and elsewhere.

G. A. BLAKESLEE,

Presiding Bishop.

GALLEN, Mich., Feb. 2d, 1883.

BORN.

ERVIN.—At Liberty, Cass county, Nebraska, November 9th, 1882, to Elder James and sister Anna Ervin, a daughter. Blessed January 28th, 1883, by Robt. M. Elvin, named, Rachel.

KLARNNS.—At Liberty, Cass county, Nebraska, September 12th, 1882, to Mr. Wm. and Sr. Ruth Klarnns, a daughter. Blessed by Robt. M. Elvin, January 28th, 1883, and named Margaret Stella.

COCHRIN.—At Nebraska City, Nebraska, October 30th, 1882, to Bro. A. B. and Sr. Lucy M. E. Cochrin, a daughter. Blessed by Robt. M. Elvin, December 31st, 1882, and named Maggie Jessie.

DIED.

HANSEN.—At Weston, Pottawattamie county, Iowa, January 8th, 1883, of pneumonia, Elizabeth Hansen. Deceased was born in South Wales, 23d of March, 1850; baptized in Council Bluffs, Iowa, on the 5th day of April, 1869, by Elder James Caffall.

VANVLEET.—Near Beaver, Utah, January 19th, 1883, of croup, James Victor, only child of Nelson and Eunice Vanvleet, aged 4 months.

Dear Victor, thou art gone to rest,

And this shall be our prayer;

That when we reach our journey's end,

Thy glory we may share.

BROWNING.—In Salt Lake City, Utah, January 15th, 1883, Sr. Sarah Browning, wife of James Browning, aged 42 years. Was born in Nauvoo, Illinois, in 1840; baptized by Elder D. H. Smith while on his first mission to Utah; remained firm in the faith till the end, and before her death expressed her resignation to the Master's will. She has left a husband and ten children, besides a mother and numerous relatives to mourn their loss. Funeral sermon by Elder Joseph Luff at the Mission Chapel, to a full house.

SIMPSON.—At Cleveland, Lucas county, Iowa, September 2d, 1882, of malarious typhoid fever, William Henry Simpson; born 27th April, 1880; aged 2 years, 4 months and 6 days. Funeral sermon by Elder O. B. Thomas, of Lamoni.

BOYDSTUN.—Died at his home, Rockwall, Rockwall county, Texas, December 14th, 1882, well stricken in years, Father B. F. Boydston. Our informant, A. B. Gardenhire, states: "He died strong in the faith of your church, of which he had been a member for a number of years, and often spoke of you and your success. He kept himself posted, by taking your paper, which he regarded as a household necessity, and valued it above all his other reading matter. Mother Boydston is well and left with a comfortable living."

SWARTS.—At his residence near Cove Station, Jackson county, Ohio, December 29th, 1882, Bro. James Swarts, of an illness which lasted only about eight hours, attended with severe pain, at or about the heart. Our beloved brother was born in Bedford county, Pennsylvania, in 1806. Was married to Miss Mary C. Starts, in 1827, with whom he lived a faithful husband and an affectionate father, until his departure from this life. Bro. Swarts was a church member about 55 years; first with the Methodists, then with the Christian order, and on Christmas day, 1879, he was inducted into the Reorganized Church of Jesus Christ, through the ministrations of Elder L. R. Devore; and lived and died in the faith; and now rests for a short while, with the blessed assurance of part in the first resurrection. Funeral sermon by Elder T. J. Beaty.

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THE SAINTS' ADVOCATE.

Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor. Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends deceived by the latter day apostasy.

Remittances may be sent to W. W. Blair, box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

ADDRESSES.

Bishop George A. Blakeslee, Gallien, Berrien county, Michigan.
Gomer T. Griffiths, Warrick, Belmont county, Ohio.
Joseph Luff, box 1046, Salt Lake City, Utah.
P. C. Briggs, Whitesboro, Mendocino county, Cal.
Heman C. Smith, Oenaville, Bell county, Texas.
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JOSEPH SMITH - - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 24th February, 1883.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 24th Feb'y, 1883.

EDITORIAL ITEMS.

THE Saints at Lamoni have a Singing Class, with a hundred and three names on the class roll, mostly young people. Bro. Norman W. Smith is teaching the class, and the prospect is fair for an excellent band of singers to occupy the new church when it is done.

Bro. Charles Sheen visited a locality some eight miles south and west of Lamoni by invitation of the citizens there, some two years ago, and succeeded in getting an interest to hear started. By reason of stress of circumstances the effort was not kept up, but last summer or fall he began going there again in company with Bro. Moses McHarness of Lamoni. Since then an effort has occasionally been made at High Point, the place referred to. The last visit proved to be on the day referred to in a late editorial in which an elder was storm-stayed in Missouri, when Bro. Sheen and McHarness went to their appointment which they filled in the morning. But Bro. Sheen was to return home, Bro. McHarness to stop for a day or two: but when the time for Bro. Sheen to start home came it was so stormy and threatening that Mr. Browen, the kind gentleman with whom they were stopping would not consent that the brother should start; he insisted on taking care of the brethren, together with the team; even the dog of Bro. Sheen that had followed him on the trip was not forgotten by the kind host, who fed and cared for them all. This evident kindness and absence from prejudice is very gratifying to the brethren.

Bro. W. W. Blair reached Lamoni, Friday, February 9th, having come east thus early at our request, with a view to

arrange for the April session of conference now less than two months away.

"Ye Editor" left the sanctum for Harlan, Iowa, Thursday, February 15th, to dedicate a church there on Sunday, February 18th. Thence he goes to Michigan, and probably other parts farther east.

Bro. A. H. Smith and E. L. Kelley were at Bevier, Macon County, Missouri, February 11th, and would go thence eastward, stopping at Colchester, Illinois, on the way.

Bro. W. W. Blair was at Lamoni, February 11th, and spoke in the chapel at that place. House too full for comfort; it is getting to be altogether too small to meet in.

Bro. A. H. Smith was on the 9th, and earlier in the month, traveling in the Independence and other districts, with Bro. E. L. Kelley, of the Bishopric.

Bro. H. J. Hudson has been appointed Post Master at Columbus, Nebraska, a most appropriate and worthy appointment. Long may he continue; faithful and true, as he is every where known to be, to conviction and duty. The *Columbus Democrat* states that the appointment gives general satisfaction.

At last advices Bro. Z. H. Gurley was at Hornerstown, New Jersey, *en route* for Washington, where he expected to be on February 16th, or at Philadelphia, not yet fully determined.

Sister Meriam writes from Lewisville, Canada, of the good work done there by brethren Lake, Gurley, Meriam, and others. Sr. Meriam has been distributing tracts in the depots and on the cars, and otherwise aiding and defending the work. Let her example be imitated by others.

Chicago is in some danger from a flood, to be caused by a sudden thaw and heavy rain if it come. What will avert it is not known, since at present writing (February 12th) it does not appear that Prof. Wiggins' promised storm for the 9th instant was being realized. It is not long since Chicago was severely destroyed by fire—a sort of baptism by fire, and now if perchance she should be visited by a flood, as feared, it might be like a baptism of water. If the bad moral elements of the great and wicked city could be drowned and burned out, by fire and flood destruction of its mate-

rial, so that the better could survive regenerated, then might some good come out of their disasters.

BRO. JOHN THOMAS, who was arrested and held to bail for his appearance in court, in Tennessee, was on hand at the opening of court and declared himself ready for trial. The Prosecuting Attorney, satisfied that no case could be made out against Bro. Thomas, abandoned the charge, and our aged brother was set at liberty without day. But the trial has imposed a burden on Bro. Thomas by the way of costs of maintenance and for defense, that we believe the Saints will be willing that the Bishop should pay out of church moneys, as they were incurred while our brother was doing his duty as a missionary in the South. Of this trial Bro. R. J. Anthony says, in his letter found in the last Herald:

"I felt glad to meet him, and while I took him by the hand and looked upon that tall, proud, erect form, with his long white beard, I could discern the lines had drawn deeper since I had last seen him. Persecution, bonds and trials have left their mark. He has been shamefully persecuted, falsely accused, and held in bonds because he dared to speak in defense of a restored gospel; because he dared oppose one of Tennessee's giants, a minister by profession."

BRO. CHENEY sends us the *Malta (Illinois) Journal*, with the following under the head of correspondence from Cortland, Illinois, by "Buttercup":

"Mormon services were held in this place last Sunday by Rev. Patterson, of Sandwich. [It seems queer that the Mormons should commence work in Illinois now. Probably 'Buttercup' has mistaken the Latter Day Saints, between which sect and the Mormons there is a great difference. —Ed.]

This Editor seems to be clear headed and correctly posted, having learned to make a proper distinction between the Reorganization and the church in Utah.

THE Page County (Iowa) *Democrat*, sent us by some one, contains the following:

"A Washington telegram of the 28th says Delegate-elect Singiser, of Idaho, was authority for the statement that Mormonism was making inroads in his Territory, and in the present Legislature there were ten followers of Joseph Smith. Mr. Singiser maintained that radical measures

were necessary, as proselyting was carried on openly, and converts were taught to disrespect the laws of the country and offer insult to the American flag."

Mr. Singiser is evidently mistaken in pronouncing these men followers of Joseph Smith; for all people were taught by him to love righteousness, hate iniquity, and always be subject to the powers that be.

EXTRACTS FROM LETTERS.

Bro. L. D. Hoisington, of Dresden, Nebraska, says:

"When I was about sixteen years old, and was passing through an open sugar camp with my brother, we heard a voice seeming to be above the trees. We stood still while we heard the glorious voice that we never heard before, and I asked him what the words were, and he said: 'That awful day will surely come, the appointed hour makes haste; when you must stand before your Judge, and pass the solemn test.' I told him that they were the same words that I heard, and we both had the evidence of its being an angel."

He continues by exhorting the Saints to observe the law of tithing, whether they can give much or only little, and expresses the conviction that should they do so, the good work would roll on.

Bro. Thomas E. Jenkins, writing from Dowlais, South Wales, Jan. 17th, says:

"The first number of the weekly *Herald* came to hand, and if Elder Lambert's sermon is a type of what is to come, we shall hail with great joy its weekly issue. May God bless the Editor, and all that are connected with the *Herald*, that it may be an instrument of doing immense good in the year 1883, is the desire of your true brother."

Sister E. Ray wrote from Des Moines, Iowa, February 4th, as follows:

"We have had services in the Saints' Church here for two weeks, conducted by brethren Eitzenhouser and McDowell. Social service every afternoon, preaching every evening. We were comforted and blessed. We were taught many valuable things by the outpouring of the Spirit of God."

Sr. Mary Norton wrote from Alpine, Michigan January 30th:

"I am very much pleased to have the *Herald* a weekly, and wish it abundant success. Living alone as I do, it is almost my only connection with the church."

Bro. A. J. Smith wrote from Clear Lake, Indiana, January 13th:

"We are still striving to work for the Master. We had a short visit from Bro. and Sr. Scott. Bro. Scott stayed with us about ten days, and did us good in the way of strengthening the Saints. Bro. E. L. Kelley has been with us in the past, and he is a faithful worker in the cause of Christ. We would be glad to see him again, and hear him talk of work that should interest every true Latter Day Saint. We are having good meet-

ings now every Sabbath, and Tuesday evenings. Have had the best meetings lately that we ever had in this branch. God is fulfilling his promises to us by the gifts of his Spirit."

Bro. W. Clow, of Armstrong, Kansas, wrote to Bro. W. Crick, of the Herald Office force, February 6th:

"Bro. E. L. Kelley was at Independence last Sunday, at Wyandotte last night, and is to be at Kansas City to night. He is accompanied by Bro. A. H. Smith, and is doing a good work. The Armstrong Saints are about unanimous for the law of tithing. His discourse was unusually well received, and I think will be generally complied with. I expect by the time you hear from Armstrong again, we will have a branch here, and I think we will build a church this summer. Bro. and Sr. Berg are giving a lot and \$50, and I think we will be able to raise \$300 more; of course we will not build a large one."

Bro. H. C. Bronson wrote from North Henderson, Illinois, February 4th, as follows:

"I have just returned from Taylor Ridge, where I have been holding a series of meetings to large and attentive audiences."

Bro. E. H. Roberts wrote from Farmington, Iowa, January 30th, as follows:

"I am well pleased with the change in the *Herald*, and hope that it may induce many to take it. It is a great comfort to me. I love the cause, and am glad to hear that it is still onward. May the Lord bless and protect you in the work in which you are called."

THE Editor was chosen by the Decatur County Temperance Convention, which met at Leon, the county seat, February 3d, one of the delegates from the county to the State Convention, to meet at Des Moines, February 7th. He attended with five others, was made chairman of the county delegation, and cast the vote of the county in the State Convention.

The Convention met according to the call and passed by a vote of 491 to 243, the following:

WHEREAS, The majority of the voters of this state have twice declared it their will that the traffic in intoxicating liquors be made a crime in morals, and that such traffic shall be prohibited under suitable penalties: and

WHEREAS, The majority of the Supreme Court of the state has rendered inoperative the expressed will of the people: therefore

Resolved, That we assert our unswerving allegiance to the principles of legal prohibition, and that legal prohibition is the only practicable way of controlling, and removing this evil

Resolved, That we maintain that all political power is inherent in the people and that the expressed will of a majority thereof should be the law, and that all departments of the government should use all means in their power to make effectual such expressed will.

Resolved, That it is the deliberate judgment of this convention that the executive and the

general assembly should immediately take steps to put in force and effect the will of the people as expressed by the vote of the 27th day of June last, by providing by an extra session called at as early a date as can legally be done—

1. For a submission of a prohibitory amendment to the constitution of Iowa.

2. For such other relief by statutory law as will relieve the people and the homes of the state from the curse of the liquor traffic.

Resolved, that as the law must be enacted and enforced by state officials, who are elected by the people, and who ought to be their representatives, we pledge our support at the polls only to such men as are unreservedly pledged to carry out in good faith the expressed will of the people.

An effort was made to stave off any further action until the election of next Assembly, but this by no means met the sentiment of the great majority of the delegates present, who were decidedly in favor of directly asking the Governor to call a special session of the present Assembly, that it might rectify the error found by the Supreme Court to have been made under its administration. Whether the Governor will heed the request, and call such special session is not certain; but this is certain, that the people demand it, and generally agree that it should be done.

The Convention was a fine looking body of men; and from the character of the delegates it would appear as if each locality had picked out and sent to the center of the State for present action on this main question, the best men of their respective communities.

MR. HENRY CLAY DEAN, in a lecture review of R. G. Ingersoll, gets in this clever hit:

"Ingersoll says no man can control his thoughts, and is therefore not responsible for them. This, if true, would deprive men of responsibility for thought and then desire (which follows thought), and then action, and would send every criminal to the insane asylum instead of the prison. Indeed, no man would be more responsible than is the hyena, prairie wolf or tiger, which has blood the same as man, and eats and breathes as he does."

THE framer of lies and misconceptions is at work as usual. Somebody writes to the Chicago papers from Cleveland, Ohio, as follows:

"The Mormons of Kirtland are making great preparations for their reunion of April 6th. The work of repairing the old weather-beaten Temple is nearly completed. The quaint old structure is losing its identity by which it has so long been known, and, instead of taking form and shape of the more modern houses of worship, seems rather to be fashioned after its original construction. The peculiar and yet eminently fitting location of the great temple first impresses the visitor. It can be approached from each of the four principal points of the compass. The most frequented road is the one reaching it from the north, and

that leaves the main east and west road 200 yards west of the beautiful residence of the late President. Capacity seems to have been aimed at in its reconstruction. Each of the three stories occupies all the space between the walls. It looks like a huge Romish Cathedral. Inscriptions in Greek line the interior. The huge curtain which hung in the center of the Temple in the time of Joseph Smith is being renewed, and in a few days will hang in its place. Just what will be the programme of the great union is as yet a little uncertain. Every day, however, swells the magnitude of the approaching event. The representation from the Mormon Capital that will be present at the grand reunion is now placed at 1,200. Many of them are descendants of those who were conspicuously identified with the struggles of the church for existence in Kirtland, and in their letters express an anxiety to look upon the historic ground. Mormons here say that the 6th of April commemorates no feast day in the history of the church, but has been set aside for this event by the Salt Lake authorities. From Salt Lake and Plano all the money comes, and all the details of the jubilee are arranged."

Correspondence.

FALL RIVER, Mass.,
February 5th, 1883.

Bro. Joseph:—As time passes, we are admonished to keep pace with our surroundings. The changes of the past, the prospects of the present, with the possible developments of the future, crowd in upon the mind, revealing the fact, that our duty lies in the ever present, calling forth our latent energies into action to meet the exigencies as they occur. For the last seventeen years I have prized the *Herald* as an ever welcome visitor, and my heart has often been made to rejoice in reading over its pages, especially to learn "how the gospel wends its way;" also to read of the trials, conflicts and disappointments, together with grace bestowed, obstacles overcome and victory obtained by the "standard-bearers" of the Church in their ministry.

On Wednesday, January 17th, in a driving snow storm, I arrived in Little Compton, Rhode Island, the place where Bro. John Smith created quite a stir over twelve years ago, (subsequently Bro. T. W. Smith preached there also.) I spoke to the people in the Stone School-house on Thursday, Friday and Saturday evening at the Potter's School-house. Sunday I spoke twice. In the evening the school-house was completely packed. I had excellent liberty, and good attention paid. I preached again Monday and Tuesday evenings. I was agreeably surprised to see Bro. Halstead and McKee, who had come from Fall River to notify me of Bro. Gurley's coming. I returned home with them, and the day following I had the pleasure of meeting Bro. Zenas H. Gurley, and heard him preach twice in the Saints' Chapel, where he acquitted himself nobly; it being clearly manifested to all, that he is eminently fitted for the work assigned him, and is an able representative of the faith. We parted reluctantly with Bro. Gurley on Saturday, he going to Plainville to dedicate the new Chapel of the Saints there. I stayed and endeavored to preach to the Church on Sunday. Tuesday, January 30th, I was again at Little Compton. Our friends had secured the Odd Fellows' Hall

for me, at what is known as the Commons. There are two fine churches there, one Congregational the other Methodist. Their respective ministers were awfully shocked at what they termed Mormonism coming into their midst. They wanted the trustees to shut me out of the school-houses, but they would not. They insinuated that when we had made converts we would carry them off to Utah, &c., but their talk did us no harm. The people came out just the same. On Thursday I understand it was the regular meeting night for the Methodist Society. I was told by those who were there that they had four present. The minister read a portion of scripture, then prayed that the people might not be let astray, then dismissed them and they all came over to the hall where I was. The minister bolted as soon as he had pronounced the benediction, or they said they would have brought him too. I occupied the hall three nights, and on Friday night I preached again at the Stone School-house. The house was full. On Saturday morning I left them. While there I was kindly treated, and many are interested. Several told me they intended to go forward in baptism. Some of them are now members of other churches. I am in hopes to go there again before long. I was brought by Mr. Rosse Pierce on my way through a driving rain storm, cold and chilly, the rain becoming ice almost as soon as it touched the ground. We were met on the way by Bro. A. O. Tripp, who took me to his home in Westport, where I spent a pleasant evening with his family, while the rain fell in torrents without.

On Sunday morning we proceeded to New Bedford, and met with the Saints there, and I preached to them at their Hall. In the evening we had an excellent Saints' meeting, at which the voice of the Spirit was heard, encouraging us on in our work for the Master, bidding me to further faithfulness and perseverance, at which I felt to take fresh courage. I returned home this morning, found my family all well, thank God, and will prepare to be off again for labor in the great harvest field.

In bonds,

JOHN GILBERT.

MAGNOLIA, IOWA,
February 8th, 1883.

Dear Brother Joseph:—Because of the extreme cold and stormy weather I could do nothing, so returned home to await better weather. Out of five appointments made during the eight days I was gone, I only was able to fill three.

Infidelity is the stronghold of Nebraska. It is bold and daring in many instances. Generally, infidelity in Nebraska is of the out and out kind, and a great deal more honorable thus to be, than to say "I believe," and still not believe; but show a life of unbelief, and deny the power of "faith once delivered to the Saints." One fact with which I feel pleased in regard to these matters is, that most of the ideas warred against by infidel arguments are only damaging to the hireling priesthood and their doctrine, falsely called Bible doctrines. The outgrowth of this is that the two contending churches are being drawn up in battle array, face to face, and the honest in heart are becoming seekers for truth, that they may be found with the whole armor on, when they may be called to try the realities of that which must come sooner or later, that they may be found on

the side of King Emanuel, the captian of our salvation; and awaking the Saints out of their sleep. They begin to see the enemy advancing in all his prodigiousness; and well may they begin to awake, for the day's at hand when no sluggard need apply for the bounty offered by the giver of all good to those who would fight the battle of faith.

J. F. MINTUN.

MENOMINE, Dunn Co., Wis.,
January 15th, 1883.

Brother Joseph:—As I see by the *Herald* that John's baptism for the remission of sins is increasing, and they say was so from the beginning. John baptized for repentance. So also did the Nephites in this land. But we find it was to unite them in a covenant to keep the law of God, and look forward for the Messiah who was to come.

Now, in the first place, let us see what the Scripture repentance is. The Methodists and other sects, think it is weeping, mourning and crying to God to pardon their sins; and going up to the mourner's bench to be prayed for. This is all vain; for we find that God, by the blood of Jesus, his own spotless Lamb, has put away the sins of the world. John 1:29; 2 Cor. 5:19. It reads God is in Christ, reconciling the world unto himself; not imputing their tresspasses unto them. Now, before he could put away the sins of the world by the blood of his Son, his blood had to be shed. Paul says, Heb. 9:17, "For a covenant is of force after the victim is dead, otherwise it is of no strength at all while the victim liveth. [Neither could it be under the law, see verse 18]. And because he could not put away sin he did not impute sin to the world." John 15:22: "If I had not come, they had not known sin." Rom. 4:15, Paul says sin is not imputed where there is no law. 5:13, "For where there is no law, there is no transgression." Acts 14, said Paul at Lystra, because he and Barnabas healed a cripple, believing them to be God's, the people were about to offer sacrifice to them. Paul said, verse 15, "Who in times past suffered all nations to walk in their own ways." Also in Acts 17:30, he said to the Ephesians, "And the times of this ignorance God winked at; but now commandeth all men every where to repent," turn from the worship of your unknown God and worship the true and living God.

When Jesus came the first time, it was to the Jews. John the Baptist also; so that the law given to Moses might be fulfilled, so that the new and everlasting covenant might be given to the world, to Jew and Gentile; and when he first sent out his Apostles, their mission was to them alone. Read Matt. 10th chapter. And of course their baptisms (Christ's and John's) at this time were one: And we find when Christ and his Apostles began to baptize, it alarmed John's Apostles. They came to him and said, "Rabbi, he who was with thee, baptizeth, and all men come to Him." But John said, "He that is of the earth, speaketh of the earth; but he that cometh from heaven is above all things. I must decrease, but he will increase." Baptism of course he alludes to. Here then is a time they are not one. After John's baptism decreases, (or ceaseth), which it did when Christ arose, for He gave His Apostles a new mission: "Go ye therefore into all the world, and preach the glad tidings to all the world." Here

John's baptism ceases with the law. Here is Christ's commission to his Apostles, after he arose. John 20th, "He came unto His Apostles and stood in their midst, and said, Peace be unto you; 20, and when he had so said, he showed himself unto them, * * 21, "then said Jesus unto them again, Peace be unto you: As my Father hath sent me; even so send I you: and when He had said this, He breathed on them, and said, Receive the Holy Ghost: 23, Whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained" After the victim's death, is given to his Apostles the mission of baptism for the remission of sins. Luke 24. He condemns them for not believing the Prophets. 25, "He says ought not Christ to have suffered these things and to enter into His glory?" 44, "Then opened He their understanding, that they might understand the scriptures:" 45, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." 46, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Now I call upon my brethren who hold John's baptism to be for the remission of sins, to give me their Scripture texts for so doing as fully as I have given mine: Permit me to ask them to answer me one question: Was not John sent (and I say from heaven too) with the keys only of the law to the Jews, who were under a school-master, the Aaronic Priesthood; whose ordinances Paul said could never take away sins. Be so good as to let me know how, and to keep the word of God true, for His word is yea, yea, and not nay and yea.

I love God's holy truth. It stirs me up to write to the Saints in answer to what I think, (yea I know), is error. I do not blame my brethren for writing their views, neither do I agree with those who are for no contradiction. I think it is quite right that both sides should go through the *Herald*. How, I ask, can we become one, if we are to keep every one his own belief, like the Campbellite Christians; we would be a babel, like them. We, although the only church God acknowledges, yet we are far from being perfect. God has given unto us his unadulterated word. But all our former opinions and creeds we must put away, and like a new born babe, desire the pure milk of His word. Let us search the Scriptures, with prayerful hearts. We must not tempt God by asking him continually what is the meaning of such and such passages. It is there written. Let your view be known through the *Herald*. Others will give theirs; thus let us be helpers of each other, and may give understanding to His Saints.

Your brother and fellow laborer in the kingdom of God.

JOHN MACAULEY.

NEW PARK BRANCH, Maryland,
January 10th, 1883.

Bro. Joseph Smith:—We are still receiving blessings from God. I am at Bro. Joshua Fowler's now. I came here Monday the 8th. He is living with his mother about eight miles from the branch. She is a member of the Presbyterian Church, who is very much afflicted with the heart disease, and other ailments. Was taken very ill yesterday morning, and was getting worse all day. In the evening, about six o'clock, we knelt before God in fervent prayer, in the name of Jesus Christ,

for his healing power to come upon her, and she raised to her feet in common health. Glory to God. I thank him. May God bless all, in my prayer, in the name of Jesus Christ, amen.

Yours in Christ,

M. O. MATTHEWS.

BLACKWATER, January 16th, 1883.

Bro. Joseph:—There is but one Elder here that does much preaching, and the cry to him is come and preach for us. More calls than he can fill. He loves to preach and the people love to hear him. The second Saturday in December my husband and I went with him seventeen miles up the river to fill his appointment. We expect Bro. Scarcliff soon.

Dear Saints, remember us, although there are but few and in a scattered condition. That the Lord may be with us to own and to bless, is the prayer of,

Your sister in the one faith,

CORNELIA S. CARR.

GREELEY, Colorado,

January 28th, 1883.

Dear Bro. Joseph Smith:—We have many things here to contend with; yet I think if we contend lawfully, and in a manner pleasing in the sight of God, that eventually good will be the result.

I have been a Saint a little over a year, and I find by experience, that Satan is working in the strength of his despairing, to overcome every person that takes upon him the name of Christ. But I also find, that with the persevering, it is good to have opposing forces to contend with, as it has a tendency to create in the Saints a desire to overcome and be faithful in defending the cause, that souls may perhaps be gained to a knowledge of the truth. The prospects in this place are rather gloomy; but by valiant fighting the victory may yet be ours.

I notice by reading history, that where two armies are fighting, that each general strives to strengthen the weak parts of his forces, so that they may be able to win the battle. Just so it should be with the Saints. They should be ever ready to help one another. But the question arises, How can this be done? In many ways. We are commanded by Christ to pray for one another, and by the apostles of old, we are taught to not only love one another, but to have brotherly kindness, charity, patience, &c. If we are filled with "perfect love," we will surely love our neighbor as ourself. And if we love our fellowman as we should, we will do what we can to help reach them and sympathize with our brother in trials that are afflicting him.

In last *Herald* (27th Jan. 83), Bro. Blakeslee gives very good instruction in regard to tithing. I think the Saints should adhere more strictly to this part of the law.

God will surely reward us according to the deeds performed in the body. Then we should remember this; and not only this, but we should bear in mind, that God provides us with all of the blessings we receive in this world. Then should we withhold from giving, for the advance of the "cause" and welfare of Zion?

I think we have cause to rejoice; for when looking out upon the field, we see such progress: Saints striving to do better, people calling for the gospel to be preached unto them. To be sure we

have cause to lament, because there are so few laborers. But for my part, I would rather lament because of the few laborers, than to have too many, and no fields for them.

There are places in the field where the people have not yet awakened to a realization of their danger, and I think that this place is no exception.

But by efforts put forth by Brn. James Caffall and John Eames, since the 25th of June last, I have hopes that eventually good will be done, and no doubt many other places are in the same condition. But let the Elders keep on; for it may be that the place where no interest is manifested, is like casting "thy bread upon the waters to be gathered many days hence."

I am yours, in bonds,

GEO. E. MCCONLEY.

NEW PARK BRANCH, Maryland,
January 10th, 1883.

Dear Brother:—I thought as Bro. Matthews was writing to you, I would say that what he said is the fact; for my mother was relieved directly, and she says that we surely are on the right path. She belongs to the Presbyterians, but she has our belief, and when Bro. Z. H. Gurley comes I want him to come to my house, and hold meetings; for it seems that we can with the help of God start another branch here.

From your humble brother in Christ,

JOSHUA P. FOWLER.

CORTLAND, DeKalb county, Ills.,
January 22d, 1883.

Beloved Brother Joseph:—We, (the Saints here), feel to thank the Lord that Cortland is not entirely forsaken of Him, and left out in the cold, (so far as gospel privileges are concerned), for while some of us were ruminating as to the ultimatum of Cortland, and the cause of Christ; and while the writer was thinking of paying a visit to Sandwich and Plano, to get a little gospel food, to strengthen and encourage him in the gospel race, our worthy and esteemed brother, John S. Patterson, called on us. On his arrival here, January 18th, we made an effort to secure the Baptist Church, north east of here; then the hall in town, in both of which we failed. We then determined that our beloved brother's visit should not be in vain if we could help it; so Friday evening we held a prayer meeting, in which more than one of us was made to rejoice, in which eight of the twelve present, belonged to the faith. Then we appointed preaching for Sunday morning at Bro. Cherry's, in which eight of the sixteen present belonged to the church. Then preaching in the evening at my sister's, and of the fourteen present, seven were of the household of the faith. While at both meetings, if we count one who has given in his name for baptism as a member, and count the speaker, then eleven, or half of the number who were present, were church members. A little peculiar, that the half of each meeting, and the half of both combined were brothers and sisters in the gospel; and I have counted none but adults.

We have now ten members in and near Cortland, and when three more, who have as good as given us their names for membership have united, will be thirteen. While the first church, or branch organized April the 6th, A. D. 1830, had less than half that number. Could we not have a branch organized here; and would it not result in good to us and the cause? Certainly, if we

were faithful. But would it not encourage us to put forth greater exertions to be faithful and engage in the best and the noblest cause, with which the earth is blest? True, we can now meet together occasionally in a prayer meeting capacity; but will we? And if we do, can we ever in our isolated condition be permitted to partake of the sacrament? No, never, save when some Elder may chance to pay us a visit; nor will we then be likely to have the materials on hand.

Brother, my faith is in this work, and I trust always will be. God bless you, and all over whom he has given you the watch-care, is the prayer of your brother in Christ.

W. R. CALHOON.

FREEMAN, Gage Co., Nebraska,
February 1st, 1883.

Bro. Joseph:—I have taken the *Herald* for a year, and can say that I would not know how to do without it. I am away out here in Gage county, Nebraska, almost alone from any of the Saints. Sister Foreman, Sister Wilson and myself are all the Saints that are in this neighborhood. I would like to have an Elder come and preach to us, and the people of this vicinity. We have been looking for Bro. R. M. Elvin for some time. There has not been an Elder here since last summer. I have been a member of the Christian Union Church. Was baptized by immersion. I thought that I belonged to the church that was the nearest right; but when I heard Bro. R. M. Elvin preach, and I examined the Doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints, I changed my mind altogether. I now belong to the church that is right, not the nearest right. The Saints preach and practice that which is taught in the Bible.

I ask the prayers of the Saints.

P. M. ROUSH.

CAMERON, Missouri,
January 23d, 1883.

Dear Herald:—Twice in your columns I have noticed college mentioned, and it strikes me so favorably that I thought I would drop a word concerning it. As the first writer asks why not have one at Lamoni, could not some of the brethren who have means invest in an enterprise of this kind, that would be of untold worth to coming generations? Could not something of the kind be gotten up that would be to a certain extent self-sustaining, for instance there is plenty of good land around Lamoni; also good, healthy climate. Why not have a school with a farm attached, workshops, &c., and let the time be divided between mental and physical development? "The poor have the gospel preached unto them," and the poor also embrace the gospel as a rule. They also have, perhaps, as great a desire to educate their offspring and fit them for usefulness here and hereafter, as any. But their finances will not permit them to send their sons and daughters away to college. But if there was a chance for them to work their way through, many would gladly accept of it; and to our mind the physical organism had just as well be developed, cultivating corn and potatoes, making plows, wagons, &c., as by playing base ball. If there are those who prefer to play ball, and have the means, very good; but give those a chance who are thirsting for knowledge, and whose only hope of obtaining it is by their own exertions.

Again, how necessary it is that our young be educated under proper influences. To my mind Catholicism owes a great deal of her strength to the way in which her offspring is reared. Then should not we, who boast of having the truth, the pure gospel of Christ, strive by every means in our power to bring up our children under its influences? A great deal more might be said, but I just wish to drop a few thoughts, hoping that those who have the ability, both mental and financial, may be induced to canvass the subject.

Why not make the *Hope* a weekly as well as the *Herald*? And further, if every family of Saints would subscribe for it, we might perhaps ask the question with more propriety, as we think the Editor would be willing, if it could be done without bankruptcy.

Praying God's blessings to attend you in your visits to his people, I remain your co-laborer in the cause of Christ,

J. S. CONSTANCE.

CLARINDA, Page Co., Iowa,
January 21st, 1883.

Bro. Joseph:—I am glad the *Herald* has been made a weekly, and would be fully as well pleased, if not more, to see the *Hope* a weekly also. For the reason that the minds of children become tired of waiting during such long intervals. And the books of the Church are hard for them to read and understand, consequently not interesting to them; therefore they go without the instruction needful during a large portion of the time. Hoping that the *Hope* will soon be a weekly also, I remain your brother and friend for truth,

B. W. DEMPSTER.

DELHAVEN, Nova Scotia,
January 24th, 1883.

Bro. Joseph:—I was somewhat pained in reading in the *Herald* the clipping from the *Halifax Mail*, especially if it was to be accepted as a criterion of "Joseph Burton's work."

No doubt whoever sent the clipping to the office for publication, did so from a good motive, though one half of the article is utterly false, and very much misrepresents both the sister that was baptized and he who instructed her in the word of the Lord. It is true that a "worthy lady" was the next baptized, but the *Halifax Mail*, or the Kingsport correspondent anticipated the baptism; for the article is dated September 5th, and the lady was not baptized till October 8th. The whole story of being made a prophetess, and receiving a revelation, and delivering the same is a fabrication. No one has ever made any such pretensions, as receiving such a revelation, neither has any such message been delivered to any one. The whole fabrication shows that the correspondent was a stranger to the doctrines taught by the Latter Day Saints. Neither was there any attempt made to establish a mission in Canning other than a hall was hired, and three discourses preached, which were well attended and well liked; and when the citizens of Canning who attended the meetings learned that the Elder traveled and preached without a salary, and also had hired the hall at his own expense, they generously assisted in paying the hire.

However glaring the misrepresentations in the above named article, they are tame in comparison with much that is in circulation concerning us and the church we represent, and the doctrines

we teach. But whoever are not prepared to endure calmly all that may or can be brought to bear against them, and have "all manner of evil spoken against them falsely," are, to say the least, not prepared to take a mission to Nova Scotia, or be a Saint in Delhaven, where bigotry and priestcraft hold sway. But, thank God, there are some good ones there, and his love will find them. The few Saints in Delhaven have rejoiced in the knowledge they have received, and have been much blessed, though their trials have been and still are all they can stand, isolated as they are from all Saints, with enemies on all sides, and foes of their own household.

The Baptist Church, which comprises nearly the whole community in Delhaven, have taken their stand against the work, and resolved, both individually and collectively, to "stamp it out," as they say, and not allow it to go any farther; and indeed they display a zeal worthy of a better cause. "Man proposes, but God disposes."

A FRIEND.

SCOTTSVILLE, Indiana,
January 28th, 1883.

Bro. Joseph:—When I last communicated to you, I was at Union, Jefferson county, Indiana. I remained there over one week, conducting seven meetings. I enjoyed myself quite well in the ministry, considering my very poor health. I did what I could to build up the Saints in the most holy faith, and to point sinners to the Lamb of God, revealed through the gospel. For we understand that Christ is a "Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

There are some in the vicinity of the Union Branch who are convinced of the truth of the gospel, but withhold their obedience to Christ from some cause which perhaps looks reasonable to them; but for the life of me I can not see why any individual should shut himself out from the glorious light and heat of the sun, simply because God lets his sun shine upon those that they think are not as worthy as they should be. This principle reminds me very much of the one possessed by the man who cut off his nose to spite his face. I left the Saints of Union in a better condition, I think, than they have been for some time. They seem to be determined to make progress in the divine life. May the Lord sustain them in every good word and work.

I returned home on the 22d of December, and in harmony with a resolution passed at the district conference proceeded to hold an Elders' Court at New Albany, Floyd county, Indiana, on the 6th of January, 1883; the report of which will appear at our next district conference. Since January the 10th, I have been confined to my room most of the time; but am feeling some better now. I should have been off to Crawford and Perry counties before this had my health permitted.

I wish to say to the Saints at Hall's Ridge, Olive and Union, that I feel grateful to them for the kindness manifested towards me, while I was with them in my weakness; and I further say that when you bow at the throne of grace, remember me. I have not been permitted to meet with the Eden Branch but once since my return home. The few that remain are in a better condition than they have been for several years; but then we are so scattered. I believe that about eighteen or nineteen of those that once held membership

In this branch have moved to the western country, leaving behind them those who were not prepared to go. While we think of these things, we remember with fondness the following poetry:

They have gone, they have all passed by,
They in whose wars I have borne my part;
They who have loved with a brother's heart,
They have left us here to die.

May the peace of God which passeth understanding be with his people, now and forever, is my prayer.

HARBERT SCOTT.

OAKLAND, Cal.,

February 3d, 1883.

Bro. Joseph:—Bro. Hiram P. Brown has again buckled on the harness, and is found at his post preaching; next Sunday he is booked for the city; he preaches well. Phrenegar is going to move to the swamp soon; he has bought an interest there. Bro. T. J. Andrews has been appealing quite forcibly to the Saints for means to repair the Kirtland Temple, and I think there has been a liberal response in northern California. We are trying to interest the people in the city. Bro. George has scattered thousands of tracts, and I lend him a little help occasionally, by way of furnishing tracts, scattering tracts, and preaching. Quite a number of strangers frequent their hall, and manifest a desire to hear more. After the wet weather subsides, we are going to make an effort to open up new places to preach. Bro. H. P. Brown is willing to assist in preaching; also, Bro. J. B. Price and Albert Haws. Our branch is in quite a good condition. A good spirit seems to permeate in all our gatherings, and the Saints generally are trying to live rightly. There are many calls from a distance to preach, but we are all so tied up, that it seems impossible to extricate ourselves sufficiently long from our business to make a start. After our next conference I hope some may be found to respond to the calls.

There is an opening at Tecoma, Washington Territory, for preaching, I have been informed. Possibly some one can be found to go there next summer. I hear of many old Saints scattered through Arizona, and many Brighamites are located there. But it is foolishness to talk of away off, when so many calls are unfilled so near home. I do hope something will take place to put us in a better condition for work.

As ever, I remain yours in bonds,

WM. ANDERSON.

WEIR CITY, Kansas,

January 31st, 1883.

Bro. Joseph:—At Emons the people were anxious that I should meet a minister of the Christian Church in a debate; I told them if they so desired, that I would try it. So they sent for him while I was yet preaching there; but the first day he could not come, the second he could not come, but sent some kind of a proposition that did not suit me nor the people; so they wanted me to offer propositions, and I submitted these:

1st. That the Reorganized Church of Jesus Christ of Latter Day Saints is the same in faith, organization, and blessings, as the Apostolic Church of the New Testament.

2nd. That the so called Christian Church is the same in faith, organization, and blessings, as the Apostolic Church of the New Testament.

I to affirm the first and deny the second, and

he to deny the first and affirm the second. Then I left for Columbus branch, thirty miles, and the people took the proposition to Elder J. Padget of Coffeyville, and he gladly accepted, and they sent for me. So on the 10th inst., I returned and met their man, and we completed arrangements to have four sessions to each proposition, of two hours each, each session divided into half hour speeches. We commenced the debate on the 11th inst., and finished on the night of the 16th. I can not begin to give you any items, more than to say that we could not wish for a better victory for the cause. We think the brother was twice glad—glad to go into it, and very, very glad to get out of it. We don't think he will forget us and the Saints as long as he lives. He never had such experience before, though he had held many debates, but none with the Saints. He is a fair scholar, and of fair talent, and I was told had a standing challenge for the world, &c.

We appreciate the visit of Bro. A. H. Smith and M. T. Short, but feel the loss of Bro. Dutton and Bro. C. W. Short from the ministry by death. The field is large and promising. Can not begin to fill all the calls for preaching.

Your brother, &c,

J. T. DAVIS.

BLUE RAPIDS, Kansas,

January 20th, 1883.

Bro. Joseph:—We have a membership of fifty-four in all. Twelve of them do not live in this district. Of some I do not know their whereabouts. Our branch president is Father John Landers, aged 88 years; faithful old soldier is he. We have six Elders besides him. Some of them are too old to preach much. Some are too poor to spend their time in preaching. I want the branch clerk, Newton, Iowa, to send me his post-office address.

B. H. CASE.

BLOWOUT, Blanco Co., Texas,

February 4th, 1883.

Dear Herald:—After writing you from Graham, November 28th, I rode fifteen miles with Bro. Wm. Hargrave, to his home, where I remained for the night; and the next day I rode to Breckenridge, and returned the horse I borrowed of Bro. Craig. I was solicited by different men in Breckenridge, to remain and hold some meetings, but could not do so on account of prior engagements. I was kindly received when here before by many, including Judge Wheeler, Judge Walker, Marberg and son, and other prominent men of the place; and my meetings were well attended. Bro. J. H. Hansen will remember having met Mr. Marberg in Maysfield, Kentucky.

On the 30th I arrived at Elmwood Branch, and remained with them about a month, during which time I delivered nine lectures on the authenticity of the Book of Mormon, and preached several times, once upon the funeral occasion of Sr. Hutcherson, whose death has been published in the *Herald*.

Conference passed off without much to disturb the good feeling prevailing among the Saints. I think we are all learning, and being benefitted by what we do learn.

At conference I met my co-laborer, Bro. Cato, and in company with himself and wife, arrived at Cook's Point, on December 26th, where we spent a few days pleasantly with Bro. Sherrill, Mr. Norcross and their families.

Our next stopping place was at Paige, where I had not been since my discussion with Mr. Lincoln, over one year ago. Quite a change has taken place here. No members were here when I left, but now I find a little band of twelve Saints, under the watchcare of Bro. W. G. Allen, who is learning to love the work as all do, who look well into the doctrines and privileges of the children of God. Inclement weather hindered us much, but we preached several times at the house of Bro. Marion Roe, and once at Mr. Hismitlis, and had the pleasure of baptizing one,—Sr. Mary Allsup. We then went to the Williams School-house, where we were kindly received by friends, and preached four discourses.

January 16th, we preached at the residence of Bro. M. G. Sherrill, near McDade, and the next day we (Bro. Cato and I) started for this place, *via* Austin and Burnet, arriving at the latter place about noon of the 18th, expecting we would meet my cousin, Wm. Wight; but failing to find him, we looked around for some means of getting to our destination, which was yet twenty-eight miles distant. The cheapest conveyance we could find was eight dollars, and putting our means together, we found we had just \$3.90, so had no choice but to walk, which we essayed to do; which was not a very hard task for me. I enjoyed the scenery, with here and there a mountain rising on either side covered with the green cedar; while every little distance the clear, sparkling brook would glide swiftly across our way, all serving to break the monotony of the trip, and lend enchantment to our experience; but not so with my companion. The mountains, the evergreens, the brooks, had no charms for him; but as he came jolting over the rocks, with his two hundred and forty pounds of avoirdupois, he was at once an object of pity and laughter; but to his credit be it said, he kept in splendid humor, and allowed me to laugh and enjoy myself to my hearts content; only wishing that he might live to see me weigh three hundred pounds. Well, we made our way over nine miles of the road that afternoon, and tarried for the night with a Mr. Wallis, whom we hired to take us seven miles on our way the next morning. We then had twoje miles more to walk; but after walking eight miles, Bro. Cato gave completely out, declaring he could not go fifty yards farther. Leaving him at the roadside with our baggage, I walked on to my uncle's, got a team, went back and brought him in. We have held six meetings in this vicinity, and the Lord has blessed us in presenting the word of life. What the final result will be, we of course can not tell; but we feel glad that we made the effort. May God water the seed sown by the dews of heaven, that it may bring forth an hundred fold in the own due time of him who sent us to sow the seed of life.

To say that our work in this mission is not attended by severe trials, and some danger, would be to misrepresent; but through all we see some hope of the result we have so long waited for; and are more and more convinced of the ultimate triumph of the principles for which we suffer and labor.

The local brethren are doing what from their standpoint seems necessary. I learn that Bro. H. L. Thompson went to the place mentioned in my last, but a storm prevented him from filling the appointment. He is very zealous, and does as much labor as could be required from one of his age. Brn. Land and Belcher still hope to see

their way into the field, bye and bye. Bro. Grim was warring with the elements of opposition in his country, when last heard from.

Bro. J. W. Bryan has quite recently left the state of single blessedness, and what the result will be upon his future usefulness, remains to be determined. I hope it will be good. I have not visited north Texas and Arkansas of late; but Bro. Montague has been looking after matters there; and in him I can repose the utmost confidence. Bro. Cato and I, one or both of us, will go west soon.

I expect I will be under obligations to return home in the Spring, and if able would be glad to attend the Kirtland conference.

I am much pleased with the weekly *Herald*. May it continue to prosper.

In bonds,

HEMAN C. SMITH.

COFFEYVILLE, Kansas,

January 23d, 1883.

Bro. Joseph.—We Saints of the Mound Valley Branch are feeling well in the cause at present. We hold meetings regularly, and enjoy the gifts to some extent. We have a good president, Bro. Richard Davis. He is always prompt to duty, and has the cause of Christ at heart.

Bro. J. T. Davis and J. Padget met in discussion on the 11th inst. Mr. Padget found a great deal of fault with the name, and laid great stress on the Reorganized and Latter Day Saint part of it. When he got tired of that, he read several passages in the Book of Mormon, and Doctrine and Covenants, trying to make fun of the same, and then to wind up brought up Stenhouse's History of Mormonism, reading what he could find bad about Joseph Smith, and part of the polygamic revelation. Meanwhile Bro. Davis set forth the principles and doctrines of Christ, in so plain a manner that all that wished to see the truth could see. I think he established his side of the proposition firmly. On affirming his proposition Mr. Padget managed to keep away from it pretty well—to be short, I think he make an entire failure. When Bro. Davis showed the emptiness of the systems of men, Mr. Padget got rather warm at times, but Bro. Davis kept cool and in the bounds of reason. When through, the people said we had a Christian minister, and some shook hands with him and asked him to come and preach again, and so say I. The discussion had four sessions to each proposition, two hours each. House was crowded.

I know of a surety this is the work of the Lord, and am thankful to him for this knowledge. I like the change of the *Herald*, and love to read the good instructions given through it, and *Hope* and *Advocate*.

Your brother,

JAMES L. HART.

Summary of News.

Feb. 8th.—Davitt, Healy and Quinn, arrested some time ago for making inflammatory speeches, have refused to give bail, and this morning were lodged in Kilmainham Jail, Dublin, Ireland, for a term of six months.

The survivors of the disaster of the steamer *Kenmore Castle*, which foundered in the Bay of Biscay on the 2d inst., existed three days by chewing flannel vests. The third officer became

staving mad and jumped overboard, but was rescued.

A schooner has been wrecked near Portaferry, Ireland, and another near Shetland Island, Scotland. In the first, five sailors were drowned, and in the latter the whole crew perished.

The Montenegrin Government announces a rupture of relations between Montenegro and Turkey, because the latter failed to agree to a cession of territory.

The Council of the Ministers at Madrid, Spain, has decided favorably on the proposition of the Minister of the Colonies to treat as free men 40,000 slaves who were not liberated by their owners in Cuba in 1870.

There are thirty cremating associations in Italy in active and regular operation.

Feb. 9th.—Prince Napoleon was liberated in France at half-past three this afternoon, the tribunal having quashed the indictment against him.

A steamer was wrecked this morning off Harwich. Crew lost.

In the shaft of the Severn Tunnel works in England, to-day, four men were killed outright, and several so seriously mangled that they are expected to die.

The First Regiment of Bombay Grenadiers and a mountain battery have been ordered immediately to All Rajpooor, Bombay, to suppress the insurrection of the Bheels.

The Minister of War at St. Petersburg was recently advised that Nihilistic ideas possessed the officers of the army of the Caucasus. A strict inquiry having proved the correctness of the information, the incriminated persons were arrested. Positive signs of disaffection are reported among the Ural Cossacks.

The floods of Pennsylvania and Ohio have reached Louisville, Ky., and the river is rising at the rate of two to three inches per hour. Already it has risen so as to cover the lower floors of a great number of houses on Front street and back half a block. Many families and business people have been driven out of their homes, and still the waters are rising. A large and populous district known as the Point, and containing a population of 3,000 to 4,000 people, is entirely submerged, and many factories located there are largely damaged. Corn-shocks, logs, and other articles of property are constantly passing.

The Wabash River at Vincennes, Ind., is booming, and reports from above give the cheerless information that it is still rising. Bottom lands are inundated and property destroyed by the wholesale. Fences, corn-cribs, lumber and wood are going down stream.

Five men were killed and two mortally wounded by a boiler explosion at Taylorville, Ills., to day. A similar fatality at Charlotte, Mich., cost two lives.

The Iowa Board of Railroad Commissioners to day decided that shippers have a right to select the route by which they will forward goods, and that railroads must accept such freight and bill it as the owner desires. This decision will prevent railroads in Iowa from making arbitrary rules as to receiving freight from connecting lines, and is an important victory for shippers.

Feb. 11th.—The Ohio river is still rising, and fear of the most serious consequences is spreading over the city. At nine o'clock the water works gage showed within one inch of sixty-two feet. The water is rising at the rate of from one

and one-half to two inches per hour. The news from Portsmouth, Ironton and Catlettsburgh, is that the river is still rising at these points as rapidly as it is here. The inundated portion of the city comprises a strip seven miles in length and from two to five squares in width. A raging torrent is flowing along Water street. North Front street is three feet under water, and the water is knee deep in places on Second street. The street cars over the suspension bridge stopped this morning. A foot bridge was then constructed extending from the Cincinnati end of the bridge to dry ground, some distance up Walnut street. This was much used until two o'clock, when it floated away. Since that time the people have been carried to and from the bridge in express wagons and skiffs. The tobacco warehouses are all flooded, and many hundreds of hogsheads were removed to-day to higher ground. Before it was all out the drays had to be abandoned, and only wagons with beds high up from the ground could be used. A warehouse on Front street, in which lime was stored, took fire. The engines to get to it had to pass through water three feet deep, and their fires were put out, and the fuel so soaked that it would not burn. Fortunately the warehouse in which the fire was in the meantime raging was so situated that other property was not endangered.

At a meeting of the Iowa horticultural society, Mr. Thompson, of Grundy county, exhibited a choice variety of Iowa apples. One of the heaviest fruit raisers in the State is John Dixon, of Mahaska county. He has 110 acres in orchards, on which he raised three years ago 38,000 bushels of apples.

Feb. 12th.—A heavy gale, scarcely less destructive than the recent hurricane, prevailed almost all over England and Scotland on Friday night, inflicting immense damage to shipping round the entire coast, and involving in some instances loss of life. The advent of this storm was preceded in England by heavy rain, which continued to fall incessantly until noon to-day, causing serious floods, and in Scotland by furious snow-drifts, rendering the roads impassable for trains or vehicles, and completely breaking down telegraph communication.

The exceptional severity of the storm seems to have been most felt on the shores of the West of England. Port Crissia, Bay St. Mary's, is strewn with wreckage, a portion of which shows that a brig had been dashed to pieces. Nothing has been seen of the crew, and it is feared that they have been drowned to a man. Signs of distress were seen on a vessel off Lowestoft. The life-boat went out, but returned without seeing a vestige of the ship, which evidently foundered with all hands.

On Saturday no train arrived or was reported from the north. The train from Perth was imbedded in the snow between Dalnahime and Dalnaspidal.

Transatlantic steamers arriving in the Clyde report extremely rough passages.

The full strength of the gale was experienced in the metropolis early on Saturday morning, and many parts of the suburbs were flooded yesterday. A house at Homertown was unroofed by the force of the wind, the occupants barely escaping with their lives.

There is hardly a town in England untouched by the effects of the storm, either flood or wind; the sodden condition of the land preventing farmers sowing, while others had the seed completely spoiled.

The *Mark Lane Express*, in its review of the British grain trade for the past week, says: "Prices of wheat were firmly maintained, and sound samples improved a shilling. Foreign

wheat was firm and 6d better. Cargoes firm; red winter advanced 1s 9d. Eight arrivals and three sails were reported. Flour was firm. Foreign flour was dull and unchanged. Barley and oats were unchanged. Foreign barley was dearer. Foreign oats were dull and declined. Maize unchanged and firmly held. Sales of English wheat for the last week were 53,130 quarters at 40s 8d per quarter; against 45,182 quarters at 46s 5d the corresponding period of last year.

The council of Ministers of Egypt, adopted the remaining clauses of the new charter for Egypt, embodying the proposals made by Lord Dufferin, of England.

Feb. 13.—The river at Cincinnati, O., is now higher by ten inches than ever before since the first settlers arrived, and the conditions of yesterday remain, only that suffering and loss of property have increased. Just before noon a portion of the passenger and freight depots of the Cincinnati Southern Railway went down in the flood. There may be somebody buried under the ruins and flood, but there is no one reported as missing. The track in approaching the depot was parallel to McLean avenue. Both the avenue and the railroad track are on a high fill. Mill Creek is on the west, and there was a deep pit on the east several rods in width, the opposite side being formed by made ground, upon which residences have been built. The pressure from the flood in Mill Creek became so great that the grades upon which the railway track ran, and which formed the avenue, gave way. Part of the depot was carried off and part of the freight-house. Several loaded freight-cars went down in the flood. The whole thing happened in a twinkling, and where the track and avenue were there are now twenty feet of water. The floor of that part of the freight-depot which was not wrecked has been invaded by water, and boxes of merchandise were floating thickly over the water in all directions. If no one was drowned it was a miracle, for a large number of persons were about the depot but a few minutes before. Ryan's restaurant went down about a minute before the depot fell. The noise had attracted attention, and people were running toward the restaurant when the depot accident occurred.

The inundation of Spring Grove Cemetery, which is eight miles from the Ohio River, has increased, until one of the most beautiful burial places in the country is a vast pond of dirty water and drift.

The six river wards of Cincinnati, O., are two-thirds under water. They contain a population of 30,000. The people driven from their homes are in an almost starving condition.

In Newport, Kentucky, the trouble is hourly growing worse. Those still remaining in the flooded district, and those having friends and relatives there, are becoming half-crazed. The Chief of Police and members of the force are besieged by parties asking as to the safety or whereabouts of friends and relatives. It is out of the question to give the desired information in many cases, as the families forced to leave are scattered to the four winds. City-Engineer Morton, after a close calculation this morning, put the number of acres now under water in Newport at 2,060. One thousand houses are inundated, and 2,500 families rendered homeless.

A reporter writes thus of a relief expedition at Louisville, Ky.: Your reporter accompanied the relieving expedition, and heard the exclamations of joy and thanksgiving uttered spontaneously on the approach of succor. The wild scream of fear that we would not see the particular case, the tear drop of relief and joy, were all visible everywhere, and filled many hearts with solemnity at the awe-inspiring surroundings. For full ten hours these gentlemen staid upon their feet anxiously looking out for needy cases to minister to, and at last all the districts had been reached and relieved. The steamer was in the hands of Capt. Varble, the oldest and most thorough of all our "falls" pilots, and wherever a district was inundated he took the steamer. She plowed unhesitatingly over fences, across lots, up streets of closely-built houses, her boiler deck being on a level with the ground and in some cases third-story windows. She would turn a street-corner

as carefully and easily as a few days ago the wagons had.

From five to eight thousand persons are rendered homeless at this place. The river has been six inches higher than ever known before.

At New Albany, Ind., the distress is proportionately as great as at Louisville, Ky., and the damage in cash value possibly even greater, and all business is suspended and held in subservience to the great task of taking care of the homeless and feeding the hungry.

At eleven o'clock last night the break came at Louisville. The cut-off dam, overcome by the terrific weight of water from above gave way, and instantly with a loud roar the flood rushed over. It may be imagined with what force the waters came, when they had a fall of from fifteen to eighteen feet to the low ground beneath. In less time than it takes to tell, the yellow tide was sweeping in from all points, and the unfortunate people were surprised in their houses. A mighty rush of water swept from square to square rapidly rising in the houses, and severing many of them from their foundations. The scene was awful; the roar of the waters could not drown the screams of the terrified ones, who were escaping from the doomed dwellings. Skiffs shot about from window to window. Men, women, and children waded through the advancing waters, each with whatever household goods he could lay hands on. Bonfires gleamed from the higher ground, which the poor outcasts had gained, and hundreds of people shivered in their wet clothing about smoky fires.

Fully two thirds of Jeffersonville, Indiana, is inundated.

All the members of the Cabinet of France have resigned in consequence of the action of the Senate on the Expulsion bill. President Grevy has requested them to remain at their posts for the present.

President Grevy has summoned De Freycinet to form a Ministry. The latter hesitates to undertake the task.

Tradesmen are signing petitions for a Ministry under the Presidency of De Freycinet.

The report that the Bara garrison had surrendered to the False Prophet is confirmed. Good judges consider that Obeid and other places in Soudan must follow. The situation is very serious.

Feb. 14.—Judging from the present indications a conflict between the two French Chambers is inevitable. Neither will recede from the position assumed, each claiming to have pushed conciliation to the last limit. It is difficult to say how the matter will end, but it seems impossible that the lower chamber can accept the Waddington-Say project. It simply insures immunity to the Orleanist plotters, for, according to the terms of the project, nothing but an overt act of rebellion can bring them within the operations of the law. Rochefort affirms this morning in his organ that Say only presented his amendment after a conference at Chantilly with the Duc D'Aumale. There seems scarcely a doubt that it will be at once rejected by the Deputies. If so, legislation on the subject will be adjourned over for three months, as no law relating to it can be introduced in either House during that period. The resignation of the Ministry brings the rival claims of Ferry and Freycinet on the tapis. The former, who has been actively intriguing in view of it for weeks back, can not secure a majority in the Lower Chamber, and is sure to meet with bitter antagonism from all parties in the Upper Chamber. This fact, taken in connection with the President's well-known partiality for Freycinet and his acceptability to all the factions of the Republican party except the Extreme Left, indicates him as the coming man.

Two fishing smacks have been lost at Yarmouth. The crews, numbering fourteen persons, were drowned.

The steamer, *Nestorian*, at Greenock, from Portland, lost fifty-six head of cattle. Many of the crew were frost-bitten.

The tug, searching for the steamer, *Quebec*, from Portland for Liverpool, failed to find the steamer. She reports fearful weather outside.

The river in Cincinnati, Ohio, has reached

sixty-six feet. This is twenty-one inches higher than ever known before. Rain is still falling. The depot disaster reported here yesterday, caused the death of at least four, and probably thirteen. All the organizations in the city are at work relieving the sufferers.

At 214 Water street an old lady was found who was almost dead from starvation. A police-boat rowed up with a load of bread and furnished her with a loaf. She grasped and ate ravenously.

Opposite to 214 Water street an old man was housed up in an attic without fire and food, and was nearly frozen and starved. He was too proud to call for help. Coal and food were furnished him.

Further down the street a family of sixteen children were crying piteously for food. They hadn't had anything to eat since yesterday morning. The associated charities' boat relieved them.

Along Elm, Plum and Central Avenues, the people are in a terrible condition of suffering. Their goods are floating around in the rooms below unheeded, while they are suffering above for want of food and fire.

People all over the flooded parts of the town are wild with hunger, and loss of life is reported. Churches and school-houses are crowded with the sufferers.

Laurenceburg, twenty miles below Cincinnati, is entirely flooded, and one half of Newport. The water is level with the second story windows.

Five persons have been drowned at Louisville, Ky., and the rise continues. The river here is eighteen inches higher than ever known before. The loss it is thought will be a million dollars.

Shippingsport and Portland, suburbs of Louisville, are under water; in the latter fifteen hundred people are homeless.

At Madison, Ind., the destruction and suffering are incalculable.

Shawneetown and Decatur, Ills., are both partially flooded.

FIRES AND RAILROAD ACCIDENTS.

Feb. 8.—Loss by fire at Toronto, Can., \$75,000. Quincy, Ill., \$20,000. St. Paul, Minn., \$30,000. Near Doylestown, O., \$20,000. Sedalia, Mo., \$9,000. Grand Rapids, Mich., \$1,000. Somerset, Ind., \$10,000. Louisville, Ky., \$5,000. St. Paul, Minn., \$30,000. Pekin, Ill., \$7,000.

Feb. 11.—A six story brick building burned in New York City, loss \$125,000.

Feb. 12.—Loss by fire at Troy, N. Y., \$5,000. Utica, N. Y., \$50,000. Detroit, Mich., \$10,000. Rochester, N. Y., \$15,000. Grand Rapids, Mich., \$2,000. Chattanooga, Tenn., \$16,000. Sioux City, Iowa, \$2,000.

Feb. 13.—Loss by fire at Cincinnati, O., \$5,000.

Feb. 14th.—A railroad accident between Plano and Sandwich, Illinois, wrecked two engines and fifteen or twenty cars, and killed engineer Rogers, of Aurora, Illinois. A train ran into a man named James Dunn, near Vincennes, Ind., and instantly killed him. At Streator, Ill., a man was killed while coupling cars. Fourteen cars dived near Charleston, Ill. Two were killed and several were injured, in a railroad accident near Flint, Mich. One killed and three injured in a like accident near Cincinnati, O.

Loss by fire at Stamford Ct., \$225,000. Flint, Mich., \$4,000. St. Paul, Minn., \$15,000. Buffalo, N. Y., \$25,000.

LITERARY NOTE.

JOHN W. LOVELL Co., have arranged with the Rev. R. Heber Newton, to publish in their popular "Lovell's Library," the sermons now in the course of delivery, on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type in neat 12mo form, paper covers, for 20 cents.

FARM FOR SALE.

An Eighty acre Farm for sale, 1½ miles east of Andover, and six miles from Lamoni. New house; land in good state of cultivation. Small payment; balance on long time. A good bargain will be given if sold soon.

For further particulars enquire of
1731 W. H. WARD, Lamoni, Iowa.

THE PRAYER OF AGE.

"Forsake me not when my strength faileth."

Forsake me not—the day of life declines,
My sun hath nearly reached the horizon's brim.
Faint on my path its fading glory shines,
The shadows lengthen, and the way grows dim.

Forsake me not—wrapped in a golden haze,
The morning lies, in its pure light serene
How far away! yet memory's hand will raise,
The time-wrought curtain which hath dropped between.

Forsake me not—my step is weak and slow,
Slow to obey the mandate of my will;
My hand hath half forgot its cunning now;
And falters in the task it would fulfill.

My pulse beats feebly, youth's impetuous fire
Sweeps through my veins no more with sudden force;
High thoughts and ardent dreams no more inspire,
And sluggish life runs on its destined course.

Forsake me not—when all the light is gone,
Oh lead me gently to my last repose,
And bid me wake on that Eternal morn,
Which neither waning light nor sunset knows.
—Selected.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE GRAFTING IN OF THE GENTILES AND RESTORATION OF ISRAEL.

IN reading the eleventh chapter of Romans, I was led to think upon God's dealings with the children of Abraham. How surely his words have been fulfilled to them in the past. And as we look upon them to-day, we find them a peculiar people, distinct from all other peoples upon the face of the earth, waiting for the fulfilling of the promise made to their father, Abraham, and the coming of their long looked for Messiah. For like Paul himself, who was an example unto them that hereafter should come, they will not believe, until they see him in his glory, that is as a nation. But there was a remnant that believed in Paul's day, and of them I will speak again.

God said unto Abraham, "Get thee out from thy father's house," to a land which he would show him, which land he afterwards promised to his seed for an everlasting inheritance. And at another time he said unto him, "Look to the northward and to the southward, and eastward and westward, all the land thou seest, to thee and to thy seed will I give it forever." But we do not see that promise yet fulfilled; for as in Paul's day their hardness of heart and unbelief led them to reject Christ, and they were left still in darkness, and their house, which was the temple, was left to them desolate, for the glory of God that once rested there, was taken away, and they were to be scattered in all nations, and the promised land came into the possession of other nations. But like as God's promise to Abraham that he should have

a son, even Isaac; though he waited until he was an hundred years old, and Sarah long past the age of woman to bear, yet was his promise redeemed. And so sure as he remembered his promise then, will he redeem Israel when the set time shall come, and Israel shall be gathered to his inheritance for ever.

Moses, in the fourth chapter of Deuteronomy, warns them that through disobedience they should be scattered among the nations; but that God would remember them in the latter days. "For the Lord, thy God, is a merciful God, he will not forsake, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them." The salvation through Christ was shown unto Abraham; for in his seed all the families of the earth should be blest. And unto Moses, also, was the gospel shown, but Israel would not receive it, because of their blindness, and God gave them the law for a school master, to bring them to Christ. But neither did the people of Israel understand the types and shadows of the rites, sacrifices and ceremonies of the law, nor the voice of the prophets. If they had they would not have been found with the blood of the Messiah upon their hands; for they said unto Pilate, "His blood be upon us, and upon our children. We have no king but Cæsar. And again, in the eleventh chapter of Romans, twelfth verse, Paul says: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." And again, fifteenth verse: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead."

Then there shall come a time when Israel's fullness shall come in, and it shall be such a blessing to the world that it shall be like "life from the dead." And Paul says again: "For I would not have you ignorant, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Jesus also says, in Luke, twenty-first chapter: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then surely when those times shall end, Jerusalem shall be redeemed. But when

did the times of the Gentiles commence? When the Jews as a nation rejected the gospel, and it was given to the Gentiles, or in other words, when the branches of the tame olive were broken off, and the branches of the wild, or the Gentiles, were grafted in. But how were they grafted in, and how were the natural branches broken off? They were broken off through unbelief, or lack of faith and by disobedience, while on the other hand, the Gentiles were grafted in through faith and obedience unto God.

I would say just here, that as Paul compared Israel to an olive tree, that it seems to me that the twelve tribes were the branches. If so, ten of them were broken off some seven or eight hundred years before Christ, and carried away captive into Assyria, and are lost to the world, but not so to God; for they are the people of promise. When Judah and Benjamin as tribes would not receive Jesus as the Messiah, the other two were broken off. And now what represents the trunk of the trees, into which the Gentiles were to be grafted?

When Christ commenced his ministry, he first chose the twelve, afterwards the seventy. And he sent them not unto the Gentiles, nor unto the Samaritans; but unto the lost sheep of the house of Israel; for the gospel must first be offered to them, and the church must first be gathered out of literal Israel, and before the gospel was offered to the Gentiles. There must have been many gathered here, for there were three thousand assembled on the day of Pentecost. Thus was the church first formed of the literal seed of Abraham, with its Apostles, Prophets, Pastors, Teachers, and spiritual gifts; and upon this were the Gentiles to be grafted. And by what process, and unto what were the Gentiles to be obedient in order to be ingrafted into the stock of Abraham? The plan of adoption through Christ, or obedience unto the first principles of the gospel: faith, repentance, baptism, laying on of hands, and to believe in the resurrection of the dead, and eternal judgment. As the Apostles went forth preaching the gospel to the Gentiles, they that heard them came to a knowledge of Christ. Now, knowledge is the first step towards heaven; for how can we have faith in God and his son Jesus Christ, if we never heard of them? Knowledge of Christ bringeth faith in him as our Savior. Thus "faith cometh by hearing and hearing by the word of God." And Paul says again, in Romans, tenth chapter: "For how then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard, and

how shall they hear without a preacher, and how shall they preach except they be sent." So they that preach the gospel must be sent of God. "Now faith is the substance of things hoped for, and the evidence of things not seen; and faith is the first principle of all things, for by it God created the worlds. There is a measure of faith born in, or inherent in the bosom of every person, to build, or make, or plant, or sow, or gather, or to do any of the works of men. But when through knowledge that faith becomes centered in God, it becomes a mighty lever for good. Like as the sun warms the seed we plant in the earth, and makes it spring up and bear fruit, so the Spirit of God through our obedience, makes the faith within us grow, until it becomes God-given faith. So with love, until it becomes fervent charity.

Now if the same measure of faith in God to-day does not bring the same fruits that it did eighteen hundred years ago, then God must be a changeable being, which we know is not true, for "in him there is no variableness nor shadow of turning." Without faith it is impossible to please God, and by it we receive every blessing. Faith in God bringeth us to repentance, and repentance is a turning away from all that is evil, and a striving to do good; and brings us to that state of mind, that we are willing to be obedient to God.

Christ came down from the glory he had with the Father, to be an example unto us that we might follow him, as well as to be a propitiation for us. Then if we would be followers of the Master, we must go down into the waters of baptism, and as John had authority from God to baptize, so must they that officiate in this ordinance now. Most of the religious teachers of the day, teach that baptism is non-essential; but I fear they are not called of God, or they would not teach so. The New Testament is called to-day, by those same teachers, the rule of faith, and that plainly teaches that none were admitted into the church or to the fellowship of the saints without it. By it we begin to put on Christ. Peter on the day of Pentecost, being filled with the Holy Spirit, tells us plainly what to do to be saved: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. It is "the baptism of repentance for remission of sins." Therefore, "what

God hath joined together, let no man put asunder."

And again, all blessings were conferred in the days of the Apostles, by the laying on of hands. Indeed, it is a principle of the gospel and shows that those who officiate in the ordinances of the gospel must have authority from God. After baptism, the candidate received the laying on of hands by the Elders, that he might receive the Holy Ghost, and thereby be confirmed into the church. By the laying on of hands men were ordained to the ministry, and to do any especial work in the priesthood. By the laying on of hands the sick were healed and children blessed. By this ordinance did the old patriarchs bless their sons, and Moses was commanded of God to ordain Joshua to succeed him. By it power was given to do the work appointed, and to receive the blessing.

The Saints and Apostles looked forward to the resurrection, as the time when they would receive their final reward. And so sure as our Savior arose literally from the dead, so shall we, he being an example unto us in all things, and the first fruits from the dead.

If we go into a field of wheat that is ripening, and take of the first ripe ears and rub them out, and examine them, we shall see a type of what the harvest shall be. Through Christ we shall be redeemed from the power of death. "O death, where is thy sting; O grave, where is thy victory? "It is appointed unto men once to die, and after that the judgment."

It was by obedience unto these things, that the Gentiles were grafted into the stock of Abraham. Even as Abraham became the father of the faithful, by believing God's word, and being obedient to him.

In the twelfth chapter of first Corinthians and the fourth chapter of Ephesians, is plainly shown how the church was organized, with Apostles, Prophets, Pastors, Teachers, and spiritual gifts. It is compared to a body, of which Christ was head. Now cut off the connection with the head, which we must do if we say there is no more spiritual gifts, or no more inspiration; for if that is the case, Apostles must cease, Prophets and all spiritual gifts and teachers, must teach by their learning, and by the wisdom of man, which is not a sufficient guide in religious matters. Those gifts were given for the perfecting of the Saints, for the work of the ministry, and that the Saints should not be blown about by every wind of doctrine. To say that they were taken out, is to say it ceased to be the Church of Christ. It is a matter of history,

that the Church did dwindle away in unbelief, and merged into and became the Roman Catholic Church, and lost, through disobedience and unbelief, her spiritual gifts, and the God-given authority of her priesthood.

In the twelfth chapter of Revelations we see a representation of the Church of Christ, clothed with the sun, which is the fulness of the gospel; with the moon under her feet, which is the law of Moses; crowned with a crown of twelve stars, which represents her God given priesthood; for none but God can create stars, man can not. Also in the seventeenth chapter of Revelations is a representation of the church after she had apostatized from Christ, and was supported by the kings and governments of this world. We find her clothed with scarlet, and purple, which is the vesture of kings and emperors, showing that she received her power from them; decked with gold and precious stones and pearls, which represents her man-made priesthood; for all of these things are the gift and workmanship of man; having in her hand a golden cup, which represents her splendid cathedrals, massive churches and monasteries, resplendent with golden gifts, but filled with abominable idolatries. She is represented as drunken with the blood of the saints, which shows her bloody nature; and as wine makes us drunken, and to see things different from what they really are; so her teachings have turned men away from the truth unto fables, and make it so hard for men to receive the truth to-day.

Paul saw by the eye of prophecy, that after his "departure, grevous wolves should come in, not sparing the flock," and they should "heap to themselves teachers, having itching ears. And they should turn away their ears from the truth, unto fables."

Paul also saw beyond his day, that there should be another dispensation. Now a dispensation is when God makes, or renews his covenant with the children of men. In Ephesians, first chapter tenth verse: "That in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth. Peter, also, speaking of Christ, says: "Whom the heavens must receive, until the times of restitution of all things," or restoration of all things. Then if the gospel has been lost to the earth, it will be again restored, with all its gifts and blessings, and the Jews to their inheritance; and in the final outcome, the earth will be restored to its Eden beauty, as the dwelling place of all

God's people. As at first the gospel was offered to the Jews, and went from them unto the Gentiles; so now, in the restoration, it must first be given to the Gentiles, and from them go to the Jews; for "the last shall be first, and the first last."

And now I would ask if the authority to administer in the things of God, to preach, teach and baptize, and to lay on hands was lost to the earth, how could it be restored? Can men take it to themselves, and attempt to build up the Church of Christ? Or could the whole world confer the authority upon one man? I say no, most emphatically. It must be done by the power of God, and by the ministering of angels. The reformers, Luther, Calvin and others, came out from the old mother church, and protested against her works. Others joined them, and not being led by the one spirit, they became divided into many parties, sects, and orders. I ask, was this the Church of Christ, with its Apostles, Prophets and spiritual gifts. To be sure, good was done. The power of old Babylon was weakened, and she became divided, and the iron became mixed with clay.

As the reformers based their authority upon that given to the apostles, and attempted to build up churches upon that, were they not trying to put new wine into old bottles? or, in other words, attempting to build up a new organization by the authority given to the old, not understanding that new wine must be put into new bottles?

But, says one, do you not believe God called the reformers to do that work? Yes, in the same way he called a Washington, a Columbus, a Cyrus, or any other great man who has done a certain work in the earth. But not that he called them or gave them authority to build his Church. Through the work of the Protestant Churches, the Bible has been given unto men, to read for themselves; and therefore, the light of the written word, has been spread abroad, and the world enlightened thereby. And it was by them that this country, the land of America, was settled, and to them, by the blessings of God, the constitution, which guarantees to every man to worship God according to the dictates of his own conscience. For it was upon this land of free America, this "land shadowing with wings," which is "beyond the rivers of Ethiopia," where the ensign was to be raised, and the trumpet blown. And from here ambassadors sent to a land "which the rivers have spoiled." Zephaniah says, "From beyond the rivers of Ethiopia my suppliants, even the daugh-

ter of my dispersed bring mine offering." The lifting up of the ensign, was the organizing of his Church, the blowing of the trumpet is the preaching of the word.

On the sixth day of April, 1830, by Joseph Smith and others that were associated with him, the Church was organized, and the call again given to the Gentiles, to be engrafted, or adopted again into Israel, by the very same plan of adoption as at first, and the very same gifts and blessings were given through faith and obedience, as thousands are ready to testify, with joy and gratitude unto God for the restoration of the gospel.

The gospel as it was given to the Apostles over eighteen hundred years ago, was like the sun shining in his strength. As the church dwindled away in unbelief, or drifted away from the truth, it was like the twilight; and when it became the Roman Catholic, or Apostate Church, spiritual darkness or night settled down over the earth; and when the reformers commenced their work, and the Bible was again given to the world, it was the dawn of the light which grew brighter, as religious liberty was given unto men, until by the power of God, the glorious sun of the gospel arose, in this the land of promise, and it is not far distant, when the branches of Israel, that have been broken off, will be grafted in again; for, says Paul, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For there shall come out of Sion the deliverer, even Jesus Christ, who shall turn away ungodliness from Jacob." Then shall he sit upon the throne of David. Then shall the promise made to Abraham be verified, in the everlasting inheritance. Even so, come Lord Jesus, and sit upon the throne of thy glory.

WM. G. PERT.

TALMAGE ON EVOLUTION.

AT THE Brooklyn Tabernacle, Dr. Talmage began a series of sermons in opposition to the theories of modern evolutionists, taking views diametrically opposed to those recently advocated by Mr. Beecher. He promised to dilate more fully upon the deceptions of infidelity, and then to reply in a future sermon to the arguments of Dr. Heber Newton in favor of an expurgated Bible. His remarks yesterday, (Jan. 14), were devoted to proving that evolution is contrary to the Bible, to science, and to common sense. There is no opposition, said he, between genuine science and revelation. The same God who by the hand of the prophet wrote on parchment, by the

hand of the storm wrote on the rocks. But between science falsely so called and revelation, there is an uncompromising war, and one or the other must go under. At the present time the air is filled with social and pulpit talk about evolution. It is high time that people understand that evolution is up and down and out infidelity. It is contrary to the facts of science, and brutalizing in its tendencies. Thomas Paine and Voltaire no more disbelieved in the Holy Scriptures than do the leading scientists who believe in evolution. This evolution is only an attempt to eject God and put him clear out of reach. Who made the primal germ? Most evolutionists say, "We don't know." [Laughter.] There is no one that will openly say God made it. Here comes Huxley with a pail of protoplasm. Dear Mr. Huxley, who made the protoplasm? Thousands of species from four germs! Statements contradicting not only the Bible, but the very A B C of science. A species never developed into anything but its own species. A species never crosses over. If there be an attempt at that, then it is a hybrid, and the hybrid is always sterile and has no descendants. When common observation and science corroborate the Bible I will not stultify myself by surrendering to the elaborate guess of the evolutionists. I place also the account of how the worlds were made beside the evolutionists' account. Away back in the ages there was a fire-mist or star-dust, which cooled off into granite, and was then shaped into mountains, and valleys, and seas. Who made the fire-mist? You push God some 60,000 or 70,000 miles from the earth, but he is too near yet for the health of evolution. For a great while the evolutionists thought that they had found the very stuff out of which worlds were made—a nebula of simple gas; but spectroscopes were invented by which they found that the nebula was not a simple gas, but a compound, which had to be supplied from some other source, and that implied a God.

But I am very glad to know that while some scientists go into evolution there are more that do not believe in it. Among them Agassiz says there is in nature no such thing as change in organized beings actually taking place; there is no such thing on record. I know that the few men who have adopted the theory make more noise than the thousands who have rejected it.

There is one tenet of evolution which we are asked to adopt—natural selection, the survival of the fittest. There has been no natural progress. There is vast im-

provement, but from another source. The human race started with men ten feet high, and now the average is about five feet six inches. Much progress we have made, haven't we? [Laughter.] The Chinese nation, where not invaded by the gospel, has not made one five hundred thousand millionth of an inch of advancement. Evolution is not upward: it is always downward. What is remarkable about evolution is that it is all the time developing its dishonesty. Evolution is ascribed to Charles Darwin and Herbert Spencer. It was known and advocated hundreds of years before these gentlemen began to be evolved. They drag this old putrefaction of three thousand years old around the earth, boasting that it is their originality. At Delmonico's is given a dinner in honor of Herbert Spencer, to whom is ascribed the origin of evolution. And the banqueters sit around eating their own relatives—[laughter]—slicing up their cousins—[laughter]—bedaubing mustard all over their loved ones—[great laughter]—while they declare it is the voice of God when Herbert Spencer reads a patronizing lecture to Americans. There is only one thing worse than English snobbery, and that is American snobbery. [Laughter.] There is one kind ofocracy developing in this country that excites my contempt, and that is snobocracy.

SIGNS of the times, wonders in the heavens and on the earth, indicate the coming of the Lord to reign on the earth, when all things will be restored, and the earth will be turned into Heaven.

"Where the faded flower shall freshen,
Freshen nevermore to fade;
Where the faded sky shall brighten,
Brighten nevermore to shade.
Where the sun-blaze never scorches,
Where the star-beams cease to chill,
Where no tempest stirs the echoes,
Of the wood, or wave, or hill.
Where the morn shall wake in gladness,
And the moon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song."

The poor and the meek of the earth shall inherit it, when nothing shall hurt or destroy.

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
Where the dreamer dreams no more.
Where the bond is never severed,
Partings, claspings, sob and moan;
Midnight waking, twilight weeping,
Heavy noontide—all are done.
Where the child has found its mother,
Where the mother finds her child;
Where dear families are gathered,
That were scattered on the wild."

May we all there meet and rest, 'mid the holy and the blest. W. C. L.

Every man ought to endeavor at eminence, not by pulling others down, but by raising himself, and enjoy the pleasures of his own superiority, whether imaginary or real, without interrupting others in the same felicity.

POLYGAMY CONDEMNED BY J. J. STRANG.

LANSING, Mich., Jan. 31st, 1883.

Editor Herald:—I enclose herewith some extracts from Strang's *Voree Herald*, which go to prove that polygamy was opposed by the Voree Mormons, and considered no part of the true doctrines of the church.

CHAS. J. STRANG.

From the *Voree Herald*, January 14th, 1847:

The *Chicago Daily Mail*, speaking of the Voree Mormons, says: "They also aver that they abominate the spiritual wife system, and totally disfellowship it. They charge their opposers with trying to build up Brighamism instead of the true church."

February 4th, 1847, John Greenhow, President of the High Priest's Quorum, writing of certain apostates, said:

"They also endeavored to corrupt our well beloved Patriarch; but he, having a knowledge of their abominations, had long since determined to separate himself from sinners, and assured them that their spiritual wifery could find no place in his breast. And I can assure you, that as soon as it makes its appearance at Voree, it is instantly trampled to dust, never to be gathered up again."

Extracts from an article entitled "Polygamy not possible in a free Government":

"* * * Polygamy can only be sustained in an arbitrary, or despotic government. * * * Should any government whatever, adopt and sustain the practice of polygamy, it would of necessity be compelled to enact coercive laws to enforce the collection of a grievous taxation of those who had neither wife, wives, nor progeny, to sustain those who might have many. Such an order of things would inevitably throw a portion of mankind into a state of menial servitude, as much to be regretted as the condition of the slaves of the Southern States. That there is an attempt to introduce such an order of things in some regions of the west, is too well known to be denied by the intelligent part of the community; in the western part of the country beyond the Mississippi river. Let those who are under the influence of what is falsely called *camp of Israel*, read and take the hint and beware."—*Voree Herald*, July 22d, 1847.

From *Voree Herald*, August 5th, 1847:

"TO THE SAINTS—GREETING.

"Our eyes and ears are sometimes saluted with communications from abroad, that there are persons who profess to be adherents to Pres. J. J. Strang, who are privately teaching, and some practicing, what is called the 'western camp doctrine,' or in other words, spiritual wifery, or polygamy. We also hear that there are some persons who do Pres. Strang the injustice to say that he justifies the principle above stated. * * * We have talked hours, yea, even days, with Pres. Strang on the subject of the temporal and moral condition and character of the Church of Jesus Christ of Latter Day Saints, and we find to our utmost satisfaction, that he does not believe in, or cherish the doctrine of polygamy in any manner, shape, or form imaginable whatever. * * * The letter of the law of the church will

be the track of Pres. Strang and his associate authorities to pursue. * * * 'Every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church.' * * * Doctrine and Covenants, sec. 109, par. 4. 'Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife,' etc.

JOHN E. PAGE, *President of the Twelve.*"

From *Voree Herald*, August 12th, 1847:

"Elder John E. Page has referred to me an article in No. 20, addressed 'To the Saints—Greeting.' In the remarks he has made he has justly and truly represented my sentiments. I am only astonished that it should be necessary to state them at all. Within three years I have, in the work of the ministry, traveled over 16,000 miles, visited all the States north of the Carolinas but three,—most of them several times,—preached to large congregations in all the principal cities, and in most of the large branches in the country, and I have uniformly and most distinctly discarded and declared heretical the so-called '*spiritual wife system*,' and everything connected therewith. * * * I now say distinctly and I defy contradiction, that the man or woman does not exist on earth, or under the earth, who ever heard me say one word, or saw me do one act, savoring in the least of spiritual wifery, or any of the attending abominations. My opinions on this subject are unchanged, and I regard them as unchangeable. They are established on a full consideration of all the Scripture, both ancient and modern, and the discipline of the church shall conform thereto. * * *

"JAMES J. STRANG, *President of the Church.*"

From *Voree Herald*, Sept. 2d, 1847:

"BINATE MARRIAGES.

"The first marriages among men were binate; Adam had but one wife. All Scripture mentions Adam's wife in the singular,—*wife* not *wives*. * * * The Scriptures do not show a single case of polygamy previous to the flood, and but one case of bigamy, to-wit: that of Lamech, a descendant of Cain. Gen. 4:19. Gen. 5 gives the generations of Adam, in the patriarchal or priestly line, down to the flood, without an intimation that any one of them had more than one wife. The fact that Lamech had two wives, standing out of the order as it does, and without a parallel on the record, certainly marks it as an extraordinary event; and its origin in the family of Cain does not commend it to a favorable consideration. * * * With the ever existing proportion of males and females, as they come into the world, if some men have many wives, others must have none, which would be manifest impropriety and injustice."

"At the October conference, 1847, John C. Bennett, H. P. and M. C., James M. Adams, Apostle, and B. C. Ellsworth, were "excommunicated for teaching and practicing the spiritual wife system. Delivered over to the buffetings of Satan, till the day of the coming of the Lord. And the whole congregation lifted their hands against them."

From *Voree Herald*, Sept. 7th, 1848:

"SPIRITUAL WIFERY.

"The saints are hereby instructed that it is their duty, and privilege, to withdraw their fellowship and support from any and every person, that in any form whatever sanctions poly-

amy, or what is called the 'spiritual wife' system! Have nothing to do with the unfruitful works of darkness, *born of hell, and begotten of the devil.*

JOHN E. PAGE.

"Polygamy and 'consecration' are of the devil, and will take to the devil all who practice them." J. J. Strang, to an inquirer about the morals of Beaver Island, in Spring of 1851."

SHORT SERMON ON GRACE.

"By grace are ye saved through faith."—*Paul.* The text resolves itself under two heads, namely, "By what are we saved," and how can we avail ourselves of the salvation as offered through Christ." Both propositions are answered in the text; but theologians do not all agree in their interpretations. In the first, the issue hinges upon the prime meaning of the term "grace," which Webster defines as "favor, divine favor." What are we to understand by "divine favor." Is it anything more or less than God's recognition and supply of our various wants? Who gave the pure air we breathe? Who caused the sun to shine? Who covered the earth with rich foliage, making it a suitable habitation for man and beast? Did we purchase them, or are they the "free gift" of God? You will say the latter. Then are not these gifts strongly suggestive of, and do they not elucidate the principle of "grace," or "divine favor?" In them we recognize the bestowal of that which we had neither power to create nor purchase; hence we may very properly say they are the "free gift" of God. Their benefits as touching us, are conditional, however; which conditions, as divinely specified, are that "man shall earn his bread by the sweat of his brow."

As relating to the plan of salvation, the term "grace" signifies the *means* generously proffered for our redemption. Disrobe this much abused term of the garb of mystery, theologically woven around it, and it simply means *the gospel*. The sentiment then, of this portion of our text, is "By the gospel are ye saved." The matter then resolves itself into the question, "What is the gospel?" We ask. Is it multiform or multifarious? Is it an effort upon the part of Deity to compromise with disobedient and erring children? Or is it not rather the embodiment of certain divinely fixed principles, all of which are essential to its perfection, and obedience to which can alone secure to man the benefits and safety vouchsafed in this "perfect law." Law comprehends system, inaugurated and maintained as a means of safety and protection to the subjects it is designed to govern; and to claim or anticipate its benefits, without yielding obedience to its

requirements, would be simply absurd. It is not the province of law to bend to the feelings or notions of its subjects; such an act would work confusion and discord,—elements foreign to heaven. Laws enacted are supposed to be right, and if not, amendments should be made; and forasmuch as the right to amend is vested only in the powers from whence the law originates, we presume that if improvement to the original gospel plan is to be made, the matter should be left with God alone. Evidently all will agree, that the grace of God as manifest in the gospel, is an eternal principle—that the gospel has not, nor can it undergo any change whatever. "By grace are ye saved."

In the second proposition, "How can we avail ourselves of the salvation offered through Christ," the matter seems to rest altogether upon the real intent of the term, "faith." That we are saved "by grace through faith," should not be controverted; but the latitude given by some to the noun "faith" seems to us to be unwarranted.

Faith in God as inspired by the gospel, is a recognition of the verity and true work of the plan devised by the Lord for the salvation of the human family. It is the golden fruit of evidence; and to be efficient, must be based upon a right conception of God's character and manner of dealing with his creatures. It contemplates action, and inspires ungratified obedience. It recognizes the existence of an object not yet possessed, and gives hope of its attainment. It is the mainspring of action, and the incentive to all well directed and profitable labor. Its virtues are not executed by imagination alone, but honest and faithful labor, directed in accordance with a given pattern, are the means by which its powers are utilized, and its possessor benefited. Hence, faith in Christ unaccompanied by corresponding acceptance of and obedience to the precepts enunciated and exemplified by him, can only bring to its recipients the unhappy fruits of bitter disappointment.

The first step towards regeneration is to accept Christ as our Savior; but the far more important one is to induce him to *accept us*. *Presumptuous* faith may possibly secure the first condition, but absolute conformity to his will and ways can alone bring us into the happy relationship so beautifully described by the compound phrase, "Heirs of God and joint heirs with Jesus Christ." It is a grave mistake to suppose that *conversion* is synonymous with *salvation*. The former is the blossom, while the latter is its golden fruits. As the bloom or even the growing fruit may be

blasted by an untimely wind; so our hope of heaven, unless nurtured by the conditions that promote growth, may be destroyed, and we suffer loss.

Dear friends, what is earth without the hope of heaven? A dreary waste, with nought but present meagre gratification to encourage. With this blissful hope, earth seems lovely; life is worth the living.

There is a God; there is a heaven; and a hope for all who will seek for truth and obey its requirements. As a witness to these facts, I set my name, and bear my testimony to all the world.

G. S. HYDE.

WE earnestly commend to the mothers and nurses of the Church the good sense found in the following extract from the *Scientific American*.

WARM MILK AS A HEALTH RESTORER.

Considerable has been lately said in medical journals concerning the value of warm milk as a remedial agent in certain diseases. The *Christian at Work*, referring to an interesting article on this subject which lately appeared in the *London Milk Journal* states, on the authority of Dr. Benjamin Clarke, that in the East Indies warm milk is used to a great extent as a specific for diarrhea. A pint every four hours will check the most violent diarrhea, stomach-ache, incipient cholera, and dysentery. The milk should never be boiled, but only heated sufficiently to be agreeably warm, not too hot to drink. Milk which has been boiled is unfit for use. This writer gives several instances in arresting the disease, among which is the following:

The writer says: "It has never failed in curing in six or twelve hours, and I have tried it, I should think, fifty times. I have also given it to a dying man who had been subject to dysentery eight months, latterly accompanied by one continued diarrhea, and it acted on him like a charm. In two days his diarrhea was gone; in three weeks he became a hale, hearty man; and now, nothing that may hereafter occur will shake his faith in hot milk. A writer has also communicated to the *Medical Times and Gazette* a statement of the value of milk in twenty-six cases of typhoid fever, in every one of which its great value was apparent. It checks diarrhea, and nourishes and cools the body. People suffering from diseases need food quite as much as those in health, and much more so in certain diseases where there is a rapid waste of the system. Frequently all ordinary food, in certain diseases, is re-

jected by the stomach, and even loathed by the patient; but nature, ever beneficent, has furnished food that in all diseases is beneficial—some directly curative. Such food is milk." The writer in the journal last quoted, Dr. Alexander Yale, after giving particular observations upon the point above mentioned, its action in checking diarrhea, its nourishing properties, and its action in soothing the body, says: "We believe that milk nourishes in fever, promotes sleep, wards off delirium, soothes the intestines, and, in fine, is the *sine qua non* in typhoid fever."

We have lately tested the value of milk in scarlet fever, and learn that it is now recommended by the medical faculty in all cases of this often very distressing children's disease. Give all the milk the patient will take, even during the period of greatest fever. It keeps up the strength of the patient, acts well upon the stomach, and is in this way a blessed thing in this sickness.

A YEAR'S DISASTERS.

THE year 1882 may be set down as conspicuously as a year of great disasters by flood and field, by sea and rail, in mines and by explosions, by fire, powder, tornado, and other elements of destruction, both in the Old World and the New. From the Old World we only receive tidings of the most disastrous calamities, so that the total of lives lost by disasters such as we have intimated can not be estimated, but a few of the more prominent will give an idea how human beings have been swept away. In January an earthquake at Kanchon, China, destroyed 250 lives; an explosion of dynamite at Porte Vendres, France, 16; a gale at Astrakhan, 600; and a flood at Calais, France, 30. In February, 76 persons were killed in England by colliery explosions. In March a ferry-boat was upset on the African coast and 47 persons were drowned, and a mining disaster in Teplitz, Austria, killed 40. In April 40 persons were killed by a mine explosion in Sunderland, England, and in May 56 were killed in a similar manner in Westphalia. In June a poor-house was burned at Oesthammer, in Sweden, and 20 lives were lost, and a flood at Vensees, in Hungary, swept away 44. In July 20 persons were killed by a gas explosion in Paris, 178 by a railroad disaster in Russia, and 47 by floods in Bohemia. In September 100 persons were killed by a railroad accident near Hugstetten in Bavaria, 30 by a similar disaster at Agram in Austria, 20 by a mine explosion in Westphalia, 32 by a torpedo explosion in Odessa, and 26 by a flood in

the Tyrol. In October a flood at Verona, Italy, drowned 30, and in the New World floods and tidal waves at San Blas, Mexico, and in Cuba, destroyed 106. In November the Manila typhoon killed 100, a mine explosion at Derbyshire, England, 50, and a railroad collision at Aberdeenshire, England, 14, besides 31 burned in a poor-house at Halifax, Nova Scotia. This month 22 lives were lost in a mine at Creswick, Austria, 60 by a powder explosion at Guayaquil, and 36 by the fall of a mill chimney in Bradford, England. The whole list sums up 2,085.

In our own country the following table gives the list of disasters occurring from various causes, as telegraphed to the *Tribune* during the year:

Tornadoes.....	369
Boiler explosions.....	198
Fire.....	128
Powder explosions.....	83
Floods.....	163
Mining explosions.....	132
Lightning.....	26
Snow slides.....	81
Fall of buildings.....	72
Dynamite explosions.....	11
Explosions of fireworks.....	43
	1,306

The most prominent disasters of the year have been the following: January, fire in New York, 9 lives; February, coal-mine explosion near Richmond, Va., 32 lives, and fireworks explosion at Chester, Pa., 29 lives; March, snow-slides in Nevada and California, 56 lives, blizzard in Dakota, 21 lives; April, gale in Georgia, 10 lives, floods in Louisiana, 11 lives, tornado at Brownsville, Mo., 25 lives, tornado at Monticello, La., 25 lives; May, tornado at McAllister, Tex., 18 lives; June, flood at Winchester, Ky., 11 lives, tornado at Grinnell, Ia., 100 lives, tornado in Kansas, 13 lives; July, tornado at Coalville, Pa., 25 lives, fall of a building at Texarkana, Ark., 30 lives; August, flood in the Licking River, 16 lives, flood at Beneficklin, Tex., 60 lives; December, boiler explosions at Canton and Shawneetown, Ill., 18 lives.

The railroads of this country have done their share towards the destruction of human life, though there have been fewer large disasters than usual. The total number of persons reported by telegraph to the *Tribune* as killed during the year has been 820, which is 227 less than last year. The seriously injured foot up 1,115, which is 588 more than last year. It has been a marked peculiarity of railroad accidents that very few have been killed, but a great many injured, as will be seen by reference to the following, which are the most prominent disasters of the year: Jan. 1, collision

on Pennsylvania Railroad, 4 killed and 3 injured; Jan. 2, broken bridge on Boston & Maine Railroad, 2 killed and 71 injured; Jan. 13, collision at Spuyten Duyvil, N. Y., 9 killed and 11 injured; Jan. 16, St. Louis express at Lansing, Ia., 3 killed and 23 injured; March 17, accident on Cleveland & Marietta Road, 3 killed and 10 injured; March 22d, Northern Pacific, near Bismarck, 10 killed, 21 injured; June 15, Clarksburg & West Virginia Railroad, 4 killed and 15 injured; June 25, Manitoba & St. Paul Railroad, 17 killed, number of injured not reported; June 29, Long Branch Railroad, 4 killed and 80 injured; Aug. 4, Cranberry Coal Railroad, 6 killed and 13 injured; Aug. 21, Wabash Railroad, 7 killed and 11 injured; Sept. 28, tunnel collision, New York, 3 killed and 18 injured; Oct. 21, State Road, Massachusetts, 11 killed and 23 injured. Another very noticeable feature of the disasters in this country is the very large number of persons killed by boiler explosions, which is 198, as against 148 last year.

It is not an easy matter to keep anything like a record of the number of lives lost in marine disasters. On the great lakes, however, over 100 wrecks have occurred and over 150 lives have been lost, while elsewhere the most appalling disasters have been the following: January, six English steamers, 210 lives; February, four English steamers and five Gloucester fishing schooners, 137; March, the steamer Golden City, burned at Memphis, 30; April, steamer Druro, 50, and six more Gloucester vessels containing, all told, 102 men; May, the steamer Manitoulin, burned near Collingwood, 25; June, steamer Escambia, sunk near San Francisco, 25; July, the Dutch ironclad Adder, 80, the steamer Scioto, sunk near Mingo Junction, on the Ohio River, 57, and the steamer Gold Dust, near Hickman, Ky., 35; September, steamer Asia, foundered in the Georgian Bay, 120; October, steamer Robert E. Lee, burned near Vicksburg, 21; November, steamer Angelica, North Sea, 40, and steamer Winton, sunk on the French coast, 30. So far as reported, about 2,000 lives have been lost upon the ocean, 150 upon the lakes, 820 by railroads, and 1,306 by other disasters in this country, and 2,085 in the Old World, making over 6,000 lives lost as reported by telegraph. It is not far out of the way to estimate that as many more have been killed by "visitation of Providence," as human neglect is called.

Chicago Tribune.

In all the affairs of human life, social as well as political, courtesies of a small and trivial character are the ones that strike deepest to the grateful and appreciating heart.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Conference Minutes.

EASTERN IOWA DISTRICT.

Conference met at Clinton, January 5th, 1883. Bro. C. C. Reynolds in the chair.

Reports of Branches.—Bro. James R. Johnson of Butternut Grove Branch, reported as presiding priest of branch, said that the Saints were trying to do what they could. Bro. James Johnson, sen., of Jackson Branch, reported. Bro. Warren Turner of Clinton Branch, reported all in unity. Bro. C. C. Reynolds, of Buffalo Branch, reported.

Resolved, That W. Turner be our next president.

Bro. Warren Turner then offered his resignation as Bishop's Agent. Accepted.

Resolved, That Bro. C. C. Reynolds be recommended to the Bishop as his agent.

Adjourned to meet at Buffalo, March 10th, 1883.

DECATUR DISTRICT.

Conference met with the Lamoni Branch, on the 2d day of December, 1882, at 10 a. m. W. A. Moffatt elected president *pro tem.*, Duncan Campbell clerk *pro tem.*, and H. R. Harder assistant. Visiting brethren were invited to take part in the conference.

Resolved, That inasmuch as the report of the committee to adjust difficulties in the Allendale Branch was omitted in minutes of last conference, that it be spread upon the minutes of this session,

Branch Reports.—Davis City 57, including 1 Seventy, 5 Elders, 4 Priests, 2 Teachers; 3 received by vote on evidence of membership in first organization, 3 baptized, 2 removed by letter. Greenville 15, including 1 Seventy, 1 Elder, 1 Teacher, 2 removed by letter. Lone Rock 44, including 1 Seventy, 2 Elders, 1 Priest, 2 Teachers, 1 Deacon; 3 baptized, 2 received by letter, 1 died, 1 ordained. Lucas 166, including 11 Elders, 4 Priests, 4 Teachers, 5 Deacons; 5 baptized, 5 received by letter, 1 removed by letter. Lamoni 423, including 1 of the First Presidency, 2 Apostles, 4 High Priests, 33 Elders, 8 Priests, 6 Teachers, 1 Deacon; 25 baptized, 8 received by certificate of baptism, 25 received by letter, 7 removed by letter, 2 died. Little River 96, including 3 High Priests, 1 Seventy, 6 Elders, 4 Priests, 2 Teachers, 1 Deacon; 1 received by letter.

Official Reports.—Joseph Smith, of the First Presidency; Joseph R. Lambert, of the Twelve; High Priests, E. Robinson, H. A. Stebbins; Seventies, E. M. Wildermuth, I. A. Bogue, D. Campbell, J. W. Gillen, C. H. Jones; Elders, Henry C. Smith, A. W. Moffatt, L. Gaulter, O. B. Thomas, E. Banta, J. P. Dillon, C. Sheen, Horace Bartlett, J. V. L. Sherwood, Robert Lyle, N. N. Hazelton, S. A. Wood, C. N. Prettyman, J. Johnson, H. Church, O. J. Bailey, George Adams, V. White, N. Snively, E. Stafford, and B. V. Smith; Priests A. S. Cochran, L. Conover, H. R. Harder, Elijah Sparks; Teachers A. K. Anderson, E. T. Dobson and P. M. McPeak, reported.

It was ordered that Bro. Lovell be instructed to give letters of removal to the members of the Chariton Branch, and that the records be deposited with the district secretary.

Resolved that the attention of the Elders of this district be called to the resolution requiring them to furnish baptismal certificates to all whom they baptize.

A. S. Davison was granted an Elder's License.

Committee on arrangements for General Conference of September, 1882, respectfully report. That the duties devolving upon them were performed. The following amounts were received and disbursed: from A. K. Anderson \$1, from sale of poles \$7.70; paid for nails \$1.25; in hands of committee \$7.45. It was ordered that the balance be expended for lamps for the use of the district. A vote of thanks was extended to Bro. Dancer for the use of lumber during General Conference.

Adjourned to meet with Lucas Branch, 17th day of March, 1883, at 10½ o'clock, a. m.

Miscellaneous.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

GENERAL CONFERENCE.

Who will attend? But this is not so essential in point of preparations, as how many? Will the officers of the several branches, or some members of the same, consult with the members of their respective branches, and ascertain the number that expects to attend, and report the same to the committee? To ask each one to write individually, would render it a task to look over the mail. Those not circumstanced to report their names along with others, please write individually. We wish to approximate, as nearly as possible, to the number that will be in attendance, in order to aid in the preparations to be made. The committee wishes to make ample preparations, but do not wish to overdo the matter, so as to incur unnecessary expense.

Suppose there are 200 in attendance, it will take 100 beds; 500 will call for 250 beds; 1000 for 500 beds. Which will it be? More? Or less? Who can bring mattresses, comforters, sheets, quilts, pillows, straw ticks, or any kind of bedding? The people resident at Kirtland will not be able to entertain a whole conference. They will help what they can. To what extent we will learn in due time, and if need be, report it. A large number will not be able to carry anything in the line of articles mentioned. Others can, if they only think to do so. Please write and let us know. Those bringing anything for use, should put their names on whatever article it may be.

We hope to make the lodgings free, and charge each individual for his meals. Meals will be served at as low a price as can be afforded. Somewhere between twenty and fifty cents. It would make much difference any way; what is over will go into the Bishop's hands. It will be a little like attending a popular church festival, where they have a ring in the cake. The guests contribute to the glory of the Lord, but are careful to get the worth of their money in cake. Here you will get your meals, and if you pay for a little more than you get, it will go into the Lord's treasury. If you pay for just what you get, then you will be about even. Of course no one will fall below even.

We will issue another notice about the 20th of March, when we hope to be able to speak definitely of all items of interest relating to attending the Conference. Address all communications to William H. Kelley, Kirtland, Lake county, Ohio. He expects to reach Kirtland by the 1st of March, or before, and remain until after the Conference.

Respectfully,

Committee { Z. H. GURLEY,
W. H. KELLEY.

COLDWATER, Mich., February 12th, 1883.

UNION FORT BRANCH.

The following are the names of scattered members belonging to the Union Fort Branch of the Reorganized Church of Jesus Christ of Latter Day Saints: Richard Lowery, Thomas Brandon, Susan M. White, George F. White, Susan M. White, Olive White, Mary Olive Raymond. They are hereby requested to report in person, or by letter, on or before the first day of April, 1883, to W. P. Smith, president; or to P. J. Stone, clerk of branch, Union, Salt Lake Co., Utah.

MARRIED.

VREDINBURG—MYERS.—At the residence of E. Vredinburg, February 1st, 1883, by Elder E. McEvers, Bro. George H. Vredinburg to Sister Emma Myers, of Little Sioux Branch.

DIED.

RUNYAN.—At Fort Calhoun, Nebraska, Dec. 20th, 1882, brother Nickolas V. Runyan, aged 72 years, 3 months and 20 days. He was born in New York, Livingston county, August 27th, 1810. He was baptized in Ohio, about forty-five years ago, by Elder Brooks; and was baptized into the Reorganized Church by Elder Charles Derry. He had no fear of death, and patiently waited for his Master's call, with a bright hope of coming forth in the first resurrection.

EBERLING.—At Benwood, Marshall Co., West Virginia, January 4th, 1883, of brain fever, Elder Fredrick Eberling. He was born in Brunswick, Germany, February 25th, 1836. He joined the Church in August, 1867. His fever was caused by a fall of slate in the mines. He departed from this life strong in the faith of the latter day work. Funeral sermon by J. Craig.

Also, at same place, March 19th, 1882, Alta V., daughter of Bro. Fredrick and Sr. Rachel Eberling, aged 3 years, 11 months.

STEVENSON.—At Springville City, Utah, December 24th, 1882, of asthma, Elder James Stevenson, aged 71 years and 6 months. He joined the Church in 1849, in Leicestershire, England; emigrated to Utah, thinking to find the gospel there, but did not; he heard Elder Luff, and he joined the same day. Elder Luff baptized him the 6th of April, 1880, and ordained him a Priest the same day. Afterwards he was ordained an Elder. He leaves a wife and one son, and five daughters to mourn his loss. He died in the blessed hope of the Saints. I hope I may live so I can meet my father. Funeral services by the Rev. Mr. Leonard, Presbyterian.

KARR.—Near Cameron, Marshall county, West Virginia, December 17th, 1882, Thomas Karr. Born at Wainsburg, Green county, Penn., October 19th, 1826; baptized May 21st, 1876, by James Brown, and confirmed same day. He bore his afflictions patiently, though he suffered greatly with the lingering disease, consumption. He died with a bright hope of future happiness. Funeral services by James Craig.

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Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.

Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends decelved by the latter day apostasy.

Remittances may be sent to W. W. Blair, box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

ADDRESSES.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD

BY JOHNSON 29 1883
NO. 9

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 3d March, 1883.

No. 9.

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 3d March, 1883.

FROM HOME.

THE Editor left Lamoni, Thursday, February 15th, to visit Harlan, Shelby county, Iowa, to assist the Saints of that branch to dedicate their new chapel. Stopping at Lucas, Lucas county, he met with the Saints of the two towns—Cleveland and Lucas—which are one mile apart, in the funeral services of a citizen of Lucas, a friend to the cause, at three o'clock in the afternoon, in their chapel. This chapel is a neat and commodious one, pleasantly located in Lucas proper, and is 32 x 40 feet in size. On the funeral occasion referred to, it was quite well filled, and at the gospel service in the evening, was crowded. A delay in trains caused a nine hours' wait at Lucas, but a visit with Brn. J. R. Evans, J. Harris and E. Morgan, at the home of Bro. Loach, made the stay not unpleasant. The branch is in charge of Bro. George Spencer, who had charge of both meetings held in Lucas, and the Editor was met with welcome and cordiality. But an all night ride brought the traveler to Council Bluffs, where the Editor called on Bro. C. A. Beebe and his family for breakfast and a rest. At a little after noon of the 17th, found the Editor, and a number of Saints gathered in by the way to Harlan, which is reached on the rail by means of a stub road from Avoca, a station on the Chicago, Rock Island and Pacific Railway. Bro. Jonas W. Chatburn is in charge of the branch at Harlan. They have lately built a very neat chapel 26 by 50 feet, which has been finished and furnished complete. Brn. J. W. Chatburn, John Swain and J. C. Hardman were the building committee, and they have done their work well.

Services were held on Sunday, February 18th, at eleven in the forenoon, in which the house was dedicated to the worship of God; arrangements having been fully made by the committee to pay all the costs of erection, so that the building was practically free from incumbrance. The sisters of the Branch furnished matting, chandeliers and pulpit chairs, as we understood it. Services were held in the afternoon at three and in the evening at seven and a half, the house being well filled each time. The singing was good, and all passed off pleasantly. Brn. N. Booth and F. A. Smith acted as ushers during the Sunday services, and the singing was in charge of Bro. T. W. Chatburn and J. Swain's families. The Saints deserve great credit for the effort they have made, the house is a good one, easy to speak in, is neat and will prove amply commodious for some time to come.

On Monday evening the Editor addressed the people, by invitation of several citizens, in the Congregational Church, on the temperance question. The Pastor of the church, Rev. Sherman, a brother of Buren R. Sherman, Governor of Iowa, was present and introduced the speaker.

EDITORIAL ITEMS.

FROM the Fremont, Nebraska, *Tribune*, of February 16th, sent us by Brother A. Sinamark, we learn that the proposed discussion between Elder J. Frank Mintun, and Elder A. J. Cudney, Adventist, took place at the appointed time. No results are reported.

The *Saint's Advocate* for March first contains the following articles: "The Successor;" "Polygamy of Abraham and Sarah;" "Utah Endowment;" "A card from President Joseph Smith." This was first published in the *Democratic Press*, published at Nauvoo, Ill., in June, 1860; "The General Epistle of President Joseph Smith."—This was first published in the *Herald* for July, 1861. "Gospel Testimony;" "The Elect;" "Sister Mary Page—Eaton on Polygamy." "Advice to the Saints, a poem by David H. Smith."

At the request of Bro. W. W. Blair, we call the attention of all who are interested in the above topics to the fact, that a large

number of extra copies of this number of the *Advocate* will be printed, and kept on sale at this office at the nominal price of five cents per single copy, or eight copies for twenty-five cents.

In *Herald* of January 13th, 1883, instead of "North West Missouri District," read "North Central Kansas District."

From the Pleasanton items in Decatur County *Journal*, we learn that "Elder Duncan Campbell is confined to the house through sickness."

A correspondent from Burrell Township, in Decatur County *Journal*, says: "We would be pleased to have preaching at our school-house, and will give a good audience and good attention." Can not some of the numerous High Priests, Seventies, Elders, Priests, Teachers, or Deacons of Decatur county, fill this call?

Bro. B. W. Denister, of Clarinda, Iowa, has been "scattering tracts, *Heralds* and books," and loaning his own *Herald*, preparing the way for an Elder to preach the gospel effectively to his neighbors. He is twenty miles from the nearest branch, and will be glad when some one can come into his neighborhood and preach.

EXTRACTS FROM LETTERS.

Bro. Joseph F. Burton writes from South Rawdon, Nova Scotia, February 10th, as follows:

I am still holding meetings and visiting among this people. There are plenty of meetings lately, Methodists, Baptists, Episcopalians and Latter Day Saints, all endeavoring to present their views to the people. I baptized two persons last Sunday; expect to baptize to-morrow again. Many are interested in the latter day work here.

Bro. Geo. Millikin, of Colchester, Illinois, writes as follows, under date of February 19th:

Alexander and Bro. Kelley left here on Friday night last, for Sandwich. Preached four nights here. The attendance was slim, but I think some good has been done.

Bro. William H. Marsland writes from Johnston, R. I., February 16th, 1883:

Although I have not had the privilege of attending any meetings since last December, yet I am stronger in the faith than ever I was before. I glory in this latter day work. I have heard that one of my neighbors would not have me in his house because I was a Mormon. Glory to

God that he has permitted me through his infinite mercy to become a member of his church. I am determined by the help and guidance of God's Holy Spirit to press forward to the mark and prize of my high calling which is in Christ Jesus.

Bro. Joshua P. Fowler writes from The Rocks, P. O., Hartford county, Maryland, February 8th:

I am trying to do my duty. I have meeting in my house every Sabbath, and the Lord is with us to help us, and there are good prospects of a whole family joining, for they say that they never heard the gospel so plain, and they say that the Lord must be with us, or we would not be able to explain the gospel so plainly. I have been to the Branch at New Park, and they are getting along nicely, for the Lord is with them.

Bro. Fowler is a Teacher, and seems to have learned what many seem to be too slow to learn, that Teachers and Deacons have the right, and at times it is their imperative duty to preach.

FROM the Fremont (Nebraska) *Herald* we clip the following:

"Elder Cudney, of the Adventists, and Rev. Mintun, of the Church of Latter Day Saints, (Mormons), are about to hold a joint discussion on the merits of their respective faith, with the Bible as authority. This important debate will take place at the Adventist Church in West Fremont."

The debate was to commence Wednesday, February 14th, and continue three days. The question agreed upon is: "Resolved, That the seventh day is the Sabbath of the Lord, and is binding upon Christians at the present time." Elder Cudney affirms, and Elder Mintun denies.

The following is an exotic from the hot bed of the mountains, and shows decidedly unique growth.

WANTS TO BE CUT OFF.

NO MORE KINGDOM OF JOHN TAYLOR FOR COREY.

Editor Salt Lake Tribune: Allow me to ask the assistance of your valuable paper, which is so often given to those struggling to free themselves from the fetters of Mormon slavery. I ask your assistance as I am almost wearied in spirit and worn out in my struggle. There is nothing in the Edmunds bill touching the point that I can find, but I wish publicly to notify John Taylor & Co., that I desire my name at once erased from the list of members of the Mormon Church, that it may no longer make me feel downhearted at the idea that my name is disgraced by remaining on that roll. Years ago I told John Bigbee and John Priest, that I no longer wished any standing in this law-defying church; but no attention was paid to my request, and now I publicly demand of his Abominable Highness and Archpriest John Taylor to take my name from the roll, and if he still refuses, I will try and gain my point by a suit in the courts to compel him to do so.

When a mere lad I was forced into this organization; yet now being a man, I have for years

been connected with the party who upheld American institutions and true freedom of religion as well as of political opinions; and yet these Mormon priests have insisted on keeping my name against my wish and demand, and as I want no part or parcel with them, neither lot nor inheritance in their Satanic kingdom, or in any kingdom where "lust exalteth a man and prostitution raises a woman," I ask this of John Taylor through the columns of the *Tribune*, which of course he always reads.

My financial standing with this so-called Church of J. C. of L. D. S. is as follows: Church of J. C. of L. D. S. to W. W. Corey,

Dr.

Driving team six months to Omaha, for pilgrims, at \$40 per month.....\$240
To cash, for patriarchal blessing.....\$ 2

\$242

Credit by patriarchal blessing—was told it was worth four-fold, so will credit the account.....\$ 8

To balance.....\$234

I will sell the above debt cheap for cash. The blessing is A No. 1, with all the attachments and latest improvements, but it must go, as I want to get all my stock in trade out of the business. I have also a few hymns I will throw in as an inducement to purchasers.

If you will please make the above announcement you will confer a favor on yours truly,

WILLIAM W. COREY.

P. S.—*Deseret News* and *Millennial Star* please copy.

UTAH, Utah, December 16th, 1883

Are the farmers of this world also wiser in their generation than the "children of the kingdom."

CARE OF FARMING IMPLEMENTS.

The Ohio *Farmer* says: We have noticed that plows last, on an average, about three years; wagons, eight to ten years; reapers, five to eight; drills, eight to ten. We think these figures are fully as large as the truth warrants. We know of many implements that have not lasted so long, and of many which have lasted much longer. We to-day can point to wagons that have been in constant and hard use for twenty years, reapers that have stood the wear and tear of liberal use for more than fifteen years, drills that have been in use as long, and other agricultural implements. These implements were not made of unusually good materials, nor were they suffered to lie idle. They were put to constant use. What, then, is the secret of their greater endurance? It is simply this—they were taken care of. When not in use they were put away, and put away properly.

These implements not only lasted longer, but while they were in use they very rarely failed. They were always ready for work. The reapers did not break down in the middle of harvest and compel all hands to lie idle while some one went to the rail-way station to get repairs; the drills did not fail just when the wheat ought to be sown; the wagons were not always breaking down and occasioning delays and vexation. Another thing may be said in their favor, and that is that they always did good work. The reapers cut a smooth stubble and put the grain down in good condition; the plows did not refuse to scour; the drills put the wheat in just as a first class drill would; and those implements did good work not only while they were new, but till the last year they were in use.

A BRIEF REVIEW OF MORMONISM.

In your issue of yesterday I observe an article signed "Fair Play," criticizing what I said previously in regard to the Latter Day Saints. I never said that they were going to either lease or buy the Baptist Church. I only said that it was surmised so, from the fact that they had the use of the church, a circumstance almost unknown among the orthodox congregations. "Fair Play" says that the hymns, whether sung by Mormon, Latter Day Saint, or Baptist, either separately or conjointly, show a spirit of Christianity, and says this is as it should be. Before we swallow with our eyes shut this accommodating brotherly dose, let us take a retrospective view, and examine candidly, each one for himself, what Mormons have been as a law-abiding people, and what they are to-day. We will pass by the iniquities perpetrated at Nauvoo—the murder of Col. George Davenport, in 1845, which was traced to that hotbed of theft and murder, and will commence with the settlement of Salt Lake in 1848. In 1850 the government of the United States admitted the region occupied by the Mormons as a territory under the name of Utah, and we are sorry to state that Brigham Young was appointed Governor by President Fillmore. District Judges were also appointed by the United States government the same year; but the Saints that "Fair Play" loves to sing with, didn't want any judges, and drove them out of the territory in 1851. Brigham Young was then removed from the office of Governor, and Col. Steptoe, of the United States army was appointed in his stead. He arrived there in 1854, but soon found out that if he did not wish to be a martyr, he had better get down and out, and by the year 1856 all the officers and troops were forced to flee from the territory. Then they had it all their own way; and what was their next exploit? In 1857, John D. Lee, a bishop, led a gang of Mormons and Indians, and butchered in cold blood one hundred and fifty Americans who were emigrating out West, at Mountain Meadows—no quarter given to women or children. None of them were ever brought to justice until the death of Brigham Young in 1877, twenty years after the crime was committed, when J. D. Lee was brought to trial, found guilty and executed for a crime almost unparalleled in the history of the world, and certainly unequalled since the massacre of Glencoe in 1692, almost two centuries ago. Things began to look desperate, and in 1857 Alfred Cumming was appointed Governor, with a force of 2,500 troops to enforce obedience to the laws. The Saints, whom "Fair Play" loves so well, attacked the supply trains and compelled them to winter at a considerable distance from Salt Lake. In 1861 polygamy was declared to be a criminal offense, but the Saints have set that law at defiance, as they have all the laws of the United States, and they continue to do so even unto this day. Such is a concise and true history of the Latter Day Saints, who are mostly gathered from the ignorant and debased classes from all over Europe, and they are reaping a plentiful harvest. The Mormon Bishop, Henry Lunt, says: "Our church has only been organized fifty years, and yet behold its wealth and power. We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim. We intend to have Utah recognized as a state, and to-day we hold the balance of power in Utah,

and in a short time we will have Wyoming and Arizona." The question now is, Can we as American citizens, who love our country and its laws, take by the hand in brotherly love a people who boast that they are and will defy our most cherished institutions? Some will say that our Latter Day Saints here are not like the Latter Day Saints of Salt Lake. Elder Bronson may say so, but it is no new thing to steal the livery of heaven to serve the devil in. It is a distinction without a difference.

NORVAL, JR.

The foregoing is taken from the *Daily Union*, Rock Island, Illinois, sent us by Bro. F. G. Dungee. It is very strange that anybody living in Illinois so near to where the Saints of the Reorganized Church have lived so long, should be so ignorant respecting that body as "Norval, Jr.," has in article quoted above proven himself to be.

The date at which "Norval" begins the record of hateful things against Mormonism, ought of itself to vindicate the Reorganized Church; and if "Norval, Jr.," is so desirous of doing service for the truth, he would do well to go to Kewanee, on the east of Rock Island, to Davenport and West Buffalo, Scott county, Iowa, on the west, and to Millersburgh, in Illinois, south of Rock Island, and near enough to be in the near neighborhood and learn the character of the people he defames by connecting them with the crimes of Utah, before he so industriously traduces them. If "Norval, Jr.," will send his address to the HERALD Office we will send him a copy of a journal now in its twenty-third year, which is and has been ever in opposition to the Utah Church.

Bro. Hiram C. Bronson, is himself a positive denial of the accusation of "Norval, Jr." Raised in Illinois, his father an old-time Saint, and his family always refusing affiliation with Brigham Young. Let those who choose to investigate before denouncing a people go to Princeville, Peoria county, Illinois, and make inquiry there of the Reorganized Saints, if they want the truth of the matter.

IS INTOLERANCE the attribute of Christian (so-called) countries and influences, or not? See below:

MOHAMMEDANISM.

CONSTANTINOPLE, Jan. 8.—While the popular idea in the Western mind is that the Turk has a great contempt for all other religions but his own, and that the presence of Christians, tolerated in the palmy days of Ottoman rule on account of their usefulness to the State, is now only supported from necessity, nothing can be further from the truth than to suppose that the Founder of Christianity is not held in high respect by the dominant cast, or that any man is hindered in the practice of his faith, whatever it may be.

There is no religious intolerance among the Turks, although it exists to such a degree among the members of rival Christian churches that a parent would prefer to see his offspring become "followers of the Prophet" than adopt other tenets than those of the creed in which they were baptized. The persecuted for their faith's sake of all countries have found a home in Turkey, and while the descendants of Huguenot refugees are to be found in the present day among the Levantine families registered in the British and Dutch Consulates, the Jewish communities that have sprung from the Spanish outcasts form no mean item of the sum total of the population. One of the things that struck me most, among the many anomalous sights to be seen at Constantinople, was a Catholic procession guarded by Turkish soldiers. It was the "fete Dieu," and ahead of the banners and sacred emblems marched a company of red-fezzed riflemen, while another brought up the rear, to prevent insult, as I afterward learned, being shown to this demonstration of the Latin Church, not by Mohammedan scoffers outside the pale of Christianity, but intolerant Greeks within. No tourist from the West can have visited Jerusalem during the holy week without being impressed with the position held by the Turks at the sacred shrines of the Christian faith. They are the real guardians of what the piety of the past ages has raised in commemoration of the scenes in the life of Christ, as but for the armed interference on more than one occasion, of Moslem soldiery, all would have been swept away in the fierce struggle for possession by the pilgrims of the rival creeds. No Turk ever mentions the name of Christ (Issa) without the prefix of "Hazretteri," the same reverential term as is applied to all the prophets, and no Christian in Turkish employ is ever expected to work on Sundays. No greater proof of the religious toleration of the Turk can be given to the stranger visiting the City of the Sultan than by pointing out to him the spire of the British Memorial Church, standing side by side with the minaret of a mosque, the courtyard of which was taken away to furnish the necessary site for the Christian edifice.

FOR the benefit of many of the readers of the HERALD, who are interested in the question of the liabilities and corporate rights of railway companies, we quote a decision of the Supreme Court, of New York, bearing upon it:

The order of Judge Haight was made at a special term of the Supreme Court of New York last summer granting the petitions and orders to show cause why a peremptory mandamus should not issue to compel certain railroad companies to receive and deliver promptly all such freight and other property as might be offered to or received by them for transportation at the usual or reasonable rates. The suit was that of the people upon the relation of the Attorney-General against the New York Central & Hudson River Railroad Company and the New York, Lake Erie & Western Railroad Company. The complaint alleged that these roads had uniformly delayed and sometimes peremptorily refused to receive and deliver freight and to transport it, thereby causing great loss to the people of the State, for which there was no adequate remedy

in damages; and that the trade and commerce of the city of New York was greatly injured by this conduct of the railways. The ground upon which the defendants relied on their motion to quash was that they were unable to receive, load, and discharge freight efficiently because they were compelled to employ unskilled men, as their freight-handlers had refused to work for their pay of seventeen cents an hour, demanding twenty cents an hour, which sum they refused to pay. On the hearing against the objection of the counsel for the people, the defendants were allowed to open and close the argument. An appeal was taken to the general term of the Supreme Court, who reversed the decision of Judge Haight in every part. Judge Davis, in his opinion, said: "The question on the facts shown in the papers before us is this: Can railroad corporations refuse or neglect to perform a public duty upon a controversy with their employes over the cost and expense of doing them? We think this question admits of but one answer: The excuse has in law no validity. The duties imposed must be discharged at whatever cost. They can not be laid down, or abandoned, or suspended without the legally-expressed consent of the State. Railroads are in every essential quality public highways, created for public use, but permitted to be owned, controlled, and managed by private persons. But for this quality the railroads of the respondents could not lawfully exist. Their construction depended upon the exercise of the right of eminent domain, which belongs to the State in its corporate capacity alone, and can not be conferred except upon a public use. The corporation by accepting its charter takes upon it the trusts imposed by it; it becomes an agency of the State to perform public functions which might otherwise devolve upon public officers, as is the case with regard to other public highways. The fact that individuals may have private remedies for the damage done them does not deprive the State of its right to a mandamus. The right of the State to compel the performance of every step necessary to bring a corporation into a condition of readiness to perform its functions is not doubted, and it is strangely illogical to assert that the State is powerless to compel the doing of the acts for which the corporation was created. The quashing of the motion was a novel proceeding. Such action is taken by the courts in disposing of writs of process, not in deciding applications to obtain them. And the right of the Attorney-General to open and close the argument, he being the moving party, is not questioned.

We have long regarded railway corporations as creations of the state, owing their existence to the peculiar methods in which the lands of the state and individuals, are taken into the use of the companies for the good of the public, thus forming the road beds out of public and private property for the use of the public, but to the benefit of individuals. The state by legislative acts creates these incorporations, and it is a foolish thing to say that a state can create a private corporation which it can not control.

The principle announced by the decision is a sound one, and other states will do

well to follow the example of New York, in this regard. If public carriers refuse or neglect to perform the functions for which they were endowed by the state, then the state should compel them.

Correspondence.

COLDWATER, Mich.,
February 12th, 1883.

Bro. Joseph:—I have written and accepted the challenges of Mr. Sims, of Michigan, and Mr. McBroom, of Ohio. The latter wishes a little time to think over it; the former not heard from; as he has not re-appeared in the section where he was wont to devour the faithful. Perhaps this comet does not appear only at long intervals. Bro. C. Scott is doing well at Galien and Buchanan. Sr. Kate Lock is very sick—not expected to live. She is one of our most worthy and highly esteemed Saints here. I regret the death of Sr. Sarah Browning, of Salt Lake City. Herself, husband and family, made me welcome at their home in 1875, when I was a missionary in that uninviting country. More than once her happy disposition, extra conversational powers, and rare good sense, have united to drive away the blues while there, and make life endurable, even in a salt land. But few, if any, are more worthy to stay; and perhaps none better prepared to go. I sympathize with the bereaved.

We are gaining here at home. Hope to be all right in a few days.

Hastily,
WM. H. KELLEY.

SHARON, Papeete, Tahite,
January 2d, 1883.

To the President of the Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa:—The blessings of God Almighty be upon you! We, the undersigned members of the Church of Jesus Christ of Latter Day Saints, desire to express to you our sincere thanks for the very kind and paternal letter which we have just received from you. It was read over to us in Tahitian last Sunday, by Mr. Barff, government interpreter, in our chapel at Sharon, on the outskirts of Papeete. We all endeavor to obey, and to act in accordance with the rules and regulations of our Church, as dictated by our Lord himself.

As we are anxious that the different islands of the Society group should not remain ignorant of the contents of your kind pastoral letters and papers, we have had them all translated into our language by Mr. Barff, so that now, all members of our religion can read for themselves, and see the wonderful works of the Lord now being carried on among us. There is a regular mail which leaves this town twice every week, so that communication between the different parts of the Island is carried on easily, and we are able to write to one another and give all the news. Please to write often, and give us your instructions respecting matters connected with the Church.

We have sent two brethren to the more distant islands of the Paumotu group. (Dangerous Archipelago). There are more than thirty islands in this group, some of which are very populous. The laws and regulations of our church were fully explained to them, and every thing went on

in a very satisfactory manner. We count there 364 in full church membership. Some of the people in the island of Aana, objected to them, saying, that no prophet has risen in these latter days, and that no communication had been received from the Most High. We will continue to communicate to them your letters and papers, if peradventure they may repent and return to our fold. Here in town, we are in full peace and quietness, and endeavor, as far as we are able, to instruct one another in the word of God. The local government is kind and considerate, and gives us no trouble. We feel more and more that we are doing the work of the Lord, and that it is prospering in our hands. This is from Tehopea, your friend and servant and co-laborer in the work of the Lord. "The prayer of a righteous man availeth much." We count one hundred and forty-two members in Papeete, but we have very many visitors every Lord's day. In the Paurnester Island, we are very, very numerous. Write to us as often as you can. It gives us great pleasure to receive your letters. Shall we all finally attain the Heavenly Zion? Pray that it may be so as it is stated in Jeremiah 31: 1-6.

Again, beseeching an interest in your prayers, I am, Reverend Sir, in the name and on behalf of the Church,

Your friend and fellow laborer,
TEHOPEA.

OAKLAND, California,
February 2d, 1883.

Dear Brother Joseph:—I am happy to inform you that the work is onward in Oakland. It seems that the instruction from the Bishop and his counsel has put new life into the Saints in a temporal point of view. The Saints here have been alive to their duty in spiritual things. Many have already expressed their desire to keep the laws of God, temporal as well as spiritual. Of late we had an invitation to go and preach in private houses. They could not come to church. This is Bro. R. Ferris' labors while going from house to house with his milk. There is another place at Walnut Creek. Bro. Samuel Walden wants us to go over there to preach. We shall go there as soon as we can. We had a prayer meeting last night, and it was good old times as the old-time Saints call it. Sunday is the hardest day with me during the week. At 11 a. m. Superintendent Sunday School; 1:30 p. m. sacrament meeting; 7:30 preaching meeting, arrive home about ten p. m.

Yours in gospel bonds,
D. J. PHILLIPS.

BOSTON, Mass.,
February 3d, 1883.

Editor Herald:—Leaving the good Saints at Philadelphia, and Hornerstown, N. J., in company with Bro. Stewart I wended my way to Brooklyn, where I was permitted the pleasure of meeting quite a number of Saints who seemed pleased to meet me. The branch was in a somewhat disordered condition, which by the assistance of the brethren was again organized, and set to work with apparent good feeling. A variety of causes in the past had contributed to the distress of this branch; but I hope it may have better sailing hereafter, as the members are bright and pleasant, and plenty of ability in the officers and eldership, having had a varied and extensive experience. Bro. Joseph Squires was made pres-

ident, with the promise from Elder W. B. Owen to assist in declaring the word. This last name Bro. J. W. Briggs will remember, as he met him in England. To me it seemed desirable that circumstances might so move, that Bro. Owen be liberated, that his whole time be spent in preaching the word.

From thence I came to Bridgeport, Connecticut, *via* steamer up Long Island Sound, which by the way is a beautiful sheet of water, with pretty towns interspersed all along shore. There I met sister Vincent and her two daughters, spending one night with them. Also some young converts, who seemed pleased to meet me. Bro. Squires has been laboring there, and it needs a continuous effort, as I am satisfied that more will be added if the work is kept up. From thence to Providence where we met many friends, of which number I had previously met Brn. Yerrington, and Sheehy. Bro. Sheehy is president of this branch, which numbers about one hundred and seventy souls, to whom I had the pleasure of speaking twice on Sunday, the 21st, meeting with them Monday eve in prayer and testimony, which comforted me. On Tuesday evening, in company with Brn. Sheehy and Potter, I attended an *expose* of spiritualism, by Stuart Cumberland, which was rich indeed, showing the "tricks" of spiritism and demonstrating "mind reading" sufficiently to indemnify the conclusion, that at least the major portion of the mysterious acts of mediums, was purely and entirely human, and without the aid of any supernatural power, or help of the departed. There may be a little of the supernatural in it—in fact I think there is some—but precious little, and that of no special benefit.

From Providence I came to Boston, speaking to the Saints on Wednesday eve, the 31st ult., at the house of Bro. E. N. Webster, the presiding elder, and on Thursday departed for Fall River, where I spoke that and succeeding nights to full houses; here I met Bro. John Potts, the presiding elder, Bro. John Smith, president of district, and Bro. John Gilbert, district missionary, all of whom seemed active, hopeful and joyful. From here on Saturday, I passed through Providence, and in company with Bro. Frank M. Sheehy, *et al*, passed on to Plainville, where we have a branch of fifty Saints, Bro. Charles Coombs, presiding, who had just completed a chapel, where on Sunday, the 28th ult., I took part in dedication, occupying the stand in the evening upon the issues which separate us from that foul organization in the West, known as Utah Mormons. In the afternoon Bro. Sheehy addressed the people in a very pleasant and instructive manner, and on Monday morning a pleasant and enjoyable time was had, by way of prayer and testimony.

This little band of Saints at Plainville, has erected and mostly paid for their chapel, which cost them \$1,100 dollars. The same is true of the Saints at Fall River, whose chapel will accommodate two hundred people or over, and cost about \$2,000 dollars. These people, as a rule, and I am inclined to believe all, are laborers in factories, shops, &c., who have no great sums of money laid up, but depend on their daily labor for their bread, yet for all this, do accomplish such work as this, and that too, without asking the Saints generally to help them. If all the branches of the church would pursue this course, the work of God would spread far and wide, and

be permanently established in various parts of the earth, as locality does not figure in the worship of God; for one spot of earth is as holy as another, so far as the earth is concerned.

On Tuesday, the 30th ult., returned to Boston, and the next evening met the Saints here in prayer and testimony meeting, Bro. M. H. Bond, of Michigan, being present. On Thursday was interviewed by *Herald* reporter of this city for one hour or more, whose relatives in England had been Mormons, some going to Utah. He seemed to hate the whole thing with an everlasting hatred, and I don't wonder either. Whether we will get any notice has not yet appeared. If we do, I will send copy. I am well pleased with my visit here, and the general outlook of the work.

The Church should now sustain a mission constantly in the New England States, as but few of the millions living in the East comprehend our faith; and in connection with this I find a strong demand in this country for Brn. Frank Sheehy and John Gilbert to labor constantly as missionaries. Massachusetts District alone has some eight or nine branches, with a membership of near six hundred, and a growing demand for our faith.

I should like it if I could have reached Maine, but have not the time, as I must return so as to reach Washington by the middle of this month, to finish up the work commenced there. The general outlook is good, and I believe the day is not far distant when the Government and the public will relieve us from the stench and curse attached to the term "Mormon," because of the heresies of Utah.

So far as I am able to observe as a general rule, what the Saints most need is to "covet earnestly the best gifts." "Tongues" and "prophecy" are good in their place, but "wisdom" and "knowledge" are so much superior, that when and where possessed the work is immovable and solid; and above all things, "charity, out of a pure heart." If these gifts are earnestly sought and patiently waited for, then in that case we may have less prophecies or manifestations of tongues, but more accessions to the Church, more blessings and more faith in the body of Christ, working harmoniously with law and order, "peace on earth, and good will to men." I exhort all to "covet earnestly the best gifts," and not to be over anxious over any matter, as of ourselves we can not "add one cubit," or make "one hair white or black;" but in patience to possess our souls, knowing that the "recompense of reward" is both sure and steadfast to those who wait upon the Lord.

Hornerstown, N. J., Feb. 12th.—Last Tuesday I said good bye to the Saints of Massachusetts District, who seem alive in the work. The only difficulty I encountered there, was in getting away; they have such a pleasant but effectual way of holding on to their friends.

Coming on to Brooklyn, we found the Saints there revived, having hired a hall, and made arrangements for regular service. May God bless their efforts.

On to this village Friday last, holding services as usual; since which time three have been added to the Church here, two by baptism, and one upon her original baptism, administered in the early days of the Church, by Bro. Benjamin Winchester. Many more seem "almost persuad-

ed," and I almost wonder why they don't unite—"but God giveth the increase."

To-day I move to Philadelphia, and then in a few days back to Washington to finish up my work there. I feel rather pleased with the outlook "along the line" in this Eastern Mission, and desire that every soul may be impressed with the one thought, "What shall the harvest be?"

I see from the *Herald* of roth inst., the account of the death of Sister Browning, of Salt Lake City. My eyes welled with tears as I read this; for Oh, what a loss to her family and friends. Her's was a generous soul, a ready hand to help all who needed, and under their hospitable "roof-tree" the writer has often been made a welcome visitor. But to hearts bowed down with grief, robbed of a loving wife and mother, words are empty things, and I can only pray that he who "doeth all things well," will, in the abundance of his goodness remember and comfort these sad and sorrowing souls by the presence of the divine spirit, showing them still more clearly the existence of another and better world.

"Thou, then, the longing heart that breaketh,
Stealing the treasures one by one;
I'll call thee blessed, when thou makest
The parted—one."

In bonds, as ever,

Z. H. GURLEY.

GLENCOE, Ohio, Feb. 7th, 1883.

Bro. Joseph Smith.—On the 26th of December we left Pittsburg for Warnock, Ohio, arriving there the same day; and on the night of the 27th held a meeting with the Saints in Bro. Sheldon's house, about two miles from Warnock Station, and the next night commenced preaching, and kept on for ten nights incessantly; also in the meantime preached the funeral sermon of Bro. William Lucas' child, of West Wheeling, West Virginia. Had crowded houses and excellent liberty in speaking. I sincerely believe that the seed sown will bring forth fruit in the Lord's own time. There were a number who were interested when we left, some of whom, I think, will be one with us ere long.

I intended to labor somewhat longer, but was told by the Spirit that my labors were required in Glen Easton, West Virginia; hence on the 9th of January we started for that place. Here we met Bro. H. Robinson, who had been preaching over a week, and had baptized three on the 15th of January. He left for Glencoe and we still held the fort; delivered eighteen sermons to large audiences; was greatly blest by the Spirit in preaching; held eight meetings with the Saints; blest five children; baptized and confirmed five persons; with the three Bro. Robinson baptized making eight additions to the Branch, all heads of families. One of those I baptized had been a Bickertonite, about seventeen years; but had never been a member of the Reorganization.

The branch when we went there had but one officer, Elder A. Harris, the president; but in the last meeting we held, the Lord called two to the office of Teacher, and Bro. Amos Dobbs (a Priest) to act as presiding Priest of branch. So we left the branch in good working order, and the Saints were feeling strong in the latter day work. They promised to be more assiduous and faithful in the future.

Bro. Joseph, there is ample place for preaching in West Virginia and this State. I have nine or ten places where they want to hear the word of

life. The people as a rule, are very good to attend our meetings. I have had crowded houses ever since I came to this mission. The good work is onward, in spite of the evil powers and the opposition that is brought to bear against it. I never felt more determined to help extend the glorious cause of my Redeemer, than I do at the present time. It seems the longer I am in this great work, the more I am willing to labor and sacrifice to promote it in the earth. My desire is to be humble, inflexible, diligent and faithful.

I leave here to-day for Warnock, where I anticipate lifting the standard of the gospel tomorrow eve at the station.

Yours in the one faith,

G. T. GRIFFITHS.

MANCHESTER, England,

January 27th, 1883.

Dear Herald:—Your issue as a weekly came duly to hand. You have always been a welcome visitor to us during the six years and over of our acquaintance; but never more appreciated than you are at the present time. In the perusal of your pages, we are made glad, and our spirits are cheered with the good things given, and the promise of more to come. Your determination to continue the assault upon the strongholds of bigotry, intolerance and priestcraft, strikes a responsive chord within our breast, and reminds us that the warfare is not over. Our armor must not be put aside, nor our vigilance slackened. Your Clarion notes brace us for the fray, like the rataplau of the drum the warrior, or the sound of the horn the hunter. Our blood courses through our veins more quickly, and we are reminded of the terms of our engagement, faithful until death. We start forth with the new year with renewed vigor, gratefully acknowledging the accomplished, but still discerning much yet to be done, before the battle's over, the victory won.

This year in its opening, promises well for the faith of the Saints in this land. The influence and knowledge of the Church is extending, and the Saints' understanding. Our ministry are determined to make plain the issue betwixt them and that Church, which has and is endeavoring to fasten the stain of polygamy and its kindred heresies upon the name of Latter Day Saints; and God helping us, as we know, so also shall others know,—that those who advocate such pernicious doctrines, have not the authority to speak in the name of the Church of Jesus Christ of Latter Day Saints. We do, and will continue to declare them apostates from the doctrines of that Church, as taught in pulpit and press by the authorized Elders, during the life and ministry of our martyred prophet, and we deny their ability to prove to the contrary, the standard and official works of the Church during that period being the judge betwixt us.

Dear Herald, we court the issue, but the Utah Elders tell us that they do not wish to contend, as they do not come here to discuss, but to teach. What a miserable subterfuge, coming as it does from the lips of those who are ever ready to attack any and every creed, except the one they affect to despise most, *i. e.* the Reorganization.

In a revelation in the Book of Doctrine and Covenants, certain of the Elders are commanded to call upon their opponents to bring forth their

strong reasons against the doctrine of the Church; and the Lord promised those elders, that if they did this, trusting in him, he would confound all who opposed them and bring every weapon formed against them, to nought. Yet these Utah teachers continue to whine out, "We do not wish to discuss with you Josephites, because you are in darkness." "How are the mighty fallen." What a profound exhibition of faith in God's word. (?) If these men have, as they say they have, more light than we of the Reorganized Church, why are they afraid to contrast it with our darkness, for light is truth, and truth is mighty and will prevail. Why not endeavor to convict us out of the "law and the testimony," by which we both profess to be governed. I would to God that they would do so, honestly and sincerely, and with us be prepared to abide the issue. They profess to "know all." They know that polygamy is ordained of God for the salvation of the human race. (?) They know that the late Brigham was a prophet of God, and the legal successor of the martyred Joseph (?) although he himself declared that he was "neither a prophet nor the son of a prophet." They know that John Taylor is the legal successor of Joseph and Brigham, and divinely appointed by God to lead the Church of Christ. (?) They know that Utah is appointed of God as the gathering place of the Saints; but they do not seem to know that God had already appointed the place, in Jackson county, Missouri, and declared by revelation to Joseph, as given in the Book of Doctrine and Covenants that no other place shall be appointed until the place named be full, and then, (not till then), will he appoint other places, which shall be for the "curtain and strength of Zion." And yet, with all the knowledge they boast of, they are afraid to make the appeal to the "law and the testimony," because they well know that they do not "speak according to this word." Therefore "they have no light in them."

I have been in their meetings, have heard, and taken exceptions to their statements, and have been told, "we could shew you, but we are not here to discuss. If you will not receive our testimony, you must take the consequences," &c. Surely this is not in keeping with the apostolic injunction, "Prove all things, hold fast that which is good." For these men, prove nothing, and if you question that which they state, you are met with bare assertion, bluster, and brag, the natural outcome of ignorance and gross superstition. "These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For uttering great swelling words of vanity, they entice in the lusts of the flesh by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond-servants of corruption; for of whom a man is overcome, of the same is he also brought into bondage." 2 Peter 2:17-19 verse. (Revised Edition, 1881). Surely these are they who are alluded to by the Apostle in the same chapter, verses 1 and 2: "But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, (i. e., Adam our father and our God), bringing upon themselves swift destruction. And many shall follow their lascivious doings, (i. e., Poly-

amy), by reason of whom the way of truth shall be evil spoken of."

But we have the promise that these shepherds who fatten upon their flocks, (extortionate tithing), shall be brought to judgment, and receive reward according to their works.

Dear *Herald*, the time is fast approaching in this country, when these false teachers will have to face the music, or retire from the field. I believe that a good work will be accomplished here by the time the year is brought to a close. We are adding a few to our numbers, men and women, whom I believe are of sterling integrity, working with a single eye to the salvation of souls, and the upbuilding of the Church.

The issue of the "*Herald*" as a weekly, has, so far as I can ascertain, given general satisfaction to the membership here, and I feel assured that your labors are appreciated, and much good will result therefrom.

With kindly thoughts and feelings towards the whole household of faith, of which you are the representative, I remain, dear *Herald*, a firm believer in the divinity, and consequently ultimate success of the work you so worthily represent.

Yours in the covenant of peace,
JOSEPH DEWSNUP.

GLEN EASTON, Marshal Co., W. Va.,
February 9th, 1883.

Bro. Joseph:—Brother Hiram Robinson came here in November, and built up the few Saints that were here, and then he went to Pittsburg to quarterly conference, and during his absence, Bro. J. Craig paid us a visit, and we were all glad to see him, and hear him break the bread of life once more to saint and sinner. And in December Bro. H. Robinson returned, and preached several sermons, and had the pleasure of baptizing three; and then Bro. and Sr. Griffiths came, and we have had quite a good time during their stay. They left us yesterday. We feel quite lost without them; they are noble Saints. Bro. Griffiths preached a number of splendid discourses, and baptized five, and left several others convinced of the truth.

I feel more encouraged than ever to try to be faithful. It is past five years since I covenanted with the Lord to do his will, and I have been severely tried at different times, and in various ways; but the good Father has been my help in every time of need. And now I feel to rejoice that I have had the privilege of seeing my husband, with seven others, added to the kingdom. The Lord has promised great things to his people here, if they are faithful. I feel truly thankful that this work is prospering everywhere. I have had many testimonies of its truthfulness, and by the help of the good Father, I want to live worthy of the blessings promised to the faithful. Your sister in the hope of eternal life,

CAROLINE WAYT.

TABOR, IOWA.

Bro. Joseph:—The Saints here feel better in the work than they have been feeling for some time past. Bro. E. L. Kelley's preaching suited the folks well. He preached two grand sermons, one on the spiritual things of the kingdom, the other on the temporal. All expressed themselves highly edified, and greatly blessed.

Your brother, as ever,
HENRY KEMP.

14 S. Sheldon St., CHICAGO, Ill.,
February 9th, 1883.

Bro. Joseph Smith:—I would not like to be held responsible for the wording and sentiment of some of my answers to the reporter of the *Chicago Herald*, as represented by him and republished in the last issue of the *Saints' Herald*. These reporters have a peculiar way of coloring things to suit their purpose, and sometimes they blunder for want of understanding the answers given to their questions. I shall not occupy your space by pointing out the several errors found in this publication.

The number of outside attendants at our meetings here, has been increasing some of late; but the chances for early conversions look gloomy. I shall continue to do my duty to the best of my ability, and leave results with God. I do not think it wisdom, and hence not necessary, to state through the *Herald*, at present, the greatest difficulties that lie in the way of prosecuting the work at Chicago. May God speed the day when they shall be removed. I have been blest in preaching the word, but my health is poor. It is, perhaps, providential that I am not under the necessity of traveling this winter, for I am certainly not able to stand it; but I hope the time will *never come* when the Church will assign me, or anybody else for that matter, to special work, at any special place, solely because of physical inability to go elsewhere. I would rather drop out of the ranks of the active ministry than to labor under the embarrassment that such an appointment would bring upon me. My belief is that no man ought to be assigned to any place, or department of labor, in this Church of Christ, unless he is deemed *competent* and *worthy*. The interests of God's work are too precious to be trifled with, or jeopardized by any foolish or superficial act of the Church!

May we grow in wisdom as we grow in years, is the prayer of your co-worker for Christ,
JOSEPH R. LAMBERT.

COLUMBIAVILLE, Michigan,
February 9th, 1883.

Bro. Joseph:—I expect to remain here until after the Sabbath; the people feel quite interested in hearing the gospel preached by those having authority, and I feel anxious in the matter. I hope their interest to hear and my anxiety for them, may solve the great problem, and bring the honest to the true light of the everlasting gospel.

The people around here are in a rather promiscuous condition. They are mixed up with so many different faiths and doctrines, that no harmony, or unity prevails among any of them; hence division and strife. Paul states such ought not to be. I want them to build on the foundation laid by the Savior, and see "eye to eye."

I have been laboring with Bro. Hemingway for the last two weeks. We felt blessed together. This morning we parted. He went home; I am here hoping to do good. May God aid and strengthen the work everywhere. While laboring around Goodland with the Saints, Bro. James Carpenter immersed one. We feel the example will be endorsed by others there.

Bro. Joseph, if I should attempt to tell of the work needed to be done in Michigan, the calls for hearing the word, I would continue my pen for hours,

The Saints are well pleased with the *Herald* becoming a weekly and much interested with the contents of the late numbers on finance, especially the sound reasoning of Bishop Blakeslee.

Write on, Bro. Blakeslee. Good Saints read your letter with heavenly zeal, feeling the spirit of the work, and the weight of the Spirit while reading it. May we all give it a hearty endorsement, is my prayer.

From your brother,

EDWARD DELONG.

LINDLEY, Grundy Co., Missouri,
February 10th, 1883.

Bro. Joseph.—Some three weeks ago I came to this county. I met with Bro. A. H. Smith, E. L. Kelley, and J. T. Kinneman, near Buttsville, where I listened to them preach some excellent sermons. I think they did good and removed some prejudice. I continued the meetings for about a week, with considerable interest. I then came to this place in company with Brn. McVay and Morisen. We found Bro. E. Moorman and family here. We began meeting here the night that we arrived, at the Methodist Church. I have preached nine times here, and I think with good effect. I found three preachers here, two Methodist and one Advent. They all came out to hear, and one of the Methodists thought to expose what he was pleased to call Mormonism. I reviewed him, and did it without gloves; for I thought plain talk was necessary. After this attempt to expose us, he quieted down and left to fill other appointments. The people were very much opposed to his conduct and censured him very strongly for unchristian conduct. The Advent, Mr. Long I believe, came to all of our meetings. Also met me at Bro. Moorman's and we had a pleasant talk. I think him a gentleman. This is the first time that the latter day work has been presented here. I have invitation to visit other places in this vicinity. I find a spirit of liberty and investigation.

Ever fighting for Zion's triumph, I am your brother in hope,

W. T. BOZARTH.

JEFFERSONVILLE, Illinois,
February 8th, 1883.

Bro. Joseph Smith.—The work in this district is moving very slowly. There are but few Elders here, and most of us have to provide for families, and consequently can spare but little time for preaching. I have been out considerably this winter. Bro. I. M. Smith, District President, has been doing the greater part of the traveling that has been done for the last year or two, Bro. I. A. Morris going occasionally; others doing local labor to some extent. We expected Bro. B. V. Springer to visit us, but he has not come yet. We still hope he may.

I held a debate at Tunnel Hill, in Johnson county, in January. The Methodists, Baptists, and some outsiders employed a Mr. Nash, who came into the neighborhood lecturing on science, to meet the Mormon. He proposed to prove that Joseph Smith was an impostor, and the Book of Mormon false, and challenged me to meet him. I told him I would take the burden of the work, and affirm that Joseph Smith was a true prophet, and that the Book of Mormon came forth in fulfillment of the prophecies of the Bible, and was as worthy of our belief as the

Bible. It lasted three days, and would have lasted four, but the parties on the other side got tired. The gentleman failed to do all they expected, and some of his employers deserted him in the heat of the battle.

I don't think we lost anything by the discussion. I still hope to do something. I think the articles in the *Herald* on finance timely and wise. For the success of the work, all must be carried out.

G. H. HILLIARD.

RAY, Steuben Co., Indiana,

February 15th, 1883.

Bro. Joseph.—The weekly *Herald* is a welcome visitor. Our branch is in a prosperous condition. We have not had any preaching for two months. Am in hopes of some one of our Elders calling soon, as there are many investigators at the present time. Expect Bro. Kelley soon. Keep up our Sabbath School every Sabbath with a good attendance. Prayer meetings every Sabbath at the church, and once a week at some of our brothers' houses; good attendance, with good results.

I anticipate a good time for all who will be permitted to meet at the Kirtland Temple, on the 6th of April. How I long for that time to come, as I well remember when but a child, of many of my little playmates leaving their homes, with their parents, from Tompkins county, New York, for Kirtland, Ohio, where the Mormons in those days congregated to worship the true and living God, and follow the precepts as taught by the Savior. What a solemn thought, that God in his kind mercies has spared me, and given me light that I have lived, and after a careful investigation, have become a firm believer in the true teachings of our blessed Savior. I united a little more than two years ago with the Saints, and am a full believer in the faith. I expect to meet many of the Saints at Kirtland, on the 6th of April, and I ask an interest in all of their prayers, that I may perform the duties imposed upon me.

Your brother in the faith,

ALVIN PATTERSON.

Summary of News.

Feb. 15.—The French Chamber of Deputies has receded from its bold stand on the Expulsion bill and accepts M. Barbey's amendment, which has also been accepted by M. Floquet, retiring the Orleanist Princes on half-pay and rendering all members of the dynasties liable to expulsion by decree of the President. It is believed that this action will be acceptable to the Senate, and that a settlement will be arrived at which will avoid the necessity of a change in the Cabinet.

Thakombay, the Fijian King, is dead.

The Portuguese squadron is equipping to proceed to the west coast of Africa to take possession of Melemba and Cabinda, near the Congo River.

There are in the United States forty-four prisons with an average of 1,000 prisoners, making 44,000 criminals, with an average of ten relatives afflicted by each; making 440,000 who suffer from this source.

An armed force of several hundred men landed December 29th at Amoy, China, from two German frigates, and seized from the Chinese authorities certain wares manufactured by a German firm in Amoy, and confiscated by the

Chinese, who alleged that the manufactures are not permitted by the treaty. The Germans allege that the confiscation was illegal, and claim a full right to manufacture. This is the second recent occasion when German ships of war have taken peremptory action to redress grievances independently of diplomatic agencies.

During the first fortnight in December last the Island of Formosa was continuously shaken by earthquake, with great destruction of property. Many lives were lost.

Reports from Peking, promulgated as official, state that the French Envoy and Li Hung Chang have agreed upon terms for Tonquin, by which China continues to claim the territory as a tributary region, while France maintains a protectorate. Nevertheless, the Chinese troops remain in great force at Tonquin, and public opinion regards the affair as still unsettled.

The Yellow River burst its levees near the City of Wuting, flooding an area equal to a hundred miles square.

There was an eruption of the small mountain of Futago, on the shore of Lake Hakono, about fifty miles from Yokohama, Japan, the night of January 22d. Villages in the vicinity were injured by falling rocks and masses of lava. This particular mountain was not known as a volcano. The last previous eruption in the locality was that of the famous Fujiyama, 168 years ago.

The foreign residents of Guayaquil, South American have requested protection on account of the revolution. The American gunboat *Essex* and the French and English ships are ordered there.

Earthquakes are reported at the isthmus and in Peru.

At one o'clock this morning the people in the vicinity of No. 50 Wilstach street, Cincinnati, O., on the border of the inundated district in the western part of the city, were startled by a loud explosion, which broke the glass in windows in the neighborhood. A three-story brick building, occupied by four families numbering seventeen persons, was found in ruins. The explosion was from fire-damp or sewer-gas in the cellar, and all of the seventeen people were buried in the debris. A scene of terror followed. It was supposed that the explosion was caused by the pressure of water in the sewer, and the people thought that other explosions would follow. Many left their houses in the utmost alarm, and fled thinly clad to places of safety. A fire alarm was turned in, which added to the consternation, and the Fire Department responded promptly. Finding no fire, the men began the work of rescuing the unfortunate victims, three of whom were found dead and nearly all the others more or less injured.

In the town of Dayton, Ky., which is nine-tenths under water, people have abolished the practice of paying for boating services. If any one demanded pay for carrying people or provisions to houses, his boat was confiscated. The same is true in Columbia and other smaller suburbs. People devote the whole time to assisting each other. In many houses the last rise has invaded parlors, and pianos have been swung to the ceiling. There is much sickness already among the sufferers of the flooded districts.

Over 12,000 people are made homeless and destitute by the floods, in New Albany, Ind.

The Wabash river has overflowed its banks at Lafayette, Ind.

Feb. 16.—A riot occurred to-day among the dock laborers, at Limerick, Ireland. Several persons were injured. Several rioters were arrested.

A fire-damp explosion occurred in a mine at Dartmouth, Germany by which four persons were killed.

Count Itzenplitz, formerly Prussian Minister of Trade, is dead.

The most horrible calamity in the history of coal mining in the United States occurred to-day at the Diamond shaft, about three miles from Braidwood, Ill. About 300 men and boys were at work as usual, when without a note of warning a mass of earth overhead about forty by ninety feet caved in, and was followed by a torrent of water, which almost instantly flooded that portion of the mine beneath. Efforts were made by those who escaped and by the workmen at adjoining mines to dig out their entombed brethren, but the attempt was abandoned owing to the inpouring of the water, which at dusk was almost on a level with the mouth of the main shaft. It may be weeks before the bodies can be recovered. Sixty-eight men and six boys lie dead in the mine. This accident made forty-six women widows, and forty-nine children fatherless.

Elgin and Joliet, Ill., are partially flooded. The Fox River at Ottawa, Ill., is raging, and the railroad bridge at Carel Creek has been swept away.

The bridge over Salt Creek at Mason City, Ill., on the Chicago & Alton, gave way this morning a few minutes after the east bound passenger from Kansas City had crossed it. Sixty feet of the bridge went into the stream with a plunge. Salt Creek bridge of the road in Missouri gave way this morning. Kansas City trains are running via the Wabash and the Missouri Pacific. So far all the bridges on the main line are in safe condition, though several are strained to their utmost. All trains are taken off except the passengers. The Lake Erie line has suspended entirely. Mackinaw bridge, of the Indiana, Bloomington & Western at Mackinaw, is submerged beyond the danger point, and it is doubtful if an attempt to cross it will be made to-night. Scarcely a country road leading to Bloomington is passable. The creeks are booming full, and scores of county bridges are washing out by streams flowing on either side of the road. The river is steadily rising at Cairo, Ill. Floods prevail in the vicinity of Peoria, Ill. Two bridges washed away near Rochelle, Ill. Railroad bridges are washed out near Toulon, Ill.

At Hennepin, Ill., bridges are washed away, cellars inundated, and the water running through the streets in violent streams.

At Plano and Sandwich, Ill., high water prevails, and many families have had to leave their homes. Floods prevail at La Harpe, Ill., and at Davenport, Iowa.

The situation at New Albany, Ind., is hourly growing worse. The water is now nearly three feet above the flood of 1832. The loss will be a million dollars. A man was drowned by the floods at Fort Wayne, Ind. At Kokomo, Ind., a portion of a railroad bridge washed away.

The Wabash river at Lafayette, Ind., is higher than ever before known. Two men were drowned in the floods near Vincennes, Ind.

Small rivers and creeks near St. Louis, Mo., have washed out a few bridges and done other damage.

The Arkansas river is rising at all points above

Little Rock. In the vicinity of Davenport, Iowa, a railroad bridge was washed away. The bridge on Henry creek, near Burlington, Iowa, was washed away. A part of a bridge over the Des Moines river near Keokuk, Iowa, was washed away.

High water and floods are doing damage in Ontario, Canada. A portion of Coldwater, Mich., is flooded. The low parts of Charlotte, Mich., are covered with water.

A fierce snow storm in parts of Iowa, Dakota, and Nebraska, has added other disasters to those occasioned by the floods.

Feb. 18th.—France is temporarily without a Ministry. To-day President Grevy accepted the resignations of his constitutional advisers. Jules Ferry has been intrusted with the formation of the new Cabinet, and will assume the post of Minister of Foreign Affairs.

A powder-mill explosion at Corbell, France, killed six persons.

There has been an aggregate loss of over \$2,000,000 in cattle, caused by the recent storms, in Colorado, Kansas, Nebraska, Wyoming, Montana, Utah and Idaho.

Three bridges were washed away by the floods at Toledo, O., causing a loss of \$220,000. The shipping in the harbor is also much damaged.

At Lockport, N. Y., three large bridges and a dam were swept away by the ice and floods. One of these bridges was 370 feet long and 90 feet high.

Feb. 19.—The False Prophet has captured Obeid, capital of Kodofan, Africa.

The *Mark Lane Express* says: "Late-sown wheat partially improved the last week; prices advanced 1s & 2s. Foreign wheat advanced 1s 6d. Flour was quiet and unchanged. Foreign flour was in liberal supply and quiet; prices a shilling higher. Barley was a shilling better. Foreign barley was dearer. Oats were in better inquiry. Foreign oats were unchanged. Cargo trade was restricted; No. 2 winter wheat advanced 3d. Twenty-two arrivals and three sales were reported. Maize was nominal. Sales of English wheat the last week were 53,121 quarters at 41s per quarter, against 43,503 quarters at 46s last year."

The Government has approved of the calling out of the Irish militia this year for the usual training. It has not been called out for several years past, owing to the disturbed state of Ireland.

The Secretary of the British Embassy at Tehean, and a native escort have been attacked on the Turcoman steppes, Asia. Eleven of the escort were killed and nine wounded.

Cairo, Ill., is now surrounded by fully thirty miles of water, the narrow strip which the Illinois Central guards by an immense force of men being the only means of communication with the outside world.

Reports from Shawneetown indicate the place is submerged. The inhabitants have cut the lower levee there, thereby letting the water into the town. They did this hoping to escape the terrible consequences which would ensue if the water burst the upper levee.

Unionville, a town of about 1,000 inhabitants, situated a few miles above the mouth of the Wabash, is being rapidly submerged.

At four o'clock this afternoon a man crossed in a skiff from the Kentucky side to Cairo. He had been taken out of his course some four miles by the current of the river. He reports farms

and corn fields under water for seven miles, and says the people have left their houses and live stock, and fled in the direction of higher lands.

Bird's Point, Mo., is under water, and the inhabitants have sailed away in boats. Greenfield, Mo., is also submerged. Hundreds of houses are under water at Metropolis, Ill. Joppa, Ill., is under water, a portion of the inhabitants having fled to the hills, and a portion living in the upper stories of their houses. The flood at Louisville, Ky., has exceeded that of 1832, by three feet three inches. Havana, Ill., has been made an island by the flood. The damage by rain and high water at La Harpe, Ill., has been very great.

The Allen Line steamer, *Buenos Ayres*, in a collision, sunk a steamer off Lama, Scotland. Eleven of the crew of the latter steamer were drowned.

The American schooner *Pirate's Bride* was totally wrecked at Desolation Island. Only four of the crew were saved. They landed at Cape Town.

A society of Socialists has been discovered at Xeres, Spain, and several of the members have been arrested. A number of documents were seized, clearly proving the connection of the prisoners with secret societies abroad.

By the latest mail from Madagascar it is learned that the French flag is flying on the north-west coast. Owing to the fact that the natives were very much irritated, the Prime Minister has begged the foreign residents at Tamata not to venture to the interior. Warlike preparations are proceeding at Tamata.

An alarm of fire in a New York Parochial school, caused the death of sixteen children, aged between seven and twelve. The children gathered in a crowd at the head of a stairway, the railing gave way, and a mass of struggling children was precipitated to the floor below, falling in a mass from four to five feet deep. The heart rending scenes which followed the discovery by parents of their lifeless little ones, can better be imagined than described. The fire was a trifling one, and did no damage.

FIRES AND RAILROAD ACCIDENTS.

Feb. 15.—Three engines were piled in ruins, several cars injured, two persons killed and several others wounded, in a collision between two trains near Hamilton, Ont.

Loss by fire at Wheaton, Ill., \$5,500. Burlington, Vt., \$25,000. Defiance, O., \$20,000.

Feb. 16.—At a fire in the village of Radford, England, five persons were burned to death. Loss by fire at Providence, R. I., \$75,000. Wheeling, W. Va., \$8,000. Woodland, Cal., \$40,000. San Francisco, Cal., \$50,000. Chicago, Ill., \$700.

Near Galion, O., the derailing of a passenger train from unknown cause, killed three men and badly injured eight others. Near Etna, Pa., an express train locomotive was thrown from track, and two persons fatally injured.

Feb. 17.—Loss by fire at Leon, Iowa, \$5,000. A freight train was ditched at Dakota Station, Ill.

Near Mingo Junction, W. Va., four freight cars were wrecked, and one man killed.

Feb. 18.—The new theatre at Alt Arad, Hungary, burned this evening.

Loss by fire at Pittsburgh, Pa., \$100,000. Rockford, Ill., \$40,000.

Near Windom, Minn., in a railroad accident, William Hynes was killed. Near Bellane, W. Va, two freight trains collided, killing two men, and injuring severely seven others.

Feb. 19th.—A freight train was derailed near Petersburg, Ind., and three persons injured. Two men were injured by a like accident near Raleigh, N. C. Loss by fire at Oshkosh, Wis., \$8,000. Mokena, Ill., \$2,000. Bradford Vt., \$75,000. Pensacola, Fla., \$25,000. Bennington, Vt., \$100,000.

Feb. 20.—Loss by fire at Montreal, Can., \$224,800. Chicago, Ill., \$400. At Glasgow Scotland, \$85,000.

THE OLD YEAR.

Alone, wrapt in thoughtful regret,
I sit in the twilight's gray dawn;
While round me dim ghosts of the past,
Rise up from the year that has gone;
Weird ghosts of sweet pleasures and joys,
And pastimes so gilded and gay,
From out of the depths of the past,
Throng round me in spectral array.

Sweet visions of happiness, clear
As Heaven's own beams of sunlight,
Float o'er me, and lose their fair tints,
In the birth of the cold, moonless night.
O bright and lowing visions of bliss,
I watch you fast fade with a sigh;
Like all this life's bliss and best hopes,
You, too, quickly perish and die.

Fond hopes, that were born but to die;
Fond longings, so full of sweet pain;
With spectres of sadness and doubt,
Move past me in memory's train.
Visions of gilded temptations,
And hours of weakness and sin,
Followed by penance and darkness,
And prayers for the light to shine in.

Sweep past me in silence and gloom,
And fade with a fierce scowling might,
While tears of repentance and shame,
Fall fast down my cheeks at the sight.
In anguish of soul I cry, Lord,
O keep me from doubts, fears and woes,
That triumph o'er each sin and wrong,
With coming years' crown at their close.

ROSA HUDSPETH.

RENO, Iowa, 31st Dec., 1882.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE THIEF IN THE KINGDOM.

Editor Herald:—In your issue of the 27th of January, pages 60 and 61, appears a very excellent article on the popular perversions of Scripture texts, notably that relating to baptism of water and the Spirit, taught by the Savior to Nicodemus; but in the concluding lines the writer goes wide of the truth, when he assumes that "the kingdom" was not entered by any one till the day of Pentecost, and that, therefore, the penitent thief did not enter it.

First, as to the kingdom. It is clear that it existed in fact in the time of John the Baptist, and that persons did enter it then, and thenceforward. Not a few interpreters confuse the Scriptures on this, as upon other points, misleading both themselves and others.

It should be remembered that the kingdom of God may exist both in heaven and on earth at one and the same time, though in a different state of development; hence some scripture texts relate to it as it exists on earth, while others relate to it as it is in heaven, and still others relate to it as it will exist in the world to come. The texts and their contexts should decide that point.

That the kingdom of God existed on earth in the days of John the Baptist, is seen in the following texts and their like:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand."—Matt. 3:12. "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."—Matt. 4:17. These texts show that the kingdom was *then* at hand, or present. Both John and Jesus held the authority of the kingdom, were members of the kingdom, were teaching the gospel of the kingdom and were inducting members into it by its laws and ordinances. Again: "From the days of John the Baptist until now, the kingdom of God suffereth violence, and the violent take it by force."—Matt. 11:12. John, and doubtless some of his disciples, likewise Jesus and some of his disciples, had suffered persecution in various forms up to that time, and John had been beheaded. Jesus said to the Jews, "The kingdom of God is within you;" or as the literal and true rendering has it, "among you."—Luke 17:21. That is, it was then within the Jewish nation, and was not to come with great pomp and outward display, as looked for by blind leaders and their blind followers. All the chief elements of the kingdom were then in their midst as the "mustard seed," and "the leaven," and the "treasure hid in a field." It had been established in the days of John and of Jesus, and had been growing and developing; but the wicked Jews did not "see" it. And Jesus tells them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21:43. In the 31st verse he says: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." And again: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:13. All of which proves that the kingdom was *then* on the earth, and among the Jewish people. Jesus said further to the wicked Jews: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. So then, from the time of John, persons of all ranks had been pressing "into it."

As for the thief not entering the kingdom of God, as claimed by the writer, we disagree with him, and believe he did; and that he was a baptized, well instructed, and intelligent believer in Christ, though he gave way to evil and stole, and suffered for it. That he was a disciple of Christ may be gathered from the facts: (1), that

he knew of Christ's pure life and conduct, (2), because he called him "Lord," (3), because of his perfect and sublime faith in the divinity and power and saving mercy of Christ, as seen in the following:

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom."—Luke 23:39-43.

Such faith under such circumstances, pertains to well instructed disciples.

W. W. BLAIR.

SERMON BY ELDER DUNCAN CAMPBELL, OF PLEASANTON, IOWA,

AT THE SAINTS' CHAPEL, LAMONI,
DECEMBER 2D, 1882.

SINCE it was suggested to me to-night that I should make an effort to address you, I have been casting about in my mind for some subject, for some text upon which to base my remarks: but so far I have been unsuccessful. I am willing however to make the effort as the spirit shall give utterance, trusting that I may have your prayers, and be enabled to speak those things that are for your good and mine.

We are all laborers together I suppose in the vineyard of our Lord and Savior Jesus Christ, at least those of us who have been called to be saints: and a good question for us to ask ourselves to-night is, How much does that mean?

If it is a fact that we have as a body pledged ourselves to the service of Christ, does it mean a full surrender of all that we are, of all that we have, and of all that we expect to be, to the service of him who loved us and gave himself for us? Or does it mean that we keep back a part of the price, and serve God when it is convenient so to do, and ourselves the rest of the time?

The apostle in writing to a certain church said: "Ye are no more your own, ye are bought with a price: not with such corruptible things as silver and gold, but with the precious blood of Jesus Christ." If we are no more our own, then it strikes me that this implies that all our service is due to him, to our Master who bought us with his own blood.

It seems that it would be well for us to take this matter into our consideration: to judge our thoughts more particularly by this thought, and to ask ourselves as in the sight of God, What is the prime motive of our actions? What are the motives that lead us to act in the various relations of life,

in all the capacities in which we are called upon to act?

If we have set ourselves apart for this service of Christ, and recognize him as our Master, it seems that there must be some means of communication between us and the Master, in order that we may know his will, that we may carry out that will, and be able to discharge the obligations that we have taken upon ourselves. If there is no communication between the Master and his servants, how does the servant know whether he is fulfilling the commands, desires, and wishes of his Master, or not.

Christ as a wise Master over his own household, has taken pains to provide for this. He has set in his church a means by which those who desire to serve him in spirit and truth may know his will; that they may do the same and be saved in the kingdom of God. For we read in the gospel, that "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father who is in heaven."

The question that should arise in the minds of those who have supposed that they have set themselves apart for the service of Christ, is this: Am I in possession of this means of communication between my Master and myself; or have I availed myself of this plan by which communication may be had with my Master, that I may know his will and that I may do the same.

Christ is recognized in the Scriptures as our Lord and Master, and we are instructed to recognize and call no one else our Master but Christ. Another Scripture says, "And they shall be taught of God." And it is predicted also when it is said that "None shall need to say to his neighbor, Know ye the Lord, for all shall know him from the least to the greatest." Besides all this it is said also, "The law of God shall be written on the minds and in the hearts of his people." If this be so, I think this promise has been verified and fulfilled in our experience; we know that we are learning the will of God and that of our Lord and Savior Jesus Christ.

There is a great deal said to-day about our Lord and Savior Jesus Christ. A great many invitations are extended to those who are said to be without God and Christ in the world, to come unto Christ. There is a great deal said about it, showing very clearly how this is to be brought about, how people are to attain this very desirable end, and become acquainted with the Lord and Savior Jesus Christ, to find him and to know him, "Whom to know is

life eternal." We have been speaking about this setting apart of ourselves to the service of Christ, of our entire hearts to that sanctification which is the result of obedience to God's truth. Christ it seems prayed: "Sanctify them through thy truth, thy word is truth."

Then we have here present before us the means by which we are to be set apart, to be sanctified and dedicated to the service of Christ, and the question is, How are we to make these means available to the end in view? Will simply hearing the word of God accomplish this sanctification, this setting apart to do the will of Christ, that we may receive the reward of the righteous, and of those who obey the Lord and Savior Jesus Christ?

The word sanctification according to the dictionaries, is said to imply freedom from sin, freedom from the power and dominion of sin. And Peter in writing his epistle says to the brethren to whom that was addressed: "Seeing ye have purified yourselves in obeying the truth to unfeigned love of the brethren, see that ye love one another with a true heart fervently, being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever; and this is the word which by the Gospel is preached unto you." Hence, we find that it is by rendering obedience to the "word of life," the "word of truth" that we are sanctified and set apart to the service of Christ. Hence we understand that there is somewhat of difference between sanctification and salvation, so to speak. Sanctification seems to me to be at the beginning of the race, and salvation at the end, for this Paul says: "Having received the end of your faith, the salvation of your souls."

Then I understand sanctification to mean the setting apart of ourselves to run this race, as the apostle in writing to the Hebrews says: "Wherefore, seeing that ye are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus as the great author and finisher of our faith."

The apostle doubtless in this expression refers to the Olympic games that used to be practiced in Greece. In those days games were held every four years, in which the competitors received a crown of fading laurel, but still it was considered a very great honor. Paul in comparing these races to the Christian race says: "Know ye that in a race all run, and but one receiveth the prize." But speaking

of the Christian race he says "all that run faithfully to the end of the race receive prizes."

But there is another point in the races in those days as well as in these days. There are certain rules and regulations to be complied with in order that a person might strive lawfully.

Suppose an individual should enter upon the ground to take part in one of those races, and he said nothing to those who kept the gate, to those who kept the records of the names of those who were to take part in those races, but of his own accord entered upon the races and outstripped all his competitors and was the first to the winning post so to speak, think you the reward would be granted him? When he presented himself for the reward, it would be at once suggested, where is your name? Here is the record, where is your name? Where is the proof that you have complied with the regulations? Have you striven lawfully, in other words? And of course if he could not show by the record that he had striven lawfully, that he had complied with the regulations in regard to those races, in other words had striven lawfully, he would be entitled to no share in the prize. We understand it is the same in the Christian course, unless a man strive lawfully, he is not crowned. Unless a man's name is recorded in the Lamb's book of life; unless he complies with the regulations by which a man may enter the Christian race, he is not considered as striving lawfully, hence his name will not be considered as one of those who are entitled to a reward. In entering upon this race then, I apprehend that this sanctifying power is in us in order that we may strive lawfully, "Laying aside every weight, and the sin which doth so easily beset us, we may run with patience the race that is set before us, ever looking unto Jesus the great Author and Finisher of our faith."

* It is true that these words were written to those who had already entered the Christian course; but it seems to me that the same rule will apply to those who have not entered the Christian course. They must strip themselves of everything that militates against their running in the Christian course, so that they may strive lawfully and be crowned at the end of the race, and be recognized as those who have entered the race lawfully, and have a right to the tree of life and to enter through the gates into the city. All organizations, of whatever nature they may be, have always prescribed some rules and regulations by which those who have part

in the benefits are initiated and become a part of the body corporate.

The body of the Lord and Savior Jesus Christ, known as the church, is no exception to this rule. He as the great Master, has prescribed rules and regulations, by which we, if we expect to run this race and enjoy the blessings belonging to this body, must comply in order that we may run lawfully and be crowned at the end of the race.

Then in what condition do we find ourselves, and how are we to pass through the gate by which we enter upon the race course?

There is a door, a gate by which we enter upon this course as well as all other race courses. It is not free to every one to run over this course, so to speak, and be crowned at the end of the race unless he strives lawfully, unless he complies with the rules and regulations; because we read that in the great day of crowning, "The books shall be opened and another book shall be opened, which is the Lamb's book of life," and those books shall be referred to in order to know who are those that strive lawfully; who are entitled lawfully to receive the prize which is promised to those who run with patience the race which is set before them.

We are conceded to be sinners both by nature and by practice. It is said, "As in Adam all die, even so in Christ shall all be made alive." Eternal life being the great gift of God which lies at the end of this race, the great promise to all those who will obey the gospel of Jesus Christ, and whereas as we have already quoted, it is by strict obedience to the word of eternal truth, that God has given, that Christ has given, by which the Christian may be sanctified, may be set free, free from the dominion of sin and from the power and thralldom thereof.

In our natural condition we are in a state of unrest; but Jesus came that we might have rest. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And it is said in another place, "Therefore there remaineth a rest for the people of God."

This rest then is at the end of the race, not at the beginning, but at the end.

Now this does not imply that we are to go to any particular individual and by simply saying the word we are to have rest; but it is by obedience to the requisitions of the gospel of the Lord and Savior Jesus Christ by which we are to have rest.

The nation of Israelites when promised a land of rest were obliged to pass through certain forms, certain ceremonies so to

speak, to pass from the land of Egypt through the wilderness to the promised land. They had to undergo certain forms and obey certain modes of procedure.

In the same way those that would enter into the rest that Christ has prepared for those who love him and obey him, they must on the same principle render obedience to the truth as it is in Jesus Christ. And not only to a part of the truth; for "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."

As Latter Day Saints we are all well acquainted with the conditions that are laid down in the word of truth, by which this sanctification is achieved, at least this preliminary sanctification by which we set ourselves apart to an entrance upon the Christian race; and afterwards I understand, that as fast as the will of God is made known to us, as fast as we are ready to run in the way of his commandments, this pledge which we have made binds us to fulfill that will with all the powers that we have both of body and mind. To render full obedience to the commands of Christ.

We read that Jesus came preaching the gospel of the kingdom, saying, "Repent, for the kingdom of heaven is at hand." We read that those who repented and were baptized in the name of Jesus Christ for the remission of their sins, were thus made free from the dominion of sin. As Paul puts it, "They were sanctified and cleansed by the washing of water by the word." Then after they were sanctified and cleansed through God's ordinance, and set apart to serve him, they received the ordinance by which the means of communication might be opened, that they might learn his will.

The laying on of hands was instituted that God's Holy Spirit might be given, that communication might be had between the servant and the Master, the servant and his Lord, that we might know his will, that thus we might from day to day, as his will was made known to us, sanctify ourselves by obedience to that truth, the whole truth of God, to all his commands, and to all his law concerning us.

There are commandments that are common to all mankind, so to speak. Thus the preliminary requirements of the gospel are common to all mankind, to all those who would serve the Lord Jesus Christ as their Lord and Master.

We have past these, and as each one of us has some particular work to do, for we are not called into the vineyard of the Lord to be idlers there, it is necessary that

we have a means by which we can hold communication with our Master, that we may from day to day and from hour to hour learn his will concerning what he would have us to do.

The great question with those who desire to serve the Lord Jesus Christ as their Lord and Master is, What shall we do? How shall that question be answered to our satisfaction, to the satisfaction of any person, if there is no means of communication between the Lord and Master and his servants? In other words, if there is no means of communication the service of the Master would be all a matter of conjecture, mere guess-work. But our Lord and Master was not unmindful of this fact, and therefore he has promised the Holy Spirit to those who are willing to obey him and keep his commandments, that they might have this spirit that should guide them into all truth, and by obedience to which they might sanctify themselves fully to the service of Christ and comply with his rules and requirements, that they might have a reward at the end of the race.

If this means of communication is closed to the world, how are we to serve our Lord and Master, if we do not know his will? Where are we to go to ascertain that will? If each one of us has a special work to do, it will not do to refer to the communications given to Paul and to Peter and to John, or to any body else, unless we are called, and know that we are called to do the very same work that they did; and this is impossible, because the circumstances under which they labored and acted for Christ have past away with them, and we find ourselves in a different age of the world, surrounded by different circumstances, and required to take part in new scenes, and on a new stage of action.

What are we to do then if there is no means of communication between ourselves and our Master? We are like a ship on the ocean, driven to and fro, without a rudder to guide her, left to be the sport of the winds and the waves so to speak, having no helm to guide her.

But if we receive this means of communication that God has provided for in the gospel of his Son, then we may know of a surety whether we are in the service of Christ or not, and whether or not that which we render is acceptable to him. For if we render full obedience to the precepts which he has given to us from day to day and from hour to hour, God will by the power of his spirit make the path of duty plain to us by vision, by revelation,

or by dream. Simply by watching his actions in the works of his providence, as daily placed before us in our daily walk and conduct, as we are desirous of serving him and are looking for the straight and narrow way in which to serve him, we may discern by the light of his Holy Spirit the way in which to serve him. I understand when this is given unto us in plainness, it is as good a revelation as we need, if we wish to serve our Lord and Master, if we wish to do so with full purpose of heart. This then is one reason why I believe that a means of communication is necessary. That the church must be deficient in the service of God, must work at a great disadvantage, at a terrible disadvantage, if this means is closed up, this means by which the members of the church may not only know as a body, but each individual know what the will of the Master is concerning him.

My brother, my sister, is this means of communication open to you to-night? Is it clear to you to-night that you are enjoying the Spirit of the Lord and Savior Jesus Christ, the Spirit of the Master, by which his will is intelligible to you, so that you may be able to feel satisfied that your feet are in the way of life, that your feet are in the way which leads toward the prize which is set before us, that it may be said to us in the day of final reckoning, "Well done, good and faithful servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord."

Brethren, I do not feel to lengthen my remarks as the time is far spent; but it is my desire for myself and for all my brethren, that we may sanctify ourselves more fully to the service of Christ, and if his blessings do not follow us as we would expect they would, let us see to it where the trouble is; whether we have been serving Christ as fully as we pledged ourselves to do, when in the waters of baptism we first sanctified ourselves to the service of Christ, being washed from our connection with the world and its service, and set apart to do the will of God and his Christ, to be servants in deed and in truth. May God bless us, is my prayer for Christ's sake, amen.

Reported for the HERALD.

NOT BORN IN SIN.

DEAR HERALD:—I have read Bro. Hiram Robinson's article, "Born Again," in *Herald* of February 3d, wherein he quotes the statement of David, found in Psalms 51:5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The misunderstanding of this scripture

has brought about a conception of God and humanity, that is humiliating in the extreme, both to man and his Creator, that I think no other verse in the scripture has attained to. It is the bulwark of the doctrine of total depravity, so universally believed in by the self-styled Orthodox Churches. It has disgraced the honor of the pure mothers of our race; it has made humanity to think less nobly of one of the holiest of sacraments; has degraded the Creator; and with Bro. Robinson I believe would demand a depraved Creator. We will analyze this wonderful statement. "In sin did my mother conceive me." What is sin? "Sin is the transgression of the law."—1 John 3:4. Did David's mother conceive him in sin? If so she transgressed some law. What law? Genesis 2:24; Matt. 19:5; Mark 10:7, 8; 1 Cor. 6:16; Eph. 5:31.

"For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh." "This is the Lord's doings, and it is marvelous in our eyes." "That which God has joined together," &c. For the perpetuity of the race, the law of marriage was instituted. It was a royal law. One man for one woman, and one woman for one man. A departure from this royal law would be a transgression of the law, sin. Why royal? Because God, the king of kings and Lord of lords, was its author. Jesus endorsed it; Paul, as one born out of due time, taught it; and Joseph Smith confirmed it to the Saints in latter days; while Jacob, in Book of Mormon, commanded obedience to it in his day. A departure from it was not only a sin, but a crime. Even John Taylor, fallen as he is, confirmed the testimony of Jacob in the Book of Mormon, (in 1850), and called the charge of polygamy and fornication, a crime.

Now, from the foregoing, if David was conceived in sin, he must have been conceived through the transgression of the marriage law; therefore born in polygamy, or concubinage.

Let us see why such a statement was made by the Psalmist. He is visited by the prophet Nathan. The story of the little ewe lamb is told to David. David's anger is aroused. "The man that did that shall die," he exclaims. The trap was skillfully set; he has stepped squarely upon it, and the spring is closed with, "Thou art the man." You had Saul's wives, and all that your appetite desired. You put poor Uriah in the battle's front; you have slain the man; you have taken his wife, in transgression of the law, "The king shall

not multiply wives."—Deut. 17:14-20. Twice one is two. This is multiplication; and for the express purpose that "his heart be not turned away." David finds no way to retreat; he stands before the prophet of God a condemned criminal. Then hear his whimpering excuse: "Don't condemn me for my lustful desires. I received them, or inherited them from my mother. She conceived me in sin. I was brought into existence under like circumstances, a transgression of the marriage contract." Consequently David was illegitimate. A correct understanding of the true position of things removes many of the mists and fogs of the past.

If David was born in sin, I was not. My father and mother were God-given husband and wife. If Solomon was born in sin, my children were not, for I and my partner in life are God-given husband and wife. The law of our being has been obeyed, and our children are conceived and born pure as an angel; for an angel can do no more than purely obey the law of his being. God has designed the marriage relation, that the earth might answer the end of its creation.

Polygamy, concubinage, is the transgression of that law; hence the conclusion to the matter is, that those who are born in polygamy, are born in sin, or conceived in sin rather. All those born in lawful wedlock, monogamy, are born and conceived pure as an angel; hence, of such are the kingdom of heaven. Christ atoned for original guilt; hence the sin of the parents can not be answered upon the head of the child; but man must answer for his own transgression. As the child grows up, sin conceives in its heart, it inheriting the proclivities of the parents. Hence David's whimpering excuse. O, Utah! how thy follies and sin become manifest.

J. A. ROBINSON.

TO THE SISTERS OF THE LAMONI BRANCH.

I HAVE been thinking for some time about writing a few words upon a subject we all ought to be interested in. That is the financial condition of our branch. We frequently hear our presiding officers in the stand, call for means to help forward the work. It does seem to me that the sisters might help a little. Are we not interested? Have we not the work at heart? If we make no sacrifice can we expect any blessings? Then let us respond to the call with willing hands. The most of us are poor, but pence makes shillings, and shillings make dollars. Suppose there are one hundred and fifty sisters, young

and old in this branch. A nickel a piece would count \$7.50, and ten cents each would be \$15.

I believe in having order in all things. Now why can not we give a certain sum monthly, commencing with the year. I can do so little I have hesitated about saying anything, but the "widow's mite" was accepted, and why should I withhold, even though I give but little. I suppose we might give our branch treasurer a paper with our names and the amount each one would pay; then he could give us credit each month as it was paid. I will give ten cents a month. Who will help? May be the brethren will take pattern, and do likewise.

A SISTER.

LETTER FROM ELDER J. D. PEGG.

TO THE EDITOR OF THE SAINTS' HERALD,
LAMONI, IOWA.

Kind Sir:—My attention has been called to an article in your paper, of late date, from the pen of S. W. Powell, of Lucas, Iowa, with the request that I offer a correction, and the confident statement that you would have liberality to extend space to me for that purpose.

The writer states that our success in convincing the people of Lucas that our view of the Sabbath question was correct, caused us to be demonstrative, and willing to meet any one in discussion on these questions; but when Elder Short challenged us to discuss with him, we refused, and his challenge had a quieting effect upon us.

Now, the facts in the case are, that when Elder Short came the first time, and challenged us, we had but just given a few discourses on the Sabbath question, and so far as I know, there were none who had decided to adopt the observance of the "Seventh Day" Sabbath. So that the cause of our alleged boldness had not yet appeared when Elder Short challenged us. And when he did we did not refuse, but stated that after we were through our course of meetings, if the people there wished to hear a debate on the points wherein we might differ, we would accommodate them; but that we were not favorable to discussions as they are often conducted. To all of which Elder Short consented. Shortly afterward Elder Short went to attend Conference, and some of his brethren came to me, and stated that they had a high regard for Elder Short, but that he and I were so differently organized, that they would prefer some other minister in this special case; not but what Elder Short could ably represent his

cause, but for the above reason alone. After Elder Short returned, he again renewed the request that we enter at once upon a discussion of the Sabbath question, he taking the opportunity to preach on the subject; and as a closing argument, stated that the Latter Day Saint Church had received special revelation that the first day of the week was the day to be observed. After hearing the above, we feared that the Latter Day Saints were not in a condition to listen, without prejudice, to any Bible argument that might be offered, and as the Christian people had asked us to meet a man whom they had selected, who held substantially the same view as the Saints, we felt predisposed to accept their invitation. However, we arranged a proposition with Elder Short, and we agreed to submit to a vote of my congregation; and if they said by a majority vote that they wished us to commence immediately, and canvass our views together, we would commence the next night. That evening we stated, as nearly as we could, to our congregation, the substance of the conversation we had had upon the subject, and called for a rising vote, which stood two for and the mass of the congregation against the discussion. The Christian minister, who was at once notified, happened at that time to be prostrated with rheumatism, and could not come at the time; but I am quite certain would have been perfectly willing to have accommodated his brethren if he had been able.

About this time we closed our meeting; but not without being accused of being afraid to risk our views before an intelligent opponent. At the close, however, we stated again that we had no desire to debate with any one, and would rather avoid it; but if the people still wished a discussion, to have a man ready in three or four weeks from that time, when we would have time to accommodate them. At which time Elder Gillen was secured, and we had a pleasant discussion, lasting five evenings.

As to the result of the discussion we were not disappointed, knowing that some would not be able to see any argument on one side, and some equally blind on the other. We are willing to let time and eternity tell who is right.

And now, Mr. Editor, if your readers would enjoy reading a discussion, and you can give space for one, I will affirm the same question:—"The Seventh Day Sabbath enjoined in the fourth commandment of the decalogue, was and is binding on all men," and let Elder Gillen, or any one who has candor and ability, deny, and

your readers can all have the benefit of the information thus derived:

Let me remark in closing, that I entertain kindly feelings toward Elder Gillen, and the branch at Lucas, and will say for them, that they have shown many marks of Christian charity and courtesy to others, that commend them to the world; and I would be the last person to wish them ill.

I remain as ever, yours respectfully,

J. D. PEGG.

MARSHALLTOWN, IOWA, (Box 1549), Feb. 7th, 1883.

A DEFENSE, AND AN INCIDENT.

Bro. Joseph:—I am surprised to find in reading my *Herald* for Jan. 27th, 1883, the step that the Pioneer Sabbath School has taken against the continued pieces in *Zion's Hope*. I have always understood that most of the continued pieces inserted were written by a sister in the Church (Perla Wild), containing facts, and truths, &c., from observation in life. According to the letters of the little buds, who have read "Maplewood Manor," "Sensible Girl," "Woodman and his Dog," they seem pleased, and instructed thereby. And how many of our fathers and mothers can inform us of the good lessons founded in the Dainsbury House, Susan Gray, Dairyman's Daughter, Bunyan's Pilgrim's Progress, Uncle Tom's Cabin, and The Shepherd's Daughter, of Salsbury Plain; who could look up to heaven, and thank God for giving them so much salt to their potatoes, while a great many had none. Let us not be ungrateful for what we enjoy; but let us be thankful for a Sabbath School paper, second to none, while hundreds of Sabbath School papers do not contain as much salt as ours. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?"—Matt. 5:13. Read also the 22d chapter of Matt., 8, 9, 10, 11, and 12th verses; Ephesians 4:5-13.

I did not hear of any one saying that there is a perfect Sabbath School paper. I hope and trust we may all learn wisdom from St. Paul, who told the Saints that strong meat was the proper food for men and women, and milk was the proper food for babes.

Upwards of ten years ago I paid the Old Bay State my maiden visit. After fulfilling and obeying the commandments, and working in the mills a few years, and communing with the Saints, the time of my departure was at hand. Bidding the Saints at Fall River good bye, I proceeded to the boat, accompanied by Bro. William Marsland. Just before parting on the boat he handed me a Sabbath School paper in its infancy, entitled "*Zion's*

Hope," with a request that I should contribute to its pages. Why he should ask me at that time I did not know, but in an instant the heavenly visitant, (Holy Spirit), made its influence felt, and by its power I informed him, As long as I live I will. Years of trials, within and without, temptations, etc., interspersed with love, joy and peace, adversity, and prosperity, mingled with abundant testimonies of the latter day work, have passed away since then. But thanks be to God, "*Zion's Hope*" lives. Out of a family of thirteen, I am the only one the world delights to call a deluded Mormon; and since Jay Cooke failed in New York, and the depression of trade has been heralded throughout the length and breadth of the land, I have never wanted for a meal's victuals, except it has been my own fault; though I have been discharged on several occasions for my belief and in holding up for what I knew to be just and true, by manufacturers, who would rob God, and the poor of a dollar, and give fourteen hundred dollars for three cows.

I have a brother in Danville, Pennsylvania, who is a Baptist minister. When he took charge of a church, he wrote to me, saying that as far as man was concerned, he was ordained. Why did he not say as far as God's word was concerned, He was ordained? I thanked him, and thought he was honest.

Brothers and sisters, I reveal these truths not to boast, I have nothing to boast of only my weakness. Let us pray for "one another," and help to strengthen those who are in authority. Who contribute to and take our church papers?

Yours,

WILLIAM STREET.

MEDITATIONS.

I have been entertained with the promise given by our Savior, that all who learn (imitate his example) of him to be meek and humble "shall find rest to their souls. This coupled with another, "Blessed are the meek, for they shall inherit the earth," and with one in the 37th Psalm, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace," seems to be sufficient to encourage every believer in Christ and sacred writ, to live peaceably with all, forgiving, and not be puffed up. The promise to all such is, they shall find rest to their souls, on the earth, when every man shall be a brother and a friend, build and inhabit, plant and eat, "sit under their own vine and fig tree," long enjoy the work of their own hands, when the spirit of intelligence

and love shall be poured out from God on all, "nothing to hurt, destroy, or make afraid."

These promises to my mind are the best the Lord has given in this or any other age of the world. And we might ask, Who is there that so believes, that is not going to work for such big pay? And where can we find one but has some discomforture, through ailment, loss or disappointment, during the few years of this probation? And if one should be so fortunate, favored, or successful in his undertakings, that life would almost be as one day of happiness, would it pay for such a one to indulge in idleness, and thus lose a thousand years of solid comfort and undisturbed peace, when by being willing to work for it now, by practicing every day to live as meek and lowly as he is able, he would earn such a great reward as wages for such labor of love? Then it seems that any sacrifice would be small, any burden light, any toil easy, temptation weak, and the longest life of misery and woe would be short, in comparison with the pay for the work; viz: a thousand years of happiness on the earth.

INFERIOR.

ELECTRICITY IN THE PRESS-ROOM.

WE looked into the press-room of one of Boston's large printing establishments this week. The foreman was furious and the proprietor sorrowful. Frictional electricity in the printed sheets of paper as they left the presses was the immediate cause of their trouble. It is an interesting and not uncommon phenomenon, and is not easily explained nor easily controlled. It has puzzled Profs. Bell and Wadman and the best electricians we have about here. The packing upon the press cylinder seems to act as an inductor, and the paper leaves the press thoroughly electrified. We watched a press running off 1,700 per hour. Suddenly the printed sheet clung about the cylinder as though pasted upon it, and had to be torn off in strips. Again, we lifted a few freshly printed leaves, and they ripped and cracked like the stitches of an old coat. Then we saw a lot of card-board being printed. The sheets stuck together as solid as a brick, and could not be separated until the electricity had partly passed off. A piece of printer's brass rule placed in this pile of cardboard with an end projecting, threw off sparks when approached within an inch by another piece of rule. Two sheets sucked together when held fourteen inches apart. Wet rags placed around the delivery-table and led into a bucket of water charged the water with

electricity in forty minutes so that a positive shock was felt upon a hand being immersed in the pail. Electrical currents were felt in the hands and arms upon handling a pile of paper eight minutes after being printed. These are only a few of many curious experiences. The bother to the printer is a considerable one. It entails inconvenience and a serious loss. Valuable work is frequently spoiled by the electricity packing the leaves so closely as to offset the fresh ink. Then the presses have to be slow-speeded, with frequent stoppages. Nothing so demoralizes the press-room as this mystery of frictional electricity when under full headway. The theories for controlling it don't seem to work, when applied, worth a cent.

Boston Correspondent to "Paper Trade World."

Electrical phenomena of the character above described, have been experienced many times by the printers in the Herald Office. The sheets of paper become so charged that they adhere to the cylinder of the press, and are when in this condition, a source of great vexation and annoyance. The printers inform us that at times there is so much electricity present, that in lifting a pile of the paper used upon the press, it produces so violent a shock as to almost cause the person to release his hold. The adherence of one sheet of coarse pencil paper to another, to such an extent that several may be partially, or at times wholly lifted by taking hold of but one, is a phenomenon with which those in the editorial room are perfectly familiar. The interesting question is, Whence comes this electricity? Who will answer?

WATCH AND PRAY.

"WATCH and pray, that ye enter not into temptation."—Matt. 14:38.

Thus spake our Lord and Master on a certain occasion, to Simon Peter. The words were uttered in the garden of Gethsemane, to which place Jesus and his disciples had just come from the Mount of Olives.

After telling his disciples to seat themselves, he took Peter, James and John, and began to be greatly amazed and sorely troubled. And he told them that his soul was exceedingly sorrowful, even unto death, and to abide there and watch. Then he went a little further on, and fell on the ground, and prayed that if it were possible the hour might pass away from him. After praying he returned to his disciples, and found them sleeping. Addressing Peter he said, "Simon, sleepest thou?" Then he commanded him to watch and pray, that he might not enter into tempta-

tion. The Master seemed to have been grieved because he found his disciples sleeping. And O, do we ever think how it must grieve him, at all times, to see his followers sleeping when they ought to be watching and praying and laboring for the good of his cause? We are commanded to pray without ceasing. And we read of faithful ones of old who wrestled in prayer for hours at a time.

Brethren, do we pray as frequently and as earnestly as we ought? Perhaps many of us pray often enough; but are our prayers mixed with faith? Do we actually believe that we need what we ask for, and that we will receive the blessing? Alas! I fear that often, yea, very often, such is not the case. There is so much formality in the prayers of those who are really God's people. One brother or sister will frequently imitate another in praying, using many of the same expressions. Such persons do not pray in faith. How different were the prayers of Christ and the Apostles of old, from the cold, formal, studied prayers of many ministers of modern Christendom!

In petitioning the throne of grace, we should strive to avoid all formality; but just going to the father in faith we should simply ask him for the things we need, knowing that he is ever willing to give good gifts unto his children. He does not give them stones when they ask for bread. Our heavenly parent knows what things we have need of before we ask him for them; but it is necessary for us to exercise faith, in order to obtain them.

Beloved Saints, it is to be feared that many of our prayers do not get higher than our heads.

Many of us have heard of the old woman who was so unfortunate as to have a mountain in front of her house. One night she prayed that the mountain might be removed, and in the morning when she arose and went to the window, the first words that escaped her were, "Well there's the mountain, just as I expected." We are told to watch and pray for a specific purpose, viz: that we be not led into temptation. And O, in how many ways does Satan seek to tempt the people of God. Let every Saint of God ask himself this question: Is not Satan tempting me in some manner every day,—yea, every hour of my life. Remember brothers and sisters, when you are tempted to do wrong, that you have a friend who is an advocate with the Father, and who is ever willing to plead your cause before the high court of heaven.

A great preacher in England once said

to his congregation: "Get you on your knees, brethren, for on your knees you conquer."

Let us remember that if we truly believe on the Son of God, and exercise faith in his name, he has promised to give all things unto us. Said Jesus: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

W. H. BROWN.

Conference Minutes.

MASSACHUSETTS DISTRICT.

Conference convened at Dennisport, Massachusetts, January 6th, 1883. Bro. John Smith, as president, F. M. Sheehy, clerk.

The following Elders reported: H. H. Thompson, J. Gilbert, G. S. Yerrington, W. Barse, L. E. Howes, J. Woodward, A. Nickerson, G. S. Linnell, F. M. Sheehy, J. Smith, E. Small, E. N. Webster, N. C. Eldrich, Thomas F. Eldrich, in person, and F. A. Potter, and S. H. Morse, by proxy, and T. Whiting, Wm. Bradbury, J. Potts, by letter. Priests S. D. Stacy, C. D. Seelye, J. H. Halstead, J. H. Long, A. W. Glover, N. E. Nickerson, L. B. Chase and T. H. Moore reported in person; and Orin Granger, by letter. Teachers Wm. Talbot, J. C. Hoxie, R. Burgess, Charles Sanders, C. Holmes, N. Tripp reported in person; and T. Kippax, by letter. Deacons T. W. B. Shaw, U. W. Green, reported.

It was voted that all the Elders constitute a committee on grievances. Voted that the report of Bro. A. Nickerson be referred to the committee.

Brn. Yerrington, Barse and Seelye, were appointed a committee on branch reports. Bro. Sheehy and Woodward, as auditors.

Brn. Atwell, Yerrington and Morse were appointed a committee to investigate into the affairs of Bro. C. N. Brown.

Evening Session.—Moved that the district president have discretionary powers to grant certificates, with power to act as delegates in General Conference.

Resolved, That delegates pay their own expenses, and Bro. Gilbert be allowed the privilege of collecting money to pay his fare. The Conference by vote appointed J. Gilbert, F. M. Sheehy, A. W. Glover, E. N. Webster, G. S. Yerrington as delegates to General Conference.

Sunday Service.—Preaching by Brn. J. Halstead and A. W. Glover at 10:30 a. m.; by Bro. J. Gilbert at 2:30; by Bro. F. M. Sheehy, at 6:30 p. m., followed by H. H. Thompson and E. N. Webster. The services during the Sabbath were well attended. The Saints' Chapel not being large enough, they were held in Ocean Hall.

Monday Session.—The following report of committee on grievances was adopted: That in consequence of the statement made by Bro. A. Nickerson, we recommend that the report of Bro. Nickerson be accepted with the rest of the Elders.

Report of Elders' Council was adopted, which is as follows: 1st. That we request the General Conference to send one of the Quorum of Twelve to labor in this district. 2d. That Bro. John Smith be appointed to hold the money of the district, in trust, from which the incidental expenses

shall be paid. 3d. That Bro. Gilbert be continued until the sitting of the General Conference.

Report of Bishop's Agent and District Treasurer was referred to the auditors. Bill of District Treasurer was allowed.

The following branch reports were found correct: Providence, Boston, Fall River, New Bedford, Plainville, Douglas, Brockton, and Dennisport.

A vote of thanks was given to Bro. Small, and through him to the Old Colony Railroad for free return tickets.

Auditing committee reported finding District Treasurer and Bishop's Agent's report correct. District Treasurer, cash on hand at last report \$13.36; received since \$130.69; expended \$118.17; cash on hand \$25.88. Bishop's Agent.—Cash on hand last report \$37.92; received since \$6.67; cash on hand \$44.59.

Bro. Smith offered his resignation as District Treasurer, which was accepted, and a vote of thanks tendered for faithful and efficient services.

Brn. Gilbert and Sheehy were appointed as a committee to visit South Yarmouth. Bro. G. S. Linnell was sustained in his mission to South Yarmouth. Bro. G. S. Yerrington was granted a mission to Seekonk and East Providence.

Adjourned to meet in Fall River, May 6th, 1883, at 2 p. m.

Miscellaneous.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

INFORMATION WANTED.

Any parties giving information concerning, or post-office address of Andrew I. Mapes, a Mormon preacher, will be rewarded on application to me. He was preaching at Independence, Missouri, when last heard from. Address John W. Mapes, Hamburg, Iowa.

MARRIED.

HOUGAS—SIMONDS.—At the residence of the bride's parents, Penn Township, Madison county, Iowa, New Years Eve, Bro. Almon D. Hougas to Miss Lida E. Simonds. Rev. Horswell of Dexter, Dallas county, minister of M. E. Church, performed the ceremony that made the two hearts one. They departed the next day for their home at Henderson, Mills county, where Bro. Hougas is engaged in mercantile business. A reception was given them by the groom's parents, on Wednesday evening, Jan. 3d, which was attended by a large number of friends and relatives.

DIED.

ALLEN.—At Sandwich, Illinois, January 27th, 1883, of scarlet fever, Emma Maud, daughter of brother and sister Ira Allen; aged 9 months and 13 days. Funeral services by Elder F. G. Pitt.

COOK.—At the residence of her son-in-law, James W. Temple, on the morning of the 25th of January, 1883, sister Abiel, wife of Giles Cook. She had entered her nintieth year. They were natives of New Hampshire. Was married January 2d, 1821, by Rev. David Sutherland, she being a member of his church, and remained so for several years. They soon after marriage settled in Vermont, where they remained till Elders Orson Pratt and L. E. Johnson came there. Then for the first time she heard the

gospel preached in its purity. She soon became a firm believer. At the first opportunity she offered herself for baptism, immediately followed by her husband and some seven others, all connected with the Methodist Church, and among their most substantial members. Soon the number increased to sixteen, all from that society except sister Cook. Then abuse and persecution commenced, but all remained firm. In less than a year, she with family was in Kirtland. She remained a firm believer as long as her rational faculties remained. When the church left Kirtland, she with her family came as far as Illinois, on their way west; but owing to circumstances they stopped by the way. Soon many brethren congregated in the vicinity, among whom she made herself useful. Was esteemed by those acquainted. Some twenty years since her mind became impaired, at times much so. For the last few years she has been very quiet; her bodily health good for one of her age, until a very short time before her death, when she appeared to have taken a slight cold, for the first during the fall or winter. They gave her some mild treatment, after which she rested quietly through the night, but before they were through morning chores, they discovered she had ceased to breathe, and that without a struggle, she went quietly to rest. She leaves a husband passed eighty-four years old, a numerous family of children, grand, and great-grand children.

SONESTINE.—At Blue Rapids, Kansas, January 31st, 1883, of disease caused from chicken-pox, Mahana Alice, daughter of Mr. and Mrs. Sonestine, aged 1 year, 3 months and 12 days. Funeral sermon by John Landers, in which he assured them that the child would come forth in the resurrection, and those that would meet it again, would have to obey the gospel.

HULL.—At Onokama, Michigan, January 17th, 1883, Mrs. Abi Hull, aged 63 years, 1 month, and 2 days.

HOLMES.—At Shenandoah, Iowa, February 1st, 1883, of consumption, Joseph H. Holmes, aged 26 years and 11 days. He held to the faith to the last, and testified of his hope to the last.

SORTOR.—At Cambridge, Iowa, February 7th, 1883, of lung fever, William, infant son of Mr. and Mrs. Sortor. Funeral services by Elder I. N. White. God blessed the effort.

MITE SOCIETY.

Annual report of the St. Louis Mite Society, of the Reorganized Church of Latter Day Saints. Cash on hand, January 1st, 1882,..... \$12.45. Received during year..... 72.95. Paid out during year..... 47.80. Cash on hand, January 1st, 1883..... 37.60

ELIZA COWLISHAW, *Treasurer.*

St. Louis, Mo., Jan. 1st, 1883.

If you see a man happy as the world goes—contented with himself, and contented with what is around him—such a man may be, and probably is, decent and respectable; but the highest is not in him, and the highest will not come out of him.

One day is worth three to him who does everything in order.

Happiness is perfume that one can not shed over another without a few drops falling on one's self.

ADDRESSES.

Bishop George A. Blakeslee, Galien, Berrien county, Michigan. H. C. Bronson, Box 167, Kewanee, Ill.

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JOSEPH SMITH — EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 513.

Lamoni, Iowa, 10th March, 1883.

No. 10.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 10th March, 1883.

EMBEZZLEMENT.

LAWRENCE CONOVER, the Secretary and Book-keeper of the Board of Publication, absconded on Monday the 26th ult., robbing the office of funds, amounting to \$2,000 and upwards; and no clue has yet been obtained to his whereabouts.

He claimed to be going to Leon, the county seat, to pay the taxes for the office and to purchase a suit of clothes, and none suspected him.

He for the past four years had attended upon his duties strictly and in a most efficient manner. His correct moral deportment won the confidence of nearly all who knew him. Implicit trust was placed in him, not only by the executive officers of the board, but by all who transacted business with him.

The president and business manager were in Washington, D. C., the treasurer in Illinois, and taking advantage of the occasion, the embezzlement and escape were effected. The land is full of such evils, and the usual vigilance and safeguards of business fail to prevent losses by negligence, fraud, and violence.

We feel sorrowful over the moral ruin wrought by and in this man who possessed so many commendable qualities; we feel grieved over the bitterness his perfidy has entailed upon his young wife and two little babes; we regret the losses involved through his heartless villainy, and that the Church and others should have their confidence shaken by the dishonesty of an important Church employee.

The business affairs of the office are moving forward, though rather slowly at present; and our patrons and business

friends will please be patient till the broken and disarranged threads can be taken up and adjusted, when all, we trust, will go onward again prosperously.

WE look for Bishop Blakeslee, Pres. of Board of Publication, at an early time.

Treasurer W. H. Curwen came on the 2d inst., and Bro. P. Cadwell on the 3d inst.

Bro. W. W. Blair was called by telegram and came here from Sandwich, Ill., the 1st inst. These are members of the Board of Publication, and will look after its interests and the affairs of the Herald Office until the coming of President Blakeslee.

ORDERS for books, tracts and papers will be filled as soon as possible. Conover's defalcation causes delay and disappointment. Be patient and all will be put in order.

FIVE HUNDRED DOLLARS REWARD will be paid for the apprehension and safe delivery of Lawrence Conover into the custody of the Sheriff of Decatur County, Iowa, at Leon, in said county, on the charge of having embezzled from the Herald Office, at Lamoni, Iowa, February 26th, 1883, moneys and valuables to the amount of \$2,000 and upwards.

Said Conover is about forty years old, is near five feet six inches in height, hair dark and smooth, beard full and dark, eyes dark blue or light gray, pleasant address, blinks his eyes when conversing warmly, has marine marks tattooed on right hand—possibly on both, dresses neatly in black.

W. W. BLAIR, *in charge.*

From the Harlan (Iowa) *Herald* of February 22d, we clip the following pleasant notice of Bro. Robert M. Elvin:

We received a pleasant call Tuesday from Elder Robert Elvin, of the Latter Day Saints Church. He will preach in the new church here during the week.

Bro. J. Clapp informed us in a recent letter that he has things moving in Moscow, Idaho. That place is to have a free church soon.

REV. H. W. THOMAS has reviewed the last sermon of Mr. R. G. Ingersoll, which we reproduce for the benefit of the Elders, especially. One of the principal ideas once prevalently taught by the Elders of the church was that as all truth emanated from God, so the Elders and people were entitled to examine what claimed* to be truth, and accept whatever proved to be true. "For, said they,

'Truth is truth, where'er 'tis found,
On heathen, or on Christian ground.'

Whatever the influences that may be at work, out in the world among the "wise men and the prudent men," which lead them away from the teaching and traditions of the schools in which they were trained theologically, those who say that they are occupying advanced ground, by reason of the light reflected from on high having led them into the better way, surely ought to be willing to grant them credit for what truth they may have found; and not only give them the credit due to the truth they hold, but admit the men into relationship to truth and bid them, so far, "Good speed." It must be that the Good Spirit working at the bidding of the Master, is abroad in the world, entering and occupying every avenue that opens for the accomplishment of the proposed design; and if so, it is not far away from a fair conclusion to think that this may be one of the means employed to bring men unto the great truth finally.

There ought to be many, very many among men in the world, who are sincere in the worship they are paying to God, as they have learned and know him, and who devoutly read the word; and some of these may be found among the wise and learned, here and there one. When any of these are found by those who say that they have the greater truth, or greater truths, would it not be well to admit that the advanced views they hold are the result of the Spirit's leading, or guidance. It can not detract any thing from the truth that any may hold, to believe it possible that others may have a truth, or truths worth the knowing; and certainly it is not wise to set a limit to the power of God or the Spirit, and say that these can not lead other men than ourselves. Who

hath taken him captive that he can not do his own will?

To us it is a most comforting reflection, that in view of the universal reign of the Prince of Peace, to which we all are looking forward, a great preparation will be made; and that in this preparation, not only the lands, hills, valleys, rivers, lakes and seas will receive of the kindness, care and culture of the Spirit to fit them for the existence of the changed Saint; but men of the Gentiles will be ready to aid, help build up. So let these outcroppings of the workings of the Spirit be welcomed.

A HISTORICAL REMINISCENCE.

BRO. EBENEZER ROBINSON called on us Tuesday, the 16th of January; and after narrating some experiences had while the Saints were being driven out from Missouri, and the sickness and privations which followed, said:

"In the month of May, 1839, I got so I could walk from my house to the office, a few rods. One afternoon as I was walking from my house to the office, the Lord spoke to me, and gave me a communication such as I never received the like, neither before nor since. It seemed as though a ball of fire came right down into the top of my head and thence down into my heart. I never experienced such a thing, neither before nor since. And he said for me to tell Joseph and Carlos, that if Joseph would furnish two hundred dollars in money, we would furnish two hundred, and we would get the Book of Mormon stereotyped. And showed me just how to proceed to do it. To go to Cincinnati, and as the plates were being stereotyped hire a press and get the books struck off form by form, so that when the last set of plates was done, the books should be ready for delivery. The books had formerly sold for a dollar and a quarter, which had been the universal price. I was to send circulars to the different branches, that for every hundred dollars they would send us, we would send them one hundred and ten copies of the Book of Mormon, and in that same ratio throughout. God promised that by the time we got the books out we would have money enough to pay for them; at least we would be able to meet the expense in that way. The matter was made so plain that I knew all about it. From that minute I knew just what to do. I went right into the office, and I don't know as I had sat down at all, until Joseph, (your father), stepped into the office; and I said to him, "Bro. Joseph, if you will raise two hundred dollars, Carlos and I will raise two hundred, and we will go to

Cincinnati and get the Book of Mormon stereotyped. We will give you the plates for the consideration of the two hundred dollars, and the privilege of printing two thousand copies." He dropped his head and put his hand up to it just like that, (standing on the floor, and showing how it was done), and he says, "Well, I will do it. When will you want it?" "Within two weeks." To this he agreed. Then I says, "That will be the understanding." Carlos says, "Yes;" and it passed off. We went to work to try and hire our part of the money. We found a brother, (I am so forgetful about names, I knew the man well), who loaned us one hundred and twenty-five dollars, at thirty-five per cent interest, incorporated the interest in the note, payable in a year, and all to draw six per cent interest, if not paid when due. We took the money and glad to get it at that rate. I took it home and put it in my trunk. We tried our best to raise the balance of the two hundred, and could not do it. In a few days your father came into the office, and says: "If you get the Book of Mormon stereotyped, you and Carlos will have to do it; for I can not raise the two hundred dollars." I says, "Joseph, give us the right to print four thousand copies, and we will do it." He says, "I will do that." We tried our best to raise more money. We got from that same man, I think it was twenty dollars more, at the same rate, making one hundred and forty-five dollars we got from the same man, at thirty-five per cent interest. That is all the money we could get, and our creditors were pressing upon us, and we began to draw upon that money, a dollar here and a dollar there to pay around, and I told Carlos that would never do, to be paying thirty-five per cent interest on money to pay little dribs of debts with. Finally I says, for it was like fire shut up in my bones: "If you will let me go to Cincinnati with that money, I will get the Book of Mormon stereotyped." But no one believed a word of it. Carlos says one day, "You had better go to Cincinnati and lay in what supplies we need of paper, and so forth." I says: "All right, but I never will come home until the Book of Mormon is stereotyped." "O, pshaw," he says, "that is ridiculous." Says I, "No matter, you will see." He says, "You can not do it." And your Uncle Hyrum thought I could not do it, but your father says, "God bless you."

Your father and I sat down; we took the Palmyra edition and the Kirtland edition, of which latter I helped to set the type, (those were the only two editions that had

been printed then), and we compared them, reading the book entirely through, and there is only just one sentence in that book that is not in the other, in what is called the Nauvoo edition, and all the editions since. That is the only one that is not in the Palmyra edition. It is in Nephi's second book I believe. He put a few words there in parenthesis, when he refers to the waters of Judah or the waters of Baptism, he put a few words there in parenthesis. That is the only thing, excepting some little ungrammatical expressions that were altered.

I went to Cincinnati by steamboat, and when I got there I got the paper we wanted and sent it back to Carlos, and had my trunk taken off the boat. Then the devil popped in. He is generally on hands when anything is to be done; that has been my experience. He says, "Now you just turn around and go home, you simple fool, thinking of getting the Book of Mormon stereotyped with no more money than you have." I says, "I never will go back until it is done, you need not be uneasy, you need not trouble me on that score."

I went into one of the stereotype foundries, and it was like a dungeon to me, bless your soul, it seemed as though I could not live in there. I asked him what he would charge to stereotype a book of about five hundred pages, and showed him the size of the pages, but did not show him the book at all. He says so much a thousand M's. I understood that as well as he did. I says, "Is this the only stereotype foundry there is?" He says "No," and directed me to where there was another, belonging to Gleason and Shepherd. I says, "I will go around and see them." I went there and walked in, and I saw a man standing by the desk, and I says, "Is Mr. Gleason in?" The man stepped up, and says, "That is my name." I says, "I have come to get the Book of Mormon stereotyped." Shepherd stepped forward with, "When that book is stereotyped, I am the man to stereotype it." "All right," I says, "here is the book, let us see what you will do it for." I told him I wanted it in new brevier type. He went to the case and set up a line of brevier type, and figured it up, and then he stated, "We will furnish you the plates for five hundred and fifty dollars." "Very well," I says, "I will pay you a hundred dollars in hand, and two hundred and fifty dollars while the work is being done, and the balance three months after it is finished." He says, "All right, I will do it." He sat down, wrote a contract, which

we signed; I have that contract still at home. The other man was now Sterns, Gleason had sold out, so it was now Shepherd and Sterns.

I says, "I am a printer, and I want to stay right here, and I will read the proof with you, but you must pay me for it." says, "I will pay you a quarter of a dollar an hour, for all the time you work for me." I remained, and we read all the proof by copy. "Now," I says, "I want to find a book-binder." He took me by the arm, and we went up Main street, and he says, "I will take you to a book-binder." We went to the book-binder's, and I told him I wanted two thousand copies of the Book of Mormon bound, and took the book along to show him about the size. He says, "I will bind them for two hundred and fifty dollars, twelve cents and a half a book, in good leather binding." I says, "Just make out your contract. I will pay you eighty dollars while you are doing the work, so much within so many days, after I could get a certain number of copies, specifying the time of every payment." He wrote out his contract, and he signed it and I signed it, and I have that contract also. "Now," I says, "we have to arrange for the paper." Here was eight hundred dollars already, and only one hundred to go on. We went down to the paper warehouse man, to see him. His name was Shepherd also. He was not in, so we left word for him to call up at the stereotype foundry, and he came the next morning, and I contracted with him for the paper. He was the first man that said anything about security. He said, "You are a stranger here of course, and it is customary to demand in such cases City references." Mr. Shepherd stepped up, and says, "I am Mr. Robinson's backer," and so that was all arranged.

The work of getting out the plates was begun at once, and I engaged my board with Mr. Oliver until they should finish the plates. I only had at this time, after sending the paper home, and paying Mr. Shepherd the one hundred dollars, six and one fourth cents. It passed along several weeks, and I got no word from anybody, and my board bill was due and I had only a sixpence to go on, and the nine hundred dollars debts, and it began to look a little blue. Directly I got a letter from Carlos with a twenty dollar bill in it on an Indiana bank. I paid my board, and directly I began to get orders. There was a brother sent me a draft on New York City for ninety-six dollars. The draft was worth ten or twelve per cent premium, to be paid in books, and I could put it into cur-

rency and that would pay my debts there, dollar for dollar. Money came in until I paid Mr. Shepherd his two hundred and fifty dollars before it was due; and eighty dollars to the book binder before he struck a lick at the work. When I got ready for printing, instead of doing press work myself, as I had thought of doing, I hired the books printed on a power press; and as the paper man was not quite ready with his paper, I went and bought paper and paid the money down for it. I paid the whole thing, and Mr. Shepherd got all his money according to contract.

When we got all through and settled up, I bought his type, and machinery for a stereotyping foundry, and took his plate finisher, and started a foundry in Nauvoo that winter. Mr. Shepherd endorsed my note for material, to be paid in February, amounting to four hundred dollars. A year from that time I went back and settled all up with him, and paid him something over a thousand dollars.

When we had settled every thing up fair and square, "Now" says he, "Do you want me to tell you why I did as I did when you came here last year?" It was no way for a business man to do. "I did it, not because of any thing that I saw in you, but because of what I felt in here," (laying his hand upon his heart).

When we got all through reading the proof of the Book of Mormon, I says, "What do you think of it?" "Well" he says, "I will tell you. It is either a true book, or it is the greatest imposition that was ever palmed upon mortals." I says, "Mr. Shepherd, it is a true book." So I know from this experience as well as others that the Book of Mormon is true.

Question by Joseph Smith: Was there at the time of the publication of Howe's "Mormonism Unveiled," any denial of its contents by the Saints at Kirtland?

A. It was denied of course; but whether there was any publication of the denial or not, I do not know."

[The denial in print will be found in the *Messenger and Advocate*. Ed].

The following is from the *Christian Commonwealth*, London, England. Are men looking with fear for what is coming upon the earth?

SEVEN ABNORMAL YEARS.

A cycle of storm years. Indeed! Who says so? Science. We shall see. Time will prove. For ourselves we believe that we are suffering from national wickedness. "Waiting for a change of the moon," you say. Ah, sirs, the moon affects us less than our morals. The atmosphere is heavily charged with our national sins—*e.g.*, selfish luxury, intemperance, licent-

iousness, blasphemy, the opium traffic, &c. These are the erratic comets which lade the heavens with banks of dark, black clouds. Can any one shew us why the sun should shine upon these conditions? They represent "moral midnight." Surely the charming sunlight ought to be withholden. We believe that in the physical as well as in the moral world, sin and iniquity produce their fruits. If men "sow to the wind, they will reap the whirlwind."

The following from the *Harlan Hub*, (Iowa), of February 22d, breathes a spirit of freedom and toleration gratifying indeed.

"CONSECRATED TO CHRIST.

DEDICATION OF THE LATTER DAY SAINTS' CHURCH, ON SUNDAY, FEBRUARY 18.

At an early hour on Sunday morning last, the people were seen thronging the streets leading to the new church of the Latter Day Saints, which, previously announced, was to be dedicated on that day. Before the time for beginning the service the seats were packed and no standing room could be secured while many were compelled to forego the pleasure of witnessing the ceremonies being unable to get within the doors.

The exercises began by singing. The choir rendering with fine effect the anthem, "Peace be within thy walls, and prosperity."

Judge Chatburn then read the opening hymn, the first stanza of which is:

"Behold thy temple God of grace,
The home that we have reared for thee;
Regard it as thy resting place,
And fill it with thy majesty."

The singing was followed by the reading of the fifteenth psalm by Elder Joseph Smith and a prayer by J. W. Chatburn, who then read the hymn beginning:

"Lord of Hosts to thee we raise,
Here a house of prayer and praise;
Thou thy people's hearts prepare,
Here to meet for praise and prayer."

After the singing J. W. Chatburn, introduced Elder Joseph Smith who proceeded to preach, without choosing a text, from the chapter read during the opening exercises, a plain practical sermon which was listened to with profound attention from beginning to end. The Elder is a plain, unassuming man, who gains and holds the attention more by his logical reasoning than by his eloquence although his language is simple, pure and precise and his manner of speaking quiet rather than vehement.

If any went to the meeting expecting to hear doctrines discussed, or invectives hurled against other churches they were disappointed, for the speaker showed a spirit of toleration seldom exhibited and never excelled among orthodox ministers of the present time. It would be impossible for us to give a full synopsis of the sermon as

space will not permit, but some of the points we have noted as outlining the course of his thoughts. He began by saying: "The instinct to worship is inherent in man," showing that all classes of human beings have some form of worship. "Whatever may be the opinions of men with regard to the creator, His character is positive, fixed, unchangeable, and the individuals who have the best conceptions of Him are nearest right in their worship."

He then proceeded to speak of places of worship and the causes which led to the erection of churches.

"The groves were God's first temples."

"The nature of man from the creation has been to congregate." After the flood the people gathered together and planned to build there the great tower.

There are those outside the fold of christianity who regard us in much the same light as we regard those who have gone before us. After the confounding of the languages, came the differences of doctrines, and this led to the construction of places of worship within and upon which were placed those things that indicated the character of the worshipers, culminating in the great temple of the wise man at Jerusalem. There is in our worship a strange mixture of emotions from that which catches the eye to that which appeals to the fearful side of our nature. The cultivated man may stand beside the Bedouin of the desert, and as the first rays of the morning sun fall upon them from the eastern horizon the native falls upon his knees in devotion, and while the traveller may not join with him in his idolatry he bends his head in silence and respects the worshiper. They may unite in the spirit while in form they widely differ.

In the judgment the test shall be character not creed.

One of the prime objects in building houses of worship is that some particular form of religion may be taught and practiced. You do not wonder that we have gathered together and built a church where the doctrines may be taught which we believe are set forth in the New Testament, and that we have built an altar where incense may be offered to the Almighty which we believe will be acceptable.

Paul taught Timothy that he should abide in the doctrine which he believed, that he might save himself and those who heard him.

Let the doctrine of Christ be taught if it tears the present church from root to branch, from center to circumference. Whosoever transgresseth and abideth not

in the doctrine of Christ has not God. When we dedicate these walls to the doctrine of Christ we shall have no cause to fear. They may cause some change in the doctrines of men but they will stand forever. The time will come when we shall be a unit in faith.

May the time go on and the good time come when no position or power on earth shall equal the condition of being a free man in Christ.

The audience was requested to rise and a short impressive prayer of dedication was offered after which the thanks of the church was tendered to all who had contributed toward the building.

A collection was taken to defray the expenses of Elder Smith and to apply on the remaining indebtedness of the church. J. W. Chatburn stated that there was but a small sum remaining unpaid and that would not become due until next fall and further that the reason of applying a part of this to defray the expenses of Joseph Smith was that their ministers receive no salaries and hence their expenses must be met by voluntary contribution.

The church is a neat, plain structure, situated in a pleasant locality and is a monument of the indomitable energy and perseverance of that little band of much maligned and persecuted worshipers, who strong in their faith and earnest in their devotions have shown that they practice the doctrines they preach, and are willing to be regarded as nought by the world for the sake of the hope that is within them of a blessed immortality hereafter, if they worship God according to their belief as taught in the Holy Scriptures."

The *Harlan Herald* contains a similar kind-worded notice to which we would gladly give attention, had we the space to do so.

Correspondence.

EDENVILLE, IOWA,

February 23d, 1883.

Editor Saints' Herald:—The branch here, is improving. Spirituality and unity are upon the increase. We trust that it shall indeed be an *olive branch* in which the law of God shall be magnified, and the peace of God abide. Fellowship and social services, of late especially, have truly been "seasons of refreshing from the presence of the Lord," and we have been made to rejoice under the admonitions and promises of the Holy Spirit. Elder J. F. McDowel has of late months, from time to time, labored in our midst. With pleasure we record the fact, that he has rendered splendid service, and is greatly endeared to the Saints. Wherever his lot has been cast in the district, the blessing of God has followed, the saints have been strengthened, and the work has received fresh impetus. In him, the Church

has an able representative; the faith a fearless and uncompromising defender. The local brethren have not been idle; but have done some good service. Brn. Nirk and Knox quite recently baptized six persons in Dallas county, at a place where considerable seed had been sown from time to time by the different elders. May the good work go on in triumph over sin and unbelief, until all nations shall bow to the great Nazarene, and "crown him Lord of all."

The liberal management of the *Herald* is generally approved. The thinkers generally enjoy the exposition of the various shades of thought, knowing that thereby they are enabled to cast off their crude notions and incorrect ideas, and adopt the sound and the true. If our *personal* theories can not endure close scrutiny and criticism, bigotry and intolerance can not cover their defects; but will only serve to emphasize their weakness. As I have perused splendidly written apologies for illogical vagaries, I could not but feel that,

"A little nonsense, now and then,
Is relished by the wisest men."

And again, as I have read protests and complaints against the views of others, that "wounded birds will flutter."

Yours in behalf of "free speech,"

THOS. E. LLOYD.

SALEM, Arkansas,

February 10th, 1883.

Bro. Joseph:—I am still alive and moving in the duties of my mission. What the result of my labors will be in this region, remains to be seen. I am the first of our Elders in this country, and of course the doctrine is new to the people; but they are not wanting in prejudice, as the enclosed slips will show. The five days given me in the notice expires to-morrow, and as it does not suit my convenience to comply with the request made, I shall be here to see whether the cowardly vagabonds will carry out threats. I would be just as easily killed perhaps as any other man, but they will find that I don't scare worth a cent. I propose to stay and preach and baptize, and perform my whole duty, as far as able, and leave when I get ready, but not before; and so have I informed the pious scoundrels. Prospects are good for additions. I confidently expect quite a number to obey soon. I may, however, be too sanguine, but time will tell. Prospects are quite flattering of getting into a discussion with a Christian minister of reputed heavy calibre. We shall see, that is, if I survive. I have not received the scratch of pen or pencil, since I left St. Louis. My correspondents, like Grandfather's Clock, have stopped short, whether to go again is not yet apparent. I expect to labor in this county, (Fulton, Ark.), and Oregon county, Missouri, till about the 5th of March, then back to Franklin and Crawford counties, Missouri, and reach St. Louis, about the 25th of March. Have not seen a Herald later than the 1st number of the weekly issue. There are ten members of the Church scattered through this section (no officials) most of them from Springerton, Illinois, two from Farmington, Ky., Bro. Clapp's converts. I hope to organize a branch ere I leave, *i. e.*, if I am not kuklaxed. There is a fine large field here in Southern Missouri, and Northern Arkansas, that has been neglected in the way of missionary labor, which I trust the coming conference will consider. By the way,

whose territory am I trespassing on here in Arkansas? I hope at least it is not one of those very extraordinarily sensitive ones, who are so particular about geographical lines. I think, however, that my boy, Heman C. Smith, has charge; if so, it is all right, and all I shall get from him will be God speed. The Saints here are all good ones, and have a good reputation among their neighbors. May God bless them. There was great joy among them when I put in an appearance. Kind regards to all Saints.

In bonds,

B. V. SPRINGER.

LIMERICK, Ohio,

February 21st, 1883.

Bro. Joseph Smith.—By request of the Saints at Cabenson, Doddridge county, West Virginia, I visited them on the 20th of January, and remained there four weeks, held fifteen meetings, had good liberty in presenting the word to fair audiences considering the bad weather; many seemed interested. The good seed had been sown by Elders L. R. Devore, and D. L. Shinn; they have done a good work there. They baptized six at that place; and left others believing and investigating, five of whom I had the pleasure of baptizing, all heads of families. Four of them were members of the Primitive Methodist Church, one of the United Brethren, all good members, and bid fair to be good Saints. I long to see the good work go on. The Cabenson Branch, organized with eleven members, all of them are very anxious to see the good-begun work go on. They are willing to do all they can, that others may be able to see the light, and save themselves by obeying the perfect law. Sister Leeson is rejoicing to think she has not had so many lonely hours for nothing. Her mother and sister, brother-in-law and sister-in-law and father-in-law, have all obeyed the gospel, and are rejoicing in the truth. C. G. Ruley, branch president, R. R. Baker, teacher. The Methodists closed the church against the gospel; notwithstanding this, the good work moves on all the same. Others are believing and investigating. The class leader of that class don't believe in closed doors, but believes the doctrine as taught by the Saints, and says he will soon be with us. He is greatly needed. Let us pray that the good Father may draw him.

Yours in hopes of the prosperity of Zion,

T. J. BEATTY.

MEDOC, Jasper Co., Mo.,

February 18th 1883.

Dear Herald.—The nearest neighbor I have, is an infidel, but he is a good neighbor, and I think an honest man; but he tries to run man back to monkeys. He says he would like to hear some of you Mormons preach, as he never heard them, so I wish some one would come this way and spread the gospel, as I believe there is a good many here that never heard it in its true light. There is a large school-house close to me. The Baptists just closed a four weeks' meeting. One of their preachers said while on the stand, that those signs and miracles were past and gone by. I wished for Bro. Bays about that time. They call me the Mormon. I tell them that I can't help what they call me. So readers of the *Herald*, you can judge how I am surrounded with trials and troubles and temptations, but may God

help me to bear them all. I live about two miles from Sr. Williams, and there are a few Saints at Galesburg about four miles off. They have meetings there once in a while. Dear Saints, remember me in your prayers, hoping that I may hear from you all through the *Herald*. May God help his people to be faithful.

Your brother in the love of Christ,

P. P. GILLMORE.

PLEASANT GROVE, Neb.,

February 20th, 1883.

Bro. Joseph.—At Wilber there is some prospect of a discussion with the M. E. Church; but they are not willing to have their own organization or doctrines tested. I submitted the following proposition: "Resolved, That the M. E. Church, is a branch of the Church of Christ, and teaches the fulness of the gospel, or plan of salvation;" and got the following reply: "As for your second proposition, I would say I am not the advocate of any church in its organic form; for I do not believe any particular church is perfect in its organization. I advocate the system of morality taught by Christ and his apostles, broad and magnanimous in its principles and sympathy. If I should claim more, I fear the Savior might say to me as he did to the Jews in answer to their claim of being the only true church. 'They shall come from the east, and west, and north, and south, and sit down with Abraham, Isaac and Jacob, but the children of the kingdom shall be cast out into outer darkness.' L. L. Tase, pastor M. E. Church, Wilber, Nov. 8th, 1882." To this I replied: "Why, Sir, if you claim to teach no more than this, Bob. Ingersoll and many of the writers of the Boston *Investigator*, can shake hands and fraternize with you, etc."

I arrived at Fremont on the evening of the 16th just in time to see the last few rounds of a slugging match between the "Heenan" of the Latter Day Saints' Church and the principal or head man of the Adventists in this State, Elder A. J. Cudney, resulting in a glorious victory for the cause of Christ. It was Bro. J. F. Mintun's first debate, and his opponent an old debater. In his last round he wound up with so much force and power (not his own) that the Adventists hung their heads. There were five "bottle holders"—that is, Advent ministers—to aid their chief, manufacturing bullets for him to fire; but Frank had only the Comforter, and the cause is benefitted and the Saints have been much built up; and they needed it badly. The debate was in the Advent Church, and both of the speakers were by the side of a large map of the ten commandments, and an illustrated diagram of the image of Daniel 2d, and the likenesses of the four beasts, etc.; and as they claimed the ten in full force to-day, you should have seen Frank with his pointer, pointing first to the second commandment, "Thou shalt not make any likeness," etc., and then pointing to the likeness on the diagram, and said, "What do you call this?" and he pointed with his lance at the "belly of brass" with such force, that if it had been paper and not canvas, the image would have been impaled. Praise the Lord for the victory.

At the close of the debate, Frank handed them two propositions to debate: Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is the true Church of Jesus Christ, and Resolved, That the Adventist Church is

likewise, but they would not come to time. We then came to this place, and have had a good two-days' meeting, and still preaching. Good attendance and attention, and to-morrow we return to Fremont and preach in the Advent Church, and propose to stay by them till they are mad or glad.

It appears to me that the signs of the times indicate a tidal wave of discussion. The power of the truth is forcing recognition in all quarters. God decidedly is endowing his servants with more power when they walk humbly before him.

Another lie nailed to the mast. There are several apostate Mormons in this region of country, and they *can not* believe that we are going to hold a conference in Kirtland Temple; for they have a Danish Brighamite Hymn Book, and hymn eighty says that the Kirtland Temple was destroyed by wicked men.

Yours in bonds,

E. C. BRAND.

CASSIA CREEK, Idaho,

January 22d, 1883.

Bro. Joseph.—My brother and family, two sisters and myself, settled in this valley last September. Have built us homes, and expect to engage in making the desert blossom, &c. Since our arrival we have seen no Latter Day Saint. Should any, contemplating making homes in the west, desire information concerning these parts, we would gladly answer all questions relating thereto, upon which we are informed. We would be glad to have some elder visit us. I have talked some with the people here, and believe success would attend the preaching of the word. This valley has but recently begun settling. Is occupied by both Brighamites and Gentiles. Should an elder make it a point to visit Cassia Creek, by inquiring for Condits, he will be able to find us and receive a hearty welcome, Asking for the prayers of the Saints, that in our isolation we may continue to enjoy the Spirit of God,

I remain your brother in the true gospel,

D. S. CONDIT.

ROLFE JUNCTION,

February 16th, 1883.

Dear Herald.—The winter here has been very cold and stormy, so much so that people could not get from one place to another some of the time. Elders Wedlock and Whiting from Deloit have been here preaching; they spoke three times to the branch, met with them in prayer meeting once. We had a good meeting, all speaking and praying as they felt the Spirit press upon them. The Elders tried to hold a series of meetings in Rolfe, but owing to bad weather and prejudice being so strong, they only spoke a few nights. I think what few did come out to hear, will change their minds in regard to us. They held a week's meeting in Rush Lake Township, about twenty miles north of here, with good success; the people are good, and honest-hearted, willing to accept the truth when they hear it. There are some who I think will be baptized in the Spring.

There has been a good deal of sickness, and a good many deaths with the typhoid fever in our little town of Rolfe. Last Fall I had a serious attack of the fever, took medicine for some time. A few days after I was taken sick the Saints met together and held a season of prayer for my re-

covery. A short time after they had ceased praying, my fever left me, and I commenced to get better from that time. I feel that God healed me,—not the medicine. One of those that died was Nettie Barker, oldest daughter of Bro. and Sr. Barker, a dear friend and school-mate of mine. She was loved by all who knew her. Just prior to her death she spoke to her mother, looking out of the window at the foot of her bed, saying, "Ma, look there, see that beautiful valley, see those nice things there, if you are all white you can come and get some." I feel that God spoke to Sr. Barker through the lips of that dying girl.

O, dear readers of the *Herald*, it is my desire that we may all strive to live, so that we may be all white, so that we may enter that beautiful place that this dying girl saw.

I am, as ever, your friend and well wisher in the one faith,

AMY L. REED.

NORTH BROOKSVILLE, Me.,

February 16th, 1883.

Dear Herald:—It would rejoice my heart to meet with the Saints often, but poor health and distance prevent me from meeting with the members of my own branch, which is the Brook's Harbor Branch, oftener than once or twice a year. I am alone here, and have been eleven years. After becoming acquainted, found but little opposition; probably it is because I've been negligent in advancing the most prominent points of our doctrine. Have been impressed to do so only in a few instances. We have had some very interesting prayer meetings at our house. Though few in numbers, they were attended by as much of the Spirit as is manifested outside of Saint's meetings. I take great pleasure in the *Herald*. Other papers are good and instructive, but they do not have so much real food. Have never been able to take it, but get a few occasionally from the sisters. Am glad it is a weekly; for it sheds forth to the world much instruction and light that can be found nowhere else. A neighbor remarked to me: "The *Herald* is a very deep paper." That is my mind exactly, and besides, it is so plain that, "A way-faring man, though a fool, need not err therein."

My husband and I have made the Bible a daily study for four years; during that time we have read it through nearly four times. We have received much light by so doing. We read it because we love it, and love it because we read it, as dear Bro. Crossett remarked in his letter from China. We ask God to give us understanding, considering him to be the Teacher of his own work; yet there are many subjects which we do not understand clearly, such as the following: Was Jephtha's daughter sacrificed on the altar, or was she consecrated to the service of the Lord? When the foundations of the earth were laid the morning stars sang together, and all the Sons of God shouted for joy. I want to know if those sons were spirits that had not been clothed in the flesh, or if they were the spirits of just men from some other planet. I want to know if the ark of the covenant, and its precious contents were destroyed by men, or if it was caught up from the earth. I understand that the disciples tarried seven days at Jerusalem, for the gift of the Holy Ghost. The Passover was eaten by Christ and his disciples the night before the crucifixion. Three days from that was the resurrection, and

forty days later was the ascension, which taken from fifty days, up to the Pentecost leaves seven. The opinion of many denominations, and even the almanac, is that they tarried ten days. Will some one tell me which is right? I hope some one will tell me through the columns of the *Herald*.

Desire the prayers of the Saints, that I may be able to meet all the afflictions that my Father suffers to come upon me.

Your sister in Christ,

ALMIRA M. SNOW.

OAKDALE, Nebraska,

February 20th, 1883.

Dear Herald:—Precious harbinger of light and joy, bearing the glad tidings of heaven's truth and happiness not to be expressed! Whence cometh the germ of your existence? Ah, 'tis a ray of light from the presence of the infinite, a token of the love and parental watch-care of the Father above,—a material instrument, chosen in wisdom for the carrying on of the latter day work. I see you going at rapid speed—thanks to the author and fulfiller of Nahum's prediction, to the north, south, east and west. As if by magic you seem to know your destination. Happy and thankful hearts are waiting, anxious to be fed on spiritual food. Here is a hamlet where the sound of the primitive and "everlasting" gospel never was heard, but lo, kind providence has directed or permitted honest and faithful ones to wander there. These sigh for the companionship of congenial spirits, of hearts that beat in unison with their own, of intelligences touched with the same sacred fire. Hundreds of leagues may intervene, the mighty expanse of ocean perchance may separate, but kindred spirits are made glad, hopeful, and are elevated morally and intellectually, by the same powers of light and love.

Christianity *versus* infidelity. Place them side by side as something to be desired by hungering, thirsting, mortal man. Can a sane man, true to the emotions of his better nature, hesitate in deciding which to choose? Place them upon equal footing, is not the former as likely to prove true as the latter? Do you tell me the scientific mind is necessarily infidel? That imperial personage, Jesus Christ, opposed no scientific truth, nor was he guilty of scientific mistakes, so common in the experience of modern discovery. We aver that if the gospel does not prove itself true, it is because not understood or exemplified. Come ye scientific investigators, prove the promise of Him who said, "Whosoever will follow me, shall not abide in darkness, but shall have the light of life!" Your discoveries have been good, your development in general knowledge is commendable; but you have not revealed to fellow-man his origin nor final destiny. What hope have you inspired that reaches beyond the grave? What incentive have you given to actuate men and women to a higher plane of moral activity and development? What possible good have you that is not embodied in the religion of Jesus Christ? What moral or scientific truth have you evolved that is opposed to the practice or teaching of the Christian's Law Giver? Give us something better, else we pray you, do not seek to destroy our faith and hope in the gospel that guarantees the power of an endless life through him who hath risen from the dead,

On my way home from the South, I was privileged to stop in Council Bluffs, meeting with the Saints twice on Sunday, and truly the seal of a restored gospel was there, enriching our souls with love and heavenly joy. Call me what you will; let my lot be cast where it may, so long as my profession and practice secure to myself and others such happy results, I am content with life, and hopeful of its final issues. I stayed with Bro. Andrew Hall, one of the tried and the true. I felt to love all the Saints there, and hope to be remembered by them. Their expressions of appreciation, and desire for my temporal welfare, I have not forgotten.

At Mondamin, preached once in the new Congregational Church, to fair sized audience, notwithstanding cold weather. By the way, Bro. Stuart, Jensen, and others are trying to do something for the work there in the distribution of tracts, sale of books, &c. This being my former home, and the residence of many dear friends and relatives, although a cross at first, it became a pleasure to talk to them of gospel grace and power. Since, Bro. Derry has labored there with good success we are informed.

On the 3d of February, I arrived at my home at Clear Water, Nebraska, after fifteen months absence. Found the dear ones well and happy. Several having moved from Iowa, we have a nice branch now, numerically, and, as we met together in the sod mansion of a friendly neighbor on last Sunday, the blessed spirit of life and peace was graciously bestowed, to the joy and satisfaction of our souls. On the Sabbath previous, we tried to talk, but discovering that our efforts were not being stamped with that degree of the Spirit's impress needful to edification, we gave place to others. Bro. Levi Gamet gave us spiritual food, and we trust that good was done. The contemplated church has a subscription of \$226. \$300. it is thought will complete it. The enterprise seems to meet the approval of many out of the church, and out of the faith so far as I know, who have contributed liberally. Several of the prominent men of Clear Water, Neligh and Oakdale, have "given us a lift." If any of our brethren of the district or others, wish to help us with their might, or mite, any amount will be gladly received. Remit to James Smith, or Aaron Hollenbeck, Clear Water, Antelope county, Nebraska.

I desire to place my name on file as one willing to labor for the cause of Christ in the interest of humanity. If, in the past, I have erred, it was unintentional; was ever offense given to any, I crave forgiveness, and permit me once more to record that, whatever be my faults, I love the cause of Christ. Though oftentimes my soul is burdened with evil, and I feel almost overwhelmed with the consciousness of my own unworthiness, yet looking upward from out this wilderness of darkness, a bright ray of light ever shines overhead—the beacon light of redeeming love.

"When dark clouds of trouble hang o'er us,
And threaten our peace to destroy;
There is hope, smiling brightly before us,
And we know that deliverance is nigh."

Now, I feel at peace with God, myself, and all the world. I look out upon the future with sweet hope, and blessed assurance. Marching events betoken the coming of "the glorious day so long foretold." Science, with its unceasing research, investigation, calculation, and demonstration of plain facts; and the gospel of Jesus

Christ, with its light, love, wisdom and power, move in grand harmony, for the final revelation of the infinite God,—Creator, and upholder of the universe.

May glory rest upon the Israel of God, through Jesus our Redeemer, blessed forever more.

Amen.

In the bonds of peace, I remain yours,

GEO. S. HYDE.

STEWARTSVILLE, Mo.,

February 22d, 1883.

Dear Brother Joseph:—Our Branch is still increasing, and the Lord adds to our number. I baptized one last Sunday night, a young man about thirty years of age, came last spring from Germany to this country. There are others still investigating, and I think before long will unite with the church. The good spirit of our Lord has been with us so far, for which we feel to praise his holy name. We are still trying to hold on to the rod of iron, in order to make our Election sure; we have often trials to pass through but the Lord gives strength to overcome, if we live humbly before him. I have not labored any outside of the Branch since last fall. I labored a while in Iowa, Baptized four there amongst the Germans. Prospect is good there. I had several calls from other places amongst different German settlements, but was not able to go. I have rented my place out, and built me a house in Stewartsville, on two lots I bought there. I intend to move next week, in order to be more at liberty, so that I can spend more of my time in preaching the gospel.

It sometimes fills my heart with sorrow to think and see that thousands of my people are crossing the ocean, and have not the privilege to hear the glad tidings that bring peace and comfort to our souls. My prayer is that the Lord may open the way, and raise up laborers to labor in his vineyard; for the field is white already to harvest, and he who will thrust in his sickle with his might, and reap while the day lasts, the same will treasure up for his soul everlasting salvation in the kingdom of God. My desire is to live humbly and faithfully, to fight the good fight, and to work while the day lasts. To labor for the crown that is laid up for the righteous, and when my precious redeemer will come, that I then may be found worthy to hear the welcome voice, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours in Christ,

TEMME T. HINDERKS.

WASHINGTON CORNERS, Cal.,

February 23d, 1883.

Bro. Joseph:—I am sick and need the prayers of my brethren and sisters. I take this method to let my wants be known. About seventeen years ago I was very badly crushed under a wagon, and five doctors, with all that saw me but a few Saints, said that I must die. But the Lord had willed it otherwise, and under the hands of Brn. A. H. Smith, William Anderson, A. B. Johns, E. C. Brand, and others; also the prayers of the Saints, and a covenant that I would go and preach the gospel, I was raised up, and a promise was given that I should be able to walk with a cane, and preach, which has been literally fulfilled on the Lord's side, and as long as I kept my covenant I was able to walk with a cane, and preach, which many of my brethren

and sisters can testify to. But there came a time and condition of things that seemed to justify me in turning my attention to temporal affairs. I was prospered and made money very fast; but my health began to fail, and my faith in the ordinances suffered loss, and instead of going to the Lord through the Elders and the prayers of faith, I went to the doctors and received nothing for my money, and have now returned to the Lord, and renewed my covenant, that if he will spare my life, I will spend the balance in the ministry to the best of my ability, and by the grace and strength he will give me. Now I ask all my brethren and sisters, when they read this, to go before the Lord in secret prayer and ask him in faith to spare brother A. Haws, that he may go forth and preach the gospel and be an instrument in the hands of the Lord in bringing many to a knowledge of the truth. Now if I know my own heart, this is my great desire, and has been from the time I first covenanted so to do. I want to live to help to accomplish the great work of the dispensation of the fulness of times.

Your brother in gospel bonds, with love to all,
A. HAWS.

OPOLIS, Crawford Co., Kansas,

February 23d, 1883.

Dear Herald:—O, the thoughts that flooded my mind whilst meditating after reading the good letters of Brn. Charles Derry, J. F. Mintun, F. P. Scarcliff, J. F. Burton and others. I am a poor, lonely, cast off worm of the dust, and yet I have some of the finer qualities and feelings in common with all men; and O, how it grieves me to see so much sacrifice on the part of some, and so much neglect on the part of others. God only knows my heart. I feel determined to preach the gospel, the Lord willing, or give ten cents of every dollar he gives me strength to earn, especially so long as I am alone, or have no other than my mother to help. I find the poor making excuses because of so close attention to their hard labor, whilst the better able to spend their evenings and leisure moments in musing, etc., and where comes in the sacrifice and labor to or for the Lord, and where is the pay coming from, the reward of eternal life, if we are rewarded according to our works, if we do no works? What may we expect in righteousness? As the end is nearing, Summer will soon be past, harvest ended, and our souls not saved. The thought makes me to fear, lest many of us are weighed and found wanting. I am not here to find fault, but is it not a fact that where there are large or small branches, and no meetings, or very few, and scarcity of attendance, that there is something wrong? Is it not a fact that neglect to read the sacred scriptures, establish the family altar, and at each meal give thanks, will be the means of producing this wrong?

AN OBSERVER.

HARLAN, Iowa,

February 20th, 1883.

Dear Herald:—I came here yesterday, and last evening was permitted to listen to a temperance lecture, at the Congregational Church, by Elder Joseph Smith. There was a full house and good attention. The lecture is "Town talk" to-day. Some are free to express themselves to the effect that it was the best temperance lecture ever delivered in this place. The Saints have just completed a neat and comfortable church here. We expect to try and tell the gospel story in it for the week.

ROBT. M. ELVIN.

COLTHARP'S, Texas,

February 23d, 1883.

Dear Brother:—I embraced the gospel of Jesus Christ at Elkhart, under the administration of Elder H. C. Smith, since which time I have had sufficient persecution to confirm me in the faith, and to prove the truth of the apostle's declaration, that "They which live godly in Christ Jesus, shall suffer persecution." But by the help of the Heavenly Father, I hope to overcome all opposition, and to walk in the path of duty, until he calls me to enter into his rest. I am separated from the Saints of the branch. Except my wife I am alone and feel weak, surrounded as I am by those that never knew the way of truth, and whose minds are so prejudiced that they can not recognize the light, however bright it may shine around them, or however clearly it may be presented to them; but are ever ready to sneer and mock at those who choose to walk therein. I pray therefore that His spirit may be given me, that I may not wander into the slippery paths of vice, and that we all may be more faithful in following "him that loved us, and gave himself for us;" yea, who has now restored the gospel light and truth again, for the salvation of our ungrateful race. I have much to contend with, and many doctrines are presented to me as of saving efficacy; but all seem weak, foolish and vain when compared with the doctrine of Christ as given in the Bible, and as taught by the Saints of these latter days. I have received evidence that our church is the Church of the living God, and that this evidence may be increased, my faith grow stronger, and my assurance brighter; and should I never be permitted to enjoy the society of God's people here, that I may gain an entrance into that everlasting kingdom, where sorrow and parting will be no more, and persecutors will no more be suffered to annoy, I hope brethren you will pray.

I am your brother,

D. B. HIGGINBOTHAM.

MAGNOLIA, Harrison Co., Iowa,

February 13th, 1883.

Bro Joseph:—I am endeavoring to spread the truth as I understand it, and to improve on the talent that God has given me, and I feel to praise his holy name for his goodness and tender mercy, which he bestows on his weak servants. Last Sabbath morning I started from home, and drove six miles to Bigler's grove, and held a meeting at eleven o'clock, and then drove four miles north from there, to Reynold's school House, and held meeting at three o'clock, and thence to Patten School-House, and held meeting in the evening, and thence home, making over twenty miles' drive, and preached three times with good liberty. The people were glad to hear the gospel sound, and there are some here that will soon obey the Master's call, and rejoice with us.

I was called to administer to a sick man, near the Reynold's school House. He had heard me set forth the claim that the signs should follow the believer, and he sent for me and wanted me to administer to him. He is satisfied our claim is the Master's will.

Oh that the saints could trust more fully in the Master's word. As James says, "Is any among you sick, let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him."

Dear brethren and sisters, let us rely on the glorious promises that are for our good. Pray for me, that I may ever be found faithful.

Your brother in Christ,

E. R. LANPHERE.

A LIFE BEYOND THE TOMB.

This earth is a place of probation,
To fit us for a life to come;
And, whatever our lot, or our station
There are trials that have to be borne.

But then the dear Savior has promised,
That those who obey *his* commands;
And live upright, pure hearted and honest;
Shall have a home in that heavenly land.

Whosoever I love, I will chasten;
Saith the Lord, in *his* counsel of love;
And your crown will shine all the brighter;
When you've gained that mansion above.

O then let us love and trust Him,
And obey his every command:
Then we shall gain an inheritance;
In Zion's beautiful land.

Where sickness, and sorrow, and death,
And the trials of this life are o'er;
And the loved ones, of whom we're bereft;
We will meet, to part no more.

And there in those Mansions of Glory
Sweet songs of praise we will sing;
And dwell in the presence of Jesus;
Our Redeemer our Master and King.

Then let us put on the whole armor:
Shake off every feeling of gloom;
And rejoice in the God-given promise:
Of a life beyond the tomb.

C. W. HAWKINS.

Santa, 10 Dec., 1883.

Communications.

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THOUGHTS SUGGESTED BY VIEWING A LOCOMOTIVE.

EDITOR HERALD:—If you will allow me a portion of your valuable space, I would like to tell you some of the thoughts set in motion by looking at a Rail Road Engine on the track. We thought of the time spoken of by the prophets, when God should gather his people to the land of their fathers, and "swift beasts" should have an agency in bringing them there. To us it looked like an enormous beast; the boiler the body, the smokestack the head, and at night when the headlight is lit the eyes are suggested, and the wheels are the limbs or powers of locomotion; it has a capacious stomach in the fire-box, and a large mouth to receive the vegetable food it feeds upon; it also gets thirsty sometimes, and takes in a surprising amount of water, and when running you can perceive that it breathes fast, and then comes the thought, "swift beasts." After admiring the wonderful perfection in the mechanic arts attained in the ponderous machine before us, the nice adjustment of each part to all the others, all working when in motion in wonderful harmony and precision, our thoughts turned to what it was designed for, and the train of living freight behind the engine answered us. We thought there could be no civilized person

living, that would deny that it required an intelligent mind to conceive the design, as well as to construct it after conception, and to work the machine after construction; that however powerful when in motion, it had no control over its actions, but must be set in motion and stopped by an intelligent being. We thought if it took intelligence to conceive and execute a design for a certain purpose in the Locomotive, it certainly would take intelligence to conceive and execute designs of higher orders, for higher and nobler purposes, and after our mind had ruminated upon several things that man had done by way of invention &c., it pondered on the design and purpose of the earth's creation, and wondered if intelligence was not used in the same, as well as the construction thereof.

To do away with the idea of a God, a Creator, to whom man would be answerable for all his acts, men have adopted many theories to account for the existence of this earth, and all things therein, themselves included. Some have adopted the theory that "Two atoms accidentally came together, and by the principle of evolution in them contained, this beautiful world and all things therein arrived at the present state of things." We would like to ask such, if they, in all their observation and experience ever knew of an accident without a cause? We confess we never did! Two trains start from opposite stations; they come together with a crash, a smash, and destruction of life and property is the result. What was the cause? Sometimes the telegraph operator; sometimes the recklessness of the conductor, and sometimes it is said the engineer is at fault; but without a cause did the accident take place, and even so we opine that all accidents of whatever nature, must have an antecedent cause. We then discover, that should we grant the assumption of the accidental coming together of "two atoms," for the beautiful order of things extant in this world, it would not be without a first cause. But we ask, why would not one atom answer the purpose? Was it because their fecund proclivities could not be developed without their coming together? If so, it begins to look to us more like design than accident. And their having the germs of all things folded up in their little selves, and having to come together before they could unfold them in space, it looks to your writer as though they must be endowed with male and female functions. The plot of design thickens as we proceed with the investigation.

The germs of all things wrapt in those

precious atoms; the fecund propensities; male and female functions, all proclaim an intelligent cause, and if the theory was correct, it would not destroy, but prove the existence of God. There are many theories advanced by atheists, and pantheists, to do away with the idea of a personal God; but from the number, we select only one more; viz, "That millions of years ago the world existed as a vast cloud of fire-mist, which after a long time cooled down into granite; and the granite by dint of earthquakes got broken up on the surface, and washed with rain into clay and soil, whence plants sprang up of their own accord, and the plants gradually grew into animals of various kinds, and some of the animals grew into monkeys, and finally the monkeys into men." Granting for argument's sake the existence of the fire-mist, we are puzzled to account for an eternal red hot fire, hot enough to melt granite, cooling down of its own accord without any outside agency. To grant this, would be tantamount to granting it had a will, a choice, and power to perform the same, which will, choice, and power, implies a mind, and that signifies an intelligent organism. But if we are not willing to ascribe to the fire-mist these properties, we must be willing to ascribe them to some outside influence, which must have intelligence to know the purpose for which this cooling down process was done; must have conceived that purpose beforehand: determined the time of the change; prepared the earthquakes and the rains to break up and pulverize the granite to form the soil. In this theory we have a professed history of the origin of man, as well as other animals, from the plant first springing up of its own accord, from the pulverised granite; then changing into the animal, and finally into man. We have several changes taking place here, and no cause assigned, and all this assumption to do away with the idea of a God having any agency in man's creation. Change is an effect, and requires an antecedent cause. Instead of doing away with the idea of a God in the premises, the necessity of one is multiplied as many times as there are changes wrought in their account of the origin of man. But we begin to be puzzled again, how those plants sprang up of their own accord. We do not see plants spring up that way now, neither has it come under the observation of any one that we have ever heard or read of, who ever saw such a transaction take place. "From the beginning of the world to the present day, no man has ever observed an instance of spontaneous generation. There

is no law of nature of whatever kind, can produce a living plant or animal, save from the germ, or seed of some previous plant or animal of the same species. Nor has a single instance of the transmutation of species ever been proved. Every beast, bird, fish, insect, and plant brings forth after its kind and has done so since its creation. So we see by the natural law, as well as by observation and experience, that the above position of the origin of man is false, and militates nothing against a first cause.

But, leaving the different theories of the earth's creation, we find for our consideration an earth already made to hand, like as we found the Locomotive on the track. We enquired the purpose for which the engine was made, and the answer forced itself upon us when beholding the cars of living freight attached behind. We enquire the purpose for which the earth was made, and we receive our answer in beholding the millions of animated beings dwelling upon its face, that it was made for their abode; but more especially for man; for, he being the highest intelligence we have any record of that dwells on the earth, has by that superior intelligence the power to make all inferior animals subserve his purposes. Our infidel friends will not deny, that it required a personal, intelligent being to conceive the purpose of, and design the engine to accomplish that purpose: yet, strange to say, when it comes to a purpose and design of such stupendous magnitude that the engine is but as the mote floating in the sunbeam, in comparison with it, they will deny a personal intelligence any action therein. They say nature has performed it all! But we see the highest intelligence in nature, [man], as helpless as the new born infant to make the least kernel of grain, upon which he subsists, or the least blade of grass upon which the lower orders of animals subsist. Query. If the highest order of intelligence in nature can not perform it, what can the lower orders of intelligences, or nature, not supplied with that commodity, do towards it? If nature could not perform these minor things, what could it do in the design and construction of the whole earth. Man we perceive is helpless to design and create his own food, and were it possible for him to have an existence without the aid of a superior being, he must soon die, if dependent on his own resources, for lack of sustenance. The sustaining of man and beast upon the earth, proves the existence of a superior being.

The ultimate object, or purpose, for

which man was placed here, as we conceive, we do not design to enquire into in this article; but merely to deal with the facts of our existence here, and through whose agency we are sustained and preserved. We find an earth with three fourths water on its surface, and one fourth land. Why this division? Why not have it all land, or all water? Because, answers the philosopher, neither man, nor beast, nor any other creature could live if either was the case. If all was land, we would be destitute of our lakes, rivers, and springs, and as a consequence, no animal life existent on the earth; if all was water, reader, you can imagine the consequence. It seems then, to your writer, that it required knowledge, in some power superior to man, that would be needed in the premises for the perpetuation of man and beast upon the earth; it required a will to do, and a power to execute that will, in the division of the land and water. It seems also, that this superior intelligence, understanding that for the perpetuation of life on the earth, a constant supply of water would be necessary, had to have a great reservoir of water located somewhere on its surface, to accomplish this purpose. But how shall it be made available to man, beast, and reptile, and how shall vegetation be watered? Man's genius is not capable of inventing, or converting any force or power, in the universe, to accomplish this purpose. The reservoir, then, would be useless, without some plan of distributing its waters upon the land. A great "pump and sprinkler" has been provided for this purpose which is constantly in motion. The greater portion of this water has been located in the tropics, or between the temperate zones, where the sun's direct rays shine upon it all the year round, lifting in the form of vapor the water from its surface, which is carried upward by the air, until it comes in contact with a cooler atmosphere, serving as a condenser, and is next carried by the winds over the earth, and falls in rain or snow on the same, supplying our lakes, rivers, and springs, continually, with their supply of fresh water. Reader, don't you think that it required a being who could think, contrive, purpose, and who had the power to execute that purpose, in accomplishing the foregoing?

Again, this great body of water had to be preserved pure, which could not be done but for the salt distributed so thoroughly through it, and the constant motion of its waters. Wonderful resources! Wonderful forethought! Another very essential thing in the great programme for the sustaining of life upon the earth, was an

atmosphere to encircle it in order that everything capable of living upon its surface might breathe. The three great essentials to physical life are, air, water and food. Here again, the wisdom, knowledge and power of the Great Architect, is made manifest. There are other things auxiliary to the perpetuation of life, but we forbear to mention them for fear we prove tedious to your readers.

But after all we have said, we have only found,—so far in our investigation,—like the engine on the track at a stand still, an earth without motion, and like as the engine,—to answer the ends of its creation,—must be put in motion on the track, so also must the earth be put in motion in its orbit,—having its annual and diurnal revolutions,—without which, a change in the seasons could not take place, nor the winds [which are air put in motion], could not perform this important office in the perpetuation of life on the earth; no more could the equatorial currents of the ocean, perform their important functions in causing large portions of the earth to be fertile, and to produce bountifully sustenance for man and beast, which otherwise would be sterile and barren, were it not for the influence exerted upon their atmosphere and climate by the temperature of those streams. The architect of the engine had to lay a track for it to run or to accomplish the design and purpose of its existence. The highest velocity attained is about a mile per minute, and if perchance it should fly the track at that speed, awful would be the consequences in the destruction of life and property, and the noble engine become a wreck. Such has been the case frequently, caused by the limited foresight or knowledge, or the carelessness of man.

The Great Architect has formed a track [or orbit] for the earth to follow, which has done so for thousands of years, with a velocity of nineteen miles per second, and yet the earth has never flown the track once! No, the wisdom, the knowledge, that formed the earth and its orbit was perfect, could foresee every minutia of what was required in the premises to subserve the intended purpose, and although attaining such astounding velocity, it has never flown the track. But had the earth come into its orbit by chance, chance would have been apt to have thrown it out of the same, and thus brought about the total wreck of the earth at some period of time, and destruction of all life upon it. As the engine was not formed, and did not come upon the track by chance, but by intelligent design, neither was the earth formed or placed in its orbit, but by intelli-

gent design; and that which formed the earth is as much superior to that which formed the engine as there is difference in the work performed by the two, "For as high as the heavens are above the earth, so are thy ways above our ways, and thy thoughts above our thoughts."

E. STAFFORD.

LAMONI, Iowa, November 12th, 1882.

MINISTERIAL CATECHISINGS.

AND NOW, my ministerial brethren, please give me your attention, and draw in your wandering thoughts, and prepare for self-inspection. If you ever lecture, preach or speak in public, please tell us something of your methods of procedure. When you arise, do you ahem! and drawl your words, and present the living picture of misery pure and simple? Do you proceed to say that in ancient times, men spake as they were moved upon by the Holy Ghost, and then state in connection therewith, that unless you are so aided you will be unable to speak, having made no preparation for the occasion? Do you then proceed to make a long, rambling, unconnected speech, in which you display a poor memory, want of preparation, and private opinions? Please think, note your answer down; and if you respond by a general confession, permit one who can sympathize with you in your weakness, to advise you to beware, lest you give the Holy Ghost the credit for your weaknesses and follies. It is well to be cautious in what is said upon such occasions; lest we, by our thoughtless and unwise words, detract from the apparent merits of the truth now declared.

Do you boast of illiteracy? If so, let me assure you, you need not, for an appreciative audience will surely comprehend the situation, and as friends, deplore it. A man is not to be blamed (in every instance) because he is illiterate; but when he boasts of it, and seems to regard it as a prime qualification for gospel work, we think he is then a fit object for pity. In every man it requires effort, patience and study to make what is termed a success, at public address. No man ever attained a proficiency, whether a Prophet, or Priest, or Elder, who did not *labor* to that end. God is not honored, nor yet his cause, by carelessness at the hands of a careless and slovenly ministry.

Do you stamp around the pulpit with your feet, and bring your hand (usually clinched) down heavily upon the books or desk, by way of emphasis? If so, I can venture the assertion that your efforts are not pleasing to sensitive and nervous people, without saying any thing about

the judgment which would be pronounced by the educated and refined. Desist from such action, and strive to be pleasing in your manners, and so improve, acquiring gracefulness and ease of action.

Do you rail out against other churches, rather preaching against other's doctrine, instead of preaching for Christ and his doctrine, distinctively? If so, I fear lest we would say, in justice too, that your efforts will have the effect to drive people away from Christ; and that ordinarily such a course of action is unwise and unjustifiable. It would seem to indicate the spirit of war.

Do you speak as rapidly as possible, especially when reading proof-texts, and at times, as loudly as is in your power? Why do you do so? The end greatly to be sought in preaching, is lost, and such efforts generally produce little or no good results. Speak deliberately, and read your proof texts so that you can, by your reading, call attention to any part desired. Use your voice so that you shall have a *reserve* for emphasis or stress, if necessary. A great deal depends upon the manner of speech, as well as upon the thing said. Never strain the voice; for it is an easy thing to effect its permanent injury.

Do not acquire the peculiar "nasal twang." It impairs your influence as a speaker, by calling attention in another direction, instead of upon the matter of your discourse. Have you an ideal Elder? Are you absorbed in the splendor of his influence and wisdom? If so, do you act awkwardly, simply because he does so too?

Do you speak in a peculiar and uncouth manner, for the reason that that is the style of his address? If so, you are acting in the simple role of an imitator, and so you are exhibiting the want of real manliness and character. But perhaps you have never seen it in that light, nor have you ever seen yourself, as others see you. Whoever you are, be natural, and as a rule you will be graceful. Don't be an echo; nor yet live absolutely upon your own thoughts. Seek to improve, by contact, general reading, and perusal of what you do read, as well as by listening unto what others may say. Like the busy bee, who draws sweetness from the thousand flowers, it is your privilege—your duty, to gather the fragments of thought and information, to store the mind with varied and useful knowledge, to be used as occasion may demand, so living as to insure the blessing of God upon your days.

Do you insist that upon undecided points of doctrine, every other person shall surrender his views to yours? If you hold

opinions for which you can give no reason, still would you demand "unconditional surrender?" Would you be guilty of trying to weaken the influence of this brother or that one, who had been so unfortunate as to know, either less or more than you, and so possibly differ from you in some matter of faith or fact? If so, your action fully entitles you to the unsavory name of the bigot, and your conduct to be known as uncourteous and ungentlemanly. You would most probably be the last man to surrender your opinions at the mere dictum of another. Place yourself in another's stead, and have your opinions subjected to judgment under the rulings of bigotry and fanaticism, and then tell us how you would like the situation. I opine you would conclude that it was a very different case. Hounded by an unreasoning and fanatical zeal, able and true men might be crowded out of the body; or the Church under the influence of the pressure, forced into unwise and unjust measures, which in the lapse of time, for a "sober, second thought" could only revert to the discredit of the prime movers therein, in the revulsion the church as a mere act of justice, which, though tardy, goes through the ordeal of retreat, in restoring such an one to full standing and privileges in the body.

When you take the vial of olive oil to consecrate, or ask God that his special blessing might attend in its use to the afflicted, do you insist in having the cork drawn? Why do you do so? Do you think the blessing of God so material in its character, that the cork would be an hinderance? Or do you doubt the omnipotence of God? Why go to the trouble of removing the cork by bits, when about to ask God to bless the oil, if he is able and willing to bestow divine favor, irrespective of corks and coverings? But then, perhaps it is but a foolish form which you simply follow because you have seen others do so!

Are you prompt in your attendance at church? If so, you set a good example to others. There is nothing of so light a character that conduces more greatly to lessen the interest in meetings, than irregularity and tardiness in attendance. You may think that promptness in this respect to be of small moment, but please remember that it is the small things which make up our lives.

Do you preach long and tedious sermons? And do you use, or seek to use, long sentences, in which obscurity of idea seems to be the point gained? Pith and point are much better, either orally or in writing, than long sentences, however well they

may be framed. Notice the sayings of Jesus and his apostles, and the writings of the olden prophets and pilgrims. You see in them gems of wisdom and literary excellency. Note their terseness, their brevity and their force. They evidently had ideas, and they sought appropriate language to convey forcibly the idea intended. That sermon which could be delivered forcibly in thirty minutes, and bristle out everywhere with ideas, would seem flat and uninteresting, were an hour spent upon it, for the apparent dearth of ideas. Study brevity, and point, and learn to preach short sermons.

Are you studious? If you are, I have reason to believe you will improve and increase in ability and gifts. If you are ever well, or thoroughly versed in any branch of knowledge, it will be because of diligence and application. Ignorance can not be concealed, with the well informed, although you should attempt to look as wise as Solon, and as grave as a philosopher. Nor will reserve take the place of information; for when you do speak your words will betray you.

What is the scope of your study? Do you strive to make it as comprehensive as is in your power under your circumstances? Or are you satisfied to confine yourself to one, two or three books? Not only is it your privilege in this day of cheap literature, to make your study quite comprehensive, but it is your duty so to do. It only requires a small sum to have quite a little stock of choice reading, which will afford you pleasant pastime and profitable employment of leisure moments. Do you ever controvert? Are you willing to learn, or do you allow a foolish pride to prevent you from changing your opinions? If you have attained the acme of perfection, then indeed you should maintain the inviolability of your opinions; and your words have somewhat of authority. But not presuming that you have reached so grand a climax, I shall continue to look upon you as brethren, who "know in part," and who are learning by your daily experiences. But remember this: That if you desire to instruct others, you yourselves must exhibit a teachable,—a willing-to-learn spirit. Sheer, undisguised bigotry is not likely, at any time, to prove acceptable to the people. The day is forever past, when mere priestly assertions shall sway the people; and the sooner that this is recognized, the better it will be for all concerned.

Believing, trusting and hoping to hear good things from you all, I strive to endure.

December 24th, 1882,

AN ELDER.

INGERSOLL REVIEWED.

"BUT wisdom is justified of her children."
—Matthew 11:19.

When two or three thousand people come together on a Sabbath afternoon and pay a dollar admission to hear a lecture, there must be something in the speaker, or his theme, or in the state of the public mind that is worthy of our study. And the fact that the lecturer is the most noted unbeliever of our country, and his discourse an attack upon the Bible and the Christian religion, should certainly not lessen our interest. Col. Ingersoll had back of him no organization or society; the proceeds of his lecture were not for any public charity, but for himself; and yet there was not room for all who came.

How shall we account for this eagerness of the multitude to hear one who antagonizes that which is supposed to be the common faith of the people? It must be more than a mere curiosity to see the man, for Mr. Ingersoll has often spoken in our city before. It can hardly be explained on the ground of friendship, or of a public welcome, for he has never resided in our town, nor has he just returned from a foreign shore; nor has he ever performed any distinguished service for his country. He was a brave soldier; he is an able lawyer and political speaker, and a good citizen; but this can be said of thousands of others. Is it because of his great power as a speaker? This is a partial explanation, for oratory has always had the power to attract the masses, and in this field he has not many equals, and but few superiors. As a speaker he is ready, pleasing, witty, brilliant, forcible, and eloquent. We can hardly say that he is profound as a thinker or a reasoner. Is the explanation in the fact the mind delights in a battle of words and ideas, and is drawn to a debate much as one is swept into a war; and hence in a country where there are fifty thousand preachers explaining and defending the Bible and religion, the people are anxious to hear what this one noted unbeliever has to say on the other side? This has something to do in the case; but a more important question is this: Is the public mind, to any great extent, in sympathy with the views of this orator? and what is to be the effect of his teachings upon the thousands who hear and the many more who read his speeches? and what will be the influence upon the rising generation, and especially in a time like the present, when there seems to be so wide an unsettling of so many of the old forms of faith?

Partly, I confess, from a curiosity to hear Col. Ingersoll—for I had never heard him

before; but more from a desire to satisfy myself upon these questions—I went to his last lecture. His magnetic oratory was all that I had expected. The great audience seemed pleased and delighted, and many laughed and cheered as he sought to make one point after another against religion, and ground out his scathing satire and even ridicule upon things that to most minds are sacred. To me the whole scene was anything but joyful. It was sad; and I went home with a heavy heart, that one so strong in body and so gifted in intellect and oratory, and saying so many good and beautiful things about love, and home, and liberty; one that might be so powerful to influence his age for good, should seem to be fighting the very religion and weakening the reverence of the people for that which to me holds the highest hopes and possibilities of the future of our world.

We should try to be just to all, and I have struggled against the suggestion that possibly Col. Ingersoll is insincere, or that he could so trifle with truth as to use his splendid talents to win applause and money at the expense of right; but I am compelled to think that he is wanting in reverence, and lacks that deep seriousness that should always belong to weighty discussions. By seriousness here I do not mean long-facedness, or the absence of cheerfulness; but such a realization of great questions as taxes the highest powers of the mind and heart, and hence renders trifling impossible. It is not intended by these remarks to say that Col. Ingersoll has not given thought to the questions upon which he speaks, nor that he has been without some measure of moral conviction, for this would not be just; but still he seems somehow not to have that candor and considerateness that should belong to religious discussions.

But for this there is a cause, and the explanation may at the same time be at least a partial apology. As a lawyer, Mr. Ingersoll has been trained to see the weak points in the argument of an opponent, and he has thus been quick to perceive the extravagant and untenable positions of some theologians, and the hard and dark things about some of the creeds, and the mysteries and the difficulties of thought that must necessarily form a part of any great system of religion; and seizing upon these things and putting them in their worst possible light, he tries to turn them to ridicule, or to use them as arguments against nearly all Christian faith. He has a quick, generous, impulsive nature, with a large element of the humorous, and also a strong and ready power of resentment; and dealing with extreme views, and being

met and antagonized by hasty and extravagant men, he has become an extremist of the most radical type.

Now, as a result of all this, Col. Ingersoll is not dealing with the bottom facts; is not, as it seems to me, searching patiently and with the spirit of a philosopher for the heart of things at all; is not grappling with the great questions of theism, and of revelation, and of the future state, but is dealing rather with what extreme men have said about God, and about the Bible, and retribution. And in some things he is battling against theories that are at fault, and injurious in their tendencies, and that need to be controverted; but he is making the sad mistake of not discriminating; of jumbling everything together—the true and the false, the wise and the unwise, and seeming to make a grand onslaught upon the good as well as the bad. And hence he is rattling away upon the surface of things, but never getting down to the great realities. He deals too much in large assertions, and extravagant rhetoric, and hasty generalizations, and unfair inferences. And whatever may be the apparent and immediate effect of his teachings, this much is certain, that, while he may amuse the populace and unsettle many inexperienced minds, he must change his methods and go down beneath the surface if he would deeply influence the thinking world in his day, or hope to live as any possible power upon the thought of the future.

It is not the purpose of this pulpit to interfere in the fight between Col. Ingersoll and Dr. Talmage. They seem to be well matched; and it seems not out of harmony with the fitness of things that they should have come into conflict—that the extremes of religion and non-religion should have met. But in the interests of truth, and to further illustrate the methods, and something of the thought, of the lecturer, it may not be improper to review briefly a few of the statements and arguments found in his discourse of last Sunday.

In the very first sentence he rushed headlong into one of the great and disputed questions of metaphysics, and assumed it as out of debate, and wholly settled on his side. These are his words: "Nothing can be more certain than that no human being can by any possibility control his thought." And then after referring to the impressions made upon the brain by the outer world, and comparing thought to the involuntary action of the heart and lungs, he says: "No human being can justly be held responsible for this thought, any more than for the beating of his heart, or for breathing air." He compares the brain to

a field where "nature sows the seed and thought is the crop." And then says that "for thousands of years thought has been thought to be a crime; and thousands and millions have threatened us with eternal fire for giving the product of the brain."

Now, this is a fair sample of Col. Ingersoll's method. Its brilliant audacity may captivate and amuse for the moment, but when analyzed and placed in the light of calm thought, what is there in it to carry conviction to thinking minds? He assumes the basis of the material philosophy as settled; that all thought results from outward impressions upon the brain; that it is a "field where nature sows the seed of thought, and the crop is the result." Now, we all admit that impressions are made upon the brain by what we see, and hear, and feel; and that much and even most of thought arises from these causes; but are these the only sources of thought? Is the mind nothing in itself? Has it no power of thought except as acted upon from without? Whence come the conceptions of space, and duration, and the infinite, and the moral intuitions of right and wrong? I can not argue these deep questions of philosophy here; but Col. Ingersoll certainly knows, or ought to know, that the sensational school of philosophy is not the only school; that opposed to it are such great thinkers as McCosh, and Hamilton, and Cousin, and Kant, and Hegel; and yet he assumes the material philosophy as settled. "Nothing can be more certain," etc.

And is the great lecturer prepared to stand by the logical conclusions of his philosophy, that "no human being can justly be held responsible for his thought?" Has the mind no self-determining power? Must one go just where these impressions lead him? We all know that thought lies back of and determines conduct: but if one has no control over and is not responsible for his thought, how shall we hold him responsible for his acts? The effect of this teaching, if followed, would be to say to each young man when thoughts of impurity or dishonesty come into the mind: "You are not responsible; Nature is sowing the seed; there can be no harm in gathering the crop." And further: if Col. Ingersoll's philosophy is true, if thought is the product of Nature's sowing, why does he blame or praise any one for thinking as he does? Why blame the "orthodox soil for being poor?" or why blame "thousands and millions for teaching that it is a crime to think?" Nature sowed that crop of thought too, and they simply gathered what Nature had sown. And

yet he says he "stands for absolute freedom of thought." According to his philosophy such freedom is impossible; everything is reduced to fate.

Turning from metaphysics, the next move of the lecturer is into the field of theology and religion, and his first lunge is at the supernatural. Here he confesses that the question is not wholly one-sided, that "there has long been a struggle between the believers in the natural and the supernatural;" but in the same sentence he tries to minify the whole great subject and to place it in a false light by saying that the struggle is between "gentlemen who are going to reward us in the other world and those who propose to make life worth living here and now," and by classing believers in the supernatural with priests of pagan deities, and astrologers, and the "medicine men," and magicians, and sums them up as the "gentlemen who have traded upon the fear and ignorance of their fellow-men, and in all countries have sought to make their living out of others."

No one, I suppose will deny that there was a time when ignorance, and superstition, and fear rested down like a dark cloud upon the world, and that knowing so little of Nature and law almost everything was supposed to be supernatural; and, thinking that everything was ruled by the deities, it was not strange that the people sought to secure their favor through sacrifices. But Col. Ingersoll should remember that this was in lands where the Bible that he is trying to destroy was not known. It was where "Nature was sowing the seeds of thought;" sowing the seeds that produced all this superstition, and produced all these priests and magicians to live off of others. And he should remember that the whole tendency of the Bible is to do away with these superstitions and lead man to worship the living God; and that God commands that His priests should be holy. And if Mr. Ingersoll would study this great subject briefly he might perhaps see even in these superstitions the struggle of the mind and heart after great facts that in our day have come into clearer light. Instead of astrology we have astronomy; and in place of the "medicine-man" we have the scientific physician: and, instead of praying to idols, the soul of man is turning to the great heart and mind of all—to the "Father of Spirits." And is the fact that the world once dwelt in darkness, and that much of what was once supposed to be supernatural is now to us perfectly natural, and that men prayed and worshiped as best they knew, any argument against the fact of

the supernatural or against prayer? May not the sincere prayers of the poor heathen, even if addressed to stone, have been answered by the living God? And who shall tell their influence in bringing the better day? Mr. Ingersoll should take account of the fact that the religious nature of man is a fact; and he may say that God put it there, or Nature put it there, just as he pleases; still it is a fact, and it is slowly coming forward like a springtime to the flowers and fruit of a great summer; and prayer and some conception of the supernatural have journeyed along all the way as parts of the religion of the world.

But, says the Colonel, "All the clergymen of this world can never get one drop of rain out of the sky; all the clergymen of the civilized world could not save one human life if they tried it."

How does he know all this? There is prayer in the world, and there is rain. Can he or any one else say there is no possible relation between the one and the other? Can he tell what might be the result if instead of praying all mankind should turn to cursing God? Not till we know ten thousand times more than we now do can any thinker say just what or what not might be if any one thing that is were not. That men do not always get an immediate answer to a prayer for rain we all know; and that loved ones for whom we pray die we know; but can any one say that prayer never has and never can save life? It may count little in this argument, but I most firmly believe that had it not been for prayer I should have been in my grave a quarter of a century ago. We know that souls are strengthened and helped by the presence of an unseen sympathy, that there is that sympathetic accord of hearts that makes patriots and philanthropists feel that they are not alone. The silent wires stretch across the sea and join the distant continents. Are there no mystic bonds and ties between earth and heaven? The tick of the telegraph would cause the tender heart of Col. Ingersoll to leave any pleasure or business and hasten to the bed of a sick child. And shall we say that all the love of the unseen world and the love of God heed not the cries and tears of earth? Much as we may know and high as we may be, there is still a higher, an upper, or supernatural rising above our plane, and before the gates of mystery and mercy human hearts will always look up in prayer. But Col. Ingersoll may say that everything is ruled by unchangeable laws, and ask how can anything be affected by prayer. I will agree that all is under law,

under unchangeable law; and what then? Just this: "If all is under law, prayer is under law too; else there is something outside of law; and may it not be that it is a part of that unchangeable law that prayer shall be answered?"

The next point to which the lecturer turns his attention is the doctrine of eternal punishment; and I can easily see how, as a lawyer, Col. Ingersoll should perceive the injustice of this doctrine as it has often been taught, and how, as a man of generous sympathy, his whole nature revolts against it. And I am in sympathy with him at this point; I think the doctrine as often preached has done great harm, and is hurting religion now. It casts a dark cloud over the throne of God, and fills time and eternity with despair. But I do not like the way he handles the subject. His method here is the same as in other things—is what logicians call the *reductio ad absurdum*; he seeks to make the doctrine ridiculous: and then he is not careful about his facts. He says, "If the Christian religion is true, Humboldt is in hell;" and then eulogizes Humboldt to show the absurdity of the conclusion, and hence that Christianity can not be true. And thus he takes up Shakspeare, and Homer, and Harriet Martineau, and by each one argues the absurdity of Christianity.

Now, the mistake here is in Mr. Ingersoll's startling assumption that "if Christianity is true," then these persons are in hell. It is true he qualifies a little by saying in one place, "I do not refer especially to the Christianity of the New Testament, I refer to the Christianity of the orthodox church;" but generally makes no distinction. But suppose he means orthodox Christianity, still his assumption is unwarranted, for the doctrine of endless punishment is not clearly, if at all, the teaching of orthodoxy. It may be held by some of the churches calling themselves orthodox, as the Presbyterians or Methodists, but when we come to ask what are the standards of orthodoxy, we must take the great creeds of Christianity. The Apostles' Creed is accepted alike by the Catholic, the Greek, and the Protestant churches, but it has not one word about endless punishment. The Nicene Creed says not a word about it. It is not till we come to the Athanasian Creed that the subject is mentioned, and that is not of earlier date than the fifth century, whilst the Apostles' and the Nicene belong to the fourth century. And further, the doctrine of endless punishment was not generally held in the early church. Dr. Edward Beecher tells us that of the six theological schools in the days

of Origen, in the third century, and later, only one, and that was the Roman, taught endless punishment, and one taught annihilation, and four taught universal restoration, or that all souls would at last be saved. Origen, the greatest of the fathers, was a Universalist, and published his work on "Systematic Theology" in A. D. 230; and that work was not condemned till A. D. 544, or 300 years after; and then not by a general, but by a local council called at Constantinople by the order of Justinian; and that too in an age of great darkness and cruelty. And thus we see that endless punishment was not the doctrine of the early church, and is not taught in the two great creeds, and hence should not be called orthodox. It is not taught in the thirty-nine articles of the Church of England; the church once inserted an article affirming the doctrine, and kept it in eleven years, and then cast it out. The Protestant Episcopal Church rejected the Athanasian creed, and has no article on the subject. The doctrine is not generally held in either the English or the Protestant Episcopal Church today. And almost the entire body of German divines has long denied it. Even Luther is quoted as saying, "How it may be with those who in the New Testament are condemned, I say nothing certain; I leave it undecided."

I say these things because I think Col. Ingersoll is laboring under a mistake as to what orthodoxy really does teach. He takes what some sects teach, and not the consensus of orthodoxy. And thus, whether endless punishment be true or not, it can not in strictness be said to be orthodox. Nor do I believe it to be Christian. Jesus certainly taught future punishment; but that he taught that punishment would be endless is by no means proved. And in the light of these facts I think Col. Ingersoll will gladly modify his statements. What Christianity teaches about the future world is simply this: That rewards and punishments are carried over from time to eternity; that the principles of the government of God are the same there as here; that character, and not profession or deed, determines destiny; and that Humboldt, and Dickens, and all others who have gone and shall go to that world shall receive their just rewards; that souls will always be in the place for which at the time, be it now or a million years hence, they are fitted. That is what Christianity teaches; and that removes the cold and cruel conception against which not only Col. Ingersoll, but the great drift of Christian thought and conscience is protesting.

The Reformers rested too much upon the dark theology of Augustine and the fifth century; the theology of to-day is finding its way into the clearer light and better life of the patriotic teachings of the earlier centuries, and hence is coming into a larger hope for mankind. And I want Col. Ingersoll to have full credit for all he has done, even by shocking the public feeling into a realization of the terribleness of the old view; but I hope that he will no longer say that Christianity sends "the grandest and noblest characters of earth to hell."

It must be regretted that the lecturer does not take a broader view of the Bible and religion as historical facts of a great and divine and progressive movement through the ages, and in this way try to reach a just estimate of their real contents and value, instead of hunting around on the surface for little mistakes, and errors, and imperfections, and then by these trying to cast doubt and ridicule upon all that is true and good in their great sweep and purpose. But extremes meet; others have claimed too much for the Bible, and he claims too little. It is, however, almost provoking that one of his ability should seem to delight in so little, so unfair, and one-sided a method of treating great subjects. He ought to do better.

What is there, I ask, in home, and love, and liberty, and the exaltation of woman, for which he so eloquently pleads, that the spirit of the Bible and religion does not encourage and help, and for which the Christian Church in its best life is not earnestly working? Is not the church trying just as hard as he to "make the present life worth living," whilst at the same time it is bearing up the hope of the world in life and death by pointing to the land that is better? The Bible gives the life of its time as it was, and with equal fairness the virtues and the failures of man and woman. Shakspeare may paint the beauties of his ideal Isabella and Imogen and Juliet; and the Poetic Greeks give us a faithful Penelope waiting through the long years for the sea to give back her husband, and the love of Alcestis, and the piety of Antigone, and history tells us that in the heroic days of Rome, there was not a divorce in that city for 400 years. But history has to record, too, the vices of those lands; and thus the good and the bad have gone along together. But does not Col. Ingersoll know that the religion of the Bible sought to correct the evils of polygamy and slavery? And where does he find the very heart of the home and matrimony and the soul of virtue as deep-

ly revealed as in the words of Christ? And does not the Catholic Church make of matrimony a sacrament?

But I must close. My friend thinks that blasphemy is impossible—that it is a question of geography. It may be in the eyes of human law; but in the religious sense it is a question of the heart in the deepest life going against the spirit of truth and holiness; and though we may "not be able to hurt God," we may injure our own souls. He says "the Presbyterian is the worst religion in the world." He should remember that the creed of that church is an effort to state a great truth—the sovereignty of God; and that, though unfortunately, and even falsely stated, still it carries along and emphasizes that great fact; and he should explain to us by what strange law it is that "the worst religion" has for centuries given and is to-day giving to our world so many of its best people. He seems impatient over the slow methods of Providence in correcting abuses and bringing about great moral reforms. A believer in evolution should be the last one to utter such a complaint; for he would think nothing of asking for a million years to lift the monkey up into a man; why, then, complain that it takes a few thousand years to bring a whole race of men and women to a high moral state? He says, "If I were God, I would not stop making men till I got one who had the courage to utter his real convictions." It had been supposed that in the long list of martyrs and patriots who have died for the truth our world has had many such noble souls. But if not, let us hope that the Deity was happy last Sunday. My friend says that he "would not blot from the night of life one single star of hope;" and yet he is doing all he can to weaken the faith of millions in the Bible and prayer and Christianity, and to close every church and pulpit in the land. And what would he give us instead? Shakspeare and the drama.

But society will not be swayed very far one way or the other by the extremists of orthodoxy or liberalism. Great changes are coming in the theological world, but the truth will be found to lie in the middle ground between the extravagant men who are shouting on the outer edges; and it is upon this safer path that the great multitudes will journey on to the unseen.

Many a man gets credit for good temper who never knew what it was to be provoked; while he who has retailed his explosiveness with great effort nine times, is reputed a fiery-tempered man because the dynamite got the better of him on the tenth.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Bevier, Missouri, February 3d and 4th, 1883, Ephraim Rowland presiding, John T. Williams clerk.

Reports of Branches.—Bevier Branch 109, including 10 Elders, 3 Priests, 5 Teachers, and 3 Deacons, 1 received by letter, 2 removed by letter, 1 ordination.

Reports of Elders.—John T. Williams, Edward Bennett, David D. Jones, Charles Perry, Ephraim Rowland, reported.

Resolved, That J. T. Williams purchase a district minute book.

Resolved, That the members of the Bevier branch give a free will offering for the sustenance of old Father and Mother White until next conference.

Resolved, That a collection be taken up in this conference in their behalf.

Eph. Rowland preached Sunday morning at 10½ o'clock, from the 20th chapt. of Isaiah. Held sacrament meeting at 2 o'clock, administered by Edward Bennett and John F. Thomas. Preaching at 6 p. m. by J. T. Williams from 7th chapter of John.

Adjourned to meet again the 1st Saturday and Sunday in May, at Bevier.

NORTHERN ILLINOIS DISTRICT.

Conference was held at Sandwich, Illinois, February 17th, and 18th, 1883, commencing at 10:30 a. m., J. S. Patterson President, W. Vickery Clerk.

The visiting brethren were by motion invited to take part in the deliberations of conference.

Afternoon Session. Branch Reports.—Plano 168, 1 received by letter, 3 died; Sandwich 80, 1 received by letter, 1 removed by letter.

Bishop's Agent reported having received \$178.00, and having paid out \$108.50. Balance on hand, \$69.50.

W. Vickery and James Brighthouse were appointed a committee to audit the district treasurer's books.

Bro. I. L. Rogers was appointed to sell the district buggy to pay expenses.

Bro. J. S. Patterson was chosen president of the district for the next four months. Bro. F. G. Pitt, J. S. Patterson, I. L. Rogers, Thomas Hougas, Stephen Stone, were chosen as our delegates to General Conference, to be held at Kirtland, Ohio.

Resolved, That our delegates be instructed to do all in their power to have the church pass a resolution, instructing the Board of Publication to bind the books of the church with stronger binding.

Resolved, That our delegates are hereby instructed to carry out the spirit of the resolution adopted at our last conference, in regard to the Chicago Branch being a part of the Northern Illinois District.

Resolved, That the secretary of the district is hereby instructed to correspond with the president of each branch in the district, setting forth

the necessity of their soliciting means to defray the expense of delegates to General Conference.

Committee appointed to audit financial clerk's books, reported them correct; report received and committee discharged.

On Saturday evening, February 17th, preaching by Bro. E. L. Kelley, on duties of Saints in regard to church finance and tithing. Sunday, at 10:30 a. m., preaching by Bro. Alexander H. Smith, assisted by Bro. F. G. Pitt.

At 2:30, Sunday afternoon, there was testimony meeting, in charge of Brn. James Brighthouse and Stephen Stone. A good degree of the Spirit was enjoyed. In the evening, at 7 o'clock, Bro. E. L. Kelley addressed those present.

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

Adjourned to meet at Plano, Kendall Co., Ills., June 16th and 17th, 1883.

WELSH MISSION.

The semi-annual conference of the above mission was held at Merthyr, Wales, October 29th, 1882. J. R. Gibbs president, B. Davies clerk.

A. N. Bishop reported the Western District. The Eastern District was reported by the different presidents of branches. Merthyr Branch contains 1 Seventy, 5 Elders, 1 priest, 9 members, total 16, 2 baptized, 1 died. Ogmore Branch 4 Elders, 2 Priests, 1 Teacher, 8 members, received by baptism 2, by letter 1, expelled 6, died 2, scattered 1. Aberaman, 5 Elders, 1 priest, 17 members, expelled 1. Nantyglo, 4 Elders, 1 Priest, 5 members, 3 children blessed.

All the Elders that were present reported their labors.

Met at 2 p. m. This meeting was spent in preaching the word to a large assembly, by the following Elders: T. E. Jenkins, A. N. Bishop and Dan. Davies.

Met at 5 p. m. The authorities of the Church in America were sustained in righteousness. Also, T. Taylor in charge of the Mission in Europe, J. R. Gibbs in Wales, T. E. Jenkins of the Seventy and as Bishop's Agent, J. E. Hughes to labor in North Wales, B. Davies as secretary of the Welsh Mission, A. N. Bishop, president of the Western District; all the presidents of branches with all the Elders, Priests, Teachers, Deacons, and members of the Church.

Adjourned to meet at Llanelly, the last Sunday in April, 1883.

Miscellaneous.

BORN.

PRESTON.—Near Xenia, Nebraska, December 21st, 1882, to brother C. K. and sister M. S. Preston, a daughter. Blessed February 16th, 1883, by Elder Robt. M. Elvin, and named, Lilly Rachel.

DIED.

FULKS.—Near Middleton county, Ontario, August 12th, 1882, sister Clara, wife of Bro. M. Fulks, after an illness of near three years, with the consumption, slowly and surely wearing her away, which she endured with great patience, watching and waiting to welcome the hour of deliverance from her prison house of clay, in full hope of receiving it again in the resurrection day, a glorified body. Deceased was born the

15th September, 1847, at Cranma Hollow, Canada. She with her father's family, moved to near Dentonsville, Michigan, 1865, and on the 15th of June, 1866, married, and moved to Kansas. Here she and her husband sought the Lord oft in secret prayer, read the sacred scriptures, reasoned with all. Soon after some four families of Davises moved in and settled near, when she was led to follow her husband through the waters of regeneration, the 26th of June, 1870. After hearing three sermons by Brn. John T. Davis and James Heart, Jr., in their house, which was the first preached in, and they were the first to obey in all that country. Baptized at Mound Valley, Kansas, by John T. Davis, confirmed by John A. Davis. Funeral preached by Brn. J. H. Lake and E. H. Gurley, to a large congregation, in the Baptist Church, near Tilsonburg, Ontario, Canada, from 1 Cor. 15:21, 22, 23.

THOMAS.—At Cheltenham, Missouri, January 21st, 1883, of inflammation of the bowels, Mary Ann Thomas, daughter of John and Sister Ann Thomas. Born at Cheltenham, Missouri, August 8th, 1872. Funeral services by Elder William Smith.

Passed the shades of death's dark valley,
Thou art leaning on his breast;
Where the wicked may not enter,
And the weary are at rest.
Yet again we hope to meet thee.
When death's gloomy night has fled;
Then on earth with joy to greet thee,
Where no bitter tears are shed.

PRESTON.—Near Xenia, Nebraska, February 15th, 1883, Daniel Jones, son of brother C. K. and sister M. S. Preston, aged 11 years, 4 months, and 25 days. Baptized last Summer by Elder J. F. Mintun. Deceased had been an invalid for some years. Last sickness was the cramp. He only suffered about forty hours. Funeral sermon by Elder Robert M. Elvin, from words spoken just before death, viz: "Those who are baptized will be saved."

HALL.—At Woodbine, Harrison county, Iowa, February 12th, 1883, sister Elizabeth, wife of Bro. Matthew Hall, aged 67 years, 7 months and 23 days. Born in Stennex, county of Cumberland, England, emigrated to the United States with her husband, having been baptized into the church in her native land; but seeing the corruptions of Brighamism, she became sick at heart, and resolved to walk no longer with them. And although she was so deeply wounded in spirit, that she never identified herself with the Reorganization, she treated its elders with respect and kindness, and was a true friend. Though she had no child of her own, she was one of the kindest of mothers to the only child of brother Hall. She was a faithful wife, a kind neighbor and a true friend, and her trust in God and her redeemer never failed. She was willing to depart. Though she had suffered long from heart disease she died of consumption. Funeral by C. Derry.

PERKINS.—At Enterprise, Kansas, on the 10th of June, 1882, of diphtheria, Mary Ann, infant daughter of sister Deilah J. Perkins, and the late lamented Elder J. Perkins, aged 8 months and 10 days. Funeral sermon preached by Bro. A. Kent.

Sleep my child, since it is God's will
That thy earthly life should close;
Thy gentle spirit can fear no ill,
Thou art safe from all earth's woes.

C. D.

The sphere of human duty is not there, nor yonder; but there, just where you are.

JOPLIN AND GALESBURG BRANCHES.

To the scattered and the unscattered members of the Joplin and Galesburg branches, of Spring River District. Whereas, the above named branches are declared disorganized by an act of conference, this is to notify said members that they will be granted letters of removal upon application to the district clerk. Address E. A. Davies, Weir City, Kansas.

C. Randal, of Columbus, Cherokee County, Kansas, wants to know if any brother interested in any sort of machine shops wants an apprentice.

Summary of News.

Feb. 21.—No Constitution or amnesty will be granted to the Russians on the occasion of the Czar's coronation.

The United States steamer *Ashulot* was sunk off Hong Kong and eleven of the crew were drowned.

The seventeenth victim of the New York school-house horror died to-night, and several others are not expected to recover.

Sixteen persons were severely injured to-day at Threshers's Corners, Ont., by the fall of the floor of a hall in which a political meeting was being held.

The steamer *Morro Castle*, of the Clyde Line, running between New York and Charlestown, burned to-day at the last named city. The loss is estimated at \$200,000 on the vessel and \$70,000 on the cargo. The crew escaped.

Great damage and the loss of five lives is reported in the neighborhood of Vincennes, Ind., where the floods cover the entire face of the country. The condition of affairs at Shawneetown, Ill., is as bad as ever, but at Cairo it is believed that the greatest danger has passed.

Nineteen counterfeiters in West Virginia, have been captured, tried, and sent to prison.

Beyond the Mississippi River there are 1,200,000 square miles not settled by white men, and of this area 240,000 square miles, embracing much of the best land, are included within the Indian reservations, while much of the remainder consists of mountainous tracts, lands inaccessible or sterile, and arid regions which can not be irrigated.

Feb. 22d.—At Milford, Massachusetts, to-day, thirteen children were thrown from a double-runner, which struck a tree. Nearly all were picked up unconscious.

Feb. 23d.—Twenty-two persons were drowned on Thursday by the wreck of a steamer in the Bosphorus.

The most disastrous effect of the floods yesterday is reported from Wolf's Island, fifteen miles below Cairo, where six persons were drowned. At Cairo, Shawneetown, and other points, the high water continues, and both there and elsewhere the people are looking forward to the coming thaw with feelings of dread.

Feb. 25th.—The report of Gen. Thibaudin, Minister of War, of France, in justification of the retirement of the Duc d'Aumale, the Duc d'Chartres, and the Duc d'Alencon, says public opinion demanded the adoption of a measure placing these Princes on the retired list. The public had become alive to the inconvenience of the presence in the army of officers belonging to former reigning families. The great principles of subor-

dination and discipline might be weakened thereby. The *Temps, Nationale* and *Paris*, Conservative Republican papers, deplore the fact that the Government was forced to place the Princes on the retired list of the army. They demand a revision of the law of 1834, that officers be reinstated.

An explosion of dynamite yesterday occurred in the open air in the Village of Ganshorten, Germany. One of the men wounded, named Metayar, has since died. The injured men belonged to a committee of anarchists. They were experimenting with a new kind of fireworks when the explosion accidentally occurred. The police have seized documents revealing a plot affecting Belgium and other countries. It is rumored that disclosures made in connection with the explosion and seizure of papers will lead to the arrest of Louise Michel and several of her colleagues. One of the men who was not wounded by the explosion is Cyroet, a weaver from Lyons. It is said the French Government has demanded his extradition. The house of the anarchist in Brussels who entertained Louise Michel when she was here was recently searched by the police, who seized three trunks. A majority of the documents contained therein were written in Russian and Italian, and refer to an international plot. It is reported that the documents show that a plot has been organized to murder the Czar of Russia on the occasion of his coronation.

Cyrot, after the explosion, returned to his lodgings and removed a trunk and two bags.

The Senate of France, adopted—156 to 115 Humbert's bill modifying the oath in the courts.

Feb. 26.—Stormy times are being had in the English Parliament over the Irish Question, and Dublin is greatly excited over the recent developments there in regard to the Phenix Park murders.

The *Mark Lane Express*, in its weekly review of the British grain trade, says: The wheat trade is slacker. Some of the provincial markets declined Saturday 1@2s. Flour closed 6d cheaper. Barley was steady. Foreign wheat is in the merest retail demand and 1@2s. lower. Flour is in large supply and 6d cheaper. Eight fresh cargoes of wheat arrived, with eight sales; eleven were withdrawn, and five remain. Cargoes on passage and for shipment are very quiet and generally 6d lower. Sales of English wheat the last week, 48,263 quarters, at 41s. 5d. per quarter, against 37,065 quarters, at 45s. 7d the corresponding period of last year.

Hundreds of half starved people are cooped up in Shawneetown, Ill., in consequence of the floods. The Arkansas river is booming, and a blizzard is raging in Michigan.

Feb. 27th.—Accounts from the district of Gweedore, County Donegal, in the north-western part of Ireland, indicate the condition of the people as most distressing. The medical officer of the district reports the children much emaciated in consequence of a scarcity of diet and the general use of seaweed as their principal meal. Sick persons are in almost every house, owing to a want of food.

Popular ferment has resulted from the alteration of the railway tariff affecting the sulphur trade in Catania, Sicily. The situation is becoming grave. Two men-of-war and a regiment of troops have arrived to maintain order. Many persons have been arrested, including several of importance.

A paper bomb charged with powder was thrown into the courtyard of the residence of the Austrian Ambassador. Two similar petards were thrown at the same time, one before the Austrian Embassy to the Vatican and the other in front of the royal palace of the Quirinal. A supposed priest has been arrested. No one was injured.

A dispatch from Durban, South Africa, says it is reported that the Boers have defeated Chief Mapoch and captured Chief Mampoor.

The scene at Shawneetown, Ill., in consequence of the floods, is one of utter woe and consternation. It can only be reached by a journey of several hours, over a wild and desolate waste of waters. One woman died in the court house, leaving a babe a week old. Throughout the town houses are on end, planted firmly in the mud, and others bobbing up here and there like huge bottles. In many parts houses are afloat, only waiting for a wind to move them off in some direction.

Over one thousand people in this town are huddled together in public buildings, driven from their homes by the floods. Of 300 farm houses between Evansville, Ind., and Shawneetown, Ill., not one is left. Fully 150 families are nearly destitute. The Arkansas river is still rising, and threatens a greater inundation than was ever known before.

None of the bodies of the buried miners, at Braidwood Ill., have been yet recovered.

FIRES AND RAILROAD ACCIDENTS.

Feb. 21st.—Loss by fire at Sheboygan, Wis., \$75,000. Louisville, Ky., \$4,500. Lewistown, Ill., \$1,500. Crawfordsville, Ind., \$8,000.

Feb. 22.—By the explosion of a kerosene-lamp in a farm-house on Presidio Creek, twelve miles from Brackett, Tex., four children, ages 2 to 7, were burned to death, and their mother, Mrs. Michael McDonald, who was alone in the house with them, was compelled to witness the scene, the flames having cut her off from the children's room.

A fire at Pierson to-day burned the Gage Hotel and Pierson's drug-store. Loss \$10,000.

Feb. 23.—Loss by fire at Jefferson City, Mo., \$227,000. Danville, Ill., \$10,000. Georgetown, S. C., \$70,000.

Feb. 25.—Loss by fire at Davenport, Ia., \$65,000. North Adams, Mass., \$75,000. Middletown, O., \$40,000. Chamberlain, D. T. \$4,000. Chicago, Ill., \$10,000.

Feb. 26.—Loss by fire at Bonne Terre, Mo., \$225,000. Heavy fire at Vaughan, Miss. The entire town destroyed with a few exceptions. Loss by fire at Elmira, N. Y., \$30,000. San Antonio, Tex., \$30,000. A mother and two young children were burned to death in a building in New York City.

Loss by fire at Lynchburg, Va., \$40,000. Albany, N. Y. \$30,000. Paris, Ky., \$60,000.

FARM FOR SALE.

For sale, Eighty-six acres; good house and barn, two wells, orchard, &c., about 50 acres broken, rest timber incident to the country; five and a half miles directly south of Lamoni, Iowa, and in Missouri. Price \$2,500, terms as may be agreed with the purchaser. Address Alexander H. Smith, Independence, Missouri, or apply to D. Dancer, Lamoni, Iowa.

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Peoria, Illinois.

TRACTS.

No. 2.—Truth Made Manifest; 20c. a dozen, per 100	1 50
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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 108, par. 4.

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Lamoni, Iowa, 17th March, 1883.

No. 11.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 17th March, 1883.

HOME AGAIN.

WE left Harlan, for Washington on the morning of February 20th, by the way of Council Bluffs, starting from the latter place on the 21st at 9:30 a. m. reaching Galien, Michigan, in answer to telegram from Bro. George A. Blakeslee, who joined us at that point on the 22d. From there Bro. Blakeslee and the Editor in company reached Philadelphia on Saturday the 24th at midnight. We found Bro. Z. H. Gurley, and others there on Sunday the 25th.

At Philadelphia, we were the guests of sister Julius Heck, who with her brothers Ivan and John Branson made us welcome. Bro. Wm. Small, President, and Archie Cameron Priest, and Harrison, Teacher of the branch, gave us welcome to the church in Philadelphia. Bro. Joseph A. Stewart received us gladly and did all he could to make our stay, personally pleasant. The Editor spoke to the Saints morning and evening in their hall, corner of 9th and Callowhill streets, a small but neat place of worship.

We staid three days in Philadelphia, and on Wednesday morning, February 28th, left for Washington to carry out the direction of the Fall Conference, to lay before the Secretary of the State, our request for the correction of the letter of W. M. Evarts, former Secretary of State, according to the resolution of said Fall session. The work done last winter by Bro. Z. H. Gurley and E. L. Kelley had produced a good effect in Washington, as we discovered; and the further efforts of Bro. Gurley in December last, had proved an excellent preparatory work for a final

reception by the Secretary, Hon. F. T. Frelinghuysen.

We requested the Hon. W. P. Hepburn, Representative from the 8th Congressional District, of Iowa, to secure us a presentation to the Secretary; and this he secured and arranged for with Senator W. B. Allison, for Monday, March 5th, at 10:30 a. m. We met these gentlemen by appointment in the lobby of the Secretary's office, and upon the request of Senator Allison, were admitted to an interview, and were by him introduced to the Secretary. The Senator stated the object of our coming, the people whom we represented, and endorsed us most cordially as worthy to be heard.

We then briefly stated our mission, placed our written statement in the Secretary's hand, received from him the promise of a consideration of what we had presented.

The reception was courteous and all that we could expect, and we retired satisfied with the result of our visit. The impression made by brethren Gurley and Kelley in their mission to Washington a year ago, was an excellent one. They became known and were recognized as worthy men representing a worthy people; and we take pleasure in expressing our personal thanks and regard to these brethren for the manner in which they maintained the cause they represented.

The kindest regard and courtesy were shown to us by Senator Allison and Hon. W. P. Hepburn, of Iowa, and Hon. J. C. Burrows of Michigan, and others to whom we were from time to time introduced, treated us with courtesy, of which we could make no complaint.

Bad news travels fast, and such news met us at the Capitol, for in the care of Hon. Burrows of Michigan, was a telegram from Bro. E. Banta to Bro. Blakeslee, and in care of Hon. Hepburn, of Iowa, one from Bro. John Scott, of the Herald Office, announcing that on the 26th Bro. Lawrence Conover, Secretary of the Board of Publication, Book-keeper and accountant of the Herald Office, had absconded with funds of the office to an amount not known.

This made it necessary that Bro. Blakes-

lee, or the Editor should return at once to Lamoni. Neither could leave Washington until some understanding as to when an interview with the Secretary of State could be had. This was accomplished the next day, March 1st, and Bro. Blakeslee left for Lamoni, by the way of Kirtland, Ohio, the same evening. Bro. Zenas H. Gurley and the Editor followed him on the morning of the 6th as soon after the interview had been accorded as it was practicable to leave. Bro. Gurley left us at Davis City, and we arrived at home, the 9th at ten in the evening.

We found Bro. Blakeslee, Phineas Cadwell and W. W. Blair all anxiously waiting. Bro. Curwen had come and waited as long as he could, and had gone to attend to the affairs of the firm for which he travels.

The interrupted receipts, entries and orders for HERALD, HOPE, ADVOCATE and books, had been taken in hand by Bro. Blair, at the direction by telegram from Bro. Blakeslee, and were being brought into order and regularity. Telegrams had been sent to banks, and others where necessary to curtail further losses where they were liable to occur; and an effort made to secure some trace of the fleeing man.

Upon our arrival Bro. George A. Blakeslee, president, called the Board together, and measures were adopted to provide for the emergency and secure the conducting of the Herald Office affairs, without delays or stoppage.

Wild and conflicting rumors are afloat in every direction; but the Saints will do well to go slow to hear and believe what they hear. As soon as it can be done, a clear report of the loss will be made. No one need to feel alarmed, all that can be done will be done. The loss is not an irretrievable one; except the loss of esteem and confidence in which the Secretary was held. He had by a very commendable deportment won his way into the confidence of all connected with the office; this confidence he has rudely and cruelly betrayed, and this he can not retrieve. He might have wrought more injury than is now discovered, and though he has robbed the Office and the Church of moneys, and

soiled by betrayal of trust the good name of those connected with the office, he alone can be the ultimate sufferer from these acts.

The affairs of the office will go on, the *HERALD, HOPE, ADVOCATE* will come out in their time; books will be sent as ordered, and all the business continue, with all the accuracy and despatch possible. We will pay attention to inquiries for moneys and orders sent, and give all the explanation we can respecting failure to receive, or to forward if received any and all orders stated to us to have been sent, and in short will do all that can be done to correct the errors and wrongs of a defaulting servant of the office.

It is bad enough but not so bad but what it might have been worse; and fault-finding and accusation and recrimination, and undue sorrowing and discouragement are unbecoming and unnecessary. Be patient and read Psalm 37.

LETTER FROM R. PATTERSON.

PRESBYTERIAN BANNER,

PITTSBURG, Pa., Dec. 28th, 1883.

MR. JOSEPH SMITH,

Dear Sir:—You are of course acquainted with the claim advanced in behalf of Rev. Solomon Spaulding, as the author of the historical portion of the "Book of Mormon." I mail to you herewith a statement of the evidence in support of this claim, so far as I have been able to collect it. I solicit your careful and candid examination of the testimony here presented, and shall esteem it a favor to have any errors pointed out, and mistakes corrected. I shall be glad to hear from you personally upon the subject; but if you think proper to notice the pamphlet in your paper, please send me a copy. I mail you two copies of the pamphlet, as you may wish to scissor some portions for extracts.

The truth has nothing to fear from honest, impartial discussion; and in gathering evidence I have been careful to note down and publish as well what conflicts with common opinion, as what sustains it.

I pray God to open your mind to the entrance of the truth, and to give you the courage to avow it. Your position is a very peculiar one; I realize its embarrassments; at the same time there is a peculiar responsibility also resting upon you to do what you can to rectify a great wrong.

I shall be glad to hear from you on the subject of this pamphlet. With sincerest wishes that you may be guided into the right, I am yours,

R. PATTERSON,

198 Penn Avenue, PITTSBURGH, Pa.

The foregoing letter was received by us some time ago, and as soon after its receipt as practicable, we wrote and mailed to Mr. Patterson an article, of which the following is a copy. This is not published as an exhaustive treatise upon the subject, but in the belief that it contains a sufficient answer to the pamphlet referred to by Mr. Patterson; and that the thoughts suggested can be made available in the defense of truth.

LETTER TO R. PATTERSON.

LAMONI, Ia, Jan. 20th, 1883.

MR. R. PATTERSON,

198 Penn Avenue, Pittsburg, Pa.

Your letter of December 28th, 1882, was duly received, but by reason of busy cares I have not been able to reply.

The pamphlet sent by you came two or three days after the letter reached me.

One sentence of your letter you would probably resent as an impertinence, or attribute to fanatical cant if I were to repeat it, with a request for you to make it of personal application to yourself.

"I pray God to open your mind to the entrance of the truth, and to give you the courage to avow it."

Believe me, I do not refer to it to resent it, or to refuse to acknowledge the force of the admonition; or to ignore the good influence with which God endows the mind to examine and receive the truth.

You will pardon me when I state that no man living has a greater interest in the question whether the Book of Mormon is a fabrication from Rev. S. Spaulding's romance, or a discovery of deposited records of early inhabitants of this country as it purports to be, and came into being as my father, Sidney Rigdon, Martin Harris, Peter and David Whitmer, Oliver Cowdery and others, claim.

If the religious teachings and principles that the book contains are true, and comport with the New Testament Scriptures, I am interested in maintaining them and the book because of them. If those principles are false, I am interested in abandoning them and inducing others to do so too. If I become satisfied that the statement respecting the manner in which Joseph Smith became possessed of the records is true, I am interested in maintaining it; and if I become convinced that he was a bad man, and foisted a falsehood upon the world, deliberately, persistently and wickedly, I am interested in denouncing such act.

I have examined every work published against Joseph Smith, Mormonism and the Mormons, that I could procure; from E. D. Howe's book to the last confession of

John D. Lee, and Ann Eliza's exposure. I have given them all a close, and so far as I could, an analytical consideration; and will do the same with your pamphlet. The results I will write you, and you will no doubt read what I send carefully and thoughtfully, whether you do prayerfully or not.

Like all who have essayed to write upon the subject, you have taken Howe's work as the basis, and have considered what is stated there as proved. If, therefore, discredit is thrown upon that work, the premise upon which your argument rests is destroyed.

So far as Joseph Smith's possible access to the manuscript of Solomon Spaulding is concerned, whatever previous writers may have done, the theory is abandoned by you.

This leaves the question confined to Sidney Rigdon and his possible connection with those manuscripts.

The possession of the manuscript is accounted for in the statement of Mesdames Davison and McKinstry, daughter and wife of Rev. Spaulding, from its inception until its committal to Dr. Hurlbut in 1834; except the possible time it may have been in the care of Silas Engle, as stated by your father, "some weeks," and returned as he supposed, and Mrs. McKinstry states, and as it must have been; because Mrs. McKinstry states that she had access to it at her Uncle Sabine's after Mr. Spaulding's death, after the removal of the family from Amity, Pennsylvania, and before their arrival in Monson, Massachusetts.

This narrows the time in which Sidney Rigdon could have had access to the "Manuscript Found" to these "some weeks," that they were in Engle's or your father's care; the identity of the manuscript insisted upon as the origin of the Book of Mormon and the one left at the office of your father being admitted. If Rigdon had access to it at this time he must have copied it, as Engle returned the original.

The theory that S. Rigdon copied it is untenable for two reasons.

One is the time allowed for the work, and the circumstances do not favor it. The other is that Rigdon was not at Pittsburg till 1821-2, five or six years after Spaulding's death and the removal of the family with the manuscript in their possession from that place. This theory of Sidney Rigdon's getting possession of the manuscript through Lambdin subsequently, upon the supposition that Spaulding had transcribed it for the printer is ingenious, but is a supposition only, unsup-

ported by any proof; and shows the first theory to be of doubtful character, or it would not have been resorted to.

The statement that Dr. Hurlbut sold the manuscript of the "Manuscript Found" to the Mormons is disposed of by the Doctor himself, who placed it as he says, in the hands of E. D. Howe, of Painesville, Ohio. The force of these points is seen when you take up and consider one by one the statements made by the witnesses cited by Mr. Howe in his work, respecting the similarity between the names, plot of the work and history of Mr. Spaulding's suppositious romance, and the Book of Mormon. All these witnesses certify upon their memory, and you should in justice in the absence of direct testimony upon the point, apply your note number 1, page 11 of your work.

The possession of the manuscript being accounted for until long after the publication of the Book of Mormon, and always in the hands of the antagonists of Mormonism, the opposers of Joseph Smith, the principle of the law of evidence holds good that a party is precluded from proving the contents of a written instrument, unless it is shown that such instrument is lost, or destroyed, or in the hands of the opposite party. In this case, so far from proving that the manuscripts are destroyed, or lost, or in the hands of the Mormons, it is distinctly shown as a material fact, that they were in the hands of the original owner, and his heirs and successors until after the publication of the Book of Mormon, and then went into the hands of E. D. Howe, the publisher of a work against the Mormons, and in ostensible refutation of their theory of the origin of that book. Mr. Howe in direct violation of this well known rule of evidence, proceeds to introduce several witnesses who testify to their recollection of this manuscript, as having heard it read by Mr. Spaulding, all the way from twelve to sixteen years after his death, and thus, too, when the manuscript is shown to be in the possession of Mr. Howe.* When therefore, the Mormon resorts to the plea that the better and more conclusive way to have proven the plagiarism charged, would

have been to produce the manuscript, and print it in juxtaposition with the portions of the Book of Mormon said to have been plagiarized from it; that a faithful comparison of the two might be made; he does but insist upon the observance of one of the commonest rules of evidence known to the legal mind. And instead of being himself liable to the charge of resorting to a "dishonorable plea," he shows the weakness of the claim made for the Spaulding romance, and makes apparent the "uncommon straits" to which those who claim the "Manuscript Found" origin for the Book of Mormon, are driven to maintain that claim. And this plea is a just and good one, both against Mrs. McKinstry and Mrs. Spaulding, and all others who claim the manuscript as the origin of the Book of Mormon, for these last make themselves parties to the case upon the side in whose possession the manuscript is found to be. When you present the statement that such a plea is dishonorable, you unconsciously allow yourself to become partizan, and adopt the language of avowed enemies of Joseph Smith and Mormonism; and if the evidence of Mormons, and those friendly to them is to be disposed of as unworthy of belief, because the witnesses are interested, and therefore partial and biased; the rule must apply, and with equal propriety and force, to those at enmity with the *Mormons* as interested, prejudiced and biased against them. This only results in leaving the matters at issue to rest upon testimony equally worthy, or unworthy.

Mesdames Davison and McKinstry both aver that the trunk and manuscripts contained in it, were in the possession of the family, the trunk never out of actual, or constructive possession, and the manuscript always except the time referred to, when somewhere about 1814 it was presented to your father and Silas Engle for publication, and by them returned to Mrs. Spaulding. It was in the trunk at the time Mrs. McKinstry had access to it at Mr. Sabine's house. It must have been there when the trunk went to Monson at Mrs. Spaulding's marriage to Dr. Davidson; and there it must have been found, when, in 1834, Mr. Hurlbut procured it upon the order of Mrs. Davison. Here then is the unbroken chain of its possession found. What follows. Dr. Hurlbut turns the manuscript over to E. D. Howe, with the manuscript copy unfinished of the Mormonism Unveiled, and the affidavits, etc., which Mr. Howe worked into the book afterwards published. The avowed purpose for which the manuscript was asked for by Hurlbut, was that a comparison should be made

with the Book of Mormon then published. The widow "with great reluctance" authorized the loan of the manuscript to Hurlbut upon the solicitation of Mr. Sabine. There can be no doubt from this straight relation that the parties to this transaction, Mrs. Davison, Mr. W. H. Sabine and Dr. Hurlbut, all were satisfied that the manuscript then delivered to Hurlbut was the original "Manuscript Found," the romancing narrative of a suppositious people, whose mythical history a reverend gentleman dying of consumption wrote for amusement, with the hope that it might sell well enough to help him pay his debts. When this manuscript is next heard from, Mr. Hurlbut informs Mrs. Spaulding that it "did not read as he expected, and he would not publish it." It is claimed that it was not returned by Hurlbut, or Howe, up to as late as 1844, when, as stated by Miss E. Dickinson, an effort was made by Mr. Spaulding's family to get possession of it by demanding its return. No part of this manuscript thus obtained by Hurlbut was ever published by E. D. Howe, in whose possession it is left by those who account for its continued existence; and I believe both E. D. Howe and Dr. Hurlbut are living, the latter at Sturgis, Michigan; the former, at Painesville, Ohio. This is strong presumptive proof that the "Manuscript Found" would not bear out the claim that it was the origin of the Book of Mormon. If it had done there is no more certain conclusion to reach than that Messrs. Hurlbut and Howe would never have contented themselves with attempting to prove from the memory of those who "heard portions of it read" that the manuscript and Book of Mormon were one and the same thing in essence, but would have at once put the manuscript in print and thus silenced the claim to Divine inspiration for all time. It will not do to say that there was a transcript made by Spaulding," and that from this transcript the Book of Mormon was written and published. This only complicates the difficulty and would have rendered detection all the more certain, if Mr. Howe held the original. One of two conclusions is inevitable, that the "Manuscript Found," the possession of which has been traced, was not the original of the Book of Mormon, or that no manuscript bearing such similarity to the Book of Mormon from which it could have been so plagiarized was ever written; and that the mythical romance referred to, suppressed as it has been, has been made to do mysterious duty by those opposed to and at enmity with Joseph Smith and Mormonism, and who have not

*Mr. Howe we are informed, was himself a lawyer, and is presumed to have known, and without doubt did know, that while the manuscript in question was in his possession, or under his control, or in existence anywhere where it could by legal process be reached, oral testimony in regard to its contents was incompetent, and therefore inadmissible; and the fact that he knowingly introduced incompetent testimony to make out his case, is conclusive proof that he knew that the introduction of the manuscript, the only competent evidence under the circumstances, would, instead of supporting his claim, overthrow it entirely. No man can practice law in our courts in this way without being regarded as a low pettifogger, wanting either in the knowledge or honesty necessary to the proper practice of his profession. Lawyers do not resort to such dishonorable "tricks of the trade" as this, except where there is no possibility of making a case without them.

the honesty to return the manuscript to Mrs. McKinstry, or to publish it themselves that the infamy of their course may be made plain; or the presumption of the plagiarism fully established.

The point which you attempt to make on page 14, that it is "adding insult to injury to call on Mr. Spaulding's daughter to collate the Book of Mormon with her father's manuscript of which she has been so shamefully robbed," is very much out of place. Mrs. Spaulding and her daughter and Mr. W. H. Sabine were *Particeps criminis* in whatever robbery was committed; and were parties in an endeavor to fasten gross fraud upon Joseph Smith; and if Hurlbut did not get the "Manuscript Found" it was not the fault of Mrs. Spaulding and her daughter; and it sounds very like a whine of chagrin at the apparent failure of the scheme to what Hurlbut essayed to do for them or any one else to put in such a plea of indignation against a sound charge, that the natural guardians and custodians of that remarkable document, the alleged origin of the Book of Mormon should either produce the original, or show conclusive and good reason why they do not.

That the "Manuscript Found" either in the original, or a transcribed form was ever in the hands of Sidney Rigdon, is a matter of assumption only, and based upon the peculiar sort of proof that characterizes the whole affair presented by Howe and others, viz: "It would not be strange if Spaulding, being a man of leisure, and fond of writing, had made out a revised copy for the printer, retaining his own first sheets, and that these latter were what he took to Amity, leaving the other at Patterson's office," etc. From this presumption the existence of two copies is taken as proved. If this were so, it is in proof, and that from the statement of your father and Mrs. Spaulding, that whatever was left at the printing office was returned to Mrs. Spaulding; thus tracing original sheets and transcribed copy into the hands of their rightful owners. Which of these did Hurlbut get? If the original sheets, the transcribed copy was still left with Mrs. Spaulding, and whether the original or transcribed copy, the difficulty of Sidney Rigdon's securing either without detection is increased materially.

It is very singular that the method of proof resorted to by Howe, (upon the supposition that he wrote "Mormonism Unveiled") should have been adopted by you. The witnesses with scarcely an exception are of that class that gives secondary or hearsay evidence.

John Spaulding tells what his brother told him.

Martha Spaulding, states that having read the Book of Mormon she has no doubt it is the same historically that she read and heard read more than twenty years ago.

Nahum Howard states only what he says Spaulding told him.

Artemus Cunningham recollects an expression, "I Nephi," as occurring in the reading of a manuscript by Spaulding—but pleads the lapse of twenty-two years, as accounting for a failure to remember more fully the general plot. After a partial examination he believes that Spaulding wrote the outlines before leaving Connecticut.

The secondary statement of Mrs. Matilda (Spaulding) Davison, was written down by Rev. D. R. Austin, and printed by him in the *Boston Recorder* in 1839.

In direct reference to this very statement, Parley P. Pratt wrote to the *New Era* Nov. 27th, 1839, denying Mr. Rigdon's alleged connection with the getting up of the Book of Mormon. As to the truth of the statement then made he writes: "The person or persons who fabricated that falsehood would do well to repent." Mr. Pratt states further: "Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I was unacquainted with the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following."

Mr. Pratt further notices that "Mormonism Unveiled" makes Mr. Hurlbut to state that the manuscript of the Spaulding romance was "not to be found," while Mrs. Davison in her *Boston Recorder* letter states, that "it was carefully preserved." Pratt also challenges the production of the manuscript that its truth may be seen. He writes: "If there be such a manuscript in existence, let it come forward at once, and not be kept in the dark."

Mr. Howe's book was not at that date so old, nor the time and place so remote but what there was strong probability that such a production of the manuscript might have been had, if it was in existence. Mr. Pratt adds: "The Spaulding story, so far as the origin of the Book of Mormon is concerned, I know to be false."

Jesse Haven passed through Monson soon after the publication of the letter in

the *Boston Recorder*, and to him Mrs. Davison denied signing or sending the letter which you quote from. In the same interview she stated that Dr. Hurlbut did get the manuscript, and afterwards wrote to her that it did not read as was expected and it would not be published. This *Boston Recorder* letter was written by D. R. Austin, and you make it do duty as her own.

In January, 1836, the truth of the statements in Howe's book were specifically denied in the *Messenger and Advocate*, then published in Kirtland by the Church of Christ, or Latter Day Saints, in plain terms, viz: "Witness Mr. Campbell's recommendation of Howe's book, while he knows, as well as every person who reads it, that it is a batch of falsehoods." In the same paper for April is another reference to Mr. Howe's book as an attempt to overthrow Mormonism, which is indirectly denominated as "wicked and scurrilous."

Mrs. Spaulding and Mrs. McKinstry, who had personal access to the effects of Mr. Spaulding, including the manuscript left by him, are very careful in their statements respecting the contents of the manuscript called the "Manuscript Found." Indeed, Mrs. Spaulding does not state anything in regard to her knowledge of that work, and it is certainly reasonable to suppose that she also, if all the neighbors came to hear the manuscript read, would have heard it; but she does not so state. Mrs. McKinstry, however, testifies, only as late as 1880, and then reiterates the names of some that she heard him mention while reading. This is strikingly peculiar; for in the same article written by Miss E. E. Dickinson, from which you quote, Mrs. McKinstry states that she "perfectly remembers the trunk and its contents, one of which was the 'Manuscript Found.'" She had then an opportunity to read it, and if she had so read it could have spoken from her reading and not her hearing. She also states: "I remember that the old trunk with its contents reached her [her mother] in safety." This was when it had been sent from Onondaga Valley to Hartswick, New York. You are not at liberty to deny what Mrs. McKinstry states respecting the safety of the manuscript in the *Scribner*, for you have quoted from it as competent.

[Continued Next Week.]

Sr. Minnie Henry writes from Glencoe, Ohio, March 5th, 1883, as follows:

Bro. Griffiths is preaching at Lampsville. We received a card from him a few days ago. He had baptized three, and thought there would be more.

EDITORIAL ITEMS.

WE are informed by Elder William Gibson that the District Conference of the District of Utah, will be held in Salt Lake City, Utah, commencing April 6th, 1883.

We learn by card from Bro. J. F. Mintun, that two have been baptized at Fremont, Nebraska, the scene of his late discussion with Elder Cudney of the Advents, on the Sabbath question.

BRO. WM. BURCH, of Port Sanilac, Michigan, under date of February 18th, reports a faith cure, and other interesting items, as follows:

A week ago to-day, I, in company with a sister, walked eight miles through some of the worst snow drifts I ever witnessed to a preaching meeting, two miles north of Richmondville. We were very tired when we got there, but we were more than paid for our walk, for we had the pleasure of seeing nine precious souls baptized, and the power of God made manifest before the world. There was a woman there who was subject to fits, and while there was taken with one, and Bro. Cornish was called to administer to her, and he told one or two of the people to raise her up. Then he laid his hands on her and prayed for her, and rebuked the spirit in the name of Jesus of Nazareth, and immediately she opened her eyes. He led her to the meeting, and she was all right throughout the entire meeting. When Bro. Cornish got through preaching, he gave way for a little fellowship meeting, in which this same woman got up, and requested to be united with the Church. That evening nine were baptized by Bro. Cornish.

How will those who disbelieve in faith-cures dispose of the following testimony:

A TROY MAN RESTORED TO HEALTH AFTER HAVING BEEN CONFINED TO HIS BED SEVERAL YEARS.

Troy, N. Y., Feb. 20th.—For nearly three years Charity Commissioner Sterry had been confined to his house, with but brief freedom from pain. His malady has been rheumatism of the nerves, and his misery has been almost beyond endurance. The muscles of his legs were so contracted that he had been compelled to lie in bed, with his limbs frightfully distorted. His voice was feeble, and the partial loss of other faculties made death preferable to constant suffering. Physicians were unable to give him relief. Yesterday morning Mr. Allen, representing a faith home in Massachusetts, and the guest of the Rev. J. G. Fallon, was induced to visit Sterry. The latter and his family are devout members of Mr. Fallon's congregation. Three Christian ladies, among whom was Miss Annie Cooper, whose wonderful recovery through prayer after an illness of nineteen years was recently published, were called in, and earnest entreaties to the Heavenly Father were made for the restoration of the bedridden man. Another season of prayer was held yesterday afternoon, and the results were miraculous. Mr. Sterry, in a loud, clear voice, said to a reporter this morning: "It is all God's work. Blessed be his name! During the prayers yesterday afternoon I experienced a glowing sensation and an uncontrollable desire to spring from my bed and walk. Suddenly my legs straightened out, and to my surprise, I found that I had recovered the use of them. I then

insisted that I should leave my bed. My friends assisting me, I walked from my bed to a chair. It was the first time I had been able to control my legs since my malady had become aggravated. My voice, as you can testify, is as strong as ever, and my eyesight, nearly gone, is returned to me."—*Chicago Tribune*.

Let those whose notions of the rights of property are a little loose, read the following good hit, and never forget the lesson it teaches.

TIT FOR TAT.

"One day," said this gentleman, "before harvest, I met a fashionably dressed person with a large handful of ears of wheat, taken from my fields. I saluted him respectfully, and expressed my admiration of the beauty of the wheat."

"Yes," said he, "it is truly a fine sample, and does the farmer great credit who grew it."

"I acknowledged the compliment, and asked him from which of my fields he took it. After he had pointed it out, he assured me he always liked to take a good sample home, as it interested the ladies.

"Upon this, noticing with admiration the style of his coat, I asked him to allow me to look at the skirt. He readily did so, and I quietly took out my penknife and cut a large piece from the tail. The gentleman bounced and swore; but I told him I always took samples of cloth, as I found they greatly interested my wife. I added, that he had no more right to take my wheat than I to take his coat, and that I wished the public to bear this truth in mind."

This was experience bought with a vengeance.—*Chambers' Journal*.

THE following from the *Chicago Tribune* of March 6th, will explain to the HERALD readers what brethren Z. H. Gurley and the Editor are doing at Washington.

LATTER DAY SAINTS.

MONOGAMIST MORMONS AT THE CAPITAL.

Washington, D. C., March 5th.—When the Hon. William M. Evarts was Secretary of State, a circular letter was sent to all foreign Governments, asking that the emigration of Mormons to the United States be prevented, as they came to this country to practice crime against its laws. The "Reorganized Church of Jesus Christ of Latter Day Saints," however, do not practice polygamy, and they claim that the circular letter of Secretary Evarts works injury and injustice to their church. This body claims to have between 20,000 and 30,000 communicants, and have their central organization at Lamoni, Iowa. Most of these Mormons are in this country, but they have a large membership in Europe. Today Elders Joseph Smith, "son of the founder of the Mormon Church," and Z. H. Gurley, a committee on behalf of the Reorganized Church, waited upon the Secretary of State and asked that Secretary Evarts' letter be modified so as to distinguish between themselves and the polygamous branch of the church. They presented a memorial, in which it is stated polygamy was no part of the faith of the primitive Latter Day Saints, and is no part of the faith to-day; but is a loathsome practice indulged in only by an offshoot from the true Mor-

mon Church, and is properly branded by Secretary Evarts as a crime. The memorial recites that the Reorganized Church has its missionaries in various parts of Europe, Australia, and in the Society Islands in the Pacific, and that Justice demands it should be relieved from the odium and shame of classification with a body practicing crime against the laws of the country in which the great body of its communicants live, and from the disability under which its missionaries labor in spreading their faith.

The committee were introduced to the Secretary by Senator Allison and the Hon. W. P. Hepburn, of Iowa. Secretary Frelinghuysen took the memorial, and promised that the appeal should be considered.

EXTRACTS FROM LETTERS.

Bro. J. H. Lake wrote us from Walsingham Center, Ontario, February 20th, as follows:

I have been preaching in the Town Hall at this place, and at Port Rowan, and at the Union School-house (a new place); since the 25th of January, with good liberty and attentive listeners; and some have said that I preach the truth, but none have had the courage to obey the truth. I expect to leave here to-morrow for Corinth; there for a few days, then to London, and then I think of going into the other district, Kent and Elgin, for a while before the Spring Conference.

FROM the Columbus (Nebraska) *Democrat*, we clip the following:

"Henry J. Hudson, whom some of our citizens know as a Mormon Elder of Columbus, for many years, has lately been confirmed as postmaster of that city. Wishing no evil to the former incumbent, Allen Gerrard, (whom wealth however places above political emolument), we hereby tender our sincere congratulations to our friend and neighbor, H. J. Hudson.

THE Utah bill, reported by Mr. Edmunds January 11th, and debated February 20th, in the United States' Senate, is as follows:

A bill to provide further means for the suppression of the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories of the United States, and to provide for the better government of the Territory of Utah, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress, etc.

That in any proceeding and examination before a grand jury, a Judge, or a United States' Commissioner, in any prosecution for bigamy, polygamy or unlawful cohabitation under any statute of the United States, the lawful husband or wife of the person accused shall be a competent witness, and may be called and may be compelled to testify in such proceeding, examination, or prosecution without the consent of the husband or wife, as the case may be.

SEC. 2. That in any prosecution for bigamy, polygamy, or unlawful cohabitation, under any statute of the United States, whether before a United States Commissioner, Judge, a grand jury, or any court, an attachment for any witness may be issued by the court, Judge, or Commissioner without a previous subpoena, compelling the immediate attendance of such witness, when it shall appear to the Commissioner, Judge, or court, as the case may be, that there is reasonable ground to believe that such witness would unlawfully

fail to obey a subpoena issued and served in the usual course in such cases.

Sec. 3. That any prosecution for bigamy, polygamy, or unlawful cohabitation may be commenced at any time within five years next after the commission of the offense; but this provision shall not be construed to apply to any offense already barred by any existing statute of limitation.

Sec. 4. That every ceremony of marriage, or in the nature of marriage, in any of the Territories of the United States, whether either or both or more of the parties to such ceremony be lawfully competent to be the subjects of such marriage or ceremony or not, shall be certified in writing by a certificate stating the fact and nature of such ceremony, the full name of each of the parties concerned, and the full name of every officer and of every person in any way taking part in the performance of such ceremony, which certificate shall be drawn up and signed by the parties to such ceremony and by every officer or person taking part in the performance of such ceremony, and shall be by the officer, priest, or other person solemnizing such marriage or ceremony filed in the office of the Probate Court, or, if there be none, in the office of the court having probate powers in the county or district in which such ceremony shall take place for record, and shall be immediately recorded. Such certificate shall be prima-facie evidence of the facts required by this act to be stated therein, in any proceeding, civil or criminal, in which the matter shall be drawn in question. Any person who shall violate any of the provisions of this section shall be deemed guilty of a misdemeanor, and shall, on conviction thereof, be punished by a fine of not more than \$1,000, or by imprisonment not longer than two years, or by both said punishments, in the discretion of the court.

Sec. 5. That every record and entry of any kind concerning any ceremony of marriage, or in the nature of marriage, made or kept by any officer, clergyman, priest, or person performing civil or ecclesiastical functions, whether lawful or not, in any Territory of the United States, shall, be subject to inspection at all reasonable times by any officer of justice appointed under the authority of the United States, and shall, on request, be produced and shown to such officer by any person in whose possession or control the same may be. Every person who shall violate the provisions of this section shall be deemed guilty of a misdemeanor, and shall, on conviction thereof, be punished by a fine of not more than \$1,000 or by imprisonment not longer than two years, or by both said punishments, in the discretion of the court. And it shall be lawful for any United States Commissioner, Judge, or court before whom any proceeding shall be pending in which such record or entry, may be material, by proper warrant, to cause such record or entry, and the book, document, or paper containing the same to be taken and brought before him or it for the purposes of such proceeding.

Sec. 6. That nothing in this act shall be held to prevent the proof of marriages, whether lawful or unlawful, by any evidence now legally admissible for that purpose.

Sec. 7. That it shall not be lawful for any female to vote at any election hereafter held in the Territory of Utah for any public purpose whatever, and no such vote shall be received or counted or given effect in any manner whatever; and any and every act of the Governor and Legislative Assembly of the Territory of Utah providing for and allowing the registration or voting of females is hereby annulled.

Sec. 8. That the existing election districts and apportionments of representation concerning the members of the Legislative Assembly of the Territory of Utah are hereby abolished, and it shall be the duty of the Governor, Territorial Secretary, and the United States Judges in said Territory forthwith to redistrict said Territory and apportion representation in the same in such manner as to provide as nearly as may be for an equal representation of the people (excepting Indians not taxed) being citizens of the United States, according to numbers, in said Legislative Assembly, and to the number of members of the

Council and House of Representatives, respectively, as now established by law. And a record of the establishment of such new districts and the apportionment of representation thereto shall be made in the office of the Secretary of said Territory, and such establishment and representation shall continue until Congress shall otherwise provide; and no persons other than citizens of the United States otherwise qualified shall be entitled to vote at any election in said Territory.

Summary of News.

Mar. 1st.—The losses reported to-day, are over half a million, done by the floods, which will not cover one-fourth the damage. There has been no effort made to describe the general devastation of the country for miles, and the sight can not be realized until witnessed personally. No pen can describe the suffering of the scores of women and children, and invalids throughout the inundated country when overtaken by the encroaching river. We can not exaggerate the picture. The people who suffered have true Western pluck and heroism born into them, and even those who lost everything still have the courage, self-reliance and indomitable spirit to face the storm, and try it again.

The water is steadily rising at Helena, Arkansas. The inhabitants consider that there is danger ahead.

The Mississippi river from the bluffs, at the foot of which Columbus, Ky., is situated, was such as was never before witnessed, so far as the record shows. To the south-east and north, no land is visible for from ten to twenty miles, though a few ridges are said to remain above water at points some distance in the interior, to which stock and other property have been removed for safety.

Belmont, Mo., is a watery waste, every foot of ground being under water from ten to twenty-five feet. The water is half-way up the first story of the Belmont Hotel, which is several feet above the ordinary level. Other and smaller houses are half, or more than half, submerged. All business, railroad and private, is suspended. The people there are up stairs in the hotel, while others have gone to the hills on the Kentucky side, or to points up the Iron Mountain Railroad. The water is variously estimated at from five to seven inches above the mark of last year. Mr. Frank Lucas, four miles above Belmont, lost his entire crop, while his neighbor, Mr. George Hudson, had his dwelling and all other buildings on the premises swept away by ice. Wolf Island is almost completely covered, only a few dry spots being left as a refuge for stock, and such other property as could be moved in time.

March 2.—George Stephen, of the Canadian Pacific syndicate, has made a suggestion in the London press for relieving the distress in Ireland by assisting the emigration of 10,000 agriculturists to the Canadian North-west Territory, and offers to provide capital for starting by way of loans.

The court house, churches, school buildings, and other public places in Shawneetown, Ill., are still crowded with people, driven from their homes by the floods. Some are sick, some dying, and many sitting in abject silence, mourning over ruined homes, and houseless children. One correspondent remarks that the sights are enough to move the most immovable to pity and commiseration. In one block, where sixty cottages once stood, but one now remains. Another block has been entirely washed away. The fair grounds on the outer skirts of the town, are entirely wrecked. The loss on corn along the bottom lands of the flooded district, is estimated at 1,000,000 bushels. From New Haven on the Wabash, to the mouth of the Saline, 2,500 people need assistance. At one place a woman was seen rowing a boat with a child in the bow, and her dead husband in the bottom. Every body was so busy no one had time to help her bury him.

Crowds of people are coming into Helena, Ark., from all points, some in skiffs, flatboats, on rafts, by cars—in every conceivable way—all giving heart-rending accounts of their experience and sufferings, and are unwilling to undergo

another year's trial such as they passed through during the flood of 1882. A large steamer passed up last night loaded with passengers, black and white, flying from the Mississippi side mainly. There being no levees on that side just opposite this place, and broken and out of repair in many places, the water seems to have reached into almost every nook and corner of that side of the river. Whole plantations are covered entirely by the water and deserted by tenants. The levees around Helena are of no value, and the water is now so deep as to oblige owners to take their stock into their houses.

The St. Francis river has risen fourteen inches in twelve hours, and the people are panicle stricken. About thirty-five miles below Helena there is scarcely a dry spot of ground to be found.

The town of Columbiana, Ill., is submerged by the Illinois river. Only two buildings are visible, and of these only the roofs.

A \$3,000 mill was wrecked at Vincennes, Ind., by the floods.

March 4th.—Letters seized at Walsh's lodgings, Rochdale, England, reveal the fact that 6,000 men were enrolled in the secret society he had been organizing in the North of England, and are amply provided with funds and revolvers.

The trial of socialists in Austria, will begin next Tuesday. Thirty persons are to be tried, who are charged among other things, with being connected with the Internationale and Herr Most.

A secret union of foreign laborers has been discovered in Hanover, Germany, several of whom have been arrested, and their papers seized.

The schooner, *John L. Colby*, was lost off Cape Hatteras, February 28th. After terrible suffering from cold and heavy seas, the crew were rescued by the *Ecuador*.

Two cent letter postage takes effect October first, 1883.

A little postal bill passed both Houses of Congress in the closing hours modifying the postal money-order system so as to authorize Post-masters of money-order offices under authority of the Postmaster-General to issue postal notes in denominations of \$5 and under. This is an important bill, and will greatly facilitate the transmission of small sums through the mails. It authorizes the issue of money-orders without corresponding advices of \$5 and less, to be on engraved paper, and known as postal notes, payable to bearer, such notes to be invalid after three months, but the holder can after that time get the par value of the note by applying to the Post-Office Department at Washington. For issuing a postal note a fee of three cents shall be charged. This bill authorizes the issue of money orders in denominations of \$100 or less, but none for more than \$100 can be issued. The following fees are fixed to be charged for money orders: For orders not exceeding \$10, eight cents; from \$10 to \$15, 10 cents; \$15 to \$30, 15 cents; \$30 to \$40, 20 cents; \$40 to \$50, 25 cents; \$50 to \$60, 30 cents; \$60 to \$70, 35 cents; \$70 to \$80, 40 cents; \$80 to \$100, 45 cents.

The forty-seventh Congress adjourned at noon, March 4th.

Alexander H. Stephens died at Atlanta, Ga., Sunday, March 4th.

The steamer *Tazoo* capsized a few miles above New Orleans, La., and twenty lives are supposed to be lost.

Mar. 5th.—Abdel Kadir Pasha has arrived at Senaar, Egypt, after severely defeating the False Prophet, who lost 2,000 men.

Four-fifths of the people of Caseyville, Ky., have been absent from their homes for two weeks by the floods, and it will be as much longer before they can return. The losses aggregate \$150,000.

The town of Helena, Ark., was startled this forenoon by the intelligence that the levee had broken eight miles below the city, at the Fitzhugh place. The water burst its bounds about twelve last night, and it is rushing and roaring at a tremendous rate. Many fine plantations are now inundated, and owners and tenants are at their wits' end to know how to provide for themselves and property. The stock is being rapidly driven towards the hills, some preferring to build scaffolds. The water now stands in many places

which were never involved until last year. At Languille, Ark., the water is still rising. Clarksdale, Ark., is under water.

The most remarkable phenomenon ever witnessed in this vicinity, Pittsburg, Pa., occurred early yesterday morning. An immense ball of fire darted across the heavens, brilliantly illuminating the city. Witnesses of the phenomenon were considerably frightened. Its course was north-west. An explosion was heard shortly after its passage. At Fredericksburg the explosion was followed by loud detonations and tremors of the earth. The light was very brilliant, and there was a blue tint all along the route traversed. Persons were awakened by the noise and shocks.

March 6.—The new Cabinet of France is as follows: Jules Ferry, Prime Minister and Minister of Public Instruction. Senator Challemlacour, Minister of Foreign Affairs. P. M. Waldeck-Rousseau, Minister of the Interior. Martin Feuille, Minister of Justice. Senator Charles M. Brun, Minister of Marine. F. J. Meline, Minister of Agriculture. A. C. Herisson, Minister of Commerce. L. Adolphe Cochery, Minister of Posts and Telegraphs. David Raynal, Minister of Public Works. P. E. Tirard, Minister of Finance. Gen. Thibaudin, Minister of War.

Prince Gortschokoff, ex-Chancellor of Russia, is dangerously ill.

A severe gale with snow prevailed the last twenty hours in the British Isles. Two vessels and three men were lost at Dundee, Scotland, three vessels at Scarborough, one at the Isle of Man, and two lives lost at Whitstable. Two vessels were wrecked at Scheveningen, Holland, and fourteen persons drowned.

The police seized a number of rifles and bayonets on the premises of a shopkeeper, at Liverpool, England. The discovery was effected while the officers were making inquiries concerning the doings of the Fenians.

The great excitement aroused because of the proposed law giving native magistrates criminal jurisdiction over the whites in certain cases, has spread to the army in Calcutta, India. A letter from an officer in a large garrison says the danger is most serious, and it would be impossible to control the men if a comrade should be sentenced by a native Judge. The feeling is extreme, and there is violent indignation among the officers and men.

A French gunboat has arrived at Bamakou, Africa, on the Niger; and the first locomotive has made its appearance in Senegambia. The first mile and a half of the French railway between Senegal and the Niger was opened on the 19th of December, in the presence of an amazed crowd of negroes. Moors and Chinese are engaged on the works. The blacks clapped their hands, and tried to keep pace with the train. Latdior, King of Cayor, having refused to carry out his treaty allowing the line to pass through his territory, Col. Wendling, at the head of a body of troops, marched to his residence and burnt it without opposition. Latdior has taken refuge with a neighboring chief, in concert with whom he is expected to begin hostilities as soon as the heat forces the French soldiers to return to St. Louis.

The families of many of the imprisoned Socialists are receiving funds for support, from mysterious sources.

Hundreds of vine stocks in Xeres have been maliciously destroyed. The persons supposed to have committed the crime have been arrested.

A Prussian student of Liege University, Belgium, has been arrested with 12,000 francs in his possession. It is believed that he is connected with the Socialist Propaganda.

An important victory was gained by the French Ministry in the Chamber of Deputies to-day, when the proposition of M. Clemenceau for a revision of the Constitution was rejected, and a resolution of confidence in the Government was adopted by a vote of 307 to 182.

The situation at Helena, Ark., is growing worse, hourly. Heavy rains are falling, and the repairs in the levee are washed away, almost as soon as made. At Oldtown, Ark., the water is running wild, and all of the plantations are under water.

The latest news from the Mississippi side is very disastrous to many thousands, and losses are without estimate. Three miles below Friar's Point the levee gave way, causing an enormous gap, through which the wafer is now rushing, flooding the town of Friar's Point, which the inhabitants had hoped was safe.

A heavy snow storm is blocking the roads at Ottawa, Ont.

A cold storm is setting in at Quebec, Canada.

The Kankakee River in Illinois, is rising. The wagon bridge at Waldron has been washed out, and some trestlework on the Kankakee Line bridge. The dam at Waldron also washed out, not a vestige of it being left. This will throw about sixty persons out of work at Waldron. The gorge near Waldron started last night, and is now near the camp-grounds, about three miles above here. It is almost half a mile long and very thick.

FIRES AND RAILROAD ACCIDENTS.

Mar. 1st.—Loss by fire at Jerseyville, Ill., \$4,000. Cleveland, O., \$30,000. Milwaukee, Wis., \$25,000. Columbus, Kan., \$42,000. Chicago, Ill., \$63,293.

Two women were killed by a passing railroad train, near Cantonbury, Me.

Mar. 2d.—Loss by fire at Pittsburg, Pa., \$100,000. Appleton, Wis., \$7,000. Lexington, Ky., \$3,000. Albany, N. Y., \$11,000. Otterville, Ont., eight buildings, including the post and telegraph offices, were burned. One life lost.

Mar. 4th.—Loss by fire at Red Wing, Minn., \$200,000. Vincennes, Ind., \$4,000. Pittsburg, Pa., \$35,000. Indianapolis, Ind., \$10,000. Waverly, O., \$12,000.

In a railroad accident near Millbury, O., two men were severely injured, and almost an entire freight train demolished.

March 5th.—Loss by fire at East Saginaw, Mich., \$4,000. Salem, N. H., \$40,000. A fire in the Vulcan ship-yard Stettin, Germany, caused a loss of 1,000,000 marks.

March 6th.—Loss by fire at Muncie, Ind., \$5,000. Charlotte, Mich., \$3,000. Decatur, Ill., \$4,000. St. Louis, Mo., \$20,000. Fond du Lac, Wis., \$20,000. Raleigh, N. C., \$20,000.

Correspondence.

PICTON, Ontario,

February 5th, 1883.

Brother Joseph:—I am in the field assigned me by the direction of Bro. John H. Lake, and also district conference, where I expect to remain for sometime, doing to the best of my ability as the way opens. I intend this incoming week to make an effort to open some new places in the regions round about here, using this place (Picton) as a rendezvous, as there is a good, prospering branch here, striving to do the Master's will in most cases.

Yours in bonds,

J. A. McINTOSH.

CLEAR WATER, Nebraska,

February 26th, 1883.

Bro. Joseph Smith:—Perhaps many do not know that away here on the broad prairies of Nebraska, a knot of Saints is located, enticed by the opportunity to get land under the homestead law. Our numbers are swelling rapidly this Spring, by comers from Iowa. I do not consider the soil as rich here as in western Iowa, but the gospel is just the same, and is fraught with the same precious results. My earthly fortunes are not as yet much enhanced by my removal, but I have gained some experiences, by which I hope to profit. I am glad to state that I have been blessed with liberty at times to impart the word of life, and have purposed within myself, that I will magnify my calling in this regard. There is a broad field here in which to operate, and as far as my limited means and ability will allow, I wish to see the gospel presented to the people, until in

many places God shall "be worshipped in spirit and in truth."

Beloved Saints, I pray the Father to bless you, and may we be in possession of that spirit that shall "guide us into all truth."

Your brother in the gospel,

LEVI GAMET.

BLUE RAPIDS, Kansas,

February 28th, 1883.

Bro. Joseph:—Our quarterly conference has just closed. It was one of the best we have ever enjoyed, and notwithstanding the weather was very unfavorable, a goodly number of Saints collected, and truly the blessings were in proportion to their sacrifices.

Beloved Saints, there are but few of us, and there ought to be none, but what have received a sure testimony of the truth of the doctrine which we proclaim to the world, even that God has renewed a covenant from heaven to man, by the ministry of holy angels, who have committed authority to men to speak in the name of the Lord to their fellow-man, teaching them the only means by which they can obtain salvation. What a wonderful treasure is committed to our care; and God requires a faithful performance of our duty, and our own salvation depends upon our faithfulness. "He that endures to the end shall be saved." When we feel our own weakness, we may well say, "Who is sufficient for these things or that God requires at our hands what we are not able to perform in and of ourselves. We are nothing and can do nothing, but through Christ. He strengthening us, we can do all that is required at our hands; so as to receive the Lord's approbation, and hear him pronounce the words before assembled multitudes that no man can number, "Well done, good and faithful servant, you have been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

This is our time to labor, and let us enter into it with a zeal worthy of the cause in which we are engaged, because we know the reward is sure. Faithful is he that has promised. The Lord has said, "They that honor me, I will honor; and they that despise me, shall be lightly esteemed. Let us honor him by a humble obedience to his commandments. Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people."—Acts 3: 22, 23.

Consider well the import of this text. We are required to obey every word of the law, or be shut out of the kingdom. As I view it, the time is short, the coming of the Lord is at the door. If we come short of keeping every part of the law, let us mend our ways and doings quickly, that we may be "found of him without spot or wrinkle," inrobed in a wedding garment, and receive the crown for which we have so long labored.

As ever, your brother in the Lord,

JOHN LANDERS.

GAYLORD, Kansas,

January 30th, 1880.

Dear Herald:—I am glad to welcome you as a weekly visitor. I can not do without you. I like the idea of publishing sermons in your columns, thereby many get to hear and learn the gospel that otherwise would not. The Saints here are much scattered, and many have left for other parts; so we seldom get together. I love the society of Saints. I own one-third interest in the Gaylord grist mills, which I would trade for real estate in Western Iowa, or somewhere where I could enjoy their society every day.

W. H. DIXON.

EDENVILLE, IOWA,

February 23d, 1883.

Bro. Joseph Smith:—I ventured out into the local missionary field, on the first of the month, and went into Tama and Poweshiek counties. I preached five or six times at Fairview School-house, twice at Bowens, and once at Ottawa. Held "social services" at which we were richly endowed with the Holy Spirit's presence and power. Blessed four children, and administered to the sick with good results. Was blessed in declaring the life-giving word of God. Still strong in the service of the blessed Master.

While in Tama county, I united in the "holy bonds of matrimony," Dr. S. R. Berg, to Sr. Maggie Dumbald.

May Peace and joy attend them,
God's Spirit ever defend them,
From every ill and harm.

I returned home on the 19th inst., and on eve of 20th, my wife and I attended Methodist meeting here, and on our return home, I was utterly surprised to find the two large rooms of house filled with over forty happy guests, who came in joyful mood to celebrate the forty-sixth anniversary of my nativity. Bro. J. F. McDowell made an opening address, and on entering the house we were greeted with excellent music, and greeting song. The programme of the evening was of a literary nature, interspersed with songs and instrumental music. The time was most pleasantly spent, and at eleven o'clock the company took their departure well satisfied. I was made the happy recipient of several valuable and useful presents. I hereby return my heartiest thanks to the Saints and friends, and wish them many happy days.

Yours in bonds,

A. WHITE.

SULLIVAN, Missouri,

March 3d, 1883.

Dear Herald:—Perhaps you are wondering how the "Old Devil Killer" is getting along, and as I have opportunity I will write a few lines to say that I am well in mind and body. When I wrote you last I was in Arkansas, trying to get an opportunity to present our faith. The bad state of roads and weather, high waters, etc., prevented for the time, and I returned to Oregon county, Missouri. On the way I received another notice to leave, a copy of which I enclose; it purported to be gotten up in Arkansas, but that was a dodge. It was simply the same crowd that sent the former notice. I paid no attention to their threats, only to tell their spies that I was free born and tolerably white; knew my natural and national rights, and proposed to maintain them, and should not therefore, leave the country until I got a good ready; and further, that these original species of Darwinism must keep their carnal hands off.

On the night of the 14th of February, I preached to a good congregation at a private house. Two of the "Shilo Boys," as they term themselves, or "Grandfather and his fifty sons," came in near the close of the meeting. After the meeting closed, the crowd remained talking, as is often the case, till quite late. I remained at the house all night. The people finally dispersed to their homes. Two men and two women went the road I had formerly traveled to go where I generally slept. On their way, at a lonely, brushy spot, three men blacked, and otherwise disguised, sprang up, fired off their guns, and then took to their heels. The two men, (Bro. Jones and son), though unarmed, gave chase, and got near enough to identify them. The two spies by imitating turkey calls, got with the three ruffians, and all went off together. The friends, thinking they might charge on the house where I was, returned to let us know, and we were fully prepared to defend the "fort;" but they did not put in an appearance. Next morning, the ground being

soft, the apes were easily tracked to their den, and we had no trouble in identifying the outfit, five in all. In their fright the night before, they dropped the bundle of nice switches which they had prepared for my back, and we captured them. They are kept by some of the brethren as a memento of border chivalry; the ragged tail end of secesh bushwhacking. The leading spirit of the crowd is under indictment for stealing corn, the whole thing being engineered by a very pious old Baptist. Bah! such enterprises are always headed by some old Pharisee. But they were slightly mistaken in their man this time. And they learned that I was not the least afraid of them; went when and where I pleased, and felt safe. I continued my meetings nightly, until the 21st of February, when I went over the line of Arkansas again, and preached every night, and had good congregations and good liberty; and on the morning of the 24th, I stood in the water of the beautiful blue Myatt, and baptized seven persons, and had a glorious time at the confirmation meeting. This was on Saturday, and by a misunderstanding the people came at 11 a. m., thinking there would be meeting at that hour. Well there was, and the speaker was greatly blessed in setting forth the truth. Spoke again at night. Next morning went to the water, and baptized two more. Held confirmation meeting. Thence back to Oregon county, Missouri, and preached to a house full. This closed my labors here, as I had staid as long as I could, and meet my engagements elsewhere. So you see that spite of the combined powers of "Grandfather and his fifty sons," "Shilo Boys," hell and the devil, whether material or immaterial, the good work goes on. To God be all the glory.

The brethren here are good, faithful souls, and when I say brethren, I mean sisters too. God bless them. Their kindness to me will long be remembered. I left them with reluctance. I fain would stay, and would not go. But duty sternly answers no. I trust the coming Conference will see to it, that if practicable, this long neglected part of the country be looked after. An Elder who will go there in the spirit of his calling, together with nerve and back bone, can accomplish good. I do consider it an inviting field for labor; but a man who is afraid of his shadow, or of flesh and blood, need not go. I arrived here on yesterday morning, at four a. m., on the night express of Frisco line, having traveled twenty miles by wagon. Then one hundred and ten miles by the Springfield and Memphis Railroad to Springfield, then one hundred and sixty-nine miles to this place. Found all well, and a welcome here. Shall commence operations immediately, and do what I can for the cause. Thence to Moselle, thence to St. Louis in time to attend the district conference, March 31st. Thence to General Conference, may be.

In all my experience I never felt the need of printed matter more than during my stay in southern Missouri, to scatter broadcast.

Love to all Saints. Yours for the truth, more determined than ever,

B. V. SPRINGER.*

810 N. 7th street, St. Louis, Missouri.

TERRA COTTA, Kansas,

February 26th, 1883.

Bro. Joseph:—We have been blessed by hearing the gospel preached once more. Brn. A. Kent and A. H. Parsons, from Clay Center, paid us a visit; stayed two weeks; baptized one, Miss Minnie Krider, and left some investigating. Others say it is all right "but the Joe Smith part." They can not believe he was a prophet, or that we can have prophets and revelations in our day. One man said that if they did not have a Bible of their own, he could accept the rest. Others say, that is in your Bible, not in mine. Bro. Kent explained it, so as to satisfy the most prejudiced mind, I thought. They held meetings in three

different school houses. One old gentleman and lady became quite interested. They bought the Book of Mormon, and sent by Bro. Kent for other books. I think they will be ready for baptism soon. It was very hard to part with them. Pray for us, that we may one day be gathered with the Saints.

Ever praying for the welfare of Zion, I remain your sister in bonds,

MRS. EMELINE J. DAVIDSON.

HEALDSBURG, SONOMA Co., Cal.,

February 4th, 1883.

Dear Herald:—I have read you and our dear little Hope these many years, in fact, ever since you were printed; and I love dearly to scan your columns, and do not see so many faults in you as some do. O, if I could write as Perla Wild, I should certainly keep writing. Anything that leads to good, will not harm us. And I might as well tell the readers of the Herald and Hope, that they must keep the seventh day holy; for it was in my opinion set apart for that purpose. But you would all say, it is better to keep that to yourself. Keep it if you want to; but we will do as we please. So you should think about the reading in the papers. If pieces do not suit us, let them alone; God has given us liberty and intelligence, and it is right we should use both, but not bind others. Let us be very humble and prayerful, and God will guide those that are willing and able to write for us, so they will do no harm.

"Let us pray for one another
For the day is fading fast;
And the night is growing darker,
While the scourge goes flaming past."

O how true are all those words. I sincerely wish my family to be remembered by all the Saints at the throne of grace. One who wishes to see the work of God roll on,

E. C. GRAUMLICH.

COFFEYVILLE, Montgomery Co., Kan.,

March 2d, 1883.

Dear Bro. Joseph:—I still love the work, and it gives me joy when I read of its prosperity. The Lord blesses us when we meet in our little branch, with the gifts and promises. We have some Saints here in word and deed. I feel to thank the Lord for his guiding care since I saw you last. I promised about that time, that when I knew my Father's will, I would try and do it; and I am trying to preach and teach his gospel, by word and action. Some times it seems slow, but the Lord says, keep on. One more head of a family joined us last Sunday, one that will stand. My mind seems to be looking forward to extending my field of labor.

Praying for the prosperity of the work, I remain, as I hope always to be, your brother,

WM. FRANCE.

Prof. Bigsby, in his lecture Monday evening, gave some very interesting information in regard to the etymology of some of our common words. Among them were, "sister means an adviser, brother means a helper, and mother means one who loves us." The Saxons were so called because they carried a *scax*, or short, straight sword. Algebra is from an Arabic word meaning the scales. An orange comes from the Arabic and means the "blood of gold." "Blood" also comes from the Arabic and means the "dew of pain." "Cipher" and "zero" both are derived from the Arabic "cifion," meaning emptiness. Etymology is a very interesting and fascinating study.

"Would'st thou be beautiful? Ah, then be pure.
Would'st thou be loved? Then love all that God has made.
And would'st thou happy be? Then make the truth thy talisman,—thy guide.
For these three rays are in the shining crown,
The seraph by the throne of life lays down,
Truth, Love, and Purity."

"TRUTH IMMORTAL,"

"In the morning of Creation
When the stars together sang;
And a world of light and beauty,
From chaotic darkness sprang.
E'er the seeds of sin were scattered
And when Time was in its youth,
By the King's own hand was planted
Seeds of everlasting truth.

Planted in the Earth's deep places
To a mighty vine it grew,—
Often trampled on by error,
Yet it ever sprang anew.
From the natal day of Adam,
Down through Earth's succeeding line,
With its snowy petaled blossoms
Grew the fair immortal vine;
Never yielding, ever clinging
In the tempest, or the breeze,
Cropping out on lofty mountains,
Springing up beyond the seas.

Where the people sat in darkness,
Bringing light and life and love,
Where the sin-sick mourned in anguish,
Waving starry flowers above;
Never dying, all prevailing,
It shall wander far and free,
On beyond the crystal river
Through the long eternity."

Selected by J. A. STEWART.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE following from the *Philadelphia Inquirer*, of Sunday, February 25th, is gratifying to all who love to see the triumph of truth over error.

"LATTER DAY SAINTS.

A DAY THEY WILL LONG REMEMBER.

PRESIDENT J. SMITH VISITS PHILADELPHIA—A
DOCTRINAL SERMON—PROSPERITY OF THE
CHURCH—APPEAL TO GOVERN-
MENT—THE TEMPLE.

So great was the anxiety to see and hear President Joseph Smith, son and successor of the famous prophet, that after the hour for morning service yesterday there was little but standing room in the hall at Ninth and Callowhill streets, occupied by the Latter Day Saints. The reigning pontiff of the reorganized church is at the head of at least thirty thousand believers, and the body which he controls is as energetic in proselyting as ever was the Utah branch under Brigham Young, so that its numbers are continually on the increase. Its present value to the government in solving the Mormon problem has already been touched upon in these columns. The church has obtained a firm foothold in Utah, where, although the hierarchy claims only three hundred, the government by its last census ascertained that eight hundred persons had declared themselves to its

agents as "Josephites," in contradistinction from the "Brighamite" believers in polygamy and its attendant evils.

There was a large representation of the priesthood yesterday: Elder Z. H. Gurley, one of the twelve, the head of the church in this region and its able representative at Washington; Bishop G. A. Blakeslee, who is president of the board in charge of the restoration of the old temple at Kirtland, Ohio; Elder Stewart, who is at the head of the denomination in this city, and several others.

President Smith, though not as tall as his father, the prophet, is a gentleman of commanding presence, with intellectual and handsome features; the forehead lofty, eyes bright and clear, looking full and frankly into those of others; full beard, partially hiding the mouth and slightly tinged with the snows of some fifty winters or thereabouts. The nose is large, indicating force of character, but shapely and refined, and the general expression is not only prepossessing, but just what might be fancied to be that of the man who would rise up to vindicate his father's name, and to reorganize a denomination which to him is an undoubted church of the Gospel, on a basis of law and national loyalty. His voice has not the depth which his physique seems to promise, but it is clear and penetrating, and, with his distinct enunciation, would qualify him to address assemblies too large for the powers of ordinary speakers. As an orator he is remarkably fluent, as phonography, in trying to keep pace with him, at once discovers.

His discourse yesterday morning was simply an exposition of the creed of his church, which he declared to be founded upon the Bible and its revelation of Jesus Christ as the Savior of mankind. In the course of his sermon, speaking of faith, he discussed the prayer cure, pointing out that whether it was an actual malady that the patient was healed of or merely hysteria, simulating the effects of disease, the sufferer was healed all the same. He denied that either the church or its schismatic branch in Utah ever claimed for its hierarchy the power of raising the dead; but as to cures of sickness, what they might proceed from could make little difference to the person restored, and might as well be imagination as medicine, provided the cure was effectual. He indorsed the idea that Christ found among men a lack of spiritual power, and that it was His mission to impart that power to His redeemed. Christ had promised to be with His own to the end of time, and from

His gift alone proceeded eternal life. The trust of the Church of Latter Day Saints was in Christ's second advent, and its hope was that He would come soon. Meantime the true life was to live as near as possible to Christ.

Repentance, faith and Christian consistency, President Smith also touched upon in connection with this portion of his subject, admitting a slight difference between his own denomination and others on the doctrine of the Trinity, but without entering into detail as to its precise nature, except so far as to show that it consisted rather in words than ideas.

He was followed by Rev. Z. H. Gurley, who said that Christ was the central hope of the church; that the Latter Day Saints regarded salvation as resting upon Him alone, holding that to make the life conform as far as possible to His life was the one thing needful, and that to impress that truth on the hearers was the end and aim of all preaching.

The hymn, "Lord dismiss us with Thy blessing," was then sung, and the congregation was dismissed with the benediction, but, instead of retiring, thronged about the President, Elder Gurley and Bishop Blakeslee, giving them a warm and affectionate welcome. President Smith, in conversation with the *Inquirer* reporter, said that the Reorganized Church was growing rapidly, and especially, was making inroads among the Brighamites in Utah. The claim that the prophetic office was hereditary was a legend of the church, and was found to have great weight with the Mormons of Salt Lake, as of all other places. The strong anti-polygamous principles of the true church of Latter Day Saints found an echo in the hearts of great numbers in the Territory.

"Are revelations still continued in the church?" he was asked, "and if so, how are they received?"

"They are still continued," replied President Smith. "As to the manner of their reception, that varies. Sometimes they are given orally, sometimes by impression, vision or trance, sometimes by a dream. My father said that an angel had appeared to him instructing him in the message he was to deliver."

"Are mistakes ever made respecting such revelations?"

"O yes."

"In such cases how are the false distinguished from the true?"

"Scripture, you know, directs us to 'try the spirits whether they be of God.' When a member of our body announces a revelation the elder who is conducting

worship when the announcement is made usually gives an opinion. He may approve or condemn, but a man of tact will know how to set aside the claim without hurting the feelings of the 'revelator.'

"What is the test by which to determine?"

"The Holy Scriptures. They are our standard of doctrine, and if you examine the Book of Mormon you will find that, while it may enlarge and expand, its teachings are in harmony with those of the Bible."

"Have you personally received revelations?"

"Yes, and so have others," said President Smith, with evident good faith.

In illustration of this statement of the prophet it may be mentioned that his paper, the *Lamoni Saints' Herald*, of February 24th, contains an account from Bro. L. D. Hoisington, of Dresden, Nebraska, of an oral revelation, heard simultaneously by himself and his brother. They were walking together near a grove, when both heard a voice above the trees, warning them of the approach of the day of judgment. They compared notes afterwards, and, finding that each had heard the voice, recognized it as coming from the same direction, and remembering the words perfectly, saw no alternative but to conclude that the invisible speaker must have been an angel.

President Smith was reminded that the nineteenth Mrs. Brigham Young had stated in her book on Utah Mormonism, that polygamy had been instituted during his father's life and with that prophet's full sanction, and was asked what light he could throw on that subject.

He replied that Mrs. Young, No. 19, was not born till some years after his father's death; that she was, therefore, only speaking from hearsay; that it was certain that several years had elapsed after the death of the prophet before the apostate leaders brought forward the doctrine, and that it had been quite recently affirmed by cotemporary testimony; that at a period subsequent to that sad event it was still unknown. He was aware, he added frankly, that his father had been charged with indorsing polygamy, but he knew of no evidence by which the accusation could be supported.

Elder Gurley states that the missionaries of the Reorganized Church abroad have been greatly injured by the circular letter addressed by Secretary Evarts to foreign powers asking them to check Mormon emigration, as the converts came to America to practice crime—confounding their

missionaries with those of the Utah branch. The European authorities had proved since getting that notification the reverse of amiable, but Secretary Frelinghuysen was thought to entertain favorably a request that he would issue a circular recognizing the distinction between the representatives of the Church of Latter Day Saints, and those of Salt Lake City Mormonism.

The Reorganized Church attaches great importance to this recognition by government, believing that it will have an irresistible influence on the minds of the people of Utah, and of future proselytes. The Common Pleas Court of Lake county, Ohio, has already accorded to them such recognition by deciding in their favor and against the Brighamites a suit for the possession of the Kirtland Temple.

Elder Gurley is one of the Committee of Arrangements for the convention at Kirtland this Spring, when the restored building will be re-opened.

Last evening President Smith again preached to a packed audience, on that occasion from the text, "What is Truth?" He said the true Church of Latter Day Saints was and always had been bitterly opposed to the doctrine of polygamy, as taught by the Utah Mormons. "It is not now," said he, "and never was the doctrine of the Church, and the first public sermon ever preached on it was preached in Utah in 1852, eight years after the death of Joseph Smith, by one of the Brighamites."

President Smith expects to leave for Washington this week, to go before the Secretary of State on business connected with his church, but will probably return to this city for another visit ere he goes back to Lamoni, Iowa."

THE DWELLING PLACE OF GOD.

THIS question has caused many longing and earnest thoughts, especially by those who have earnestly desired to know something of their Creator, whom, it is said, to know is life eternal. But although we live in an age of advancement, science, literature and arts, in a world full of religious teachers and of theological creeds, yet what little light they have shed in regard to the personage and the dwelling place of God. The religious world have been taught to believe, that he not only is omnipotent and omniscient, but also, is in his very personal presence every where, filling all space. But we can not obtain such inferences from that great and good book, the Bible, in which they all profess to believe; but rather according to the revelations of his will, manifesting himself to his creature man, he has appeared, having

all the attributes of the human form, and during the incarnation of Jesus Christ, he said as it regards the personage of his Father, that he, Jesus, was the express image and likeness of his Father, and there certainly can not be any doubts concerning the human form and appearance of Christ, being born as he was of a woman. Jesus, then, according to the strict definition of the word "likeness," was one who resembled God; a copy, a counterpart, in his personal appearance of God, and how well do those words in Genesis correspond with this, where God says, "Let us make man in our image, after our likeness."

But if this is all true, that God exists in human form, Where is his dwelling place? Is it not reasonable to suppose that our glorified heavenly Father dwells in and has his own local habitation above the earth, in one of the celestial worlds rolling in the immensity of space, where he personally resides? Or should we be foolish enough to believe, with those blind religious teachers, who are continually mystifying God's word; that he has neither parts nor passions, that he is every where at the same time, filling all space? Does not this doctrine prove too much? Where would his independent identity be? And then it renders him incapable of locomotion, action or knowledge; for how could he who fills all space, remove from one space to another? There is something bearing upon this in Genesis 18:21; it says, "God said, I will go down now." Would he have said so if he had been there, and everywhere else? Decidedly no. But where was he? In his own local paradise, where the resurrected, personal body of Jesus Christ was taken to from his apostles, when it was separated from them at Bethany. (Luke 24:51). This same local heaven was seen by the martyred Stephen, who looked up into heaven and saw the Son of Man, standing on the right hand of God.

Some would say, if God existed in personal form, and has a local habitation, How can his power be exerted and his influences be felt? How does any earthly ruler exert his power, and cause his influence to be felt, and know what transpires in his dominion, while he is located in another part of his kingdom, on his throne? How except by the agency of his kingdom? And if man can know certainly concerning things beyond his own personal existence, or hear, by acoustics, from afar, shall we limit the power of the great God, or think him incapable of distinguishing pneumatic sounds, if our optics of vision can discern objects, and our organs of hearing can distinguish sounds for miles? For

ought we can tell, God can hear and see everything in the universe of space. The apostle in Hebrews 4:13, seemed thus to view his almighty power; and although we can not with Paul ascend up to the third heavens, and fix on the exact local place in the immensity of space, where God resides, yet it is no argument that he has no local place, where his throne is prepared, and where he exists as King of Kings, and Lord of Lords.

W. STILL.

TO THE WEEKLY HERALD
GREETING.

I HAIL with delight, near akin to rapture, our weekly church magazine, at so very small an advance in the cost. I devoutly pray, that the best men and the purest women of this generation, will redouble their diligence to make this periodical visitor the joy of the Saints, and the light of a benighted world. I fondly trust that the holy watchers will inspire the thoughts that are to occupy its columns.

The three supernatural standards of the church frequently, pointedly, and unreservedly, condemn the concealed and mischievous works of secrecy. Why will our brethren confuse and offend by penning articles for *our* literature, and then refuse to father their productions, thereby proclaiming their nonparentage? It makes me think of when I was egged in Utah. A dozen or more lads figured in the affair, and, strange to relate, their parents could not be found among those patriarchs that had been through the secret "sink-hole," as Sr. Perkins calls it. Can you fancy Paul of old, drafting a powerful epistle, and then subscribing himself, as "Plain Facts," or "Inferior"? Think of the great apostle's profound address "to the twelve tribes," and then he winds off with more anon, "Uncle Jim"! What would the strangers throughout the empire of Rome say of the one that held the "keys of the kingdom," if he would close his inspired appeals with, Your affectionate Uncle Pete. To prevent this *alias* work, Christ taught in Matt. 23: 7-11, that we should call no man father or master.

I do not wish to become a chronic fault finder, "for the accuser of our brethren is cast down;" but my brother proper is one who is known, Good Samaritan like. The minister of uncircumcision wrote as follows; viz, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light,"

Some rejoice that the increased facilities for printing may be largely supported by advertizing. It may be "that the hair of the dog is good for the bite," or the food of A is the poison of B. That way of "setting forth the dealings of God with his people," is a little like satisfying the entire demands of "the law of tithing" on the simple article of eggs, and that, too, when the cholera has taken all but the rooster and a few ducks. Creed mongers are not all dead, and human expediences have not grown obsolete.

If the Saints were as willing to sacrifice as they are to pander to their appetites, then they could all learn how to give. An undue thirst for honor, position, power, or affluence, or something, has sapped the revenues of the church, and I am mortified to say, she is deeply in debt.

A man is called and ordained to preach the gospel; yet should he fail to provide for his family he is worse than Ingersoll; for he does supply all their temporal needs. I am heartily ashamed of all such insignificant statements as, "I have not done anything in the past quarter. I love this work as well as any body, and know it is of God. I hope to do better in the future. Pray for me that I may continue faithful," &c., &c. Esau sought repentance and could not find it; therefore, look out lest you idle away your day of grace, when the Lord will grow weary and disgusted at your repeated and heartless repentance. Oh! if I could only nerve the flagging and reeling columns, how grateful and happy I would be. I stand willing to "provoke to love and good works," if that is the only alternative.

I will say nothing about the soul-bernumbing, expensive, filthy latter day tobacco, lest I might hit too heavy.

I will mention another way how we may "rob God." It is by taking the Lord's money, and buying these "pleasant pictures," contrary to the Scriptures of divine truth. Please refer to Ex. 20: 4; Deut. 4: 16; 5: 8; Isa. 2: 16. My parents have a large album, and I got a nice one for a birth day present, and brother had one hung on the Christmas tree, and we all want your photo. so "awful bad." Do please give us your whole family in a group, and then we will let you have our's. Honestly, I think this is shabby business, and I once told a young Elder who carries several large albums, that it was "cheap idolatry." "The blow of a friend is better than the kiss of an enemy;" and we hope that some will be goaded to repentance.

Since leaving Iowa, I have traveled in

Missouri, Arkansas, Kansas, and Illinois, and have done considerable preaching, though secular matters and the last sickness of my father, have demanded much of my time. The new year found me comparatively foot-loose, and my determination is to radiate forth, and proclaim aloud.

My bodily health is all right, and my zeal for the spread of the work is intact. My consort wants me to magnify my calling, for the field is wide but the laborers are "few and far between." The heathen priests of Mystery Babylon, are still on the alert. Their schemes and intrigues will prevent them and their votaries from enticing the fold of Christ as of old. The devotees of error are more willing to lavish out their substance than the advocates of truth.

Some economical souls are wonderfully glad "salvation is free," and they are so wholly engrossed in "laying up treasures in heaven," that they have no change to spend on the earth. "The children of this world are in their generation wiser than the children of light." Those that would give, but are not able, are more justifiable than the prosperous, who are more willing to pray than to help. Poverty, fostered by sluggish inactivity, is reprehensible; while honorable failure is meritorious.

I would love to see our people more thoroughly united in "every good word and work, than the idolators of the Orient, or the pagan hosts within the bounds of Christendom. "The swift messengers" should bear the "glad tidings of great joy" to all the habitable globe, with a long, strong, united effort. There are no obstacles so formidable, but we can and will overcome, by and through the favor of Jehovah. In meekness and patience, let us handle the "sword of the Spirit," in a dexterous manner. That double edged instrument will benefit the live branches, lop off the dead excrescences, and strike through the hypocrite's heart.

Let us live in Christ, by every word from the Lord.

M. T. SHORT.

READ THIS, PLEASE.

FAULT FINDING.—It requires no talent to find fault. Any one can do it. It is easy to say that no one is honest. It is easy to say that no one does right; that every one looks out for Number One exclusively. But it isn't easy to look on to the best side; to see that there are thousands of honest, sincere men and women, countless sets of justice, charity and humanity, which outweigh all the grumbling of all the grumblers, so that it is really only the finest dust in the balance. Let us be fair and cheerful. The world is not wrong. Everybody isn't a rascal. Our neighbors are not trying to cheat us. Even the growlers are not half so disagreeable as they seem."—*Selected.*

THE GOVERNMENT OF CHILDREN.

OUR apology for essaying to write upon this subject is, that when we have anything to say we seek to enunciate it in wisdom for the mutual benefit of self and all others to whom it may apply; allowing it to pass for what it is worth.

There are at least three ways in which all may learn: intuitively, by observation, and by practical experience. We believe that from each one of these sources we have drawn some information; and though the ideas we may be able to advance may be crude, we hope and trust that they may serve to suggest higher and clearer thoughts in other minds, and that all may tend to benefit and elevate our race, mentally, and morally. It is rather proverbial to say, "It is much easier to theorize than to put into practice;" but it is equally true, that every theory pertaining to moral and intellectual life, that is true, should be practically observed. It is human to err, it is right to confess, and divine to improve. The expression, "Charity begins at home," is frequently used; but usually in a mercenary sense. Its true genius and force should be seen in a more spiritual application. Home! how sweet the name; what fond recollections cling around the word; what pleasant thoughts are brought to view, by its utterance. There are the most tender and sacred ties. Loved ones whose hearts beat in unison with our own, go in and out there. The poet rightly said, "Be it ever so humble, there is no place like home." In the plural, they are the foundation and rock of society, the bone and sinew of civilization, and the cradle of nations. Who but the Infinite, can calculate as to the effects flowing out from home influences? Considered with reference to individuals, none should deny that these influences have much to do in shaping the character and life-course of each. They begin their effects upon the offspring even before it is born. Born, nurtured, and reared under certain auspices, the child is unaccountable for its personal merits or demerits.

By virtue of hereditament, together with the influences exerted by them during the course of parental training, the parents are responsible. In purview of these facts, can we as parents, and sentient beings, accountable to God, exercise too much care in the government of children? The axiom, that "actions speak plainer and louder than words" has a forcible application here. Though children may not be endowed with as much acumen as those of maturer years, yet they usually are quick to observe; and impressions made

upon the tender and flexible mind of a child, whether they be for right or wrong, are likely to cling to it as long as life shall last. "As the twig is bent the tree's inclined." These "little ones," God bless them, are tender plants committed to our trust. 'Tis our's to foster, nurture, cherish and fashion them; and as a day spent can not be recalled, so a failure upon our part to discharge these high and noble obligations, can not well be expiated by us. To rear and cultivate morally, mentally, socially, and physically, a family, be it large or small, is a laudible thing. To do this successfully, love, charity, patience, and bright hope must inspire and encourage. Our conceptions of life must not be narrow, or superficial. They must reach far beyond the grave; into never fading eternity. It is worse than useless for us to expect to escape the cares, anxieties, and troubles consequent upon married life; and an unlawful attempt to escape them, will only result in pain, unhappiness, and condemnation. Selfishness is a poison that destroys human felicity, and in a sense, thwarts the purposes of God; for he desires our happiness in the mutual progress of the world. What a sorrowful thought, that the tender, innocent, bright eyed babe, in some instances, it is hoped they are few, is hailed as an unwelcome guest. What but selfishness could prompt such a feeling. Dost thou not know, man, that thou canst not make one hair of thy head white or black? Then consider thy helplessness in being happy in self. Go cast thy care upon the Lord. Bear patiently the toils and cares of life; and anon receive with joy and thanksgiving, the blessings thy God hath given thee, and thou shalt have peace in life, and be crowned with glory in eternity. Children are a care, to be sure, and create a necessity for labor; but are not our lives precious to us? And did not our appearance in the world necessitate the same amount of care and labor?

Children differ in disposition, and hence uniform rules are not always suitable and adapted to the government of each alike. A gentle reproof to one may be equivalent to a severe chastisement to another; hence what wisdom, gentleness, love, and patience should bedeck our parental authority.

One fact, apparently overlooked by many parents is, that children have rights as well as those who are older. Those rights should be respected, and if we do our duty, we will allow, and teach them to maintain them. The old ironside idea that "might is right," has destroyed domestic felicity, ruined nations, and subverted the world. The principles of right and

wrong are eternal, and diametrically opposed; and *a propos*, a child's rights are worth a thousand times more than a parent's wrongs. The God given faculty of discriminating between these principles begins almost with infancy, and surely any one will see the necessity of its being encouraged and developed. Destroy it in the child and you will not find it in the man. The story of the little boy telling his playmate, by way of a clincher, that "what pa says is so if it aint so," only illustrates the fidelity of a child's confidence, and serves to remind us of our responsible position as parents. For an illustration of how children are often wronged, and their sense of right perverted, we draw from fancy that which has its counter-part in a thousand facts. Blue-eyed, four-year-old Johnny has a toy,—it belongs to him by right; as much so as his father's farm belongs to him; perhaps a friend gave it as a token of love. Pretty, two-year-old Kate, sees this toy in the possession of her brother, and as is quite natural, wants it, and finally cries for it; but Johnny knows it is his, and as neighbor Jones don't like to deed his house and lot to neighbor Brown, just because the latter would like to have it; so Johnny is not willing to surrender his property that seems to him as the most valuable thing on earth. It is his all,—his worldly possession. The mother perhaps weary and a little "out of sorts," and thinks she has neither time nor patience to reason with the boy, that he might have the toy without endangering its safety; neither can she take time to pacify Kate with something else; so, to stop the noise, and dispose of the difficulty in "short order," she snatches the toy from Johnny and gives it to Kate, and perhaps gives the boy a slap for his "hatefulness." Who can fully realize the evils that grow out of this hasty, unwise, and unjust act. A precedent is established by which the younger covets everything it sees in the older's possession; the organ of selfishness is developed, while a mutual distrust is engendered between the children. The boy—poor fellow—who can describe his feelings? He knows he has been wronged,—robbed of that which rightfully belonged to him. The fire of just indignation burns in his youthful breast, and although by nature he loves his mother, he feels grieved, wounded, and offended by her who, instead of performing a mother's duty, has played the part of a child. If after repeated acts of this kind the boy offers no resistance or complaint, it is only *prima facie* evidence that his sense of right has become blunted, stultified; an evidence that the very founda-

tion of his character has become warped, and what wonder if the building reared thereon in after years is twisted and very imperfect. In hundreds of cases that occur, the child is *right*, and the parent is *wrong*. In such cases, where the latter inflicts punishment on the former, a base injustice is done; and naught but eternity can reveal to us the crime and misery born of such acts of violence. The parent always assumes to be right; but when this assumption is sustained only by the prestige of age and position, the premises are bad, and repentance becomes a prerequisite to the faithful discharge of parental duty. In point of relationship, our children are ours; but morally we have no more right to offend them, or in any way injure their feelings unnecessarily, than we have to insult our neighbors; and furthermore, the parent who hastily, or otherwise, gives offense to his child, is under obligation, by virtue of the law of heaven, to ask forgiveness of the one offended; and if we are not meek, loving, kind, and humble enough to do this, the wrong stands upon the record against us. Of course they may, and sometimes do, forget it in time; but it has left its mark upon the character of each.

Children by nature are inquisitive, which shows a disposition to learn. Unfortunately, some regard this as an evil, and the little inquiring ones are told "no matter," "wait until you get older," &c. Now as to this, there may be two extremes, hence wisdom should be exercised. This curiosity should not be discouraged, but directed and encouraged. Let them learn. Help them to learn. The lessons may seem simple to us, but they are grand to them; and when we look back a few years, we remember when they were grand to us. Every progressive idea usually begins small and crude. First the germ, then the blade, then follows "the ear, and full corn in the ear." The first lessons must be learned before harder ones can be mastered. But alas, how many young inquiring minds are left to educate themselves, or remain in ignorance because of a lack of careful, patient, and wise instruction by the ones appointed for this work. Sometimes the child is told, "Children should speak when spoken to;" the idea being that they should speak only when addressed by their superiors in age. Doubtless those who give such instruction mean well enough, but it will hardly bear the title of "the golden rule." Supposing a child would carry it into effect, would the result be what the fond parent desires? The rule strictly adhered to is better calculated to make dunces, than bright, intel-

ligent, and happy children. That they often need instruction is true; but is it the part of wisdom to teach them a wrong precept as a means of encouraging them to do right? Of course children are diverse in their dispositions; some being bold, while others are timid, which necessitates, in order to proper government, a careful watch-care, that these propensities may be discerned and wisely suppressed or developed, as the case may be; and right precepts and encouragement to do well are the only successful means for mental or moral development of young or old.

Some people—and it is distressing to think how many,—wrong their children and themselves by the habit of—lying. Not intentional falsehood, with intent to injure, perhaps, but to persuade them to obedience, they conjure up a kind of mental "scarecrow," by telling what awful things will be done to them if they don't "be good," when not a word of it is true. To say the least, no good can come of it. The "scare" soon becomes an idle tale, and if the child learns anything by it, it is that the parents do not always tell the truth. And it certainly tends to make it regard lightly the command, "Thou shalt not lie." Think of it, you that read; thousands of innocent children are reared under such auspices. "White lies,"—if it is possible to bleach an untruth,—are told them daily by parents, who in turn, in fits of angry righteousness, ply the rod to them for prevaricating. As an advocate of truth, and a lover of justice, I enter my protest against such thoughtless, unjust, and inordinate treatment. "Thou that teachest a man should not steal, dost thou steal? Thou that abhorrest idols, dost thou commit sacrilege?" Individually, I want my children to learn from infancy to draw the line of demarkation clearly, between truth and error, right and wrong; and God forbid that the example of parents should hinder their progression, or tend to their demoralization. Parents *must* set a laudable example, or they are shorn of ability to educate their tender offspring, morally.

Again. Consider the inconsistency of a father or mother, with countenance livid with anger,—unholy passion,—punishing their child to make it *do right*. May the crimson blush of shame mantle the cheeks that have been thus desecrated. "What," says one, "shall I allow my child, when it does wrong, to go unpunished?" Not necessarily so; but a thousand times better than to commit sin by inflicting pain while influenced by an angry passion. Are we not amenable to God? And does he justify us in anger? Under no consideration.

This base passion stultifies the senses, and subverts reason; and who will fail to see that the parent made blind therewith, is not fit to punish a donkey, much less a tender child.

Love is the magic influence by which humanity may be governed. Let it burn upon the altar of our hearts, and as the shining sun gives warmth to mother earth, inducing her to put forth verdure, so will the genial warmth of this pure emotion generate and bring forth in our children the fragrant flowers of filial affection and devotion. This God-like passion does not ask, or prompt us to countenance, or encourage wrong in them; but teaches and aids to reprove and correct, with gentle firmness. It does not come and go at our command; but is a germ born of God, which may be cultivated until our being is imbued with its glorious light and power. If we have failed during past life to cherish this emotion, thus exerting its latent influence upon our children, we need not be surprised if a sudden and unexpected effort on our part does not develop wonderful results. We sometimes say, "It is never too late to mend." Technically, this is not true. It were better to have said, "It is never too late to improve." To arrest the progress of a rushing torrent is difficult, but a commendable effort may slacken its speed, and time and patient efforts may serve to turn its course.

Some err by constantly telling their children that they are bad, continually keeping before them the idea that they are always wrong; thinking, apparently, that this constant pressure on the negative side, will induce them to reform; the natural result of which is, the child loses self respect and self confidence, which are necessary adjuncts to a useful and virtuous life. Let them apply the rule to themselves, and determine whether a constant reminder of their real or supposed faults, serves to smooth the temper, elevate the morals, and inspire courage to do right.

Those who do not love to be appreciated, whether they be parent or child, are robbed of one of nature's endowments, and are virtually unfitted for life. *Encouragement* is the secret of physical, mental, or moral success, in young or old. It is the silver lining to every dark cloud. It is the beacon light to those wrecked upon the sea of adversity, and the rock of despair. It is the bright angel of mercy that has beckoned to millions of dying souls, inducing them to emerge from the slough of sin and consequent misery, into the glorious light of truth; and the lever that moves the great world of mankind. The adage

is, that "necessity is the mother of invention," which in part, perhaps, is true; but hope and encouragement constitute the sire, and we are indebted to them for the wonderful facilities by which we communicate with nations, traverse land and sea, and successfully pursue every avocation of life. In fact they are the main springs of this world's progress. Then, should we not inculcate these principles in the youth? If we want our children to do right, we must make them *think they can* do right. If we wish to educate them mentally and morally, we must encourage and not discourage them; and every effort made by them should receive proper consideration. Adults should have more fortitude than children; yet I doubt if any would accomplish much physically, mentally, or morally, without the stimulus of hope and encouragement.

Individually we are highly elated at the golden prospects for the education, mentally and morally, of the rising generation. The glittering wheels of modern progress, have brought to our aid the noble institution of public schools. Poverty no longer debars the anxious youth from gratifying his thirst for knowledge of the sciences. And above all, the gospel of Christ in its primitive beauty, has been recommitted to earth's children, and the obedient may rear their offspring beneath the unction of the Spirit of intelligence, purity, and power. They may, and should be, not only instructed in cosmology, together with every branch of education that serves to store the mind with useful knowledge, but taught of God, the author of all the natural sciences. We should educate them to have faith in Him; to rely upon his word; and believe in his omnipotence, omniscience, omnipresence, mercy, and perfect love. Mental and moral education go hand in hand, in the enlightenment of mankind; each being an auxilliary to the other. I fear that some, even of the Saints, have erred by regarding mental education as non-essential to spiritual progression. Is not knowledge and enlightenment in regard to all that pertains to man, earth and its appurtenances, and the myriads of worlds that constitute the universe, better calculated to fit us for heaven, and draw us to the great author, than ignorance? Does not a knowledge of the sciences cite us to him who originated them? Ignorance has been, and is now, the bane of this world, and crime and misery follow in its wake. It robs humanity of the blessings of earth and heaven, but persistently asserts "I am the pearl of great price." It seats itself in the baser passions, and makes

war upon all that will benefit the race of mankind. It is the foe to human happiness and progress, and its reward is not from above.

"Knowledge is power," and truth is knowledge of things as they exist; while divine knowledge is the power of God unto salvation. Mental education is a part of the work of God in the hands of his creatures; and the writer believes that he blesses those who so labor. The virgin soil was dedicated to man to be cultivated, and produce; so the intellect is given for use and development. Speaking from personal experience, and in accordance, we think with reason, the Spirit of truth is not given to supplant the uses of proper mental education. And I would call the Saints attention to the fact, that the law that makes us free, enjoins that we gather knowledge from *all good books*. And I would remark further, that justice says, the authors of these books shall have their reward. I confess that I am indebted for hundreds of facts and ideas, not born within the pales of the Church of Christ. It is my earnest solicitation that we who have found grace and wisdom through the mercy of a restored gospel, may fully comprehend the relationship we sustain to each other, to God, and the world. If my experience is worth anything, it has taught me that to encourage every avenue of life and light to the world of mankind, is pleasing to him who created all. And as I become better acquainted with the work of God for a world's redemption, and enjoy the flow of the crystal stream of his munificence, my ideas become more expanded, and my charity toward the world increases. I have not, neither do I intend to compromise with any, but I can extend the hand of sympathy to all. Retrospectively I gaze upon the swarming millions that have graced this vine-clad earth, that now affords me a resting place; and among all nations, sects, and creeds, I behold some truth. Justice and mercy, twin sisters from the presence of the Infinite, clad in royal robes, and with smiling face, appear with light but firm tread, and announce to my joyful satisfaction, that this jewel must be preserved. With reverence and thankfulness to God, I meekly bow, and say, "Thy will be done, thou king of Saints." I know men in the church of Christ,—good men, and I love them well,—who apparently can see no good thing in the so-called orthodox churches of to-day; and one would judge from their conversation, that they regard an admission of any virtue in them, as detrimental to the cause of Christ; yet these very men have taken satchel in hand,

and gone forth into the world, asking and have found *charity*. O, brethren, that we could look upon others, as God looks upon them and us; that we could love the people as did that glorious personage, Jesus Christ; that our charity might not be conceit, and our love selfishness and presumption. May God purify our hearts, illuminate our souls, and make us the worthy receptacles of his holy law. We never shall lose by respecting others, nor will the cause suffer by reason of our love and charity for all. We are not asked to compromise with error, but we *are* admonished to depart therefrom.

Extremes are the rocks upon which human happiness and prosperity are frequently wrecked; and love, divine love, can alone adjust and preserve our spiritual equilibrium. Let us seek to assimilate the manners and character of the Savior, whom we love, and concerning whom, even the skeptics say, "He was a good man." Then our souls will be enriched and resplendent with the blessings and glory of an infinite God; our children will rise up and call us blessed; and we shall see them pursuing the paths of innocence, peace and virtue; while their usefulness and happiness will be as diamonds in our crown of redemption. We invoke the blessings of His majesty upon the Israel of God. Laud him all ye his people with earnestness and zeal.

I remain, fraternally,

G. S. HYDE.

Conference Minutes.

NODAWAY DISTRICT.

Conference convened at Liberty School-house, Nodaway county, Missouri, at 10 o'clock a. m., on Saturday the 17th of February, 1883. I. N. Roberts president, Joseph Flory secretary.

Branch Reports.—Platte Branch 71, including 9 Elders, 1 Priest, 2 Teachers, and 2 Deacons; 2 received by letter. Ross grove no changes.

Elders Wm. Hawkins, C. Christensen, R. K. Ross, Jr., Wm. Woodhead, M. L. Winters, James Thomas, Ole. Madison, A. Jacobson, Joseph Flory and I. N. Roberts, reported, the latter as district president.

2 p. m. Priests N. Byargaard and R. K. Ross, jr., (acting as Priest), reported. Teacher Jacob Nelson; and Deacons Robert Nelson and C. C. Nelson, reported.

The following report was presented:

Your committee begs leave to report in regard to the Ross Grove Branch *versus* Bro. Smith, that we have heard the evidence in the case, and as we understood the case was settled so far as we could in accordance with the laws of the church; therefore, we recommend to the Ross Grove Branch that Bro. Smith be allowed his letter of removal. James Thomas, I. N. Roberts and C. Christensen, committee.

On motion the report was received, the recommendation adopted, and the committee discharged.

The committee appointed to hear the appealed case of A. N. Byargaard *versus* A. Jacobson, reported.

We, your committee, report as follows: We recommend that in consideration of the then and since existing circumstances, this conference assess damages in favor of Bro. Byargaard in any sum not less than one nor more than ten dollars, and also as this has become a matter of public notoriety, that Bro. Jacobson shall be required to make a public acknowledgement of the same. And further we recommend that as this charge has become of public notoriety, that Bro. Byargaard shall be required to make a public confession of his wrong in falsely accusing Bro. Jacobson. Isaac N. Roberts, R. K. Ross, jr., Wm. Hawkins, committee.

On motion the report was received, and made a part of the business of the conference, after which the report was adopted; but no damages assessed.

Bishop's Agent's report: On hand last report \$5; received since last report \$29; total on hand and received \$34; Paid to the Bishop \$19; balance on hand \$15. C. Christensen, Bishop's Agent. Report accepted.

By request of the Platte Branch, a court of Elders was appointed by the president for the use of the Platte Branch. Wm. Powell, R. K. Ross, jr., and Joseph Flory were appointed.

The following was the choice of officers for the district: W. Hawkins for president, Joseph Flory secretary and book agent, C. Christensen as Bishop's Agent.

All of the spiritual and temporal authorities of the Church were by vote sustained in righteousness.

Sunday, 11 a. m. Preaching by Elder J. Flory, followed by Elders Wm. Hawkins and I. N. Roberts.

2 p. m. Prayer meeting in charge of R. K. Ross, jr., and Ole Madison.

7 p. m. Preaching by Elders J. Flory and Wm. Hawkins.

On motion conference adjourned to meet at the Ross Grove School-house, in Hatt county, Missouri, at 10 o'clock a. m., on Saturday the 16th of June, 1883.

WYOMING VALLEY DISTRICT.

Conference met at Hyde Park, Pa., February 24th and 25th, 1883. L. B. Thomas in the chair, John J. Morgan clerk *pro tem*.

Branch Reports.—Hyde Park 21; including 2 Elders, 1 Priest, 2 Teachers; 1 marriage. Plymouth 17; including 3 Elders, 1 Priest, 1 Deacon; 1 died.

Reports of Elders.—L. B. Thomas, H. S. Gill, Wm. W. Jones, John J. Morgan, J. Baldwin, reported in person; Wm. Crumb by letter. Priests T. O. Davies, J. E. Thomas; Teacher Wm. Harris; Deacon J. J. Thomas in person; Priest Wm. Harris reported by letter.

L. B. Thomas gave in his resignation as President of the District, which was accepted.

H. S. Gill was chosen as president over the district for the ensuing three months.

Resolved, That we sustain our Bishop's Agent, William Jones, with our mites and dollars.

Resolved, That we sustain the authorities of the Church in righteousness.

Preaching on Sunday at 10 a. m., by Wm. W. Jones and H. S. Gill. Saints' meeting at 2 p. m., The gifts of the gospel were manifested, and a time long to be remembered had. Preaching in the evening by J. E. Thomas and L. B. Thomas in the Welsh language.

Adjourned to meet at Plymouth, Pa., May the 26th and 27th, 1883. All are invited to attend.

ALABAMA DISTRICT.

The Alabama District Conference convened on Saturday, February 16th, 1883, at the Lone Star Branch; W. J. Booker president, Wm. Martin clerk *pro tem*.

Butler Branch reported.

Reports of Officers.—Elder George Vickery. Priest T. W. Vickery, Teachers John L. Booker and I. M. Pickens, reported. Wm. J. Booker, President of District, reported; had confirmed 6. Priest Robert Cox, reported in charge of Butte Springs Branch, 17 members. Priest Perry Booker reported, in charge of St. Joseph Branch, 14 members, with 6 added since last report.

Preaching on Sunday by W. J. Booker.

On motion, The general authorities of the Church were sustained.

On motion, F. Vickery was sustained as Bishop's Agent. George T. Chute sustained as secretary of district. W. J. Booker sustained as president of district.

On motion, Conference adjourned to meet with the Butler Branch, Saturday before the third Sunday in July, 1883.

Miscellaneous.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

MARRIED.

YARWOOD—MCKEE.—At Fall River, Massachusetts, February 27th, 1883, by Elder John Potts, Mr. Luke H. Yarwood to Sr. Jane McKee, both of Fall River.

"On their happy wedding day,
Luke said, 'I will,' without a fear;
But 'neath the smiles in Jane's soft eyes,
There seemed a shadow of a tear.
'Tis true, her heart was warm and fond,
For him to whom she gave her life;
But girlish lips will falter, when
They speak the words, 'I'll be your wife.'
Ah me! to leave a father's home,
A mother's arms, and brother's true;
To cast behind what has been proved,
And step beyond to all things new!
Who wonders if in trusting hearts,
There comes the semblance of a dread
To thoughtful girls with happy home,
E'en on the very day they wed."

SHAW—COTTAM.—At Fall River, Massachusetts, January 28th, 1883, by Elder John Potts, Mr. Daniel T. Shaw to Sr. Alice A. Cottam, both of Fall River.

"To him who has chosen this sister of ours,
For his 'help meet' through weal and through woe;
May God in his providence make few the hours,
Till He'll show him the right way to go.
Now our sister dear, may your chosen for life,
Prove good, kind, and free from all error;
And may you to him prove a true faithful wife,
And he, yet to us, be a Brother."

BRUNSON—WHITEAKER.—At the residence of the bride's father, North Freedom, Wisconsin, February 8th, 1883, by Bro. W. A. McDowell,

Bro. Hiel Brunson, to Sr. Laura G. Whiteaker, both of North Freedom, Wisconsin.

May their life be long and happy,
While on earth they stay;
May the future that awaits them,
Be like a lovely May.

DIED.

HUMPHREY.—At Carbondale, Ohio, February 2d, 1883, David Humphrey, aged 41 years, two months and 22 days. Born at Merthyr, Tydvile, South Wales, November 10th, 1841. Was buried at Syracuse, Ohio, February 6th, 1883. Was formerly a member of the church, but severed his relationship with it several years ago.

TWITCHELL.—At San Juan, San Benito county, California, January 30th, 1883, of measles, Lorenzo Delroy Twitchell, the son of John and Annie Twitchell, aged two years, 7 months, and 13 days. Funeral sermon by Elder R. Smith. Text, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.

Dearest Delroy, sweetly sleep,
'Till Christ in clouds does come;
And then in glory thou shalt rise,
With the Church of the First Born.

M. J. S.

JONES.—At his home, in Oregon county, Missouri, February 4th, 1883, Bro. William H. Jones. Born September 16th, 1824, in Jackson county, Tennessee. United with the church March 17th, 1873, at Springerton, Illinois. Bro. William was a good man, and died in faith of a glorious resurrection. Funeral service on the 7th by Elder B. V. Springer, using a text of Scripture selected by the brother before he passed away; viz, 2 Timothy 4: 6, 7, 8. Quite a large number of relatives and friends were in attendance.

O may we ever faithful be,
And thus prepare
For the blest resurrection morn,
And meet him there.

BOWERS.—At Oregon county, Missouri, July 4th, 1881, Sr. Nancy A. Bowers, daughter of William H. Jones, aged 34 years. She was a bright, intelligent woman, although a deaf-mute. She passed away in peace. Funeral service by Elder B. V. Springer, February 7th, 1883.

Dear sister Nancy, fare thee well,
We'll meet again;
'Tis joy to know that thou art free,
From care and pain.

B. V. SPRINGER.

FORBES.—At Greeley, Colorado, December 30th, 1882, little Emma, daughter of Bro. John and Sr. Eliza Forbes, aged 3 years and 19 days. Her death was caused by her falling into some hot water. She lived about 3 days after the accident occurred, and suffered very much. Funeral sermon by Bro. James Caffall.

A clergyman was preparing his discourse for Sunday, stopping occasionally to review what he had written, and to erase what he was disposed to disapprove, when he was accosted by his little son, who had numbered but five summers:

"Father, does God tell you what to preach?"

"Certainly, my child!"

"Then what makes you scratch it out?"

We are all passing through trials of some sort, to enable us to enjoy a portion in a better life beyond; every disappointment, every season of suspense, weariness, pain, change or gloom, is just that much more to insure "life eternal" in a kingdom "where pleasures eternally bloom."

"'Tis folly to be wise" in the ways of the world, hence, "ignorance is bliss" in such things.

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JOSEPH SMITH - EDITOR.

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THE SAINTS' HERALD

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 24th March, 1883.

No. 12.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 24th March, 1883.

EDITORIAL ITEMS.

WE learn by letter to Bro. W. W. Blair from Bro. D. S. Mills, of Santa Ana, California, that the work in the district over which Bro. Mills presides, is in a flourishing condition. He says: "As you say, the outlook for the work, is good everywhere. Especially is it so in this district. I have done what I could for the past four months, and have baptized sixteen. Others are about to obey. There are many calls for preaching the word, and I feel thankful to God for returning health, with the power of the Spirit, in demonstration of the word. There is not an instance in my ministrations for the past six months, but God has added his blessing; and several are truly marvelous in my eyes. Even in last stages of consumption, where hemorrhage was severe, such sudden and radical changes took place, as I did not expect. We have just closed one of the very best conferences here that I ever saw. Not a jar, or cross word uttered."

By newspaper clippings sent us we learn that Bro. John D. Bennett, of Cuba, Kansas, is engaged in a controversy through a Republic county paper, with a correspondent, who writes in "palliation," but not in defense of polygamy.

Bro. George A. Blakeslee was at Lamoni, from March 7th to 14th, straitening up herald office matters, and looking after the affairs of the Bishopric, in connection with Bro. Banta; he left for Galien, on the 14th with Bro. W. W. Blair.

The proposed debate, in which Uncle W. B. Smith was to defend against a Presbyterian minister, failed; reason assigned "My friends have advised me not to discuss

Mormonism with the Prophet's brother, as it might give greater notoriety to the Mormon sect." Rather an ingenious excuse; but possibly valid.

Bro. W. W. Blair was at Lamoni, in charge of affairs at the Herald Office from March 1st to 13th by direction of Bro. G. A. Blakeslee, president of Board of Publication, and left for Sandwich, DeKalb county, Illinois, which will be his post office address, on the 14th.

Bro. J. W. Chatburn, of Harlan, writes that the labors of Bro. R. M. Elvin at that place have been productive of good. He adds, "You can hardly tell how different we feel worshipping in our own house, as against meeting when and where we could get the chance." The Saints at Harlan deserve success, and are much encouraged.

The whereabouts of Sr. McCoy and her mother Mrs. Bevans is wanted by Rev. W. H. H. Ellsworth, Mobile, Alabama. He has some property in his care left to them.

THE spirit of persecution it seems has not yet died out, as will be seen from the letters of Bro. B. V. Springer contained in late issues of the *Herald*, and the notice which we give below:

"Post office Potersville, County of fulton, State of Arkansas. We notify B. V. Springer to go Back to Solt Lake Where he belongs ef he dont we will give him hell the — Rascale and ef you ever sho youre — old ugly Looks Back hear you will find you a Location hear We al have good respect for you look out the time is drawing nigh for hell is your doom from Grandfather and his fifty Sons."

There is, however, a valuable lesson to be learned from this and like instances of his Satanic Majesty's work. No sooner had Bro. Springer braved the danger to which he was exposed, whether apparent or real, than the good work received a cheering impetus, and believers were added to the fold.

A short time ago, Bro. Heman C. Smith, in his labors in Texas, had an experience which teaches the same lesson. In a neighborhood where the fair name of the church had been tarnished by the deception of a wicked impostor, and where, therefore, the prospects were gloomy indeed, he lifted the gospel standard; and

here also the truth triumphed, and the numbers of the church were increased.

The lesson is apparent. The commander of the opposition is not playful. He is always greatly in earnest. When he roars we may know that battle is at hand. And from experiences such as those cited above we learn, that these battles are generally decided in favor of the servants of God, if they fight wisely and manfully.

[Continued from last week.]

LETTER TO R. PATTERSON.

The introduction of Mr. Sabine as a witness is also peculiar; Mrs. McKinstry having said "he undoubtedly read the manuscript while it was in his house," and had "faith that its production would show to the world that the Mormon Bible had been taken from it." His "desire to uproot this Mormon fraud" was the motive for urging his sister to loan it to Mr. Hurlbut. If Mr. Sabine had read it, why did he not say so? Mrs. McKinstry states that her mother gave Mr. Hurlbut an order to Mr. Jerome Clark to deliver this manuscript, which she perfectly remembers was in the trunk, to him, which he did. The purpose was that it might be compared with the Book of Mormon. Neither Hurlbut nor Howe ever made this comparison; but Hurlbut does state that he gave what he received to E. D. Howe. Neither Howe, Hurlbut, nor Sabine tells what were the contents of that manuscript.

July 26th, 1881, Mr. E. D. Howe wrote from Painesville, Ohio, to T. W. Smith, then of Chicago, Illinois, now of Stewartsville, Missouri, as follows:

"Sir:—Your note of 21st is before me, and I will answer your queries seriatim.

"1st. The manuscript you refer to was not marked on the outside or inside, 'Manuscript Found.' It was a common-place story of some Indian wars along the borders of our great lakes between the Chicagoes and Eries, as I now recollect—not in Bible style, but purely modern.

"2d. It was not the original 'Manuscript Found,' and I do not believe Hurlbut ever had it.

"3d. I never saw or heard read the 'Manuscript Found,' but have seen five or six persons who had, and from their testi-

mony, concluded it was very much like the Mormon Bible.

"4th. Never succeeded in finding out anything more than was detailed in my book of exposure published about fifty years ago.

"5th. The manuscript that came into my possession I *suspect* was destroyed by fire forty years ago.

"I think there has been much mist thrown around the whole subject of the origin of the Mormon Bible and the 'Manuscript Found,' by the several statements that have been made by those who have been endeavoring to solve the problem after sleeping quietly for half a century. Every effort was made to unravel the mystery at the time, when nearly all parties were on earth, and the result published at the time, and I think it all folly to try to dig out anything more.

(Signed), E. D. HOWE."

I have now traced this "Manuscript Found" to its end; and there is not a particle of positive proof showing that either Joseph Smith or Sidney Rigdon ever saw it.

Dr. Hurlbut was a man of some parts, and E. D. Howe was evidently well versed in lore, legal and otherwise; now, if the shrewd lawyer of Onondaga valley, Mr. Sabine, had read the "manuscript Found," he would have known whether or not it would "uproot Mormonism;" and E. D. Howe must have known also whether it would have done so. But neither Howe, Hurlbut, nor Sabine ever stated what was in it, and all of them can not get away with this fatal conclusion, that the manuscript was strangled in their hands, and they, not the Mormons who never had it, (not even the surmised improved transcript of Mr. Spaulding himself), are the ones who have so shamefully robbed the widow and the fatherless of this fabulous history. The very wail that you set up about their having been so despoiled, in the light of these facts is a lame confession that you and they believe now that the manuscript suppressed, as I have shown that it was, was the identical "Manuscript Found," or that which was and has been made to do duty as such.

The statement of Mr. Howe in regard to the manuscript which he received from Mr. Hurlbut, that it was a history of war between hostile tribes of Indians "along the borders of our great lakes," opens ground for the presumption that this was the production read to the family and neighbors of Rev. Spaulding, and accounts for the recollection of the destructive battles fought in the regions of western New

York and northern Ohio, of which so much is made as to their similarity to the Book of Mormon. This presumption is made still stronger by the fact, that when lying in the trunk as so perfectly remembered by Mrs. McKinstry, (if it was the only manuscript there when the order for it was given to Mr. Hurlbut), it was enclosed in a wrapper marked on the outside, "Manuscript Found". This wrapper would be easily removed by Hurlbut in transmission to Howe, with a view to mislead after inquiry as to the identity of the one he got and the "Manuscript Found", which has been so long and so industriously flaunted in the faces of the people by testimony of such a character that it could not be introduced in any Court of inquiry the world over, by reason of its being contrary to all recognized rules of evidenc.

I offer you the following suggestion. The most obvious presumption that those who may yet write upon this question may make, is to dispose of the "Manuscript Found" long before it reaches Howe, in this way. "It is to be presumed that after Rev. Spaulding had taken the transcribed copy of his work, the "Manuscript Found," to Mr. Patterson's office, and it had been returned to him as impracticable, he took the copy and the original and destroyed them, as no longer necessary to be kept. But being of an economical turn of mind, he saved the outside blank sheet on which the title was written, and in that wrapped up his work on the history of the Chicago and Erie Indians, and placed it in the trunk with other manuscripts, where it was found by Mr. Clark at Mrs. Davison's order." This would remove the difficulty of accounting for the disappearance of the manuscript in so questionable a manner, as has been done; and losing sight of it while in the hands of its author, and rightful owner, would thus lay a better foundation upon which to introduce the hearsay evidence so much relied on. To me this is far more plausible than the theory so far advanced.

The animus of these witnesses must enter into the account. Dr. P. Hurlbut the actual compiler of the work, the agent of discovery, was an enemy to Joseph Smith, and the Church. He had been a member of said Church and was expelled, either for good cause or otherwise. As a recalcitrant Mormon he essayed to destroy that Church, and its faith, both in the Book of Mormon and Joseph Smith. He completed the compiling of the work and sold it to E. D. Howe; either because he had scruples about publishing it, or because his own prestige was bad, whichever you

choose, and his connection with the work ceased. E. D. Howe does not testify except as I have quoted in regard to what the manuscript received from Hurlbut was. The testimony of the eight witnesses, is not given upon oath, and bears evidence of having been written by the same hand, the product of one brain, that of Hurlbut. Those who make these statements are not friendly, but at enmity with Joseph Smith. The same objection of enmity lies against all of the witnesses. Of several of the statements I have nothing to say, recollections, impressions and opinions are made to do duty as proofs in a very unsatisfactory way.

Rev. Kirk says that Dr. Winter told him that Mr. Rigdon told him.—

Dr. Winter's daughter says her father said that Rigdon got Spaulding's manuscript.—

Rev. Bonsall heard Dr. Winter say so and so.—

And the impression of these three is that Dr. Winter wrote out his recollections—and therefore of course he did.

Mrs. Amos Dunlap saw Rigdon reading a manuscript, therefore it was the Spaulding Romance.

Pomeroy Tucker says "a mysterious stranger visits Joseph Smith," therefore Sidney Rigdon is the man.

Mrs. Horace Eaton makes a similar statement, assuming it as a matter of course.

I tell you, Mr. Patterson, such a system of presumption, based upon foundations so strained and bare of fact, is in no way calculated to impress a candid and legal mind with a sense of fairness and honor in the treatment of the subject.

Mr. James T. Cobb is the son of the woman known as Brigham Young's Boston wife. He was an inmate of Brigham's family and partaker of his bounty, and a member of the church in Utah, as I am informed. His domestic life was poisoned by the defection of his own wife; and subsequently still, his daughter, Luella, became the polygamous wife of John W. Young, supplanting that gentleman's Philadelphia wife. For these reasons he is an intense hater of Mormonism; and I am quite surprised that instead of publishing the work which you have sent me, as portions of it bear the imprint of his genius, he has sent the results of his work to you, as in almost exact accordance with the Hurlbut and Howe work. I do not blame him for not liking polygamy, or Brigham Young's memory, if it is true, as I am informed by residents of Salt Lake City, that mother, wife and daughter fell into its meshes. He has written me copiously,

and boasted to me that he would destroy Mormonism, root and branch; and I am persuaded to believe that the many newspaper articles so lavishly scattered over the land, are in the main his work. That he has acted like himself, unscrupulously, I can but believe.

Let me now call your attention to a very strange inconsistency in the train of reasoning adopted by you, in culminating your web of circumstantial evidences.

Sidney Rigdon was the inspiring genius, the black pope of the whole plot, laid at the time of the supposed abstraction of the mythical transcript from the office of Patterson and Lambdin. That Sidney Rigdon was a scamp and had always been.

That he fooled the Baptist Church first, and afterwards the Disciples, and finally adopted the faith of the Mormons. That he was shrewd, cunning, and so extremely careful in his methods of deception that he so covered up all possible connection with Joseph Smith, whom he was to employ as a tool, that no positive collusion has been, or can be proved between them—and that he was a crack-brained youth, having had his head hurt when a boy. This hurt in his head injured his *intellect*, but did not impair his *mental* faculties, and totally destroyed his moral nature, so that he was capable of any abominable trickery and imposition. Notwithstanding this, he studied for the ministry, was ordained and held the pastorate of the First Baptist Church of Pittsburg, and was afterwards an able assistant and rival of Alexander Campbell in the Disciple Church, and an eloquent and able man among the Mormons; so much so that when permitted to address an audience of enemies when under arrest in Missouri, in the Court of Judge King, he so won upon the minds of those present, that he was not only discharged from arrest, but a purse was made up for him to aid him in getting out of the state. This statement is made by one who was an attorney and acting general in the militia of the state of Missouri, and present at the time.

I send you marked articles which please read. My mother states that no acquaintance was formed between Sidney Rigdon and the Smith family till after the Church was organized in 1830. That neither my father nor herself ever saw Sidney Rigdon until long after the Book of Mormon was in print. This agrees with the statements of P. Pratt, who says that he first presented the Book of Mormon to Rigdon. It also corroborates what Rigdon says, that the story of his connection with the Spaulding story and the origin of the Book of

Mormon is a "base lie," or the "most base of lies."

David Whitmer, whom I saw in April last, at his home in Richmond, Missouri, where he is now living, states positively that the Book of Mormon was published long before Sidney Rigdon was known to his family, or the Smiths. He states further, that he knows that the story told of the same romance in connection with the Book of Mormon, is false.

David Whitmer states that when Joseph Smith was engaged in translating the Book of Mormon, he sat with his face covered, and dictated to those writing for him hour after hour, and day after day, without break, or apparent hesitation; and that he would return to the work after a meal or after the night's rest and sleep, and taking his place with his face covered, at once begin to dictate without having any portion of what had preceded read to him. He was asked by another in my presence, and at my suggestion, whether at any time, to his knowledge, Joseph Smith had, or used while ostensibly translating, any book or any manuscript copy of any sort, from which he read. He replied emphatically that he had not. It was suggested that he might have had such document, and possessing himself of its contents secretly, might have dictated from memory. He replied that such a thing was impossible; that Joseph Smith was a poor scholar, could scarcely write a legible hand, and could never have read a written copy of any sort without consulting some one to help him.

Oliver Cowdery tells the same story respecting the translating while it was being done.

My mother, whom I interrogated upon the subject, stated that she wrote for my father, (Oliver Cowdery and one of the Whitmers and Martin Harris also wrote for him), and that she knew the plates to have been in his possession; that they frequently lay upon her table in the room where she was at work; that she had felt of them through the small sack or bag in which they were kept; that they had the feeling of thin metal plates, and that they rustled under the fingers as do the thick leaves of a book when one thumbs the edges, but with a metallic sound; that father frequently translated from them, (as David Whitmer states), without hesitation or break, hour after hour, as fast as she could write, (and she was a fair scholar for the times), and that without having any passage already written read to him as a starting point. I asked her the same question that I afterwards had put to

David Whitmer, whether he had not some manuscript or book, or paper copy, from which he read to the scribe. She replied that he had not, neither at the time she wrote for him nor when Oliver Cowdery or Whitmer wrote. I suggested that he might have had such manuscript concealed and have committed it to memory day by day, and thus repeated it to be written. She stated that this could not have been done; for he could not have had any such manuscript or book without her finding it out; besides this, such a thing as that would require more of an intellectual effort than she was willing to give my father credit for possessing. My step-father, present at the interview, asked my mother why she had not undone the sack and examined the plates, while she had opportunity, and also if her husband ever forbade her examining them? To this she replied that she had plenty of opportunities if she had so desired; that she had not been forbidden to handle them, but that she did not feel it to be honorable to examine them in his absence, or have curiosity enough to do so even when he was present. She was satisfied as to what they were, and had faith enough in her husband to believe that he came honestly into the possession of the plates. She also stated that when she wrote for my father there was no screen between him and the writer, and that much of the dictating and writing was done in her presence and in the room in which they lived and where she was at work about her daily tasks. I suggested that it might have been possible for father to have had some work from which he would commit to memory and so dictate from memory. This she thought impossible, because when not engaged in translating he was busy at work about the premises, or with other parties when he had no opportunity to do so by stealth. My aunt Catharine, father's sister, states that Sidney Rigdon was not known to the Smith family, until he came to Kirtland; that soon after his coming he performed the ceremony of marriage for Mr. Jenkins Salisbury and herself. She was an inmate of her father's family until her marriage, and was well acquainted with the family affairs, and knows that Sidney Rigdon's acquaintance with any of the family dated after the publication of the Book of Mormon.

[Continued Next Week.]

The Jews in Toronto, Can., are moving to have certain reforms introduced into their service, and that both sexes shall sit together instead of being separated. The matter has been referred to the Chief Rabbi, in England, but should his decision be adverse the reformers will form an independent body.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Summary of News.

March 7th.—It is rumored at Dublin, Ireland, that Patrick Egan left Paris with the Land League securities. The police are tracing him. It is believed he has gone to Spain.

At a meeting of the local board of Swinford, County Mayo, Ireland, it was reported that great distress prevailed in the district. Over thirty persons in the poor-house are suffering from famine fever. There are 700 names on the list of persons needing relief. The distress has not been so great since 1847. The people who refuse to enter the work-house are dying from want of food outside.

Under date of Irkutsk, Siberia, December, 8, 1882, Lieut. Harber writes to the Secretary of the Navy, giving a detailed report of the operations of his party in their search for the missing people of the *Jeannette*: At midnight, June 23, they left Irkutsk for the Lena delta, arriving at Bulun July 3. They took in the stores left by Engineer Melville, and fitted out four parties with native boats. Then followed the chief incidents of the search of the different parties from day to day and the difficulties experienced from shoal water and the impossibility of procuring native guides. They were frequently compelled to wade and drag boats for miles. On the morning of Aug. 21st they reached Matrai, visited the tomb of Lieutenant-Commander De Long and companions, and put four heavy bolts through the standard and arms of the cross, in accordance with the request of Engineer Melville. Thence the search was continued northward, and on the 31st they reached the spot where Lieutenant-Commander De Long and party were found. Search was made to see if anything remained hidden under the snow; nothing of consequence however, was found. Returning, the party reached Bulun on the 16th of September. Here the *Jeannette's* party was placed in charge of Ensign Hunt. The search was continued by Lieut. Harber and Mr. Schultz on sledges. Lieut. Harber then gives an account of the points visited and distances traveled, and notes the return to Bulun on the 8th of November, and adds: "I regret to state no trace of Chipp, or his party, or his boat has been seen by us or any of the natives. It is probable that I have communicated with every native of the delta and with those who were near the coast."

J. R. Green, author of the "History of the English People," is dead.

The insurrection in Guayaquil, South America, continues. Hanns Veintemilla, the leader, as his fortunes become more desperate becomes more tyrannical. On the 11th his little armed cruiser, *Huacho*, seized the English ship *Mysterious Star*, lying outside the bar at San Lorenzo, and it is thought the act will lead to serious trouble.

The news is just received that the British steamer *Gloucester City*, which left Bristol on February 8th, for New York, foundered February 23d, in latitude 52 degrees north, longitude 52 degrees west. Crew rescued. Landed at Havre.

The steamer *Horton*, from Galveston, Texas, for Sebastopol, is aground near Gallipoli.

The steamboat *Mary*, Capt. Lefare commanding, entered Company Canal, Louisiana, Tuesday afternoon about half-past three o'clock. Nothing appeared the matter with her at that time, but fifteen minutes later, when about a mile from the entrance to the canal, and without any apparent accident occurring in the meanwhile, she commenced filling rapidly, and sunk in ten minutes in about six feet of water, careening over on her larboard side, which was submerged to the guards, those on the starboard side being out of the water. No lives were lost, and no injury was received by any person on board.

Arkell & Co., of No. 118 Pearl street, the New York agents of the Bristol City Steamship Line, received the news of the loss of the steamer *Gloucester City*, Capt. Deslandes. The Captain

had under him a crew of twenty-seven men all told. There were no passengers on board. The *Gloucester City* was valued at about \$150,000. The freight was valued at about \$75,000.

The water now only lacks four inches and a half of running over the levees, at Helena, Ark. White River is declining, and Clarendon, which was overflowed, will be rid of the water now in a few days. There is a great deal of suffering upon the St. Francis and in the Sunk Lands, and it will be a long time before the people can recover their losses. Notwithstanding the efforts made to recover the lost people who were supposed drowned or starved to death, nothing can be learned. Capt. Morris, of the Sunk Lands, has made every effort to learn of their whereabouts. The destruction in that quarter and at Madison, on the St. Francis, has been very great. No just estimate can be made of it until the water goes down. The water in some places is fifteen feet deep. The Memphis & Little Rock Road has suffered a great deal from the frequent washouts on the road. The Memphis & Kansas City Road has also lost much material, such as ties and rails, and washing off where grading has been done. Several miles of telegraph poles are washed away. All business is transacted by way of Little Rock. The company have men to repair the damages. The greatest danger felt by the citizens is from the break of last year, which shows signs of great weakness. The wind is high, which augurs ill.

All the country between Memphis, Tenn., and Helena, Ark., is submerged. Austin, Miss., is overflowed. Water to the depth of several feet rushes through the town. Much suffering exists among the inhabitants of the sunk lands, in the north-eastern part of Arkansas; and their isolated condition makes it very difficult to render them assistance.

Accounts from western Tennessee say great damage has been done in Lake and other counties along the river. Much stock has been lost, and many houses, fences, and a good deal of corn and cotton swept away. Some of the towns are completely isolated, but no actual suffering is yet reported.

Mar. 8th.—The Mayor of Xeres, Spain, has received a threat to poison the drinking water if the prosecution of the "Black Hand" Society is continued.

Conductor John Caine, shot by the robbers on the Little Rock and Fort Smith Railroad train, died this morning, and the body arrived to-night. Later dispatches show four men were concerned. They boarded the train at Mulberry, and began firing at the conductor when he asked for fare. He received two shots in the head. Brakesman Lester is still alive, but he is believed to be mortally wounded. He is a young man residing at Columbus, Ky. One of the robbers was shot by his comrades during the indiscriminate shooting, after Caine was shot. The wounded man, who spent the night at a neighboring farm house, was arrested and lodged in the VanBuren jail. A passenger identifies him. Large parties are scouring the country for the remaining robbers. In addition to \$1,000 offered by Superintendent Hartman for each robber, Governor Berry offers \$500 for each fugitive.

The steamship *City of Merida*, of the Alexandria line, which arrived at New York to-day from Havana and Vera Cruz, was out in both of the hurricanes which prevailed last month in the Gulf of Mexico. Capt. Rettig states the *City of Merida* was on her way from Havana to Vera Cruz on Feb. 17. A very severe gale from the northward then set in and continued without cessation until the 21st. The steamship was hove-to with her head to the sea, and her decks were frequently swept by the waves. On Feb. 22 the *Merida* reached Vera Cruz, at which port the storm had caused much damage. Nearly every boat and lighter in the harbor had been more or less injured, and many of them were entirely destroyed. At sunset on the 17th, after the storm had been raging for eight hours, the cable of the French mail steamer *Ville de Brest* parted. She then steamed out of the harbor of Vera Cruz and remained at sea until the 22d, when she returned. During this storm the Mexican schooner *Aguila Mexicana*, bound from Vera Cruz to Nantia with

a general cargo, was wrecked at Punta Delgada. Her entire crew perished. One body was washed ashore after the storm.

Captain Spicer, of the ship *E. F. Spicer*, which arrived at New York to-day from Liverpool, reports having encountered a succession of heavy gales from Jan. 22d until Feb. 15th. On Jan. 30th there was a hurricane, which continued for six hours, during which time the barometer went down to 28.85 degrees. In latitude 50 degrees and longitude 20 degrees, quantities of floating deals and timber were seen. These were spread over a distance of four miles.

The water continues to rise in the Mississippi. Arkansas city, on the Mississippi river, and like last spring, citizens have no means of communication but boats. There are four feet of water in the Parker House, and back water covers the Little Rock, Mississippi River and Texas Railroad for eleven miles. Though communication is still maintained, the only ground visible in town is near the elevator. There is considerable suffering among the poorer classes, as all industries have stopped, and no provision has been made to relieve the destitute. For several miles the railroad track is kept from floating off by covering the ties with railroad iron, and thousands of sacks filled with earth have been piled three or four deep on the sides to protect the track.

Twenty thousand dollars' worth of damage occurred to the dam at Niles, Mich., last night by a washout that took seventy feet. Five establishments are stopped thereby for an indefinite period. The work of rebuilding will begin at once.

The old breasts of the Reliance Colliery caved in, at Mount Carmel, Pa., cracking a large area of the surface under nine houses, leaving only a shell of frozen earth between the houses and the mine. Families are hurriedly moving out. Twenty other houses, the public road, and the Reading depot and railroad tracks are in danger. The houses belong to the Reading Company. Some of them are being pulled down and carried away, as they may sink out of sight any moment.

March 9.—A terrible disaster occurred in the German Ocean yesterday, the steamer *Navarre*, bound from Copenhagen to Leith, foundering during a storm. Of eighty-one persons on board the ill-fated vessel only sixteen were saved.

The Parisian police yesterday forcibly suppressed a Socialist meeting which was announced to be held on the Esplanade des Invalides. An attempt was made to form a barricade with paving-stones, but the municipal cavalry charged on the mob, and a large number of arrests were made.

Owing to a heavy gale the tide in the Clyde, Scotland, is remarkably low. The steamers *Devonia*, *Circassia*, *Manitoban*, and several others were at one time aground.

The Hull fishing fleet suffered seriously by the gale. Eighty vessels of the fleet arrived there in a damaged condition, and twelve of them lost members of their crews. Three vessels were foundered, one with all hands on board.

Similar accounts have been received from the Yarmouth fishing fleet.

The Norwegian merchant steamer *Odin* was wrecked Jan. 23 on the Island of Tung Ying, on the China coast. The ship and cargo were a total loss. The crew was saved, and, after escaping the attacks of piratical natives, reached Foochow and Hong Kong.

The heaviest snow-storm in thirty years at Tokio, Japan, and vicinity occurred February 8. Railroad traffic was suspended for several hours. The average depth was three feet.

The Yokohama Chamber of Commerce, Japan, having obtained a copy of the recent British treaty with Corea, reports strongly against its ratification by the British Government, chiefly because the treaty recognizes the Corean right to impose a tariff.

A dispatch from Tamatave, Madagascar, states that the people are determined if the French make an attack upon them to migrate to the interior. The fanatics are stirring up the people against the Christians.

At Old Town ridge, Arkansas, the water is high everywhere. The population is fleeing to-

wards Helena. The overflow at this place is twelve inches higher than last year. In the Big creek and White river bottoms, the floods are awful. The rushing and roaring of the water can be heard for miles. Houses have been washed away, and fences are floating off, without any hope of recovery. The water in the Langville bottom has reached an immense depth. The telegraph wires between Madison and Memphis are down. Up the St. Francis every thing is under water except the Indian mounds, which are a poor refuge for the overflowed people.

The receding waters have left Shawneetown, Ill., in a doleful condition. The phases of destruction seem to be unending. Many houses supposed to be unharmed, are falling in ruins, as the water leaves them.

Chicago officials have estimated that there are six thousand places in Chicago where liquor is sold and drunk.

March 11.—Prince Gortschakoff, Russia's most famous diplomat, who has been in the service of his country for over sixty years, died to-day at Baden-Baden at the age of eighty-five.

Another Socialistic meeting was announced to be held in Paris yesterday, but failed to come off. The authorities took energetic measures, emboldened probably by the easy manner in which the last affair of the kind was disposed of, and the police and municipal cavalry charged the mob. Fifteen arrests were made, and search is being conducted for Louise Michel, the fiery virago who is said to be at the bottom of the present abortive movement. It is generally believed, however, that she is only a tool in the hands of the Bonapartists, who are playing their favorite game of starting a scheme for their personal aggrandizement under the guise of a democratic uprising.

It is stated that the police were warned from Paris of a plot to murder the Czar. A lady was arrested at Charkov, and there was found on her the key to the cipher documents which had been previously seized.

The heaviest snow storm of the season, at Montreal, Canada, to-day.

The first loss of human life by flood in Arkansas occurred by the upsetting of a house twelve miles south of Helena, Ark., in which were six adults and four children. The latter were drowned, and the former rescued by a party of hunters, who took them off the roof after they had clung to it three days. The St. Francis swamp contains hundreds of horses, mules, and cattle standing up to their throats in water, their owners being unable to rescue them. Many carcasses are floating about.

There is sickness and great suffering, reported at nearly all the Ohio River towns, which have suffered from the late overflow.

At New Franklin, Ind., a village of 120 inhabitants, thirty are destitute, fifteen are sick, and there have been two deaths from pneumonia.

At Uniontown, Ky., population 1,500 nearly everybody suffered. Fifty are destitute.

In Shawneetown, Ill., 1,500 people are destitute and depending on the public for provisions and medicine, 125 are sick, and twenty-four have died of pneumonia, catarrhal-fever, and dysentery. The latter disease is almost an epidemic. About 125 houses have been swept away or damaged. At least 700 persons are liable to disease.

At Caseyville, Ill., no relief had been furnished. There were forty-five cases of sickness, mostly typhoid-fever. There had been one death. One hundred houses have been under water and half of them are ruined.

Rose Claire, Ill., had been entirely covered by water. The committee found a family of ten persons, the father and mother sick, living in the engine-room of an old saw-mill.

New Liberty, Ill., had been entirely submerged, and sickness to an alarming extent prevailed.

The fishing schooner *Agnes*, thought to have foundered in last Thursday night's storm, arrived at Herring Cove to-day.

The Norwegian bark *Sarah* has been totally wrecked, and three of her crew drowned.

At 11 o'clock last evening fire was discovered in the large two-story boarding-house owned by Hood & Scott, in Drownsville, Dakota, on the Homestake Railway, and in less than thirty min-

utes the entire structure was destroyed. Eleven persons perished in the flames, and several others were seriously injured.

March 12.—Total arrests yesterday, in Paris, France, eighty-four. Thirteen prisoners were sentenced to punishment varying from a fine of 16 francs to four months imprisonment.

The total number of persons arrested in Andalusia, Spain, for complicity in the anarchist movement is 1,200. Of this number, 300 are charged with murders, agrarian outrages, and being abettors of the Black Hand society. Sixty of the prisoners confessed complicity in four murders.

The *Mark Lane Express*, in its review of the British grain trade of the last week, says: The week's spell of wintry weather has been beneficial to the young and weakly wheats, which being coated with snow are protected. The supplies of wheat, though curtailed, are in somewhat better condition. Trade was slow and inanimate, but prices are unchanged. The foreign trade has been tedious and dragging, the demand small, and the supply moderate. Rates were slightly lower; five cargoes arrived, but there were no sales. The forward trade was inanimate and weaker; red winter wheat 6d lower. Flour dull and weaker; foreign was also dull and weaker, with large supply; prices are lower. Barley and oats unchanged. Maize weaker in view of the prospect of a large supply. Sales of English wheat for the last week, 47,497 quarters at 42s 6d, against 32,054 quarters at 45s 9d the corresponding week of last year.

An explosion upon the plantation Mercedes, Sabanilla De Guarcivas, in Cuba, caused the death of six negroes and one Chinaman and the wounding of six negroes and four Chinamen. The engineer was also killed. The sugar-boiling house is a heap of ruins.

It is estimated that fully fifty of the Winnebagoish tribe of Indians have died of small pox, in the past winter.

The levee of the Mississippi has broken at Beasley's and all the people were able to do, was to fly before the raging waters. Island No. 65, in the Mississippi river about sixty miles below Helena, has been washed away entirely. Another break in the levee near Aushalia, Miss., is letting the water overflow a vast tract of land in that region.

March 13.—The French revolutionists at Paris, have resolved henceforth to hold regular fortnightly meetings, in different quarters of the city. These meetings are announced to be under the central revolutionary committee. One of these meetings has been held at which one of the fiery orators said: "The people of Paris have in times past watered the streets with their blood, and they have plenty left in their veins to do so again." The meeting broke up amid shouts of "long live the Commune." Explosive machines have been discovered in different parts of the city of Paris.

The estimated revenue of France, for 1884, is \$640,000,000, and the expenditure \$620,000,000.

Madagascar has requested England and Germany to intervene to avert the bombardment of Tamative by the French.

The native and European inhabitants of Alexandria, Egypt, are hostile towards each other, each class fearing the other; and grave apprehensions are entertained of disturbances, when the British troops are withdrawn.

A doctor's certificate states, that a Baltimore eight-year-old girl, died by congestion of the brain, caused by over study.

There are 9,000,000 children in the United States outside of Sunday School influence.

The number of Agrarian outrages committed in Ireland, in 1881, was 4,439.

The Attorney General of Iowa, has filed with the Supreme Court of that state, a petition for a rehearing in the Davenport amendment case.

Nearly all the land in Council Bend, Ark., is under water. The flood at Austin, Miss., is as great as it was last year, when it washed away a whole block of houses. At Walnut Bend, it is about the same. Glendale, Miss., is entirely overflowed. The entire county from Glendale to Friarspoint is under water from three to six feet. Terrence, Miss., is entirely overflowed.

FIRES AND RAILROAD ACCIDENTS.

March 7.—A train ran off the track near Danville, Va., killed one man, and injured two others.

A man in trying to board a train in Cleveland, O., was fatally injured.

Loss by fire at Nashville, Tenn., \$250,000. Toledo, O., \$8,000. Mantfort, Wis., \$3,000. Beloit, Wis., \$10,000. Watertown, N. Y., \$50,000.

March 8.—The fire at Nashville, Tenn., yesterday, caused the death of three men, whose remains were found in the ruins to-day.

Loss by fire at Freeland, Ind., \$9,000. Wayland Mo., \$8,000. Philadelphia, Pa., \$50,000. Mount Vernon, O., \$18,000. Hyde Park, Mass., \$35,000. Akron, O., \$20,000. Chicago, Ill., \$200.

Windsor's cotton mill at Manchester, England, burned to-day. Loss £50,000.

Loss by fire at New York City, \$100,000.

March 9.—A fire at Porcariza, Province of Leon, Spain, destroyed fifty-six houses. One woman was burned to death. Several persons were injured. Loss \$12,000.

Loss by fire at Adrian, Mich., \$5,500. Fort Wayne, Ind., \$10,000. Appleton, Wis., \$12,000. Davenport, Ia., \$45,000. Waupaca, Wis., \$1,000. Washington, D. C., \$6,000. Bellow's Falls, Vt., \$30,000. Denver, Col., \$25,000. Danville, Va., \$40,000. Detroit, Mich., \$18,000.

A freight train was thrown from the track by a broken rail, near Belvidere, N. Y., wrecking twenty cars. An accommodation train was thrown from the track near Pleasant Point, O., and three hundred yards of track were torn up, and two cars wrecked. Near Brownsville, Iowa, a man was cut in two by the cars running over him.

March 12.—Loss by fire at Rockford, Ill., \$10,000. St. Louis, Mo., \$15,000. Galveston, Texas, \$19,000.

Loss by fire at Virginia City, Nev., \$35,000. Asbury, Penn., \$30,000. Indianapolis, Indiana, \$15,000. Louisville, Ky., \$8,000. New Haven, Conn., \$20,000.

Correspondence.

EGREMONT, Ontario,
March 7th, 1883.

Bro. Joseph Smith:—I am well, and trying to sow the good seed, the word of God, among the people. I find it a hard thing to do sometimes, as they are afraid to come to hear what a latter day saint elder has to say to them about the gospel of Jesus Christ. And some of the preachers think, and say, that we are all the same as those in Salt Lake, and try to make the people believe that we are. And they try to find fault with the Book of Mormon, and the name of Joseph Smith, and say that he was a bad man, and the Book of Mormon a humbug, and so on. We ask them to come out and prove their statements. They will not do that. We have one Mr. Clark here in Egremont, a Christian Minister. He has done all he could against us; and I have asked him to meet me on either question openly, before the people. I have given him every chance; but he will not come out. And when he dare not take me up himself, he tried to get two Baptist Ministers to help him. But he lost ground every time, and I baptized two last week out of that part. One a fine young man by the name of Thomas H. Johnston, and a woman by the name of Sarah Ann Spencer. She was a member of the Christian Church, one of Mr. Clark's members. And I think we shall get some more out of that part, before very long. I hope so. I think I shall baptize two or three more here in this branch this week, if all is well.

The branch in Egremont is in the best condition now it ever was in, since it has been a branch. The Saints come together at the church for meeting, and the spirit comes with them, and is felt in great power. On last Sunday at one o'clock, the Saints came together for prayer and testi-

mony, and the good spirit of the Master was present with his people, in great power, and every one present was made glad. Some were present at that meeting, not members of the church, that said they never witnessed anything like it before, and some of them will soon be members of the church. I find that there is much need of more laborers in the Dominion of Canada. I can not be at all the places I am wanted at; for I find that the great work of God is onward, and we must sow the seed before we can reap. I am willing to labor wherever the Lord wants me, and wherever I can do the most good; and I feel that the Lord has blest me since I have been on this mission. I have found good, kind Saints, and they have cared for my wants, and I am still ready and willing to do all I can for the cause of truth. I hope to meet with many of you at the coming Spring conference.

May the blessed Master help all his dear children to do right, is the prayer of your brother. I ask your prayers in my behalf.

I remain your brother in the bonds of Christ,
GEORGE HICKLIN.

COLUMBUS, Kansas, March 8th, 1883.

Bro. Joseph:—We appreciate the *Herald* as a weekly, and wish that it could be read by all the honest in heart. It is a great source of light. The Saints in this branch are in unity and good feeling. Brother J. T. Davis was here a week, and preached during that time to an attentive and full house. Some have said that he was a man inspired of God. If he can come back and speak a week more, he will be greeted with a full house.

Yours truly,
W. S. TAYLOR.

MILTON, Santa Rosa Co., Fla.,
March 7th, 1883.

Bro. Joseph:—Bro. Anthony spent the month of February in Jackson county, Mississippi, and for three weeks of this time I had the pleasure of laboring with him. Three were added to the church whilst we were there. There is a very inviting field of labor over in that part of Mississippi. We wished for more laborers.

The quarterly conference of the Florida District, held about six miles from here, 3d and 4th inst., passed off pleasantly. There was a fair attendance of the Saints, and many of our friends came out to listen to the preaching of the word, and a fair degree of the spirit was enjoyed by the speakers. Although the work is still very low in this part of the district, causing us to feel sorrowful, we think we can see the silver lining to the clouds, and we shall hope, pray and work on for the good of our brethren, and the glorious cause of truth.

From southern papers we learn, that there are a great many missionaries scattered throughout the southern states, who have been sent here by the Utah Church. Bro. Anthony, who has fought this evil, this monster in its den, feels as if he would like to follow them up, and show the people among whom they have labored, wherein they have misrepresented the church of Christ. I think he would be off to those parts where they have been laboring at once, were it not that work needs to be done to try and revive the work in this district. About four hundred Saints in this district, have scarcely any preaching, save when the missionaries are around, and the cry that comes from them is pitiful, of the Master's flock, famishing for the bread of life. I have known of missionaries being found fault with for laboring in the branches; but if it is a true saying, "That charity begins at home," and that we are "to do good unto all men, especially unto those who are of the household of faith," then these sheep need to be fed; O, that the spirit of the Master might

dwelt richly in the hearts of the Elders, Priests, Teachers and Deacons in this part of the moral vineyard. Then could the missionaries turn with joy to new and inviting fields; then would the work spread in the sunny south; then the dear Saints would be blessed, and would bless others. O, that God's people here would be wise, that he might bless them with greater temporal blessings; but alas! so many of them spend their money for that which is not bread. O, that they would obey the law given for their temporal salvation, that their herds, their flocks, their fields and the labor of their hands, might be blessed.

My health has been better during the past few months than usual; for this and other blessings received, I thank the Master. Dear Saints, pray for the laborers in this mission.

Your brother in Christ,
FRANK P. SCARCLIFF.

BOZEMAN, Montana,
February 27th, 1883.

Bro. Joseph:—I have been absent four days, attending a two days' meeting, commencing Saturday, the 24th of February, at Reese Creek, Montana. I was surprised and also pleased with the experience gained while among the Saints there. Business was attended to with the strictest order, and according to the rules of the Church, and with unity. The brethren in authority work together, and (let me not forget to mention) with great power. Sunday the 25th, was a day never to be forgotten; the ordinances of baptism and confirmation, healing the sick, and administering the sacrament, were attended to, and with the power of the Spirit, which was felt in abundance by every one present. The gifts were enjoyed by the Saints. I feel thankful that I belong to such a branch of the Church, and that I belong to a church that I need not be ashamed to present to the world; and a people that believe in and worship our God, according to the Holy Scriptures. That the works of darkness may go down where they belong, and the great work of Israel's God advance and triumph at last, is the desire of your humble servant,

MARTIN LUNDWALL.

LAMBERTA, Baldwin Co., Ala.,
March 5th, 1883.

Dear Herald:—We hail with pleasure thy weekly visits. Thou art ever a welcome visitor in our family, made more so, as we have no preaching in our neighborhood, (the nearest Branch being fourteen miles distant), only when some traveling Elder calls, and preaches in our house. Bro. Scarcliff has been with us pretty regularly for some time.

Salem Branch, the one referred to above, was organized by Bro. Montague, September 25th, 1881, with sixteen members; now numbers more than thirty, under the watch-care of Bro. J. H. Givens, faithful old soldier of the cross. Though he is old and feeble, yet he is doing a good work. Has been the means in God's hands of bringing many souls out of darkness into the glorious light of the gospel. May he be spared to us many years yet. I read with pleasure the letters of Bro. Heman C. Smith in *Herald*. He seems to be thoroughly alive to the work of his Heavenly Master. God speed the day, when the people will be willing to hear the gospel preached in its primitive purity and simplicity. Then we shall see branches of the church of Christ, springing up all over the beautiful, sunny south.

Yours in the one faith,
MARY LEAVINS.

MANCHESTER, Red River Co., Texas,
March 3d, 1883.

Bro. Joseph:—I am still striving to tell the gospel story. Since my last report, I have been laboring in this and Ellis county; and in Severe county, Arkansas. In Severe county, at Silver Hill, I left a splendid interest, and quite a number very near the kingdom. I fear I left them too soon, but think to visit them again soon. In Ellis county I was not able to make the effort that I desired to make, owing to inclement weather and the condition of my health. I was nearly down sick while there. However, I held a few meetings, and was blessed in presenting the Book of Mormon. On two occasions administered to the sick, with good results. I returned to this place on the 17th of January, worn down by sickness and care, and found such welcome as only Saints can give. May a kind and loving Father bless them ever, is my prayer.

I have labored here as best I could. We have had snow, sleet, and mud to contend with, besides the intolerance and prejudices of the people; but prejudice is giving way before the light of truth, and the interest is increasing. The Saints, though few in number, are about building a house in which to meet, and are receiving assistance from some of the friends outside the church. This will give the work here more permanence, and I believe will result in great good to the cause. I think we have reason to expect an ingathering in the near future. At times this mission has seemed a very hard one to me; but trials and clouds will mark the pathway through life, whether in this place or that; and when the presence of the Spirit gives assurance that the Master approves, it matters little where we labor. Only for the intense, yearning desire, to see the loved and loving ones at home, I could willingly stay here, and strive to build up the cause in this southern land. The great want of this part of this mission, in my judgment, is local labor; a vigorous, continued effort.

We are more than pleased with the weekly visits of the *Herald*. May it long continue to admonish, instruct, and edify the Saints. With an earnest desire for the prayers of the Saints, I remain your brother in gospel bonds,

GEO. MONTAGUE.

NAUVOO, Illinois,
February 18th, 1883.

Bro. Joseph:—In *Herald* of January 13th, I read a communication from Bro. Charles Derry. Among other things, he mentioned being in a place called Burnett, where he found Elder Oscar Beebe, who, he says, preaches occasionally; but having lost his license, and being unable to procure another, the Saints do not know whether he has been properly ordained or not. If it will be of benefit to Bro. Beebe and the church, I will send the following.

Under the preaching of Elder Nathaniel Finch, in the township of Fremont, Saginaw county, Michigan, 1864, Bro. Oscar Beebe and wife, with a number of others, were convinced of the gospel truths, and submitted to the ordinance of baptism September, 9th, same year. Subsequently, a branch was formed, with Bro. Finch presiding Elder. The following year, Elder Finch removed to the Midland Branch; but before his removal, and at the time of his release from presiding over the branch, Bro. Beebe was chosen by acclamation, by the members of the branch who were present, to preside over the branch, and was ordained to the office of an Elder at that time by Elder Finch.

Yours in bonds,

D. D. BABCOCK.

AMERICAN FORK, Utah,
March 2d, 1883.

Bro. Blair:—All is going along smoothly with us. Bro. Hansen got the American Fork school house three evenings. We had good order. Bro. Hansen and I were at Fairfield; had three good meetings. All feel well. Bro. Hansen is south. The Saints in Lehi Branch wanted to have meetings. There is a man there who is interested with us; he attends our meetings. I will stop over Sunday to meet with the branch, then I will go after Bro. Hansen, south. I think there will be good done there, and we would like to keep it up. The weather is very fine here. I got a letter from Bro. Warnock. I believe all is well in the city. Bro. Hansen is a good man for this mission. I like him. I hope you will be back in May. I would have liked to have seen you before you left. I want to do all the good I can. I thought if I could get a home back east, I would have a place where I wanted to live. I am tired of Utah, but I will do any thing for the good of the cause.

Your brother in Christ,

WM. GIBSON.

BIGTIMBER, Riley Co., Kansas,
March 3d, 1883.

Bro. Joseph:—North-western Kansas found a few of the Saints gathered on the 24th of February, according to previous appointment, notwithstanding mud and drizzling rain, and last of all, snow. A good spirit prevailed, and the Saints were rejoiced. There were some branches that failed to put in a report, storm-stayed, I suppose. We are in great want of a Swedish or Danish Elder in this district, or both. I am in a Swedish settlement, and if an Elder that could speak that language would come, I think a great work could be done. He can board free. I am striving to live the life of the righteous. Pray for me.

Your brother in bonds,

G. W. BEEBE.

SONORA, Iowa, March 8th, 1883.

Bro. Joseph:—I came home last week from Pennsylvania, where I have been over two months, visiting friends, and proclaiming the gospel of Christ. When I first arrived in Perry county, there was a protracted meeting in progress. My old friends found out, (as they said), that I had turned out to be a preacher, and they wanted their preacher to get me to preach some for them; but when he found out that I was a Latter Day Saint, (Mormon), he had an eye on his doctrine, and strictly forbade them to let me use the church. But some were anxious to hear me, so they got the school-house for me. After my second effort, the class leader challenged me for a discussion. He affirmed that sprinkling was the scriptural mode of baptism, including infants. He also tried to prove, that Christ was sprinkled. He made but one speech, and that was all conjectures. He got so cross, that he never came back to hear me again. He left the house, smacking his fists, and declaring, that any one preaching such doctrine, ought not to be allowed in a house, etc. But the cause lost no friends. It has been the means of removing mountains of prejudice, and their preacher has read one of his members out of the church for disloyalty, and others are threatened, if they don't return speedily to the faith of the discipline. From there I went with a friend to meeting; but the preacher did not come, so the class leader called on me to take charge of the meeting. I spoke an hour with good liberty, then closed. After this, they commenced to ask questions

concerning our faith and doctrine for about two hours more. The next night the folks came where I stopped, and I addressed them for three hours. As I had to leave there the next day, I wanted to tell them all I could. All present invited me to call and see them; and since I left there, I have had two letters, asking me to return and preach again. They have offered me two school-houses to preach in. If we have any Elders in western Maryland, who could go up there, they could do some good. If they will drop me a card, I will give them full directions where to go, and whom to stop with. One very fine woman wrote to me from there, that she was baptized once, but was not satisfied with it; and if she could get her husband to go along, she would be baptized by one having authority. And I think a few sermons more, would convince him of the truth. My desire is to do my Master's will in all things.

I remain your brother in the fulness of the gospel,

J. S. ROTH.

VANCLEAVE P. O., Jackson Co., Miss.,
February 28th, 1883.

Dear Sir:—We have been having some good preaching down here by Elder R. J. Anthony, and Elder F. P. Scarcliff; and I think there are several who are convinced of the truth, but they are ashamed to own the cause, because they have been crying Mormonism down so long. But it will become more common hereafter I hope. Mr. Anthony and Mr. Scarcliff stayed with us when they were preaching. They baptized my father on the 17th of February, 1883. I was very much pleased to see them come, but was sorry to see them leave.

Your friend,

A. L. LIVINGS.

March 7th, 1883.

Bro. Joseph:—The weather has been very cold out here this winter; but the *Herald* is a great pleasure to me in the lonely hours, as I am the only member that belongs to the church of latter day work out here. When I think back one year, or more, when I was living in the Miller Branch, Ills., where I had the opportunity to hear the gospel preached every Sunday; but since I came out here, I have not heard a gospel sermon preached. I ask an interest in your prayers.

Your brother in bonds,

O. H. MIDGORDEN.

NEBRASKA CITY, Nebraska,

March 5th, 1883.

Dear Herald:—Thou art the one that brings glad news to the children of God. I have awakened from my slumbers, by the help of the Spirit of God, and I have made a promise that I will sleep no more. I am not alone. There are others who have awakened in this part of the Lord's fold, over which I rejoice. The Lord has remembered his covenant children in this city. A little over a year ago, the good Spirit of God worked upon the hearts of many in this branch, with the desire to get a house of their own, in which to worship God. We got the house, and said to the Lord, we give this house unto thee. He accepted the contribution, by promising, "I will meet with you here; I will bless your efforts, will bless your incoming and your outgoing;" and glory to his holy name, who is always the same, the promise has been verified. Our meetings are well attended now. They are lively, and well aided by the Spirit of God. One thing rejoices my heart. There is no vain pride, showy appearance, the cause of any absence of a God-fearing soul from the house of God.

Bro. E. L. Kelley, while preaching here, pictured out beautifully the mind and will of God. I am satisfied, that if ever a servant of God was inspired by the Holy Spirit, he was; for he left a noble mark. God bless you Bro. Kelley, come again! I have made up my mind, that it was another call from God to his children, to prepare their hearts for the coming of the Messiah to reign, to save those who love him. I am going to do all I can for my soul's salvation. I do not mean to be selfish in respect to my salvation; for if I was only saved, and my brethren and sisters were not, it would be no salvation at all. For it is the salvation of my brothers and sisters, fathers and mothers, that I desire to work for, in connection with my own. I have long ago thought that I could do nothing; but I have now thrown such thoughts away. If I can not go and preach, if I have a dime to spare, that goes to help some one else on his way. I am anxious for my native land; but for long years I have kept silent.

I remain, as ever, yours in hope,

JAMES THOMPSON.

NEW BEDFORD, Massachusetts,
February 11th, 1883.

Bro. Joseph:—The branch here is in a fair condition spiritually. The work does not prosper, (that is by increase of numbers), as we would like it to do, but we have learned to wait the Lord's own time, and to continue to watch, work, and pray; and we are satisfied that the time will come, when we shall "reap if we faint not."

That you may have God's spirit to be with you always, to cheer and comfort you, we shall always pray.

Yours in bonds,

THOMAS WHITING.

WILLOW CREEK, Montana,

February, 1883.

Bro. Joseph:—We are few, but we feel good. We have had no meetings here since Bro. Blair was here last Summer. But I hope that something will turn up before long. I am in hopes that Bro. Blair will be out here again, and hope that he will stay here a while. I believe he could do some good here, and he can stay as long as he wants to. My dear brothers and sisters, I pray our Father in heaven to save us all.

Your brother in the gospel,

ISAAC HARRIS.

VISALIA, Tulare Co., Cal.,

February 17th, 1883.

Bro. Joseph:—I like the *Herald* in its present form. I have been a constant reader of it for the last sixteen years. The more I read the better I like it. It is the only preacher we have, and have had no other for a long time. I would like to have an Elder come this way, that we might have our spirits renewed, and our hearts made glad with the presence of an Elder among us. Ever wishing success to the cause, I still remain your brother in the Lord,

P. C. DAILY.

STEWARTSVILLE, Missouri,

February 26th, 1883.

Bro. Joseph:—We are still rejoicing in the latter day work. We had of late some most excellent sermons delivered here, at the German Stewartsville chapel, by Elder T. W. Smith. He spoke with great liberty, and to the edifying of all. We would like him to stay with us all the time. We are all well at present.

Yours in Christ,

T. T. HINDERKS.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

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SERMON BY ELDER E. H. GURLEY,
OF LAMONI, IOWA,
AT OLD CHURCH, NEAR LAMONI,
DECEMBER 17th, 1882.

AFTER the reading of the 19th Psalm, Bro. Gurley said: I will invite your attention this morning to the 20th verse of the 8th chapter of Isaiah. "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." The words of the prophet Isaiah.

The thoughts suggested to my mind since requested to speak, are perchance of a somewhat peculiar nature, and yet familiar to the most of you at least, if not all.

The truth of Christ as presented in the word, fails to give satisfaction to the race; but few out of the many engaging in his service by an obedience to his word.

In my younger days, under the tutelage of my parents, I was not brought up under any strict discipline of faith; but simply taught to believe in the existence of a God, and those characteristics or principles of truth, justice and mercy; and was taught that by making an application of these principles to my life, that it would make me a man respected in society, and in the love of our Creator and friend. Though raised chiefly in the rural districts, yet not altogether a stranger to the vices and sins found in the cities; but have perceived that the enticements and influences brought to bear upon the young in city life are such that it is difficult, far more so than it is in country life, to bring the rising, growing up young men and women to the line of truth. That indeed it is marvelous sometimes in contemplation, how we might reach all the classes, all the different grades in life.

It is generally accepted that the religion of any individual, or of any people, depends upon their conceptions of the Deity.

I was impressed in my younger days, and am still in the same mind, that honesty was ennobling in all; but dishonesty, or hypocrisy, was contemptible, especially so in religion; and if we choose to accept or profess Christianity, it is quite consistent that we should accept it upon the terms that are offered us in God's word. That

no one could have conceptions of God equal to Christ; hence it must follow that the religion of Jesus Christ is the best that can be offered to the race. But in the days of Christ and the apostles, and history repeats itself, for it is so to-day, men who wished to make objections to the word and condemn all those who professed to be divinely sent, said, work for us a miracle, show us a sign, and then we will believe your message.

The class of skeptics in the world who desire to condemn the Bible, and are doing all that they are capable of doing to destroy its influence, should remember while they are endeavoring to destroy the Scriptures and its influence from the human soul, that they should present us something in its stead that will answer the innate longings of man. That will give him that feeling of satisfaction and consolation that is found in a true and genuine faith. Hence for our part we propose to accept the Scriptures. We propose to stand by them until they have presented us something that will warrant us in leaving them; until they shall have presented us something that is better. We are willing to be tried by the word, and we expect to be judged by the word that God has spoken. And being tried by this, before they condemn our faith they should see that it is inconsistent with the word of God as taught in his book.

Not only does the question arise, If you are divinely sent work for us a sign or a miracle, that by its demonstration we may perceive that you are divinely sent, or that the message is true; but there also arises the query, Are all spiritual manifestations of God?

It is our purpose to examine these two questions from the word, and let it speak; and its teachings should settle the question so far as faith in God and his word, and in Christianity, and the terms of the gospel of Christ, is concerned.

Accepting Christ as the head, the representative of God upon the earth; the author and finisher of our faith; the one upon whom power was laid to inaugurate the Father's will and kingdom in the earth,—he came down from heaven "not to do his own will, but the will of him that had sent him," we are willing to be tried by his teachings and his expressions which he made while here upon the earth. And not only by those we have from him, but by those of his disciples, or twelve whom he sent out into the world. And if it can be shown from the word that they went abroad in the world working signs and miracles to convince the world of their

Divine mission, then we are willing to acknowledge, friends, that we can not compete with those disciples sent of Christ.

I will first call your attention to this representation found in the 4th chapter of Matthew. After Jesus had been baptized of John it is said he was led up into the wilderness, of the spirit, to be tempted of the devil. And when he had fasted forty days and forty nights he was an hungered. After he had fasted, and was an hungered, and when the tempter came to him he said: "If thou be the Son of God command that these stones be made bread."

I wonder how the world can not perceive that the devil, the adversary of all righteousness came to Christ with that damnable expression, "If thou be the Son of God, command that these stones be made bread." But notice the answer that Jesus gives: "But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But the devil, not satisfied with this trial, makes the second attempt. When Jesus went up into the mountain, as it is in this translation, "The Spirit setteth him upon the pinnacle of the temple, and the devil came and said unto him, "If thou be the Son of God, cast thyself down," and he quotes Scripture now, "For it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The cunningness of the adversary here in going back to that which was written aforetime, and applying it in this case that Jesus should work this miracle, that he should cast himself down from the pinnacle of the temple, and thereby demonstrate that the angels of God were bearing him up in their arms. But Jesus knew indeed that it is contrary to his Father's will; for he answers him, "It is written, "Thou shalt not tempt the Lord thy God."

In this then we learn, that to have satisfied the endeavor, or complied with the request of the devil, would have been to have tempted the Lord his God, and he expresses the thought that it was written, "Thou shalt not tempt the Lord thy God."

"And the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

As an individual I believe that was a great and sore temptation unto Christ. I believe the underlying principles that exist in all the kingdoms of the world, and the

glory of them, originated with this evil one, and that he possessed power over these kingdoms, and all of this he would have given to Christ, if he would have fallen down and worshipped him. But Jesus, true to the mission for which he was sent, and indeed my thought is that he would have lost his Son-ship had he obeyed the injunction, refused to comply with the command, for he answered him, "Get thee hence satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve. The devil leaveth him after this, and behold angels came and ministered unto him." What higher position could man attain to in this life than to have the angels of God to come and minister unto him?

Passing from this to the 8th chapter of Matthew. The 5th, 6th and 7th chapters of Matthew, contain an account of the Sermon on the Mount. Afterwards he came down from the Mount, and great multitudes followed him. "And behold there came a leper, worshipping him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand, saying, I will, be thou clean."

Notice there the expression of the one who was afflicted with the leprosy, "Lord, if thou wilt." This shows that the principle of faith was already in his heart, and he knew, or believed that Christ could heal him. "Jesus saith unto him, See thou tell no man." Strange he did not tell him to go out into all the world and declare this great miracle that he had wrought upon him. Jesus did not tell him to tell his friends and his neighbors that they might believe; but quite to the contrary, he charged him, "See thou tell no man, but go show thyself to the Priest."

Here we discover that Jesus directly to the opposite of that which is generally taught by men, refers them to the things that were written, as in the case of the devil tempting him. He worked no miracle to prove his Divine mission, but he referred to those things that were written aforetime. If they would accept that word they might believe and know him. But if they reject that, so far as he was concerned, he would not stoop as it were to work a miracle to satisfy their curiosity for the time. For he well knew their evil hearts as he afterwards expressed it. When some learned that he was casting out devils, they accused him of casting them out by Beelzebub, the prince of devils, Jesus made an illustration of opposites for them, by showing "That a house divided against itself can not stand."

This same 8th chapter contains several

other cases. One in the 23d verse. "When he had entered into a ship his disciples came unto him. And behold there arose a great tempest." His disciples had not power to quell the tempest. But Jesus came unto them and commanded the tempest, and it obeyed him. So he reproveth his disciples for their littleness of faith; showing indeed that the principle of faith was the underlying principle that would call down the blessings; and that without that principle of faith, they should not expect that they would receive the blessings of God, or be able to teach what they did receive from him.

This same 8th chapter also contains an account of his passing through a certain country, and there were men who were herding a large herd of swine. And there came some that were possessed of devils, and the devils cried out unto Jesus, and asked of Jesus that if he cast them out he would permit them to enter into this herd of swine. He did so; and the result of it was that the swine ran from the precipice, and were drowned in the sea.

Those who were the keepers of the herd of swine, went into the city and told to those people all that had happened to those who were possessed. Did they come out and worship Christ? Did they accept of him because of this wonderful miracle, and because they should consider and believe in an opposite power from that which those persons possessed? Even though evil spirits obeyed him, did they believe? No, but they besought him that he would leave their coasts. They would not accept of Christ notwithstanding this miracle wrought by him, and they besought him to leave their coasts. I presume this is very likely, as is natural for the human family. It was quite a strong pull on the pocket nerve. He had destroyed their property, and they wished him to leave their coasts, forgetting that Jesus or God, was the giver in the first place of all that they possessed. "The Lord giveth, and the Lord taketh away."

Passing on to the 9th chapter and the 2d verse: "Behold they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, saith unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee."

How remarkable that expression in James, 5th chapter, "Send for the elders of the church, and they shall anoint them with oil, and pray over them, and the prayer of faith shall save the sick; and if they have committed sins they shall be forgiven them." They upbraided Christ for making this declaration; but it was just as

easy to say, "Thy sins be forgiven thee," as to say "Rise, take up thy bed and walk."

This same chapter, from the 20th to the 26th verse, also contains an account of a woman who had an issue of blood for 12 years. She came and touched the hem of his garment; for "she said within herself, if she but touched the hem of his garment, she should be made whole," showing the principle of faith implanted within her breast, that he was divinely sent, and that he could heal her by his wondrous power, if she but touched the hem of his garment.

It is said in another place where the same instance is recorded, that Jesus was thronged, and he says, "Who hath touched me? There was a great throng about him, and his disciples were astonished that he should say, "Who hath touched me?" But he perceived that virtue had gone out from him. They might touch him, and rub against him, and yet if it was not done by faith, for a specific purpose, as in the case of the woman who had the issue of blood, it would have no effect upon him. But in this case he perceived that virtue had gone out of him.

Again in the 27th verse: "And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David have mercy on us."

And when he was come into the house, the blind men came unto him; and Jesus saith unto them, Believe ye that I am able to do this thing?"

I present these cases to show that there was a principle of faith underlying these miracles wrought by Jesus, and that you may not deceive yourselves with the thought that those who come to you with the gospel of the Lord Jesus Christ, should work signs and miracles to convince you, or your fellow men of the truth of the message that they bring.

It is given by the Apostle John in his second epistle thus: "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Here is the test. If they come to us abiding in the doctrine of Christ, we can receive them as the children of God. But unless they are found abiding in the doctrine of Christ, or if they come to us with another doctrine than that of Christ, "receive them not into your houses," that is as teachers sent of God, "Neither bid them God speed."

Now to return to this case of the blind men: "They said unto him, yea, Lord."

Then touched he their eyes, saying, According to your faith be it unto you.

And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it."

It was not his design that they should go abroad, and herald the miracles that he had wrought, and the signs that he had performed, the blessings that he had called down upon them. But they should keep it as a blessing of God to them, confirming them in the belief of his Divine mission, and the truth of that which he taught unto them; for the things that were written aforetime should be sufficient to give this faith to those who accepted the word.

But we are perfectly willing to admit that Jesus did give them one sign that they might believe; and that towards the close of his mission, and just before his crucifixion, as has been noticed in a little tract entitled "Trial of the witnesses to the resurrection of Christ." It was urged that he had misappropriated the prophecies of old to himself. That he had misconstrued them. But Jesus himself shows plainly that he should die, and that the third day he should rise again. And after Christ was put to death, you recollect the Jews besought Pilate that they might have a guard, and that the sepulchre might be made sure until the third day, lest his disciples should come and steal him away, and the last error should be worse than the first. So they went their way after Pilate gave them permission, and they rolled a stone to the door of the sepulchre, and they placed a seal upon it, and a guard was stationed, and they watched it. It was only designed that they should watch it until the end of the three days. If he did not rise then, it would be proven that he was false. They were fearful you see that if it was not watched, his disciples might come by night and steal his body away, and some one would come and personate Christ, and deceive the people that he had risen from the dead.

Now notice that they placed a seal upon the stone, and they set a guard to watch it for the purpose of preventing his disciples from stealing his body away. I thought as I read the little tract that the point was well taken, that the seal was not placed upon the stone for the purpose of scaring away his disciples; but it was as it were a strict charge to those guards that they should see to it under the penalty of the law, that that seal was not broken. If the guards were removed, those who desired to steal away his body, would not stop for the seal. They could easily break the seal and roll the stone away. But the

seal was placed there that the guards might know that it was a strict charge that they had, and that the seal was not to be broken.

It is said that they slumbered. Was it an ordinary sleep? Think you that an ordinary human sleep would come upon these guards when they were under that strict penalty of the law by which that seal was placed there, which they were placed to guard? I think my friends that it would be quite inconsistent and unreasonable to entertain for a moment the thought, that the sleep that came upon them was an ordinary one, when that seal was placed there as the monitor, as it were, to prevent them from permitting the stone to be rolled away.

Again, think you that it was an ordinary sleep that was upon those guards, so that human agency indeed by any means could go and break the seal and roll away that stone, and steal the body of Christ out from the grave without waking them? To my mind it would be inconsistent, to say the least.

This sign he gave them that the third day he should rise again. It is not consistent to think for a moment that human agency wrought it under these peculiar circumstances.

We turn to the 11th chapter of Matthew, the 20th to the 26th verse, where Jesus commences to upbraid the cities.

"Woe unto thee chorazin! woe unto you Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." He upbraids these cities. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

Great works had been wrought there; but their effects upon the people did not bring them to repentance. And there had, as the word also shows, but comparatively few obeyed under the works wrought by Christ and the preaching of the gospel, which was the highest witness or testimony that could be offered or borne to the race. They had rejected his teachings, and he upbraids them for the evils that had been found among them.

Another instance. A centurion requested him to come and heal his servant. You recollect the story. Jesus said, "I will go and heal him." But the Centurion said, "I am not worthy." He said, "Just speak the word, and it shall be done. For I am a man under authority, and have soldiers

under me. I say to this one, Do this and he doeth it. And to another one, Go there, and he goeth." And Jesus said that he had not found so great faith, no not in Israel. Here it seems is a case, where outside of the peculiar people, outside of Israel, was found one in possession of faith sufficient to call the blessings upon him.

Another witness is in the case of the woman who came and asked him for the blessing of healing, and Jesus reminded her that it was not meet or right that he should take the bread from the children and give it to the dogs. "True," she says, "but the dogs pick up the crumbs that fall from the Master's table." How great was the faith which that woman possessed, notwithstanding she was not of the chosen people, as it were, in those days!

Hence we find in some years after this, that the gospel went abroad into all the world, and all who would accept of him were accepted with him, of every nation tongue and people.

In the last verse of the 13th chapter it is said, that he "did not do many mighty works there because of their unbelief." And the Apostle Mark declares in his 6th chapter, and 5th and 6th verses, "that he could there do no mighty works, save he laid his hands upon a few sick folks and healed them." And he marveled at their unbelief, and went abroad in the villages teaching; showing that the principle of faith was that which called the blessings upon them. Because of their unbelief, Jesus, the representative of God, the highest type of righteousness upon the earth, could not work wonderful miracles, and he marveled at their unbelief; showing conclusively that their unbelief was the cause of his not being able to work many signs and miracles among them. And if Jesus could not, it could not be expected of men much less than him to work these miracles without the operation of the principle of faith.

It is thought by the expression of the Apostle John in the 20th chapter of his gospel, and the 30th to the 31st verses, that signs and miracles should be wrought. "Many other miracles truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might live therein." "Many other signs did Jesus truly." In whose presence? "In the presence of his disciples." It does not inform us that he worked many other signs in the presence of unbelievers; but it very pointedly informs us that he worked them in the presence of his disciples,

"Which are not written in this book. But these are written, that ye might believe." To whom is he writing? Col. Robert G. Ingersoll says it is addressed to nobody; and signed by nobody; but it would be very foolish for the Apostle John to write his epistle, and send it to those who rejected him, or did not know anything about him. But it was very likely that he would send it to those who were the disciples of Christ. So here is John the disciple, testifying of miracles wrought in the presence of the disciples, by Christ, and John testifies of them to the disciples of Christ, that those to whom he sent them, even the disciples of Christ, might be confirmed in their faith, and might be willing witnesses in the cause.

We read that John being cast into prison, sent ambassadors unto Christ to ask him if he was the Christ, or should they look for another. Jesus, while the ambassadors were with him, worked several signs, and sent them back to John, and told them to tell him that "the blind saw, the deaf heard, the lame walked, and the poor had the gospel preached unto them." These witnesses were taken to John in prison, by the messengers whom he had chosen, and they bore witness of them; which indeed was sufficient to satisfy the situation of the case at the time. So in the instance referred to. Consequently we perceive that it has no bearing to prove that those who come with the gospel of Christ should work signs or miracles to make the people believe in Jesus or his word. This testimony that was written by a disciple to disciples, is quite a different case.

We wish now to call your attention to the grand test case of the Prophet Elijah. When he came to Ahab who was king of Israel, he upbraided him because he had caused Israel to err. And "Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: But if Baal, then follow him." Then he proposes a test case unto them. He says he is alone; but of the prophets of Baal there are 450. He tells them they shall make a test case as it were. Let two bullocks be brought and each of them would prepare one. Then let the prophets of Baal call upon their God, and he would call upon the Lord his God. And that God that would answer by fire, let him be God. So they agreed. And they each took their offering and laid it upon the altar. The prophets took theirs and laid it upon the altar. And they commenced to call upon their God. And they continued to call until

noon, but he answered not a word. Elijah you know reproves and upbraids them a little, sarcastically. He says, call a little louder. Peradventure he is asleep, or is pursuing, or is gone upon a journey. And they continued to cry, and they were so zealous in the cause that they cut themselves with lances until the blood gushed out, until the time of the offering of the evening sacrifice; but their God heard them not. When it came time for Elijah to call upon his God, he tells them to bring four barrels of water, and pour upon his altar. He had taken twelve stones first and prepared an altar. He told them to pour on four barrels of water, and do it the second time, and they did it the second time. And he told them to do it the third time, and they did it the third time, making twelve barrels of water that were poured on the altar. Then he cried unto his God saying: "Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word."

Here we see that Elijah did not step out of his agency and propose all these things to all Israel, and by his own faith as it were, call down the blessing of God or the fire upon the altar; but he acted in harmony with the teachings of God. God had spoken to him; for he says: "Let it be known this day that thou art God, and that I am thy servant, and that I have done all these things at thy word." God had spoken this word to him, and he could well indeed be assured that he would fulfill. This was a test case to Israel, God's chosen people in those days, and was in accordance with his word. Now to return.

The 4th chapter of Luke and the 25th verse, says: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land." Notwithstanding the fact that there were many widows in Israel, the heaven was shut up for three years and six months. Notwithstanding also the fact that the prophet, the servant of God was upon the earth at the time; because it was not God's will, that the blessing should come. He does not bestow the gift and power upon men at their own will, as it were, in order that they may demonstrate some wonderful sign or wonder. It is not given unto any man to have it and use it in accordance with his own discretion; but God gives it to man as it seemeth good unto him. As it seems wisdom to him, so he bestows it

upon them. Here we learn in this case how it was in that time, and we learn from the peculiar history of the past, how God's power was manifested in delivering the Midianites into the hands of the Israelites under Gideon. Three hundred Israelites vanquished those Midianites; God's power delivered Daniel from the den of lions, and the Hebrew children from the fiery furnace. His power delivered the apostles many times, and yet in after years these same apostles suffered death, and many of them in a most excruciating manner; torn asunder, thrown into boiling caldrons of oil, or crucified in diverse ways. They were true. God submitted them to it, because he would not indeed show his power always to the world, but that they at the hands of the world would receive suffering.

Again in the 27th verse of the 4th chapter of Luke, he makes the declaration: "And many lepers were in Israel in the days of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." From this we learn that God does not bestow his power but in accordance with the principle of faith, and in accordance with his knowledge and wisdom.

In the 17th chapter of Luke, to which I now call your attention, he is speaking in the 6th verse of the principle of faith. Before that, however, Jesus says to his disciples: "Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again unto thee saying, I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." Truly that is not much faith, as a grain of mustard seed, a very small seed; and yet it is the emphatic declaration by him who spake as never man spake, that if they had "Faith as a grain of mustard seed, they should say to this sycamine tree, be thou plucked up and be thou planted in the sea, and it should obey" them.

By this we learn the purity that was to exist and be in them. The mustard seed is a perfect oval in shape, and if our faith is perfect like unto the perfect mustard seed, pure unadulterated faith, then as God bestows his blessings upon the children of men, these things could be done at his will, or at his command.

None of those mighty miracles, those

which are described in the records, were done except it was by the command of God through Christ.

While at this part of the subject we call your attention to the latter part of the 16th chapter of St. Luke, the parable of the rich man and Lazarus. You know that they both had passed from this stage of action to the stage beyond, and it was said that Lazarus was in Abraham's bosom. "And the rich man lifted up his eyes in hell, being in torment, and he desired Abraham to send Lazarus, that he might dip the tip of his finger in water and cool his tongue. I apprehend it was a place a good deal like that spoken of by the prophet Zachariah, "A pit wherein there is no water." Abraham refused him, and told him of the good things that he had in this life, and the evil things that Lazarus had, and now it was changed in the other sphere. Finally the rich man besought Abraham that he would send some one to earth, for he had five brethren there, that they might hear the word, and avoid that place of torment. But Abraham replied to him, "They have Moses and the prophets. And he said nay, father Abraham, but if one went unto them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Here indeed is a very significant expression that should forever settle the dispute upon this point. They had Moses and the prophets. Jesus says, "If ye had believed Moses and the prophets ye would have believed me, for Moses and the prophets testify of me." In addition to Moses and the prophets, we present to the world the testimony of Christ and the apostles, Jesus who spake as never man spake, the highest representative of God upon the earth. If they would not believe when they had Moses and the prophets, they would not believe, though one should rise from the dead. How can we compare with them in rejecting the teachings of Christ and the apostles, as well as that of Moses and the prophets?

Changing the subject to the other branch of it, it appears that Jesus would not work miracles to convince the world of his mission, and the truth of what he taught; and it is answered in the very significant teachings of the word, that all spiritual manifestations are not of God. That there is a power that is opposed to the power of God, that also works through human agency and channels. And by this means we may discover that we should not believe in a message, or a creed, or a theory of man, by any signs or miracles that they

might work, for the simple reason that opposing powers are represented in the earth, and there are spiritual manifestations that are not of God.

We turn to the case of the magicians of Egypt, when Moses was sent there by the power of God to lead Israel out of Egyptian bondage. They were sent in that unenlightened age; not as it was even in the days of Christ, and not as it is in this enlightened age, when every man is permitted to worship God according to the dictates of his own conscience, and the right of reason and the liberty of speech is granted to the people. The people were in bondage, they were under task masters, and they were in Egyptian darkness, and they did not have that light and liberty which we now have in the gospel of Jesus Christ. Hence God sends Moses and Aaron to Pharaoh to lead his children out of Egyptian bondage. One of the first miracles that he wrought, was casting down his rod, and it became a serpent according to the command of God, God having the right to command in every instance. And the magicians did so with their enchantments before him. Here we discover the opposing power to that of God, working miracles like unto them worked by Moses and Aaron. But God at the outstart manifests his will and power in a measure, in that the rod or serpent of Moses swallowed up the serpents of the magicians; and this showed them the superiority of the power that was with Moses and Aaron, over that of the magicians of Egypt. But did it satisfy? No indeed, they hardened their hearts and would not let them go. He worked the second miracle, and the magicians did so with their enchantments. Here we have an instance where there is no superiority of the one over the other, and how would an individual judge between these two powers and manifestations? In this instance there are two miracles worked by two different powers, two miracles that are equal, and how could he discern by signs and miracles which was the true power? Which was the power of God, and which was the opposite? For he must certainly confess that they are opposed, the one to the other.

The third miracle is worked, bringing up such a great host of frogs, that Pharaoh besought Moses that he would seek his God, and have them removed. He softened his heart there a little. He knew in his heart that Moses was a servant of God. Moses besought his God and the frogs were removed. But now after this, Pharaoh beholding a respite granted to him,

hardened his heart again and would not let the children of Israel go. Again the Lord commanded Moses to stretch out his rod and another dire calamity came upon them, and the Magicians sought to do so with their enchantments, but could not. God proposed now that this thing should cease; that his power should be manifested, and that he should lead the children of Israel out of that bondage. The Magicians could not work the fourth miracle with their enchantments, and yet they hardened their hearts, and pursued the children of Israel, and as you have all read they were drowned in the red sea.

Passing over these instances we notice, that it would be difficult to tell at times which was the power of God, and which was the opposing power.

We pass now to the case of Saul of Tarsus. Old king Saul, who had so far transgressed, and departed from the Lord, that God would answer him neither by Urim and Thummim, nor by dream or prophet, and he seeks the Witch of Endor, in order that he may gain some information with regard to the fate of the coming battle. After a time he succeeded in obtaining some communication, and it is represented that she brought up Samuel; brought up the words of Samuel, as another translation has it.

We refer to this simply to show, that when the children of God depart from the Lord, and seek the opposite power, they can be accommodated with some things under this evil agency. That the two powers are in the world, and it is essential to know which is right and which is wrong.

Passing over this we come to the eighth chapter of the acts of the apostles; and we discover that when Phillip went down to Samaria, preaching the word of God, that he found there one Simon Magus, who had bewitched the people with his sorceries, giving out that he was some great one, working signs and miracles among them; yet it was not with the power that accompanied Phillip. For when he heard Phillip preaching, he obeyed the ordinance of baptism with others at that time. But afterwards when he saw that through the laying on of hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, they may receive the Holy Ghost, showing that sin was still in his heart. He wished to buy this power that he might convey this influence to the children of men, that money might be brought unto him, and he could afford to to pay a little for it on the outstart. But

Peter the servant of God rebukes him, and tells him that he perceives that he is still in the gall of bitterness, and the bonds iniquity.

We discover here that when God's power was manifested in those ages, that the opposing power also presented itself. It always has been manifested through its own agencies, and the crowning effort has always been to equal or surpass the power of God; as witness the case of the Magicians of Egypt, right in the same line as it were with those that were wrought by the servants of Christ.

We discover again in the 13th chapter of the Acts of the apostles, that when they had gone through the island of Paphos, they found a certain false prophet, a sorcerer, a Jew, whose name was Barjesus.

Again in the 16th chapter and 16th verse we read:

"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the Most High God, which show unto us the way of salvation." Here then was a certain damsel, possessed with a spirit of divination, and she declared that these be the servants of the Most High God. But was it the power of God that she possessed by which she had brought her masters much gain by soothsaying? Nay, verily; for Paul, the servant of God, turned upon her and rebuked the spirit within her, and it came out of her the same hour. Here we discover that opposite power to that of God, the power of the devil made manifest, when God's power was in the earth.

That this power should be also in the latter days, is just as clearly foretold as the restoration of the gospel of the Son of God is foretold. It was to be restored in the latter day, as witness the 14th chapter and 6th verse of the book of Revelations, the angel coming with the everlasting gospel. You turn to the 13th chapter, and you will find there an expression of what was to take place in the latter day. John in the spirit upon the Isle of Patmos, declared things which the angel had told him must be hereafter. He first pictures a first beast, and then another beast, and says: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders,

so that he maketh fire come down from heaven on the earth in the sight of men.

I think if I should be made a believer in any doctrine or theory of men, through any miracles that might be wrought, to call down fire from heaven would be as apt to convince me, would be as wonderful to my mind as anything that could be offered. If by this means we are to be made believers in theories and doctrines of men, friends, we will have sufficient of this; for this evil power, this beast, will have "power to call down fire from heaven in the sight of men, to deceive them that dwell on the earth." Hence God in his kindness and mercy to man has caused it to be recorded in his word, so that we might know that signs and miracles worked through the agency of men, should not bring men to the theories of men, and to the theories of faith and belief outside of His word. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

We read farther: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live."

We can not conclude this without reference to the epistle of Paul to the Thessalonians, second epistle and second chapter. Paul a servant of Christ; one who had received the gospel, not by the will of man, but by the will of Jesus Christ, writes thus: "Now we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither in spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." For he says, "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition."

Paul gives a warning there to the Saints of Thessalonica, and it is a warning to the Saints in all ages. It is to-day as then. Let us be guarded and careful. Weigh the matter and examine it by God's word, and be not soon shaken in mind; for all the purposes of God are not known unto men.

The Apostle speaks of this individual who is to exalt himself above all that is called God. In the seventh verse he says, "The mystery of iniquity doth already work." In the 9th verse: "Even him, whose coming is after the working of Satan, with all power and signs and lying

wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth," (mark that), "because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

What is truth? Jesus says he "came to bear witness to the truth." He says in the 8th chapter of John, to those Jews who believed on him, "Ye shall know the truth, and the truth shall make you free." Humbly he declared in prayer before God: "Sanctify them through thy truth, thy word is truth." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God's word is truth. And those who receive and love this word will be delivered; but those who receive not this word for the love of the truth, will be deceived by the signs and miracles that will come to pass in the latter day, by those false prophets that shall be in the land. False prophets shall come, and "Ye shall know them by their fruits," says Jesus in the 7th of Matthew, "Do men gather grapes of thorns, or figs of thistles?" Not very likely.

Jesus says in the 8th chapter of John, and the 47th verse, "He that is of God heareth God's words." And by this we may know that we should go "to the law and to the testimony, if they speak not according to this word it is because there is no light in them." And as the Psalmist declares in the psalm just read, "The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: The judgments of the Lord are true and righteous altogether. More are they to be desired than gold, yea, than much fine gold: Sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."

We find the same expressions also in the 119th Psalm. "Thy righteousness is an everlasting righteousness, and thy law is the truth." "And all thy commandments are truth."

In this instance above cited, we discover that Jesus refers to the teachings of the word, the word of God, the law of God; and by this we may know the difference between these two powers.

The disciples came to Jesus once and

represented to him that they had found some casting out devils, and they had rebuked them and forbidden them. Jesus tells them to rebuke them not, as much as to say they were not to be tried by that. If they were found abiding in the doctrine of Christ, appealing to the law and the testimony, amen to their casting out devils.

If men shall be found in possession of the principle of faith, that shall call down upon them the blessings, I shall be the last one to murmur or complain, but say God speed them in so doing. But so far as the doctrine that they teach, it must be tested by the word. We appeal to that and expect to be tried by it. We are willing to be tested by that word. By the doctrines taught by Christ and his apostles. I am not anyways afraid that they will "put new wine into old bottles," or a "new piece of cloth on an old garment," and make it a success.

God too in these latter days has given a warning to the church, as found in the 45th section of the Book of Doctrine and Covenants, 4th and 5th paragraphs: "Wherefore beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted that seeketh or that asketh of me, that asketh, and not for a sign, that he may consume it upon his lusts. And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God."

Here is a declaration of God through his prophet in the latter days, that is in strict harmony in my opinion with that which is recorded in the Bible, and which we have presented from the word touching these things; and the testimony of the apostle Peter in his second epistle and first chapter is this: "We have also a more sure word of prophecy." Mark you the New Testament Scriptures were not written at that time; but the Scriptures that he refers to were the recorded testimonies of the prophets that lived before Christ. He says, "We have a more sure word." Does Peter there say that there is a spirit of prophecy that is not quite so sure? "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until

the day dawn, and the day-star arise in your hearts. Knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." But my exhortation is that none should speak thus, unless he is moved by the Holy Ghost, unless it be by constraint, that God may work together for good to them that love him and keep his commandments. Paul tells us in the 12th chapter of first Corinthians that these are for the edifying of the church. He tells us that there are various gifts, but the same spirit of God. He also, in the 13th chapter of first Corinthians speaks of a time when tongues shall cease, and prophecies shall fail, and knowledge shall vanish away; but charity, he says, endureth forever. Charity, that sublime principle of forgiveness, if that be within us, we may lift up our heads and rejoice. And unless that principle of charity is found within us, though we have power to remove mountains, and speak with the tongues of men and angels, and work many mighty miracles and wonders, it will profit us nothing. It is as a sounding brass and a tinkling cymbal.

May God enable us to love his word, to adhere to it, and to stand by "the law and the testimony," and the doctrine of Christ as found in the New Testament Scriptures. Let us adhere to these things. And if we conform to the teachings of the word we will not be deceived by the false prophets and the false teachers that will be manifested in the latter days. May God add his blessing, is my prayer, amen.

Conference Minutes.

FLORIDA DISTRICT.

Conference convened at Hinote Branch, Santa Rosa county, Florida, March 3d, 1883. F. P. Scarcliff, presiding, W. W. Squires, secretary.

Elders' Reports.—R. J. Anthony, J. J. Cooper, Ed. Powell, W. W. Squires, B. L. West, J. N. Hawkins, A. Kennedy, F. P. Scarcliff.

Priest, T. D. Sanders, and Teachers, John Peterson, J. Cooper, reported.

Committee appointed last conference continued.

Resolved, That this conference authorize Brn. Scarcliff and Anthony to inquire into the condition of the Eureka Branch, and do with it as wisdom directs.

By petition the Three Rivers Branch, and Bluff Creek Branch, Mississippi, were attached to this district.

Resolved, That this conference ask the General Conference to continue Bro. R. J. Anthony in this mission.

Branch Reports.—Mount Olive, dis-fellow-

shipped 5. Hinote, no change. Coldwater, no change. Eureka, in bad condition.

Resolved, That we sustain F. P. Scarcliff as president of the district; W. W. Squires as secretary; B. L. West Bishop's Agent.

Resolved, That when this conference adjourns, it does so to meet in Pleasant View Branch, May 5th and 6th, 1883.

Elder Scarcliff preached Saturday night. Prayer meeting Sunday morning, in charge of W. W. Squires. Bro. Anthony preached Sunday, at 11 o'clock, a. m., and at 2 p. m., and thus ended a session of rejoicing.

NORTHERN CALIFORNIA DISTRICT.

Conference convened at San Francisco, March 2d, at 10 a. m. Elder J. Carmichael president, and D. J. Phillips vice president.

1 p. m. Branch reports.—Watsonville 46, including 1 Elder, 2 Priests, 4 Teachers. Jefferson 18, including 1 Elder, 1 Priest, 1 Teacher. Santa Rosa 68, including 2 Elders, 2 Priests, 1 Teacher. San Benito 33, including 3 Elders, 1 Priest, 1 Teacher. Long Valley 19, including 1 Elder, 1 Teacher. San Francisco 27, including 4 Elders, 2 Priests, 1 Teacher, 2 Deacons. Sacramento 78, including 7 Elders, 1 Priest, 2 Deacons. Oakland 74, including 1 High Priest, 10 Elders, 2 Priests, 2 Deacons.

ELDERS' REPORTS.

President John Carmichael and Vice President D. J. Phillips, reported their labor in their respective fields. Both gave an encouraging view of the work as far as they had been able to observe. George S. Lincoln of San Francisco, J. H. Lawn, of San Benito, and Daniel Brown of Watsonville, reported the work in those branches over which they preside, as in an improved condition, and the prospects much brighter. J. M. Range, John Holmes, Albert Haws, William Potter, Hiram P. Brown, P. B. Cain, T. J. Andrews, E. H. Webb, and J. B. Price, reported. Priests Charles A. Parkins, John Nightingale, and C. W. Hawkins, reported. Teachers Charles Monckum and Benjamin Davis, reported.

7: 30 p. m. Preaching by Elder J. Carmichael, John 17: 17. The subject was ably considered.

March 3d, 10 a. m. Resolved that the report of Bro. Wm. Hart, and his resignation as district treasurer, be accepted; and that the funds in his possession be placed in the care of the Bishop's Agent.

1: 30 p. m. Whereas the Northern California District is inconveniently large for one man to preside over,

Therefore, be it resolved, That said district be divided in the following manner: Commencing at the coast, taking the counties of San Mateo, Santa Cruz, Santa Clara, Stanislaus, Tuolumne, Alpine, Mono, Mariposa, Merced, Fresno, Inyo, Tulare, San Benito and Monterey, and forming a new district of them, to be known as the Central California District.

Resolved, That both of the districts now proceed to elect their own presidents, the Central to elect its first, and ask this conference to sanction.

Resolved, That we appoint J. H. Range as president of Central California District, and J. H. Lawn as vice president.

D. J. Phillips elected president, and George S. Lincoln as vice president of the Northern California District.

BISHOP'S AGENT'S REPORT.

Subscribed to Kirtland Temple fund to date,

and paid in \$354.15. Remitted to Bishop, \$298.00. Cash on hand, \$56.15.

TITHING FUND.

Received from November 2d, 1882, to March 4th, 1883, \$192.50. Remitted to Bishop, \$72.00. Cash on hand \$120.50.

OFFERINGS.

Received from November 25th, to March 4th, \$27.00. Disbursed, \$24.10. Cash on hand, \$2.90.

Recommendation from the Oakland Branch that Richard Ferris be ordained and Elder, accepted.

Resolved, That the Central California District Conference convene at Watsonville, on the first Friday in October, 1883, at 10 a. m., in the Saints' Chapel.

Resolved, That we tender Bro. John Carmichael a vote of thanks for his services, whilst presiding over the conference.

Resolved, that Bro. Daniel Brown be recommended to the Bishop for appointment as his agent for the Central California District, and that we tender Bro. T. J. Andrews a vote of thanks as our agent, and that we will support him in the future with our prayers and faith.

Resolved, That all funds on hand in the local treasury, be equally divided between the Northern and Central districts.

Resolved, That the next conference of the Northern California District be held at Oakland, commencing on Friday, October 6th, 1883.

Resolved, That all officers in both districts, be requested to do all in their power to promote the interest of the work in their respective localities.

Resolved, That we tender a vote of thanks to Bro. H. Carmichael for his services as assistant clerk to this conference.

Resolved, That a two days' meeting of the Central California District, be held in Longvalley, on the 21st and 22d of April, 1883.

Preaching by J. B. Price, on the second coming of Christ.

Sunday 10 a. m., preaching by Elder Wm. Anderson, subject, apostasy of the church.

2 p. m., Richard Ferris was ordained an Elder, J. B. Price officiating. Sacrament administered by Brn. Geo. S. Lincoln, and J. M. Range.

7:30 p. m., Preaching by H. P. Brown, subject, Nebuchadnezzar's image.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, March 3d, 1883, at 10 a. m. Elder Hiram Faulk was chosen president *pro tem*; F. C. Warnky clerk. Elder T. J. Franklin was chosen to assist the president.

Elders' Reports.—T. J. Franklin, W. B. Tignor, G. W. Pilgrim, J. W. Brackenbury, J. T. Clark, F. C. Warnky, Fred Campbell, H. Faulk, J. J. Kaster, S. Hogue, (baptized two), C. G. Lanphear, S. O. Wadell, J. C. Foss, reported.

Priests' Reports.—R. May, W. P. Brents, H. Etzenhouser, J. F. Clemenson, reported.

Teachers' Reports.—P. J. Hole, J. Burnham, J. Inman, reported.

Branch Reports.—First Kansas City Branch, 23; Independence Branch, 189; Wyandotte Branch, 50; Clear Fork, 13.

Bishop's Agent reported. A committee was appointed to audit the Bishop's Agent's account, and reported that they found everything correct.

Brn. A. H. Smith, F. C. Warnky, R. May and J. C. Foss were chosen delegates to next General Conference.

Elder J. Curtis presented a request from the Clear Fork Branch, that they wished to unite with the Independence District. Request was granted.

A request from Armstrong was presented, that the conference take steps to organize a branch at that place, as there are sixteen members there. Request granted, and Bro. Foss chosen to assist the district president to organize a branch there.

A vote of thanks was tendered A. H. Smith and F. C. Warnky for acting as president and clerk for the last four months. Wm. Newton was elected as president of district and F. C. Warnky was re-elected clerk.

Resolved, That we sustain all the spiritual authorities in righteousness.

Resolved, That we tender a vote of thanks to Elder Hiram Faulk and T. J. Franklin, for acting as president of the conference.

At 7 p. m. preaching by Elder T. J. Franklin. Sunday morning at nine o'clock, prayer meeting, in charge of J. F. Clemenson and A. J. Cox. An excellent spirit prevailed. At 11 a. m., preaching by Elder Wm. Newton. At 2 p. m., prayer and sacrament meeting. At 7 p. m., Elder Kinyon preached.

Adjourned to meet at Independence, Missouri, June 16th, 1883, at 10 a. m.

Miscellaneous.

LONDON DISTRICT.

Conference of the above district will be held at Corinth, Ontario, instead of with the Usborne Branch as before contemplated; and will convene on Saturday, June 2d, 1883. The new church, built by the Corinth Branch, will be dedicated while conference is in session. This change is made by the request of the Saints, and by the order of the president and vice president of the district.

JOHN H. LAKE, *district president.*

We have received a letter and fifty cents from Ridgetown, Ontario, ordering *Herald*, and asking for price of Book of Mormon, Doctrine and Covenants, and Inspired Translation, but no name is signed to it. Give us your name.

WANTS TO KNOW.

Edmund Halliday of Salt Lake City, Utah, wishes to learn the whereabouts of his uncle Abraham Halliday, who emigrated to Utah about 1864, and afterwards united with the Reorganized Church and returned to the states. If you know of him, write to Edmund Halliday, and oblige him.

BORN.

LINCOLN.—In San Francisco, California, February 11th, 1883, to the wife of Bro. George S. Lincoln, a daughter.

DIED.

JONES.—At Alton, Mo., January 3d, 1881, Wm. H. Jones; born January 21st, 1864. He was a favorite of all, his life was so honest, pure and innocent. He sleeps in peace.

JONES.—At Alton, Mo., August 17th, 1877, James P. Jones; born December 6th, 1876. "Of such is the kingdom of heaven." Funeral services at Wyatte, February 25th, 1883, by B. V. Springer.

JONES.—At Alton, Mo., January 16th, 1876, Sr. Melvina E., wife of Bro. James R. Jones.

She was born December 16th, 1843, in White county, Illinois; united with the Church, March 17th, 1873, and remained faithful until death, peacefully passing away from earth's sorrows and cares, to awake in the likeness of her Redeemer in the resurrection of the just.

ELLIS.—At Glencoe, Ohio, February 10th, 1883, of scarlet fever, Annie Ellis, daughter of Samuel and Sister Ellis. Was born January 28th, 1881. She met every one that came in with a smile, and was a great comfort to her parents, who greatly mourn her loss.

The music of her voice is still,
Her earthly journey's o'er;
Our home is desolate indeed,
Our grief, O, God, how sore.
How can we do without her pretty smiles,
Her pretty little hymn she used to sing;
Her sweet kisses that we loved so well,
That made our sad hearts rejoice.
Bright was the sunshine that fell upon
Her lovely, little face;
Light from the Lord streams on her now,
In that bright and glorious place. M. H.

CROWSON.—At home, at North Alton, Illinois, January 4th, 1883, of congestion of the brain, Charles, youngest son of Charles Crowson, aged 1 year, 1 month and 6 days. Funeral services by Elder James Whitehead.

Our darling babe has gone to rest,
He escapes this world of sin
To dwell with angels and the blest,
Where God will welcome him.

FLORENCE BETTS.

CHICAGO MISSION.

Whereas, the Northern Illinois District has been, and is, making a determined effort to have the Chicago Branch *acknowledged or made* a part of the district; and

Whereas, we believe that we are now properly and rightfully a part of the Chicago *Mission*, and not of the district; and

Whereas, we believe it to be inexpedient that the Chicago Mission should now be abandoned, and turned over to the Northern Illinois District, (as, in our judgment, such abandonment and transmission would be very detrimental to the interests of the work); therefore, be it

Resolved, That we are opposed to being taken from the Chicago Mission and placed under the rule of the Northern Illinois District.

And be it further Resolved, That we instruct our delegate to the Annual Conference, to be held at Kirtland, Ohio, April 6th, 1883, to support the foregoing preambles and resolution.

Resolved, That a copy of the foregoing preambles and resolution be sent to the *Herald* for publication.

JOSEPH R. LAMBERT, *Pres.*
T. A. PHILLIPS, *Sec.*

FIRST QUORUM OF ELDERS.

To each member of the First Quorum of Elders, I make this personal request; that you report to me at Kirtland, Lake county, Ohio, the 6th of next month. I am aware that you are not all engaged as missionaries, but I hope that you are all doing something in the line of your office, be it ever so little. Please report. The importance of the work to us committed demands our best efforts. May God give all strength, and guide aright, is the prayer of

ROBT. M. ELVIN, *Pres. of Quorum.*

DELOIT, Crawford co., Iowa,
March 14th, 1883.

Bishop George A. Blakester, Galien, Berrien county, Michigan.

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This is the official paper of the Reorganized Church of Jesus Christ of Latter Day Saints. It is explanatory of the faith of the Church, and promulgates the teachings of original Mormonism in contradistinction to Utah Mormonism. It contains correspondence from different parts of the world, giving accounts of the great progress of the Church, and setting forth the dealings of God with his people. Published every Saturday, sixteen large pages. Price, \$2.50 per year. Joseph Smith, Editor.

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Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.

Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends deceived by the latter day apostasy.

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JOSEPH SMITH EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 516.

Lamoni, Iowa, 31st March, 1883.

No. 13.

THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 31st March, 1883.

EDITORIAL ITEMS.

A TELEGRAM received from Bro. E. L. Kelley, dated Chicago, Illinois, March 20th, where he was endeavoring to obtain reduced fares to conference, is as follows: "No reduced rates can be obtained for conference west of Chicago. Those attending via Chicago, Detroit, Toledo, or Buffalo, over the Lake Shore and Michigan Southern Road, pay one and one-third fare."

Please notice the communication and letter of Bro. W. H. Kelley about the Spring Conference.

Lamoni is now without a boot and shoe maker, and there is a splendid opening for a good workman to open up a shop where making and repairing of foot wear can be done with promptness and in good style. A workman slack in keeping his promises, or who does slip-shod work, need not apply. One who has vim enough to select and keep good material, and make good fits, can get plenty of work. One who has the courage and ability to hit the trade can also keep and sell ready made wear in connection with shop work, will meet custom. Lamoni is growing, and needs such artisans as make up the sum of human existence in civilized condition.

Bro. Glaud Rodger and family have returned to Lamoni to live. We welcome them back again. Bro. Glaud and Bro. Duncan Campbell of the Seventy were in the Herald Office on a friendly visit and consultation, on the 13th inst.

Bro. Elias Land writes from Temple, Texas, in rather a sad and despondent tone respecting the condition of the work in that region of country. No labor done there to any extent at present.

Rev. Dr. Healy has been paying his respects, in a sort of left-handed way, to the cause in West Oakland, in which he gave the usual recitation respecting the Spaulding origin for the faith; and the other abominable things laid to the charge of the church by popular opinion. Bro. William Anderson took the matter in hand and replied in the Masonic Hall. At the close of Bro. Anderson's reply, Bro. H. P. Brown gave a good experience in favor of the work. Bro. Anderson's reply was printed in the *Oakland Independent* for March 4th.

Brn. Peter Harris and George Adams have put in a steam engine and are grinding corn, and chopped feed, for the dwellers of Lamoni and vicinity.

Bro. H. C. Bronson, of the Kewanee, Illinois, District is having a sharp controversy with some one who signs himself "Norval, Jr.," in the *Rock Island Union*.

Sr. Ann Chatfield writes from Gilmore City, that she would like for some Elder to visit Springdale, Washington county, Arkansas, and preach there. She has a sister living there that she thinks would obey if permitted to hear preaching.

The prayers of the Saints are asked for in behalf of Bro. Russell Archibald, of Centreville, Iowa, and Bro. C. Mills, of Pittsfield, Illinois. The latter is suffering from a broken leg, the former from decay of the bones of his right knee.

BRO. MEDDOWCROFT, of Picton, Ontario, writes March 15th, suggesting that a small donation from each member of the Church be solicited, the amount to be used to replace the money taken by Secretary Conover. It is stated that a small sum from each would replace the entire amount taken.

This suggestion is kindly meant, and we thank the brother sincerely for it; but there is no necessity for that kind of an action; all that is or can be properly asked by the Board of Publication of the Church, is that patience toward them be extended by all the patrons of the Herald Office, and time be allowed to recover the lost ground. The office had made a material advance, which is now broken, and time is needed to work forward again. Courage and patience will win the battle.

It of course is a small thing, to speak of, and does not seem to be onerous, or burdensome; five, or ten, or twenty-five cents each from a number of thousands of people—just a mere trifle—but if there are, (as is usually the case with the Saints), many such little demands, or they occur frequently for one purpose or another, local or otherwise, it makes up a large percentage of labor, savings, or income, and the Scotch proverb is exemplified "Many mickles make a muckle."

It is better that the loss be retrieved in the legitimate train of events, so far as the money is concerned. So far as lost confidence in man is concerned, it is like "water spilt upon the ground."

A BROTHER writes to us at a late date condoling with us in the loss to the office, and suggests that we try and get an honest man next time.

We have tried to get honest men for the positions of trust and labor about the office, and supposed that we had secured them,—but it seems that failure has been made. Nor do we see anything extraordinary in this failure. The world is full of just such mistakes; and if the children of this world are "wiser in their day and generation than the children of the kingdom," as was stated at an early day of the Christian dispensation, we may look for such mistakes now and then. "Misfortunes never come singly," and "evils hunt in couples;" hence our share must occur. "Offences must needs come" said the Savior, and if they come the only thing for men to do is to profit by them, not be overcome or cast down by them; letting the rest of the sentence to be fulfilled likewise, "woe to them by whom they come."

If there is any one who "knew all about" this or has a "I told you so," to state; permit us first to state that no one far, or near, ever stated to us in any form that the late secretary was not entirely worthy to be trusted. No one offered a suspicion to us, or intimated that they had reason to believe him to be dishonest. If there are any who had such suspicions, or reasons for them who said nothing to us about them, in connection with the secretary, they will do well to remember that silence was crim-

inal; and if they are as wise now as they were unwise before they will simply keep still, or they will betray themselves.

From the first men have been trusted in the church, and some have betrayed their trust though fear, shame, trial, temptation, lust, greed for place, power and gold.

We were surprised and betrayed, and may be again—for man is fallible—but we have not lost faith in either God, or man.

LET THE LIGHT SHINE.

WHILE prosecuting the trust reposed in us as a committee to Secretary of State, at Washington, D. C., we deemed it wise to present marked copies of the Book of Mormon and the Book of Covenants to Senator G. F. Edmunds, who has charge of the Senate Bill on Utah affairs. We waited on the Senator at his hotel, but did not find him at home, we however left a note for him and the books, the receipt of which was acknowledged in the following letter:

U. S. SENATE CHAMBERS,
WASHINGTON, March 6th, 1883.

Gentlemen:—On my return to Wormley's last night, I found your note of yesterday, with a copy of the book of "Mormon," and the book entitled, "Doctrine and Covenants." I did not possess these books, and am much obliged to you for them, as they will be of use to the committee next winter.

Respectfully yours,
GEO. F. EDMUNDS.

MESSRS. JOSEPH SMITH & Z. H. GURLEY,
National Hotel, Washington, D. C.

We have also assumed the responsibility to send copies of the Book of Mormon and Doctrine and Covenants to Judge Jere Black, that in his apparent espousal of the Utah Church in the papers and elsewhere, he may not be entirely ignorant of the grounds assumed by the Reorganized Church in regard to Utah's pet doctrine.

JOSEPH SMITH. } Com.
Z. H. GURLEY. }

EXTRACTS FROM LETTERS.

Bro. Norman W. Smith, of Lamoni, handed us a letter written to him by Bro. William Bracy and wife Eliza, (colored), of Mecosta City, Michigan, from which we take the following extracts:

There are two here that believe in the faith, and would like to be baptized, and become united to the Church of Jesus Christ of Latter Day Saints; their names are William Campbell and Lucy Lett. You must remember us in your prayers, that God in his own due time may send us a pastor to preach. We are almost starved to hear the gospel once more. There are four of us here now that belong, and there are a number here that want to hear the gospel. The colored people here have started a Zion Methodist Church, but most all of them believe our faith; even their preacher himself preaches our doc-

trine, but he will not acknowledge it, and I think that if we could get a preacher here that the greater part of them would turn and believe on the Lord Jesus Christ.

Bro. Thomas Revell, of Nauvoo, Illinois, wrote February 26th, that the HERALD as a weekly gets more and more interesting. He says:

I like to read the different views of my brethren; and the reason that I liked it, is that there is liberty in the gospel and the true servants of God. I hope I may be true to the cause which I love.

Bro. C. W. Conat, East Tawas, Michigan, in a late letter, says:

We want an Elder here badly; can not you send us one? We have money to defray expenses. Give us an able Elder, if there is one to be had.

Exactly; we will comply as soon as our new invoice of "able Elders" arrives, and we get them properly sorted,—very able, able, good, partly able, unable, and disabled.

Bro. Arthur Leverton writes from Bothwell, Ontario:

"We feel very sorry that you have had such a misfortune in the Office. When our brethren betray our confidence, it is very bad indeed; but we hope he will be brought to justice.

Bro. F. C. Warnky writes by card from Independence, Missouri, March 15th, 1883.

Dr. McLellan died Tuesday; all is well in Zion.

Bro. Warnky did not intend to couple the welfare of Zion with the death of Dr. William E. McLellan, whom the Saints all know by reputation, and many by acquaintance; but the rapid writing in reply to an inquiry we sent him, and the stating of the death of one so noted in the history of the latter day work as Dr. McLellan was; and the fact that apparent unity reigned among the Saints of the Independence Branch, came appositely together, and one can well pardon such a slip of the pen.

Dr. Wm. E. McLellan was an old man full of years, and in many respects a remarkable man. He was a man of some attainments, and a fertile brain, active temperament, loose attachments, and strong and persistent enmities; which most likely gives the key to his estrangement from the men of the Church in the rise of it. He was a strong believer in the Book of Mormon, and probably in the mission of Joseph Smith up to a certain date, which he fixed somewhere in 1834; but discarded much or all the work after that date. We met him twice, once on a visit to Independence, in August, 1877, and in the Spring of 1882, at the April session of Conference, in

which from a peculiar manifestation we secured the clue to the early troubles in Kirtland that resulted in his standing aloof so long. He is gone to his account, and so let him rest. We will be pleased to give particulars if they are furnished to us.

THE Nebraska City (Nebraska) *News* and *Press* have each the following notice of the preaching of Bro. E. C. Briggs, on March 18th:

Elder E. C. Briggs, of Carson Iowa, will preach to-morrow at Latter Day Saints' church at 11 a. m. and 7: 30 p. m. Mr. Briggs is the gentleman who first went to Utah and declared war on polygamy, by which he won a national reputation. A cordial invitation is extended to all.

[Concluded from last week.]

LETTER TO R. PATTERSON.

THERE is some reason to believe that the Spaulding manuscript story, as a makeshift origin for the Book of Mormon, did not originate with Mr. Hurlbut, but was suggested by Obadiah Dogberry, who published *The Reflector*, at Palmyra, New York, in 1830-31. This editor furnished the key note for this cry in his paper for Feb. 23d, 1831, as follows:—

"It is well known that Joe Smith never pretended to have any communion with angels, until a long period after the pretended finding of his book, and that the juggling of himself or father went no further than the pretended faculty of seeing wonders in a 'peep stone,' and the occasional interview with the spirit, supposed to have the custody of hidden treasures; and it is also equally well known, that a vagabond fortune teller by the name of Walters, who then resided in the town of Sodus, and was once committed to the jail of this county for juggling, was the constant companion and bosom friend of these money digging impostors.

"There remains but little doubt, in the minds of those at all acquainted with these transactions, that Walters, who was sometimes called the conjurer, and was paid three dollars per day for his services by the money diggers in this neighborhood, first suggested to Smith the idea of finding a book. Walters, the better to carry on his own deceptions with those ignorant and deluded people who employed him, had procured an old copy of Cicero's Orations in the Latin language, out of which he read long and loud to his credulous hearers, uttering at the same time an unintelligible jargon, which he would afterwards pretend to interpret, and explain, as a record of the former inhabitants of America, and a particular account of the numerous situations where they had depos-

ited their treasures previous to their final extirpation.

"So far did this impostor carry this diabolical farce, that not long previous to the pretended discovery of the 'Book of Mormon,' Walters assembled his nightly band of money diggers in the town of Manchester, at a point designated in his magical book, and drawing a circle around the laborers, with the point of an old rusty sword, and using sundry other incantations, for the purpose of propitiating the spirit, absolutely sacrificed a fowl ('Rooster') in presence of his awe-stricken companions, to the foul spirit whom ignorance had created, the guardian of hidden wealth; and after digging until day-light, his deluded employers retired to their several habitations, fatigued and disappointed."

It is too bad that Walters should be cheated out of the honors of his suggestion by the Spaulding Manuscript mythical, as it undoubtedly is.

The doctrinal portions of the Book of Mormon are not those that one would expect from a retired clergyman of the Presbyterian school. They begin with the history and are intimately interwoven with it from first to last; and some of the cardinal features of the Presbyterian confession of faith are discarded. A Baptist writer, Professor Whitsitt, in a lecture delivered before a Baptist Pastors' Conference, and published in the *Western Recorder*, takes the ground that the Book of Mormon was written in the direct interest of the Campbellites, and in support of their confession of faith, that "Jesus is the Christ." He takes up item after item in the book, and emphatically declares that there can be no other conclusion drawn. Mrs. McKinstry and others represent the Spaulding manuscript to be a historical sketch of the early settlers of this continent, who were an idolatrous people; and this peculiarity of the manuscript is attributed to Mr. Spaulding's tendency to infidelity in the latter years of his life, and from 1809 to 16 must have been the latter years of that Reverend gentleman's life. He wrote it as a religious novel, for amusement as the pastime of his invalid hours, and as the passion of his life, and as a means to pay his debts. He was idle for a great portion of his time, etc. It is a little discouraging to think that a good man, a godly man of the strictest sect, would engage in writing a religious romance, and read it to his hearers with such earnestness and fidelity that it would carry them away; telling them that in after times it would be as much believed as any other history, could do all this without a

design of imposing upon posterity; and that such a writer should get into debt and seek his way out by the publication of such a work, helps to discourage a belief in the story told of him.

The Book of Mormon was sold at the start at \$1.25. Howe's book was offered for sale at its publication at the same price. The year after its publication it was purchased by the elders of the church at thirteen cents a copy.

Howe's book had but little effect upon the progress of the church in and about Kirtland. Whatever the causes may have been to prevent, it had but little success as a destroyer of Mormonism, even with the prestige of Mr. Howe's character and influence to give it impetus.

Mr. Ebenezer Robinson, now of Davis City, Iowa, a resident of Kirtland, in 1835, and thence till the church moved from there, states that during all the time of his stay there the elders everywhere publicly denied the truthfulness of the statement made by Howe in reference to the origin of the Book of Mormon. Benjamin Winchester, resident of Philadelphia in 1840, and now of Council Bluffs, Iowa, wrote and published a pamphlet against it in Philadelphia in the year 1840. This pamphlet was published by Brown, Bicking and Guilbert, No. 56, north Third Street. In the *Times and Seasons*, a paper published by the Church at Nauvoo, in 1839 to 1844, in the number for 1840, is a specific editorial statement that the Spaulding Romance origin for the Book of Mormon was not true. The editors state that they speak from personal knowledge.

John E. Page wrote a pamphlet called "The Spaulding story refuted," I think at Pittsburgh, and about 1840. The church had it reprinted, but I have not a copy at hand just now to give you the exact date. Mr. Robinson before referred to, states that the story was definitely denied by the elders wherever they went, and I know that it is so done to-day, and the issue shown. Hence the statement made by you that the statements made in Mr. Howe's book were not denied in and about Kirtland, Painesville, etc., the region where it was issued, and are therefore to be taken as confessed, can not be true, and is ingeniously and purposely stated to mislead.

Below in this connection I send you an extract from a letter written for and published in the *Evangelist* for September 30th, 1880, by S. Burnet. I quote it to show you that the logic of evidence is on my side.

"I lived near Kirtland, Ohio, and was

seventeen years old in 1830. Sydney Rigdon was uncle to my present wife, and for many years, or until the Smiths left, we knew them all personally. The Spaulding manuscript had no connection with the Book of Mormon, else when Harris' wife, an unbeliever, stole and burnt the first one hundred and twenty pages, they could have copied again, but that changed the whole plan of the work; new plates had to be found, and the translation was delayed a long time, and another scribe, Cowdery, procured. Though Spaulding wrote fiction, he was a man too well informed to make two families, men and women and children, take their tents, provisions and seeds to plant the new country, and leaving Jerusalem six hundred years before Christ, plunge into the wilderness where there was none, and travel on foot three days, and pitch their tents 160 miles from the place of starting, in a valley at the mouth of a river on the border of the Red sea, where there never was a river for more than 300 miles either way along the shore of the sea."

The long and labored effort of Howe's book to throw discredit upon the literary character of the Book of Mormon, and its crude statements, etc., both in its historic statements and other things, is in itself a rough comment on the Rev. Spaulding, as a scholar and refined gentleman, for he nowhere tells the readers which is Spaulding's and which is Rigdon's or Smith's. If the Rigdon theory is correct, the plot of the story is Spaulding's, and the situations and poses are his. If he was the scholarly man that his eulogists say that he was, how comes it that the book which is said to be his production is of such an abominably wretched construction, as these same eulogists declare it to be. Sidney Rigdon was not a fool, nor to any serious extent ignorant of the rules of the language of the day when he lived. He was not such an ignoramus but what he succeeded in passing muster in examination for the Baptist pulpit, and rivaled Alexander Campbell among the Disciples; and it is not only unreasonable but absurd to assert that he would take a finished Romance, such as it is said the Rev. Spaulding wrote, written "with such earnestness and fidelity" as to entertain the hearers, and deliberately fill it with incongruities of phraseology, faults of construction, crudities in grammar, vilolations of common speech, etc., as it is claimed by Howe, whom you have adopted, and as Williams, Tucker, *et al*, have charged upon the Book of Mormon.

Sidney Rigdon, if he had ever attempted a travesty on the Spaulding Romance,

would have disguised it after quite another fashion than to make it a butt of ridicule for its inelegancies of speech. To say that the good parts are Spaulding's, the bad are Rigdon's production, is too general, nor would such evidence be allowed in the examination, were strict justness and fairness preserved; but the specific parts claimed to be Spaulding's would have to be named, as in claims of piracy on copyrighted works, or suits for slander or defamation of character. Besides this, the acknowledged good portions of the Book of Mormon are its doctrinal teachings, which are emphatically supportive of the teaching of the New Testament; in maintainance of the Christ is the Redeemer; and this teaching begins with the history, and is found all the way through. Are these doctrinal portions the result of a sick clergyman's pen? "No," says Mr. Howe, and others. "They are Sidney Rigdon's peculiar ideas." They are sound Biblical teachings; how can they then be the vicious production of a finished scoundrel, who hunted up a visionary, idle, bibulous vagabond to make the dupe of his pretensions, and fulminate his doctrines. "But," says Howe and others again; "The historical parts only are Spaulding's." Howe says that these are bad, very bad, the plot crude, the language bad. How then can the bad parts be Spaulding's and Rigdon's at the same time?

No, Mr. Patterson, as ingenious and careful as has been your work, aided as I can but fancy by Mr. Cobb, the presumptive proof you have woven together, must be overborne by the plainest facts in the case. The inconsistencies of the claim made for Spaulding's Romance are so numerous and striking, that I can not receive them. I prefer to believe the statements of my mother, whose character for veracity and honor is as good as that of any reverend gentleman you have named; and she stated that Sidney Rigdon was not in any wise connected with the writing or issuing of the Book of Mormon. Her opportunities to know were superlatively better than those of any who have testified in your pamphlet.

If it can be shown clearly, as I think has been done, that Joseph Smith was alone in producing the Book of Mormon, so far as human agencies are concerned; and that there was no collusion between him and Sidney Rigdon prior to the printing of that book, whether Rigdon had or had not a transcript, or the original of the "Manuscript Found," and that Smith had neither original nor copy, it is clear that every premise upon which your presump-

tions are built has been proven to be false, and your theory an incorrect one.

Martin Harris, Oliver Cowdery, Joseph and Hyrum Smith, and Sidney Rigdon maintained their testimony respecting the Book of Mormon to the day of their departure from earth. David Whitmer at seventy-four still maintains it. Dr. W. E. McLellan, though opposing all organizations of Mormons, still maintains his faith in that work. Why not then take the book into examination for its truths? Why accept only those things which libel and traduce it?

I close this long letter by stating, I have for twenty years, heard, read and examined all that came in my way that offered a proof to invalidate the claim made by Joseph Smith respecting the origin of the Book of Mormon; and have had and now have as strong reasons for discarding that claim as any one can possibly have for proving it false; but the methods pursued by those who have offered such proofs have been so uniformly prejudiced and unfair, and the proofs of such doubtful and inconsistent character as to be presumptive only; while those coming to my notice in favor of the claim made for the origin as given by Joseph Smith have been of so direct, plain and unequivocal a nature that I can not yet disprove them. Sidney Rigdon in the two or three years prior to my father's death was not in cordial relation with him; and after my father was killed, was in actual discord with Brigham Young and others, and had an ample and wonderful opportunity to revenge himself, had he been the bad man Howe and yourself have made him to be, by declaring the imposture practiced in foisting the Spaulding Romance upon the credulous as a divine production. That he did not do this, nor ever give the remotest hint in that direction, is as strong presumptive evidence in disproof of the claim that you have made in that regard as any you have cited is in support of your theory.

For your courtesy in sending me pamphlets accept my thanks.

JOSEPH SMITH.

[FOOT NOTE].

On page 15 of his pamphlet, Mr. Patterson urges an objection as follows: "To persons who accept Joseph Smith's statements in regard to his angelic visitants it does not seem at all incredible that Cowdery could in two months perform the stupendous task of writing out from dictation a manuscript about equal in magnitude to the Old Testament!" This objection is doubtless based upon the fact that the

Book of Doctrine and Covenants, section 9, contains a revelation directing Joseph Smith to begin the second time the work of translating the Book of Mormon, and this revelation is dated May, 1829; and that in August, 1829, the manuscript was delivered to the printer, allowing only the intervening time for the work of translating. It is founded upon one of those pernicious errors in dates, which creep in through the mistakes of writers or printers, and are often very difficult to detect; but happily in this case, the detection is both easy and certain. The error is in the date of the revelation which is found in section 9 of Doctrine and Covenants, and which directs Joseph Smith to renew the work of translating, the true date of this revelation being July or August, 1828. This is proven in two ways. By the contents of the two revelations, and by the history concerning their reception, given by Joseph Smith.

The two revelations upon examination are found to refer to the same thing, namely, the manuscript pages of the Book of Mormon which had been lost, and we would naturally expect, therefore, that they were received within "a few days" of the same time. The history of the matter, as given by Joseph Smith, is as follows:

"In the mean time while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when behold the former heavenly messenger appeared and handed to me the Urim and Thummim again, (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression), and I enquired of Lord through them and obtained the following revelation: Revelation to Joseph Smith, Jr., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which has been taken from the possession of Martin Harris." The revelation referred to is then quoted. This is the revelation found in section 2 of Doctrine and Covenants. Immediately after the quotation of this revelation, occurs the following:

"After I had obtained the above revelation, both the plates and the Urim and Thummim were taken from me again, but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me. Revelation given to Joseph Smith, Jr., May, 1829,"

etc. Then follows the revelation in full.

Here are two revelations which the historian informs us were given but a "few days" apart, but which, if the dates they now bear are to be trusted, were given *ten months* apart. That there is an error no doubt can exist. But where is it? In the revelation now bearing date July, 1828, or that bearing date May, 1829? Most certainly in the latter, as a further examination of the history clearly shows. Immediately after the quotation of the revelation last referred to by Mr. Smith, he says:

"I did not however go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of *February, eighteen hundred and twenty-nine*, my father came to visit us, at *which time* I received the following revelation for him." Then follows the revelation referred to. We have already seen that the revelation bearing date May, 1829, was given "a few days after the one bearing date July, 1828. We now see from the above quotation, that it was given some time before a revelation which was received in February, 1829.

By following the historical account farther we discover, that all the revelations which appear in the Book of Doctrine and Covenants from section 2 to section 9, were given after the one in section 9; and that those contained in sections 8 and 10, were given without any revelation between them. It is clear then that there is an error in dates, and equally clear that it is in the date of the revelation now dated May, 1829; and it is farther clearly ascertained, that this should be dated a few days after, sometime in July, 1828.

The history farther shows that the work of translation was re-commenced on April 17th, 1829, which would allow four months for the word, the manuscript having been delivered to the printer the following August.

The historical references to which we call attention, are found in the *Times and Seasons*, published at Nauvoo, Ill., vol. 3, pp. 786, 801, 817, 832, 853, 854, 865, and 884.

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.

A wise man in the company of those who are ignorant has been compared by the sages to a beautiful girl in the company of blind men.

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

The sphere of human duty is not there, nor yonder; but there, just where you are.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Summary of News.

Mar. 13.—The whiskey and wine house of Ives, Beecher & Co., New York, failed to-day for nearly \$500,000.

Mar. 14.—In the Illinois Legislature the House has passed a bill to punish wife beaters by whipping.

New York Land League president states that \$2,473 has been sent to Ireland during the past two weeks, making a total of \$19,224.

An attempt was made to-day to blow up a Jewish bank with dynamite, at Tagawrog.

Mar. 15.—Three thousand weavers are on a strike at Huddersfield, England, owing to a difficulty about wages.

The German Government has published a decree prohibiting the importation into the Empire of American hogs, sides, bacon, and sausages.

Clarence Hite, the notorious desperado who, with his cousins, Jesse and Frank James, figured in a score of train robberies and assisted in a dozen murders, died yesterday. This dime-novel hero, who never tackled any man unless his victim was unarmed, and whose whole career has been one of bloodshed and rapine, was pardoned only four days before his death. Missouri is losing all its great men.

Mar. 16.—It is expected that the emigration to Canada the ensuing season will be unusually large. The steamer *Parisian*, from Liverpool for Halifax, takes 450 emigrants. A large number of Scandinavians and Germans go to the north-west of Canada in the next five weeks.

Mar. 18th.—At an early hour this morning a fire broke out in one of the brick buildings of the Manufacturing Company at Sandwich, Ill., and before it could be got under control did considerable damage. The pumps of the company could not be worked for want of steam, it being blown off last night to enable the engineer to clean out the boilers to-day. The loss is about \$18,000 on a brick building 210 x 45 feet and two stories high, with a wing 40 x 25 feet, which was used for an engine room, and a one-story frame with their contents, on which there was no insurance. The mechanics lose about \$3,000 on tools. Two buildings owned by A. A. Marcy were also destroyed, valued at \$2,000; no insurance. Preparations for rebuilding will be made in the morning, and the work will be in full operation in a short time. The engine is damaged some, but will be repaired during the week, when the works will start up again. The building burned was used for a wood room and paint shop.

Mar. 19.—Frederick Billings, who presented the library of the late George P. Marsh to the University at Vermont, has given that institution \$75,000 for a library building.

The latest news confirms the previously-reported overflow of the Tallahatchie country. Greenwood is submerged, the water being only twelve inches below that of 1882, but it is rising slowly. From Greenwood to Henry Island the whole country is inundated. Some of the largest Yazoo River planters fear that their interests will be seriously damaged. Later news sets at rest the fears of an overflow along the Yazoo.

The water at Sharkey's was falling; at Greenwood at a stand. Between the latter place and the head of Honey Island the plantations are overflowed, but with the fall above this water is expected to pass off soon. At the head of Honey Island there seems to be very little uneasiness, and work continues at all places. The Yazoo river can stand a larger rise than it will get.

The Indianapolis Board of Trade Relief Committee arrived this evening on the *Halpin*. They visited every inundated city and village on the Ohio River. They have given relief where needed, and say no more funds and supplies are necessary. They return home from here.

The Aldermen of Boston, Mass., have passed an order for a statue of Paul Revere, to cost \$5,000.

Mar. 20th.—Two car-loads of European emigrants arrived yesterday by the Lake Shore, and one by the Michigan Central.

Three suicides in Chicago to-day.

On Friday night a barn with a quantity of stock, the property of a farmer living near Helena, Mont., was destroyed by fire, and there was reason to believe that incendiaries had been at work. Saturday morning a vigilance committee appointed itself, and with little delay fastened the crime upon two men dwelling in the vicinity. Sunday night the committee quietly and deliberately hanged the two men, and yesterday delivered the bodies to the authorities at Helena.

IOWA ITEMS.

The Keokuk Canning company has re-organized and increased the capital to \$25,000. The company has purchased ground and commenced the erection of a building 76x128 and an annex 16x20, two stories high. The company proposes to manufacture 600,000 to 800,000 cans if the season is favorable. Two hundred acres of tomatoes will be contracted for and a favorable yield of that number of acres will reach 600,000 bushels. To put up that amount will require the labor of 200 hands during the coming season.—A steam creamery at Vinton has a capacity of 2,000 pounds a day, and employs in the busy season about fifteen men and teams. In 1882 the company paid \$40,000 for cream and labor, and made 146,500 pounds of butter.—The Watson Canning company of Vinton, put up about 600,000 cans of corn last year, and will this year add tomato-canning to the list. Farmers are contracting corn at \$6 per ton and tomatoes at twenty cents per bushel with the company.—Peter Bixler, a farmer three miles north of Van Meter, Dallas county, lost his house with all its contents, on the 15th.—The finest public school building in Iowa City was burned on the evening of the 15th. The loss is \$4,000, with no insurance.—Guthrie Center has a newly organized mining association and is going after coal in earnest.—Up to the 14th forty applications for license under the \$400 license law, in Council Bluffs, had been made.

FOREIGN NEWS.

Paris, March 13th.—Detectives who are watching the Socialists believe that Prince Jerome Napoleon and Rouhr are cognizant of the doings of the rioters.

An explosive machine was discovered in Paris, Sunday, on the square on which the Hotel de Ville fronts, and others have since been found in various parts of the city.

Mar. 14th.—The existence of a branch of the "Black Hand" Society has been discovered in the

northern part of Portugal. Several of the members were arrested, and important papers seized. Troops have been sent to the locality.

FIRES AND ACCIDENTS.

Piper's Opera House, Virginia City, and several adjoining buildings were totally destroyed by fire to-day. The total loss will reach \$35,000. The picking and engine rooms of the Pelican cotton factory at Shreveport, La., burned; machinery and main building damaged by water. Insured.

Mar. 14th.—A fire at Fruitport, Mich., this morning destroyed most of the business portion of the town. A \$7,500 fire at Chattanooga, Tenn. At New Orleans a \$20,000 fire.

Mar. 19th.—The house and two children of William Harris, colored, were burned, at Atlanta, Ga. A fire in the cotton mills of Caleb J. Milre & Sons, Lombard street, Philadelphia, Penn., caused a loss of \$60,000. A loss by fire of \$60,000 on a distillery at Hamilton, O. A fire at Boston; loss, \$63,000.

The Glasgow express from Edinburg telegraphed a train from Glasgow near the Central station this evening. Four persons were killed and many injured.

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

CLEVELAND, Ohio,

March 19th, 1883.

Bro. Joseph:—We have arranged to supply good spring beds, cots, comforters and pillows, for use at the coming conference. There was general objection to bringing beds; and the springs and cots are far better and cheaper, besides will be up off the floor. Pillow-cases and sheets will come in good service, if any can bring them. We will depend on some being brought. No lodgings or board will be free in Kirtland. The village folks will charge on an average \$4 per week for board and lodgings. At the hotel meals will be served for twenty-five cents each. At least we think now, that this can be done. Will not exceed that much, if any. Spring beds large enough for three, if they wish to sleep in, 50 cents a night, single spring bed or cot, 30 cents. There will be a lunch room in connection with the hotel, where each can purchase that which he likes best, in large or small quantities, and pay accordingly. So that it will not be difficult to get a meal for from 10 to 15 cents and upwards.

The people of Kirtland are showing themselves friendly and interested in our having a pleasant conference, and will do what they can to entertain those who may come. It will not be difficult to get private board,—good rooms and pleasant people to board with. Those who come will find a welcome by the citizens here; and this seems to be the sentiment of the country. From three to five hundred regular attendance are expected, and ten thousand from surrounding country.

Come, and enjoy yourselves, and help the cause. Let there be such a turn out that all may see that the gospel is spreading, and this cause is not kept in a corner—or under a cloud. We are hastening the repairing of the Temple along.

A good audience in attendance at meeting yesterday. Lap-ropes, shawls, &c., will be very convenient. There will be no cushions on the seats in the Temple, and they are old style, and don't seem to have been contrived wholly with a view to ease. A hint to the wise is said to be "sufficient."

Respectfully,

WM. H. KELLEY.

Of the committee.

BOSTON, Massachusetts,

February 1st, 1883.

Editor Herald:—Before leaving for the south, many of my friends in the west, requested and received promises of letters, some of which I fear are unfulfilled to this day; and for fear I shall do no more, will do this much—address them all through the *Herald*.

I left Grand Rapids, November 14th, last; called on Saints at Coldwater, visited in Cincinnati with my little daughter, went down the Ohio to Madison, Indiana, and met Bishop Blakeslee and E. L. Kelley in conference, November 25th. We found the Saints here as elsewhere, glad to see us, and we were at home. There is a lack here as elsewhere, which time and influences that are at work will correct. I would recommend a faithful and persistent study, or reading of at least one chapter a day, by every one called Saint, of the Bible, Book of Mormon, or of the Covenants of the Church, besides taking the *Herald*, paying for and reading it. We were glad to leave so able and willing a representative of the gospel faith in charge, as our esteemed brother, H. Scott. May success attend him and the Southern Indiana Mission.

December 16th I left Cincinnati for the Sunny South. Eleven p. m. found us in Chattanooga. Here we stopped for a day to visit the famous Lookout Mountain, two miles from town, and five to mountain top. This is a grand sight.

Monday morning finds us on our journey south. Now we are among the cotton fields of Georgia. Two p. m. stopped at Atlanta. Spent the afternoon looking over the city. Traces of the war yet remain,—but as the old city was destroyed, it is being rebuilt largely by northern men, and presents the lively appearance of one of the greatest cotton centers of the south.

By one of those happy chance acquaintances we are invited to Southern hospitality near Griffin, Georgia, where a most agreeable day and night were passed—and whatever lack the Southern people may possess—we will not soon forget the sample of open-handed, unreserved proverbial Southern hospitality that we enjoyed on the plantation of W. W. Woodruff. It is hard to have to shock nice people, especially those to whom we are obligated, but our conscience would not let us leave without a declaration of a synopsis of the faith of the gospel. We were not sorry we did so,—however. Have promised to send the Book of Mormon.

Aside from the wealthy, intelligent families, of whom this was a sample, the great majority average far below the people of the north—in general intelligence—comfortable and thrifty independence; and the general appearance of the whole country through Tennessee and Georgia—is best expressed by that one word of down east patent—shiftless.

Thursday 21st, finds us in Jacksonville, Florida, and we lay aside our overcoat, gaze at the orange tree laden with fruit, the palm and the palmetto,

and smell the roses, and realize that we are in the land of perpetual summer. Here at this point is the funnel through which they pour from the east and the west, from the north to the south, and distribute themselves all over the state. The pleasure and the health seeker, escaping the chilling region of the northern winters, dreading to bear the evils that they have in such things, and flying, in many cases, to "those they know not of." Florida has sunshine and oranges, but a generally monotonous scenery, a lazy climate, and a soil that absorbs as much wealth as it gives; but without doubt a good place in winter for people afflicted with bronchial and catarrhal troubles, or incipient consumption. I enjoyed and appreciated the sunshine when I got it, as it rained about three-fourths of the time of my stay, but an unusual thing, as the natives said. Left for Palatka, seventy-five miles south on St. John river, December 21st. Visited orange groves, saw trees in Col. Hart's grove, that yield from fifty to one hundred and fifty dollars worth of fruit annually. A grand sight certain. Friday we again board the steamer on our journey south, yet up the river—as you must know that the St. John's runs north, instead of the usual course of rivers. We arrive at DeLand, the objective point of our southern trip, and our brother's residence in the afternoon, one hundred miles from Pensacola. Oranges here are plenty and cheap, vegetables fresh and growing, but high, as the demand is great. Strawberries in bloom here. The banana and pine apple grow, lemon and fig. A poor place for the solid vegetables, however, and most we eat are shipped from the north, of poor quality, stale and high price—except cured meats and grains. But we sicken of southern fruits, made of water, mostly, and begin to think of the solid fruit of the north; but Florida will grow; for there are the thousands of sick people who have money, and the extent to which the state has been advertized as the "Italy of America" is marvelous.

Christmas Day I attended a Sabbath School picnic and Christmas tree. Tables spread out of doors, December 25th, was a novelty to me, a Summer Christmas. New Year's Day spent in DeLand, the nicest, neatest town I have seen; settled by northern people and founded by Mr. DeLand, the Fairport, New York, saleratus proprietor. Wandering among the orange grove laden with fruit, I think of the other New Years that I have spent; the lack one may feel of happiness, no matter what the surroundings, and I can only lean amid trials on the testimony always abiding and everywhere furnished, by the gospel of the Son of God. January 2d I took the steamer to Palatka, stopping over for a day; went out fifteen miles into the back country to look at some pine lands. A barren and desolate looking country to me; frogs singing everywhere in the creeks and swamps; no winter frosts or chill to their perpetual song in this land. January 4th came to Tocol, and from thence overland by rail to St. Augustine, said to be the oldest historic town in America. Here we are interested in the old Spanish fort, sea wall, ancient house of Spanish architecture, narrow streets, etc., one seven feet in width. Took a sail over to Antaulusia Island, a lovely day there, seventy-five degrees in shade. Porpoises leaping out of water all around us, novel and exhilarating sight. Over on the sea shore we indulge in the to us, novel

luxury of a salt sea bath, January 5th. At Jacksonville again, January 10th, having recovered our lost trunk, we leave for Fernandino and Savannah, Georgia.

My limb, injured in April last, of which many of the Saints know, is troubling me very seriously, and I conclude to visit Boston and a doctor there of considerable repute in the treatment of injuries such as mine. I have always been and am still willing to testify to my large lack of faith in doctors in general, and drugs and patent medicines in particular. The preponderance of testimony in reason in my opinion, is against their systems; experience in the past confirms it; and if the Bible hints at an opinion, it is against them. The only two instances I now remember being, first of one of Israel's kings, Asa, I think, where it is said that he resorted not unto the Lord, but the physicians, and simply but significantly adds, "And he died." The other in Jesus' earthly ministry, of the woman healed, who before had spent all her money on the physicians, and grew nothing better, "but rather grew worse," a very common experience in our day. Latter day revelations of the Spirit more strongly testify in this direction. Herbs, if you know the kind,—don't swallow everything,—and mild, reasonable food, good nursing, quiet, pure air, a good conscience, and an abiding faith in the general law of God, as manifested in Nature's recuperative power, everywhere and always manifested. I have not forgotten James' advice, which is, I sometimes think, too readily seized upon: "If any are sick among you," etc. Just how sick a Saint ought to be before sending, sometimes a long way, for a sometimes very busy, or tired Elder or Elders, is one of those questions which we as creatures of God, endowed by him with powers of judgment, reason and discretion, to judge of some matters pertaining to this physical life, in accordance with the facts as our senses can, or ought to perceive them, without a special revelation, or prefixed "Thus saith the Lord," must answer, not specifically hereafter, but at the bar of justice that God has reared everywhere in all his domain where physical law is violated.

There can be, in my opinion, no real conflict between natural and revealed law. God's mercy may be interposed, but the overwhelming force of God's law in nature, envelopes and surrounds and controls; or if its force is temporarily stayed by the will and error of men, justice will have her own in the end, and physical disorder, disease, and decay ensue. Under this law are Saint and sinner alike, and it will take more than an apostle to order or execute otherwise. Other things being equal, those who most "call for the Elders," are not most certain to be the healthiest people.

I am glad to testify, that God does heal the sick, and "raise him up" through faith in his name. But, O, I would have Saints make reason, experience, and facts that the senses can appreciate, guide them when their testimony is sufficient. God will not take two or a dozen ways to accomplish an object, when one only is necessary, and to ignore the first and seek for a second revelation, which of necessity must be a different one in order to be a second one, is an experiment that has proved disastrous in all the history of God's people. In the times of ignorance God winks at some law violations, and displays his power over law, and reveals his mercy; but the law of nature was written in the physical body

before James ever penned his advice. Shall not we as Saints begin to realize, that the advice of James, or the promises like unto it in the latter days, are not designed to frustrate the natural laws of God, and permit violators of them to go unpunished by running after the Elders, or in free use of oil every other day. I do not wish to be misunderstood as to my position. I only want that we may learn to use our God-given powers of discretion, to note the facts and the truth of experience, as well as revelation; and "not wait to be commanded in all things."

MYRON H. BOND.

Graham, Young Co., Texas,
March 5th, 1883.

Bro. Joseph:—I have had a blessing from God that I feel it my duty to relate. I had a little girl seven years old, that had been afflicted all her life with the sore throat, and with her head. We had doctors to treat the case, but medicine failed to cure. On the 27th of November last, Bro. Heman C. Smith stopped over night with me; and when he came he found the child sick with a fever and swelling in the throat. I asked brother Smith to administer to her, and he did so; and through the faithful brother's prayers, she was healed at once. So we give God the praise.

W. P. HARGRAVE.

PROVIDENCE, R. I.,
March 10th, 1883.

Dear Brother Joseph:—My wife, our daughter fifteen years old, and myself, have been blessed, in accepting the truth of the gospel. We have belonged to the Providence Branch for the last three years and seven months. I can testify to the church and to the world that I was brought from nature's darkness to the glorious light of revelation and liberty. And thanks be to God, that the Spirit of God bears witness with my spirit, that I am accepted of him. For verily I have been blessed with spiritual dreams and visions.

Brother Joseph, if there is one desire above another, I would like others to know the truth as it is in Christ Jesus, as I do. Yes, I feel it is good to be a Saint in these the latter days. I realize every day more of the blessings it holds forth to the honest in heart, and the responsibility to lift the voice of warning, to repent and flee from the wrath to come. My wife has a testimony to the coming forth of the Book of Mormon by the power of God through Joseph the prophet. My earnest desire is to so live, that I may be accepted at that day, when the Lamb's Book of Life will be opened, and my name amongst the worthies there.

From your humble brother in the truth,
RUDOLPH SIEGRIST.

WARNOCK, Ohio,
March 15th, 1883.

Bro. Joseph:—Since I wrote to the *Herald*, I have labored in this place; also Lampsville, where I preached fourteen sermons in the Saints' Chapel to large audiences, with excellent liberty; also had the pleasure of baptizing four, and left many more who were almost persuaded to obey. The work in this district has received a new impetus, for which we are very thankful to our Heavenly Father, who doeth all things well. The Saints are awakening to a sense of their duty and are now beginning to realize their condition, and

the majority have resolved to live nearer to the Lord, keeping his commandments more fully. Our district quarterly conference convened at Lampsville, March 10th and 11th. We had an enjoyable time; the Spirit of the Master met with us in power to the cheering and consoling of all present. Our aged brother, Josiah Ells, was in attendance. He came over a hundred miles to be with us. He says he is feeling stronger physically, at present, than he has for the past two years. He gave us good counsel and told us many things of interest. He anticipates to attend the Kirtland Conference. I leave here for Byesville, a new opening, on the 16th inst., where I expect to labor until time to start for Kirtland.

Yours for truth,
G. T. GRIFFITHS.

SOUTH RAWDON, Nova Scotia,
March 2d, 1883.

Bro. Joseph:—We are still contending for the faith of the Saints. There are plenty of clergymen here now—Baptist, Methodist, Presbyterian Episcopalian, all are very busy, very much interested in their flocks' welfare; and those who were formerly not friendly, are now seemingly very friendly with each other. The Episcopalian clergyman thought proper to deliver a lecture against "Mormonism." We listened, took notes, and replied. He replied again, and I replied to his again. In his last, he reiterated the statements of his first harangue, the usual anathemas against "Mormonism;" and then said he washed his hands, and if any one followed this terrible heresy, he was free. We, in closing remarked, if he, or any other desired to attack us again, we hoped they would take an Epitome of faith, and attack the doctrines there set forth; and offered to affirm them with any one who would choose to deny, the Bible to be the standard of evidence. The people endorsed that idea, saying scandal was no argument against a man's faith, and the Episcopalian had not presented argument, but ridicule and slander. Now I hear that the Presbyterian minister has an appointment out to preach against "Mormonism," a few Sundays hence. There is quite an excitement in this place and vicinity. I expect to baptize two or three next Sunday. I baptized Mr. Burgess and wife, Sunday before last. So there are a few willing to bear the cross that they may wear the crown.

Bro. Holmes Davison came over to see us, and also to hear the lectures. On his first visit he was ordained an Elder, having been called by prophecy in confirmation, and being told by the Spirit to wait until he had testimony himself; he waited, and having received it, he came to us and received ordination, and will work in his ministry as circumstances will permit. He will be an able defender of the faith, clear, explicit, calm, not boisterous nor boastful; but firm and steady. May God abundantly bless him in his labors in the future. I would like to whisper into Bro. John Lake's ear, to come over in this part of the Dominion, immediately after Spring Conference, and help us for a few weeks, at least. It would do us all good.

I expect to open a new place next week, perhaps two of them. I have plenty of calls for the word. Many wanting to hear our faith. Pray for us, please.

Your brother in Christ,
JOSEPH F. BURTON.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST be done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE TEMPORAL LAW.

THE sermons of Bro. Blakeslee and his counselor, Bro. Kelley, have been read with earnest care, and the conclusion arrived at was, that in all our experience with the latter day work, extending into four decades, nothing that we have read, or thought about, has given us more ineffable satisfaction and real pleasure, than we felt after mentally digesting what those brethren have said to us about the temporal law of the church. We felt like exclaiming, Mercifully! God has given the Bishopric a degree of light that enables it to give the law an interpretation that will recommend its observance to all lovers of the cause. So liberal, so wise, so just, and so true as we believe it to be. Is it not a matter of astonishment, that it could not be so understood before?

What a perplexity! And what a discordant theme has tithing been, as viewed from the surplus clause, to the reorganization; although the stern and cruel interpretation usually bestowed upon it, did not recommend its observance to but very few. I believe there can be no doubt that many thought it the true one, notwithstanding the word and command seemed so plain and inexorable, that any other would have seemed entirely out of place.

Now it appears the whole difficulty remained with the hidden fact, that the church was ignorant of the surroundings that required such obligation to be assumed by the immediately concerned parties at that time. We can understand now why it troubled us, and failed to secure observance from the Saints; because it was not right to so observe it, it was not for us, at present at least. Whatever demands the Divine economy may make upon the people in the future, in order that the requirements of the cause may be met, we can not say; but sufficient for us to know now is, that the law given in 1831, is the one that immediately concerns us and imperatively demands our observance, if we continue in the desire to be God's people. And it seems to require but a casual thought to convince all that we have now arrived at a point where all dissimulation

and controversy upon the law and its meaning in the abstract should cease, and instead a practical observance with honorable fidelity be rendered to it, as now so clearly interpreted.

It clearly seems to be a part of the Divine economy, that the Saints shall not clearly discern the times and seasons appointed, touching many things, at least; but as they arise, presenting themselves to us, their requirements come with them also, and the knowledge of the fact is clearly made manifest by him who works out his own sovereign will.

The action of the bishopric will suggest many things, and particularly this one thing, that in the progressive development of the cause it has, perhaps, arrived at a stage where it is about to assume an entirely different aspect, a more aggressive one, in both its spiritual and temporal workings as inseparably connected as they are, and necessary to ultimate victory.

Our ignorance touching the temporal law in the past, is perhaps a justifiable reason for the non-observance of it; and is it not quite evident that God has been quite merciful, remembered and blest us all for our little consecrations in divers manners and ways, that has seemed to have brought the cause thus far?

That more might have been done there can be no question, and perhaps our dissimulations, our lack of faith and power, and the very general slumbering and hinderance to the general advancement of truth, may be easily traced to our lack of doing.

Now, what shall we do? There is one thing that is hoped will and should prevail in the hearts of all who are wishing for and prayerfully hoping to see Zion developed, that there must be universal effort, because a few and their efforts can not do it. All are equal under the law, equal in its demands and promised results. Who can claim immunity from observing, and still expect to share in the glorious results? The clear obligation it brings all under, can be easily assumed. From all is required but a decision of the heart to keep it, a solemn covenant entered into with him who can read every heart, to keep it as he is enabled, and none need fear their ability to do at the end of the year.

Let there be a general uprising and enrollment under the law in the church, and an abundance of means will be obtained. It needs it. Its needs must be met, and we are told that, "God loveth a cheerful giver." Let the whole church in its faith of God's truthful character, verify his promises in keeping the law, and in doing

so, may it not expect to witness, not only a marvelous advancement in spiritual workings of the church, and in his dealings with the nations; but a marvelous temporal prosperity amongst the Saints that shall strengthen their hope, and confirm their faith.

THOS. J. ANDREWS.

ANSWERS BY BISHOP BLAKESLEE.

Ques.—Can a member who has not been ordained to any office in the priesthood be appointed as Bishop's Agent?

Ans.—Yes. See resolution passed by last General Conference. An agent is a party who acts under the direction and instruction of his principal, and hence there is no necessity apparent for selecting from the priesthood. However, since it often happens, and is necessary for agents to visit various places in their districts and present the law, where it can be done, it will be an advantage to have an officer, or one of the ministry appointed.

Ques.—Has an Agent power to appoint sub-agents?

Ans.—No. An Agent may properly ask the treasurer or president of a branch to receive moneys in his absence, and report to the Agent; but this does not make what is properly termed a sub-agent. It is not expected that the authority of Agent shall run all through this line in order that these officers and persons do their duties in assisting in the work of transferring funds.

Ques.—Suppose a person began the year '82 with not to exceed \$50. He resolves to keep the law of tithing, but has no surplus. At the end of the year he finds his property increased to \$300, but still no surplus. Must he wait until he has a surplus, or should he pay one-tenth of his increase?

Ans.—"Let every one of you lay by in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2. The law of tithing is founded in the principles of justice and equality. All who are blessed with life and the means of sustaining life, are in this much indebted to the Creator; and if a person is blessed over and above that necessary for his living and clothing, the law is that he should render a certain portion to the aid of God's work, and the promise is that if he thus manifestations of the Holy Spirit shall not be shows a disposition "with full purpose of heart," to comply with the law relating to temporal things, he shall be prospered in these, and not only these, but even then the withheld; so that when he calls upon his Creator from time to time for help, he may the more effectually receive. "He

that is tithed shall not be burned." The law is binding upon every one, and was given for the good of the individual. The Lord has said, what would be pleasing in his sight is a tenth of the increase, income, interest. Each member is left free to decide this matter for him or herself. Therefore, let each do right.

GOSPEL ANTIQUITY.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

We are told by the Christian world, that the gospel was not in force, or ever known to the world, until Peter preached upon the day of Pentecost. That then the first gospel sermon was preached. We can not conceive of anything more absurd, or untrue, than this. It is contrary to reason, and to the character of God. Four thousand years of the world's existence had passed away, when Christ appeared. That all the people that lived before that time, who were just as worthy of the blessings of the gospel as those who lived after Christ came, should be deprived of those blessings, just because they were not so fortunate as to live when the gospel came, is preposterous. We read that "God is no respecter of persons," and that "God is love." This being the case, did he not have as much regard for one as he had for the other? Should they be cut off just because they did not come into the world after Christ came? They were not responsible for this. Christ came to redeem the world from sin; "For as in Adam all die, even so in Christ should all be made alive."—1 Cor. 15: 22. And as the sin began with Adam, bringing death upon all men, so were the mercies of Christ to reach just as far as the curse was found. We believe that a soul was just as precious before Christ came in the flesh, as after he came; for we read that "God made of one blood all nations of men, to dwell on all the face of the earth" (Acts 17: 26.) So they must all be closely related to God and each other. We are told that Jesus was as a lamb slain from before the foundation of the world. (Rev. 13: 8.) What would be the use of this, if man was not to have the benefit of this sacrifice from the foundation of the world! Again, Peter says, that he (Christ), "was ordained before the foundation of the world." (1 Pet. 1: 20.) Why all this, if man was only to have the benefits of this ordination from the meridian of time? Again, we are told that some are to have their names written in the book

of life from the foundation of the world, (Rev. 17: 8). Who are these, but they that had been redeemed by the blood of Christ, that was to be shed! Saved by the gospel plan. Surely they that lived in the apostles' day, will receive no more.

It is evident, then, that the means of salvation were placed in man's hands in the beginning, and it must have been through Christ; for we read that "there is no other name given under heaven, whereby we can be saved." (Acts 4: 12). If the benefits of the Gospel were only to be enjoyed by that part of the world that lived after Christ, does it not prove that God is a partial being? If all things are possible with God, why did he not send his Son into the world sooner, so that more of the human family might have received the blessings thereof. These are questions propounded by the Infidel to the Christian world, and they can not answer them. Such doctrine mars the beauty of the word; destroys the character and the undying love of that Jesus who said to the Jews with scalding tears, pouring down his face; "How often would I have gathered your children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23: 37). I believe that he is all that the word says he is. That he is no respecter of persons, and he is the propitiation for our sins, and not ours only, but for the sins of the whole world. (1 John 2: 2).

Before man came on the earth, God saw that as soon as he would come he would fall, yield to sin, and thus become spiritually dead. Hence the plan of redemption was prepared in the councils of heaven, before the foundation of the world, so that when man came and had fallen, the means would be ready to redeem him if he would lay hold of them. The apostles Peter and John must have comprehended it in this light, when they spoke of him as being fore-ordained, and "slain from the foundation of the world." To illustrate, a man owes a debt, for which he is brought into bondage—deprived of certain blessings. A friend comes along and offers to pay his debt. He enters into an agreement with his creditor to come at a given time and pay this man's debt. Now, the very minute this agreement is entered into, the man is relieved, and set at liberty; and the friend assumes every responsibility that this man was under, so that nothing can be held against him from that time. This principle is plainly set forth in Lev. 16: 21, 22, where Moses takes a goat, and lays upon it the sins of the people, and sends it into the wilderness. This represents Jesus

Christ, who was to bear the sins of the world. By this creditor, we represent God, the Eternal Father, by the friend Jesus; and by the man, the world,—the whole race of man. The time when the debt was to be paid, is when Jesus died on Calvary. Thus giving man the same blessings in the beginning, when Jesus, after his resurrection, stood with his arms stretched forth as it were, one pointing to the beginning, the other pointing to the end; thus embracing the whole human family, and said: "All power is given unto me both in heaven and on earth." Well might he say this; for he had not only paid the debt for the world, having taken upon himself the sin thereof, but he delivered himself, having fulfilled his agreement, thus satisfying the demands of justice. It is plain, then, that Christ entered into this agreement, and that the plan of redemption was prepared before man existed on the earth; and Jesus' sacrifice on the cross, was simply fulfilling that which he agreed to do in the councils of heaven before man was. And man had the privilege of receiving the benefits of it, as soon as he had sinned.

We have much evidence to prove that the gospel was not only among the people in different ages of the world before Christ came, but many obeyed it and were saved by it. We can find many traces of its principles, and the gifts of the Holy Spirit, among the people ages before Christ. The knowledge of a Savior came into the world in the beginning, and men had the privilege of enjoying the gospel blessings by looking forward to the time when he would come, and by obeying the ordinances thereof. The knowledge of a Savior brought with it every blessing attached to the gospel; if not, what benefit would it be to simply know that he was to come several thousand years from then? It would be like a hungry man looking afar off, and seeing a table spread with food, and he not able to partake of it. He would still be hungry. But we read that, "To him gave all the prophets witness that through his name whosoever believeth in him, shall receive remission of sins."—Acts 10: 43. And we find that all the prophets that ever spoke, testified of him. The only difference between the people in those days and us is, they were to look forward by faith to the time that he would come, we must look back to the time that he did come; and that by faith, too, they received as great blessings as we receive. "Without faith it is impossible to please God." And faith is the first principle of the gospel. We read in Hebrews, 11th chapter,

that "Abel, by faith, offered unto God a more excellent sacrifice than Cain," and he received a "witness [revelation] that he was righteous." How could he become righteous, but by the gospel—by faith? Enoch was translated, and received testimony that he pleased God. Now Enoch was a prophet, and must have preached the gospel, and many believed him. He built a city called Zion; and because it was called Zion, they were pure in heart; and because of this they were taken up into heaven, and the saying went abroad, "Zion has fled." (See Doctrine and Covenants, page 134). It is evident that they were saved as much as any one ever can be; and by what means were they saved, if it was not by the gospel? If it was by some other way, then there are more ways of salvation than one, and Christ is the author of but one way. Hence, if there are more ways than this one, Christ is not the author of them.

By faith Noah received a revelation from God, that the world, because of wickedness, would be destroyed, and he became heir of the righteousness which is by faith. We are told in 2 Peter 2:5, that he was a preacher of righteousness, which righteousness is the gospel. Paul says that "Therein is the righteousness of God revealed through faith."—Rom. 1:17. One of the grand characteristics of the kingdom of God is righteousness.—Rom. 14:17. We read that Noah and his family were "saved by water, the like figure whereunto even baptism doth also now save us."—1 Peter 3:20, 21. This word also gives us to understand, that they were saved by baptism in the same manner as the people were that Peter was speaking to. They only received a temporal salvation by going into the ark; they were spiritually saved before they entered therein, or else they would not have gone into the ark. They believed the preaching of Noah, and must have become righteous by obeying the ordinance of baptism, for Jesus says, that unless "a man be born of the water and of the Spirit, he can not enter into the kingdom of God," or become righteous, which is the same. And this must apply to men from the beginning. Then we can understand Peter when he says "baptism doth also save us," saved in the same manner as they were, not by going into the ark, for this did not make them righteous, but obeying the gospel Noah preached, did; hence they must have enjoyed the power of the gospel. In the same chapter of Hebrews, we read of many of the ancient Saints by faith wrought righteousness; out of weakness were made strong; women

received their dead raised to life; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. They having such great faith as this, could God withhold any blessing from them that it was possible for mortals to enjoy, in the light of the word that says, "All things are possible to them that believe" (Matt. 9:23). We are told that Moses by faith chose rather to suffer affliction with the people of God, "esteeming the reproach of Christ of greater riches than the treasures of Egypt; for he had respect unto the recompense of reward," (Heb. 11:26). Now how did Moses know anything about the reproach of Christ, if he had no knowledge of the gospel? But he did have knowledge of it. The inspired Stephen tells us, that Moses testified of Christ to the people; and that he (Christ) was in the wilderness with the Church, and that Moses received the lively oracles to give unto us, which our fathers would not obey. See Acts 7:38. These lively oracles were the gospel in all its beauty. The Apostle Paul says: "For unto us was the gospel preached, as well as unto them, [Israel in Moses' time], but the word preached did not profit them, not being mixed with faith in them that heard it," (Heb. 4:2, 6). They hardened their hearts against it, having no faith. "Whosoever is not of faith, is sin;" and "without faith it is impossible to please God." Therefore his anger was kindled against them. So he gave them another code of laws, which was enacted, wherein was no faith. It was, as the Apostle Paul says, "a school master to bring them to Christ," (Gal. 3:24). Again he says, that "The law was added because of transgression, till the seed should come to whom the promise was made," (19th verse). To what was the law added? It was to remain in force until Christ came, he being the seed spoken of. When he came, he was to take the law away. He was to be the end of the law; (Rom. 10:4). Now, when this law is taken away, the thing that remains will be that to which the law was added, will it not? We find that when the law is taken away, the gospel appears in all its beauty; then was not the law added to the gospel? We can draw no other conclusions. To think that the saving power of the gospel was not enjoyed before Christ, is absurd.

Moses and Elias appeared clothed with the glory of God upon the mount, and talked with Jesus in the presence of the three disciples. (See Matt. 17:3-6). Is this not good evidence that they were saved? Elias is Elijah the Prophet, that

raised from the dead the widow's child, (1 Kings 17:22), and magnified the name of God in the face of the priests of Baal, and finally was taken up to heaven in a chariot of fire. Could he have done all this unless he had received the power of the Holy Ghost? Will any dare to say that these men were not saved—made perfect by the gospel plan? If they were not saved by this means, by what means were they saved? What saved them, could also save all others; and we have no evidence that any were saved, or ever could be, but by the gospel. Please read Isaiah 63:7, 8, 9.

We come down to John. We hear a great deal about the baptism of John; that there was a great difference between his baptism and that of Christ; that his baptism did not induct people into the church of God, &c. This is taught by men who claim that baptism is the only means of salvation for all people. By taking such a position as this, they destroy the force of and beauty of the principle of baptism. We believe that the baptism of John was just as legal, and as much a Christian baptism as that of Christ. In fact there was no difference in them. Now if we can prove this, we think it should be enough to show that the gospel was in the world, and in force before Peter preached on Pentecost. At the birth of John, his father, "Zacharias, being filled with the Holy Ghost, (and by the way he must have been born of the Spirit, therefore a citizen of the Kingdom of God), he prophesied many things concerning John,—plainly setting forth his mission. He said he was to give knowledge of salvation to his people, by the remission of their sins, (Luke 1:77). Jesus was not yet born. When he entered upon his mission, he came forth clothed upon with authority from God, saying, "Repent, for the kingdom of heaven is at hand." He taught them to believe in Jesus Christ, which was to come, (Matt. 3). "John did preach the baptism of repentance for the remission of sins," (Mark 1:4). Did the Apostles do more than this, or did they not baptize for the same thing? Baptism was for that purpose, and that is just what John baptized for, and he was sent of God to do it, (John 1:6). We find just before Jesus enters upon his mission, that he goes to Jordan, where John is baptizing, and demands baptism at his hands. John did not feel worthy, knowing it was the Lord; but Jesus said, "Suffer it to be so now, for *thus* it becometh us to fulfill all righteousness." "For *thus*," means to be baptized of John. Now, if being baptized

of John fulfilled all righteousness, we would like to know if his baptism was not in every sense of the word, a true Christian baptism? Jesus submitted to it, and was baptized of John, and by so doing, he fulfilled all righteousness. As soon as Jesus came forth from the water, the Father spoke from the heavens, saying; "This is my beloved Son, in whom I am well pleased;" thus bearing record of the act done, and being thus baptized, he received the Holy Ghost, which came in the form of a dove, and sat upon him, (Matt. 3:13). If the baptism of John was not a true, Christian baptism, we do not think that the Holy Ghost would have been received by obedience to it. We have no record, showing that Jesus was ever baptized again by water.

It is believed by many, that all the people in that country were baptized by John, because we read that Jerusalem and all Judea, and all the regions round about Jordan, came and were baptized in Jordan, confessing their sins. (Matt. 3:5). I do not believe this, because it does not harmonize with many other passages of Scripture. We read in the very next verse, that when he saw many of the Pharisees and Sadducees come to his baptism, he called them a generation of vipers, &c. Is it likely that they were baptized of him? Again, we hear Jesus saying, that the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of John, (Luke 7:30). There are others that were not baptized. No doubt some of these are they that had been rebuked by John at Jordan. Again, Jesus disputing with the Jews, asked this question: "The baptism of John, whence was it? Of heaven, or of men? And they reasoned with themselves, and said: If we shall say from heaven, he will say, why did you not believe him," (Matt. 21:25). It is evident that they were not baptized of John. Now, all who submitted to baptism by John, believed also in Jesus Christ, when he came; for this was the burthen of John's message, to testify of him. How did many receive him? They accused him of all manner of evil; they abused him, and thirsted for his blood, and he prophesied of many things that should come upon them, because they would not believe in him. Is it possible that all these were baptized of John? We ask all that believe Jerusalem, Judea, and all the regions round about Jordan were baptized of John, to reconcile this matter, and make harmony out of it, if they can.

"Well, says one, it is written so, and

what right have you to say you do not believe it?

In the first place, there is too much evidence against it. God's word must harmonize with itself. There must have been a mistake made in the translation of that verse. If the word many was inserted in the sixth verse, just after the word and, it would remove the whole difficulty, and make beautiful harmony. We believe this is what was intended. No doubt they all went out, simply to see him, through curiosity; but not to be baptized of him. This is evident from the question propounded by the Savior, speaking of John he said: "What went ye out into the wilderness to see," and he repeats it three times, Matt. 11:7. We have no evidence that any were ever baptized by the disciples of Christ, that had been baptized by John. There is nothing on record to show that the apostles were ever baptized unless they were baptized by John. They that were converted on the day of Pentecost, had never believed in Jesus Christ, consequently they had not been baptized by John.

How about those who said they had been baptized with John's baptism, says one, which is recorded in the 19th chapter of Acts? There were impostors in those days, the same as in these days. They had not been baptized unto John's baptism, but had been deceived by false disciples. Paul discovers this when he asked them if they had received the Holy Ghost since they believed. They said that they had not heard whether there be any Holy Ghost. So Paul preached Jesus through the baptism of John, telling them that John baptized unto repentance, testifying of Jesus Christ; convincing them of the fact, that if they had been baptized unto John's baptism, they would have heard all about the Holy Ghost. This proves beyond a doubt that they had been deceived. Hence we see no reason why we should not believe that John's baptism was the same as that of Christ, which is another evidence that the gospel was in force before Peter preached on the day of Pentecost.

The apostle tells us that the gospel was preached to every creature under heaven, (Col. 1:23). It certainly was not preached by them to every creature under heaven, as but a small portion of the world was known at that time. Paul speaking on the same thing says; "Have they not heard? Yes, verily, their sound went into all the earth, and their words into the ends of the world," (Rom. 10:18). He does not say our words, but their words, evi-

dently referring to the prophets who had in different ages come, and all testifying of Christ, (Acts 10:43).

When Christ rose from the dead, "the graves were opened, and many bodies of the saints that slept arose, and came out of their graves, and went into the Holy City, and appeared unto many," (Matt. 27:52, 53). How did they become saints? they must have been purified by the gospel; and as this resurrection took place before the day of Pentecost, they must have heard the gospel before that time. This ought at once to wipe out the abominable theory, that the gospel was unknown to the world, until Christ came. "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham," (Gal. 3:8). This must have been the same gospel that Paul preached, for he said, "Though a man or an angel, should preach any other, he should be accursed," (chapter 1:8). Paul told Timothy, "That from a child he had known the Holy Scriptures, which are able to make you wise unto salvation, through faith which is in Christ Jesus," (2 Tim. 3:15). "And the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, (2 Tim. 1:5). This unfeigned faith was not only in Timothy, but in his grandmother before him; and that by knowing the Old Testament scriptures. They were able to make them wise unto salvation. The apostle did not mean the New Testament; for it was not written when Timothy was a child, nor any part of it but Matthew, and it is very doubtful that it was. Then the Old Testament must have contained the gospel, or at least enough of it to make them wise unto salvation. Then the idea that the New Testament only contains the gospel, is not true.

We are met with an objection, founded upon what is written in Eph. 3d chapter, where Paul speaks of a mystery which had not been known in past ages, but had been made known to them; and the objector says this mystery is the gospel. If this is the case, Jesus Christ did not preach the gospel. And when Ananias was sent to tell Paul what to do, he did not say anything about the gospel; for he tells us that this mystery was made known to him, by revelation. Hence it does not mean the gospel at all. We learn by reading the sixth verse, what the mystery was; viz., that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel. That was the mystery which was made

known by revelation to Paul, and he received it as soon as he entered upon his mission, (Acts 9: 15; also 22: 21). He was called the great apostle to the Gentiles.

W. M. RUMELL.

WHAT SHALL I DO?

"LORD, what wilt thou have me to do?" It would seem that this language would naturally call forth the same inquiry by all those who are interested in the subject that called forth the above quotation. It is evident, that although Paul was a man of the highest type of culture, and literary attainments, he did not comprehend his situation and duty toward God; hence the important question; "Lord what wilt thou have me to do?" It would also seem, that were we called upon to answer the question, we could not do so more correctly than to quote the answer given by the questioner himself, in preference to any disinterested party. In the same verse above quoted, the writer says: "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Again, in the 22d chapter of Acts, and 10th verse, the testimony of Paul is repeated. "And I said, What shall I do Lord?" Again the answer is repeated: "And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed of thee to do." We not only have the testimony of Paul in regard to this question; but the same writer records the testimony of Peter, when asked the same question by men out of *every nation* under heaven; and also as asked by one, Cornelius, upon a certain occasion, the answer being invariably the same. We have the question propounded by various ones, and we discover their anxiety in regard to it, and we conclude there must have been some importance attached to it; else why the anxiety of the questioners?

We now wish to produce the answer to the question, as given by the various ones of whom the question was asked; and show if possible the importance and benefit derived from a strict compliance with the requirements of the answer. We are told by one of the questioners that, "by the foolishness of preaching God designed to save them that believe." Now, as we are confident the answer to the question referred to will show conclusively what men are to believe, and the benefit of their believing, we quote the answer as given by Ananias, Acts 22d chapter. "The God of our fathers hath chosen thee that thou shouldst *know his will*, and see that just one, and shouldst hear the voice of his

mouth, For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise and be *baptized*, and wash away thy sins." Again in the 9th chapter of Acts we have a repetition of the same; "Ananias, putting his hands on Saul, said: The Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy *sight*, and be *filled* with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight, forthwith, and arose, and was *baptized*."

In answer to this same question, asked by men out of *every nation*, we have recorded in Acts 2d chapter: "Repent and be *baptized*, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word [or answer] were *baptized*." When Cornelius received his answer, it was substantially the same. Peter, having descanted upon the subject of salvation, the baptism of John, the mission of Jesus Christ, and perceived that the Holy Ghost had fallen upon his hearers, asked whether any man could forbid water that they should not be *baptized*. Paul and Silas testify that this same question was asked them by a certain Jailor, who had charge of them as prisoners, and we infer that the answer was the same, as the record states that they spake unto him the *word* of the Lord, and he was *baptized*.

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

And now in conclusion, we quote one more testimony and we think we have produced evidence conclusive to answer the question of our text, and have shown some of the benefits derived from a strict conformity to the requirements of the answer to the question. Several years ago, it is recorded, that Joseph Smith was anxious to know what he should do to be saved, and made this same inquiry and the answer was given by a messenger from heaven, that it was necessary he should repent and be baptized for a remission of his sins, and receive the gift of the Holy Ghost, which he declares that he did; and not only he but many

others testify to the same thing. And now with the great Apostle Paul, we declare unto you glad tidings, how that the promise which was made unto the fathers' God, hath fulfilled the same unto us their children, in that he hath raised up Jesus, and that through him is preached unto you the forgiveness of sins. And by him all that believe and obey, are justified in all things in which they could not be justified by the law of Moses.

VALENTINE WHITE.

REDEMPTION OF ZION.

ALL who have taken the name of Latter Day Saints, are especially interested in, and accountable for the covenant they entered into at their baptism. And many of us have waited many years, and prayed for the glory that will be revealed; and because many who have taken a leading part in the latter day work have done wickedly and been cast out, the love of many has turned cold, and they have lost faith in the promises, and have given up all hope of success. This is wrong. Only they who endure to the end can be saved. "God is not slack concerning his promises, as men count slackness." The redemption of Zion is the great event of our world. It has been promised, it has been prophesied of, and anxiously looked for by those who believed the promises of God, since the time that man disobeyed the law of his Creator, and was cast out from his presence. The redemption of Zion is the beginning of the redemption of the world, and we as a people have received spiritual knowledge, and been sent for a light to the world; and we need to stand on firm ground, the revealed word of God. We have to meet the nominal Christian, in error; the skeptic, and the philosopher. All truths are of God, and all agree, however they have been revealed. The Prophet Joseph has revealed unto us many principles of eternal truth, which we can not afford to neglect. The antiquity of the gospel; that Christ has been the light and Savior of the world from the beginning of time through the principles of the gospel, which are faith, repentance, baptism, laying on of hands, resurrection, and eternal judgment; the unchangeability of God; a personal God; and the universal reign of law.

The will, revealed to us in religion, is not a capricious will; but one with which there is no variableness, neither shadow of turning. God said to the prophet, "All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and unto

every kingdom is given a law; and unto every law there are certain bounds and conditions. God is the light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God. And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom," Doctrine and Covenants, Sec. 85. We do not need to go to the infidel naturalist, to find that we are under the reign of law; but not in the sense in which they have come to understand law. That great and general laws, inexorable in their operation, and in an endless chain of invariable sequence, are the governing powers in nature; and that they leave no room for any special direction, or providential ordering of events." Let us meet the student of physical science upon his own ground, The reign of law. If there was no evil, there would be no need of a deliverance from evil. Ruin, waste and decay, are written upon every feature of the natural order. We recognize far more fully than the mere physicist, the abounding misery that is in the world, the terrible-ness of that unutterable curse, which hangs upon mankind on account of sin and disobedience to the law of God. But we know it is not of God, and will be removed from our world, because it has no substance of its own; but is only the defect, excess, perversion, or corruption of that which has substance. The skeptic calls our attention to what the world calls the Christian nations, and shows by history how wicked and blood-thirsty they have been, and points to them as a failure of Christianity to benefit mankind. But I say, without fear of contradiction, there are no Christian nations in existence, and never have been since Enoch's time. There have been Christian men and women, who, by faith and repentance and holiness, have received the Holy Spirit, and been sealed up until the day of redemption.

Man by nature is a social being, and in the church or nation, we are bound together as one body; and when one member suffers, we all feel the effects of the wrong. And we Latter Day Saints have suffered, and do suffer for the sins of others. In a revelation given 1831, in which the Lord said:—"Verily I say unto you, ye are clean, but not all. And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; but now I tell it unto you, and ye are blessed; not because of your iniquity, neither for your hearts of unbelief;

for verily, some of you are guilty before me." Doctrine and Covenants, Sec. 38. Again in May, 1831: "Behold I, the Lord, have looked upon you, and have seen abominations in the church that profess my name; but blessed are they who are faithful, and endure, whether in life or in death, for they shall inherit eternal life." Doctrine and Covenants, Sec. 50. And in August, 1831, a revelation given in Zion: "Verily, I say unto you, my law shall be kept in this land." God commanded the purchase of that whole region of country, as soon as time would permit. Read also Sec. 59. "I gave commandments, and many have turned away from my commandments, and have not kept them. Lo, your enemies are upon you, and ye shall be scourged from city to city, and but few shall stand to receive an inheritance. Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off." Section 63. They were warned, time after time, that unless the law of God was kept, that they would be cast out. Joseph, in a letter to W. W. Phelps, January 11th, 1833: "I say to you, and what I say to you I say to all, hear the warning voice of God. Repent, repent, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest. This from your brother who trembles for Zion, and for the wrath of heaven which awaits her, if she repent not." In a letter written from Kirtland, January 14th, 1833, by Orson Hyde and Hyrum Smith, warning the people of Zion to repent, I find the following clause: "There is a clause in Bro. Joseph's letter, which you may not understand, that is this: If the people of Zion did not repent, the Lord would seek another place and another people. Zion is the place where the temple will be built, and the people gathered; but all people upon that holy land, being under condemnation, the Lord will cut them off, if they repent not, and bring another race upon it that will serve him."

I have been particular to show that the people who came to Zion in the name of the Lord, did not obey the law of God, which had been given them in the Book of Mormon and the revelations they had received; and that they were warned of the danger before any trouble came upon them. They were in the midst of a narrow-minded and bigoted people, and suffered unmercifully at their hands; and unjustly, no doubt, in many instances, and many of the innocent may have suffered with the guilty. But the innocent will receive the greater reward, while the disobedient will

continue to suffer until they repent and return to the law of God. But if the Saints had lived according to the law of the gospel of Christ, the power of God would have been over them, and wicked men nor devils could have had no power to destroy them, or drive them out. "In the beginning was the gospel preached through the Son," (John 1:1). The works of God were prepared from the foundation of the world, (Heb. 4:3). It was possible for man to have kept the law of God from the beginning, and it was possible for him to return unto the law of God by repentance and faith in Christ; and the redemption promised. Man by disobedience to the law of God, had sinned, and come under the curse of a broken covenant; and evil desires had invaded his nature, and he hid himself from God. And the flaming sword was placed to guard the tree of life from impenitent man, and it, the sword of justice, is there now to keep back the impenitent and rebellious. The laws of God are as unchangeable as he is himself, and only by the gospel of Christ can Zion be redeemed, and by a holy and righteous people. Christ said to his disciples: "Be ye therefore perfect, even as your Father in heaven is perfect." And only by perfect justice, peace, holiness, love to God, and love to man, can Zion be redeemed and built up. Moses tried to bring the children of Israel under the celestial law, that they might find rest; and Christ wept over the Jews and said: "How often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not." We have it revealed to us that Enoch gathered a people in righteousness, and the Lord came and dwelt with his people, and they lived and obeyed the celestial law, and the devil had no power over them; and through obedience to God they attained unto immortality and eternal life, (Doctrine and Covenants, sec. 36). Thus we see it was possible for man, in all ages of the world, to come to God through the gospel of Christ. There still exists a faint tradition of Enoch's people amongst the nations as the Golden Age, when all was peace and happiness. The world of mind and matter is now in commotion, as it never has been before; "Every plant which my Heavenly Father hath not planted, shall be rooted up," (Matt. 15:13). We find John Stuart Mill throwing aside the prejudices of a life-time. "He said there is a large balance in favor of the probability of creation by intelligence," (Essays on Religion, page 174). Sir William Thompson goes further. He told the British Association that he found

overpowering proofs of intelligence and benevolent design, lie all around us; and if ever perplexities, whether metaphysical or scientific turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler. Here is a confession made in respect to Mr. Darwin's theory by one of the most competent of its supporters. Creation by law, evolution by law, development by law, or as including all those kindred ideas, the reign of law is nothing but the reign of creative force, directed by creative knowledge, worked under the control of creative power, and in fulfillment of creative purpose. Mr. Wallace, *Journal of Science*, page 473 says: "Science in the modern doctrine of the conservation of energy, and the convertibility of force, is already getting something like a firm hold of the idea, that all kinds of force are but forms, or manifestations of some one central force, issuing from some one fountain head of power." *Reign of Law*, page 122. Much has been said and written on the natural and the supernatural; but who will now point out the dividing line. Man has brought many forces under his control and made them subservient to his will, that a few years back would have been counted supernatural. I view them as alike the expressions of the Divine Will, a will which acts not capriciously, nor as the phrase is arbitrary, but by law. It is by virtue of this law that the sick are healed, whether by the prayer of faith, or the prescription of a physician. All is under the control of the Divine will, from the opening of a flower to the fall of a sparrow.

Dear Saints, the dark clouds of sin and transgression, which have separated us from God, are moving; and let us individually go before God in humility, and ask in faith for the Holy Spirit to cleanse from sin; forgive others as we hope to be forgiven. And as we are soon to meet in conference upon holy ground, let us leave behind us all vain ambitions, and meet only for the glory of God, and the redemption of Zion.

J. MCKENZIE.

A HINT TO TEACHERS AND PARENTS.

It is not enough recognized by some teachers that their special business is to act as inspirer and hence as creator. It is their business to create, if possible, in the mind of the pupil a certain confidence in himself and in his own powers. The teachers who can do this are those who create geniuses out of common material. There is no word which ought to be heard oftener in a school-room than that of encouragement. "Yes, you can do it." "Yes, you can understand it."

"Do not be afraid to try." "You do know it." Such are the phrases which should be as common as household words in every school room. Where they are so, the faith of the teacher in the power of the child creates in his mind a certain faith in himself, and then the work is well begun. On that confidence he can venture to take another step, and then another, and yet another.

Conference Minutes.

LITTLE SIOUX DISTRICT.

Met pursuant to adjournment, at the Saints' meeting house, in Little Sioux, Iowa, on Sunday, March 4th, 1883. J. C. Crabb president, and W. C. Cadwell secretary.

Branch Reports.—Spring Creek 47; 4 received by letter. Little Sioux 152; 1 removed by letter. Union Center 90; 5 removed by letter. Magnolia 170; 1 received by vote, 3 removed by letter, 5 ordinations. A letter was read from Bro. John Chapman, Sen., president of Union Grove Branch, recommending the disorganization of Union Grove, Six Mile Grove, and Spring Creek Branches, and the organization of a new branch at Persia, by a Union of the members of said branches.

Ministerial Reports.—High Priests, D. M. Gamet, C. Derry, J. C. Crabb; John B. Lytle of the Seventy; Elders, G. W. Conyers, Sen., J. W. Wight, E. McEvers, H. Garner, Rowland Cobb, J. M. Putney, E. Lanpher, P. L. Stevenson, G. W. Conyers, Jr., R. Peaslee, Wm. C. Cadwell, by letter, D. Chambers and Wm Chambers; Priests, B. M. Green, Wm. H. Bradford, Wm. T. Fallon, James Emmerson; and Teacher Wm. R. Davison, reported.

The following delegates to Annual Conference were duly elected: Charles Derry, Wm. C. Cadwell, J. M. Putney, and David Chambers; and on motion instructed to cast the full vote to which this district might be entitled.

On motion district secretary was instructed to correspond with general church secretary, with reference to the ordination of Bro. Rufus Peaslee.

On motion district secretary was instructed to try and get possession of the old Bigler's Grove Branch Record.

On motion the following missions were appointed: E. R. Lanpher to Willow and vicinity; P. L. Stevenson to northern part of district, as circumstances would permit. J. C. Crabb to Mondamin and vicinity, by request; David Chambers to Beebetown and vicinity, by request.

The following appointments were, on motion, duly made for Two Days' meetings: Patton's School-house, May 12th and 13th, C. Derry in charge; Moorehead's School-house, April 21st and 22d, P. Cadwell in charge; Spring Creek Branch, May 19th and 20th, J. C. Crabb in charge.

On motion a resolution was adopted, requesting our delegates to Annual Conference, to lay the matter of a General Camp Meeting, somewhere in Western Iowa, the coming summer or fall, before said conference, and ask, if thought advisable, that the necessary arrangements be made for holding such a meeting.

Resolved, That district secretary be authorized to solicit subscriptions for means, to pay for such new records as the district requires.

Preaching Sunday morning by Elder Charles Derry; Sunday afternoon by Elder J. M. Putney;

and Sunday evening by Elder Charles Derry; and a refreshing season of prayer and testimony, was held Monday evening.

Adjourned to meet at Magnolia, Saturday, June 2d, 1883, at 10:30 o'clock, a. m.

FREMONT DISTRICT.

Conference convened at Shenandoah, Iowa, 3d and 4th of March, 1883. Bro. D. Hougas president *pro tem.*, J. M. Stubbart clerk.

Branch Reports.—Shenandoah 91; Hamburg 22; Keystone 52; Elm Creek 33; Mill Creek 19; Plum Creek 98. The Hazel Dell Branch was disorganized September 13th, 1882. The members, nine in number, all took letters.

Sabbath School report of Shenandoah: Average attendance 17; number of teachers and officers 6; money on hand \$4.38.

Official Reports:—High Priest, S. S. Wilcox; Elders, N. Taylor, J. Goode, G. Kemp, M. W. Gaylord, J. M. Stubbart, G. Lush, H. Hershey, D. Hougas; Priests: E. Weed, L. C. Donaldson; Teacher Clines, C. Long; Deacons Wm. Sheick, reported.

By motion, the office of district treasurer was abolished in the district.

Moved, That the ministry of the district labor when and where circumstances permit.

The district report is as follows:—Seven branches, with a membership of 343, and 68 scattered members; 2 High Priests, 2 Seventies, 38 Elders, 14 Priests, 14 Teachers, 8 Deacons; 30 baptized, 31 received by letter and vote; 52 removed by letter, 3 expelled, 6 died. No change numerically during the year.

Delegates to General Conference are Brn. J. Goode, Wm. Leeka, S. S. Wilcox, D. Hougas and Henry Kemp. The delegates are instructed to vote for two sessions of General Conference each year. Also to vote for Bro. Joseph Smith to labor in the ministry.

The secretary was remunerated for his services to the amount of \$4.25.

Moved, That we sustain Bro. H. Kemp as district president.

During the conference Bro. D. Hougas preached twice, Bro. George Kemp preached once, and Bro. S. S. Wilcox once. There were three Saints' meetings, and one sacrament meeting, all of which were well attended by the Spirit.

Adjourned to meet at the Ross School-house, on the 16th of June, 1883, at 10 o'clock, a. m.

FAR WEST DISTRICT.

Conference held at Stewartsville City Branch, February 24th and 25th, 1883. Bro. J. T. Kinnaman presiding, J. M. Terry secretary.

Elders' Reports.—J. M. Terry, S. Butler, Wm. Lewis, J. T. Kinnaman, T. W. Smith, W. T. Bozarth, D. E. Powell, reported in person; G. C. Smith, by letter.

Bishop's Agent, Wm. Lewis, reported. Amount received for temple, \$59.30; tithing 52.43; free-will offering, \$74.35; total \$186.08. Paid out \$65.95; balance \$120.13. Report was audited and approved by conference.

Branch Reports.—Stewartsville City, 44; 4 Elders, 2 Priests, 2 Teachers, 1 Deacon. Stewartsville 67; 1 Apostle, 3 Elders, 2 Priests, 2 Teachers, 2 Deacons, 2 received by vote, 48 removed. German Stewartsville 58; 4 Elders, 2 Priests, 2 Teachers, 1 received by baptism, 3 received by letter, 1 expelled. Breckenridge 15; 1 Elder, 1 Priest. St. Joseph 94; 1 High Priest, 1

Seventy, 10 Elders, 5 Priests, 3 Teachers, 2 received by baptism, 2 by letter, 1 removed by letter, 1 expelled. Pleasant Grove 36; 1 High Priest, 2 Elders, 1 Priest, 1 Teacher. Mount Hope (Grundy Co.) 10; 1 Priest, 2 expelled.

The conference by vote, disapproved of the ordination of Elders without the consent of the district conference.

Moved, That five delegates be appointed to represent this district in General Conference, one of whom shall be J. T. Kinnaman as chairman of the delegation. An amendment was passed.

Resolved, That Brn. J. T. Kinnaman, T. W. Smith, L. W. Babbitt, W. T. Bozarth, Temme Hinderks, be the delegates of this district to the General Conference, with the understanding that the district pay half the expenses of Bro. John T. Kinnaman, who shall be chairman of the delegation, and that the other four bear their own expenses.

The same district officers were continued, with Bro. J. S. Constance added to the secretaryship.

Bro. Wm. Lewis was sustained as Bishop's Agent.

Bro. W. T. Bozarth preached on Saturday night, to a fair audience, and with good liberty. Sabbath at 11 a. m., Bro. M. H. Forscutt spoke with good liberty and force. At 2:30 p. m. Bro. T. W. Smith interested the audience in his usual logical style. At 7:30 p. m. Bro. M. H. Forscutt again spoke on the "coming forth of the Book of Mormon," to the satisfaction of all.

Adjourned to meet at St. Joseph, Mo., August 25th and 26th, 1883.

DES MOINES DISTRICT.

Conference assembled at Edenville, Iowa, on the 3d and 4th of March, 1883. I. N. White presiding, John Sayer secretary.

Resolved, That the visiting brethren take part in this conference.

Branch Reports.—Newton 53, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon; 1 received by letter. Des Moines 45, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 baptized, 1 received by letter. Sheridan 44, including 1 Elder, 2 Priests, 2 Teachers, 1 Deacon; 4 removed. Des Moines Valley 47, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Edenville, 73, including 9 Elders, 3 Priests, 2 Teachers, 1 Deacon; 2 marriages.

Elders' Reports.—J. F. McDowell, T. E. Lloyd, N. Stamm, Joseph P. Knox (baptized 1), I. N. White, reported. Priests' reports: G. M. Jamison, C. F. Merrill, George Shimel and R. Etzenhouser, (baptized 1), reported.

John X. Davis offered his resignation as Bishop's Agent.

Resolved, That we accept the resignation of Bishop's Agent, and tender him our thanks for past services.

A resolution passed by the Sheridan Branch was presented to the conference, and reads as follows: That we will give \$21 during the next three months towards the support of district president, provided he will devote his time to the ministry.

Resolved, That the officials of the district labor under the instruction of the district president for the next three months.

Whereas, Bro. T. E. Lloyd has been a resident of our district, and has won the esteem and respect of the Saints therein; and whereas, he ex-

pects to take his departure from our midst, Resolved, That we hereby express our regret, and assure him that he shall have our kindest regards and best wishes for his secular and spiritual interest, wherever he goes.

Resolved, That R. Etzenhouser be our delegate to the General Conference, to be held at Kirtland, Ohio, on the 6th of April, 1883.

Resolved, That the committee appointed to audit the Bishop's Agent's books, report to the next conference. Committee were J. F. McDowell and T. E. Lloyd.

Resolved that we recommend I. N. White to the Bishop as his Agent for this district.

Resolved, That a collection be taken up, to meet the expenses of Brn. McDowell and Etzenhouser to General Conference and a subscription be opened, so that those who may not have the means now, may remit to the district treasurer prior to their going to Conference.

Resolved, That we tender a vote of thanks to Bro. J. F. McDowell, expressive of our appreciation of the earnest and able labors of our worthy brother, during his stay in our midst.

Whereas, letters of removal granted previous to the exit of members from branch or district, have been infringed on, by improper proceedings; therefore, be it Resolved, That letters of removal remain in the custody of branch officials, one month after the departure of said member or members; then if no lawful objection, the letter be forwarded.

Resolved, That we recommend R. Etzenhouser to the General Conference, to convene on the 6th of April, 1883, to receive a mission from that honorable body.

Resolved, That in view of the anticipated removal of F. W. Barbee from the district, that the office of district treasurer be transferred to D. C. White.

Resolved, That we sustain all the spiritual authorities of the Church in righteousness.

Preaching Saturday evening by George Shimel. Sunday, 9 a. m., prayer and testimony meeting; 11 a. m., preaching by J. F. McDowell, assisted by T. E. Lloyd; 7 p. m., preaching by R. Etzenhouser, assisted by J. F. McDowell.

I. N. White was sustained as president, John Sayer as secretary of district.

Resolved, That we sustain White Brothers as book agents, until it be found practicable to release them.

Resolved, That we adjourn to meet at Edenville, Iowa, on Friday, the 22d day of June, 1883, at 7:30 p. m.

Miscellaneous.

CONFERENCE AT KIRTLAND, OHIO.

Spring beds, cots, comforters and pillows have been procured for the use of those who may attend the coming General Conference. No beds need be brought by any one: sheets and pillow cases will come well, and some can bring them as well as not. Board and lodgings among the villagers average \$4 per week. Meals at hotel about 25 cents; lodgings as reasonable. Lunch room also—pay for what you get, get what you want. Provisions are cheaper here than we anticipated—hence can do better in the way of fare and prices than we anticipated at first. There will be room for all, and accommodations as cheap as at home,—so none needhe sitate about

coming. We are moving slowly. Hope to be ready for all who come by the appointed time. Thousands will be in attendance, judging from the sentiment in the country.

WM. H. KELLEY, of Committee.

CHURCH LIBRARY.

Thanks are hereby extended to the following donors of books to the Church Library: To Sr. Rhoda Cooper, of Santa Rosa, Sonoma county, Cal., for "The Religious, Social, and Political History of the Mormons;" by Samuel M. Smucker. To Bro. Robt. M. Elvin of Nebraska City, Neb., for "Bible Defense of Slavery; or the Origin, History, and Tortures of Slavery;" by Josiah Priest. And "Battling with the Demon; or the Progress of Temperance;" by J. A. Dacus. To Bro. Milton Ervin, Liberty, Cass county, Neb., for "Night Scenes in the Bible," by Rev. Daniel March. To Bro. A. H. Smith, by the politeness of Bro. G. A. Blakeslee, sor "Mormonism and the Mormons;" by Daniel P. Kidder. And "The Mormons, or Latter Day Saints: a Contemporary History," by Charles Mackay. To Bro. William Franklin of Flintville, Wisconsin, for "The History of the Saints," by John C. Bennett. We have also received from a sister in Missouri, for a consideration, "Life in Utah; or the Mysteries and Crimes of Mormonism."

JOHN SCOTT, Librarian.

BORN.

STAFFORD.—At Lewistown, Illinois, February 27th, 1883, to the wife of Bro. T. F. Stafford, a daughter. "We call her Sarah," says Bro. Stafford, in his letter to us announcing the event.

DIED.

REESE.—At Reese Creek, Montana, January 16th, 1883, of pneumonia fever, Olive Blanche, infant daughter of Bro. and Sr. Gomer Reese.

Thou art gone, little Olive, to the fair land of flowers,
Where the river of life gently flows;
To eternally bask in thy sunshine and bowers,
In Jesus' arms to sweetly repose.
Shall we meet thee again, our dear little treasure,
When this state of sorrow is o'er;
When peace and joy will flow without measure,
And death will distress us no more?
Yes, we shall meet thee when Jesus will come,
To reign with his people on earth;
Then he will conduct us to our bright home,
Never more from each other to part.

SUTTON.—At Gravois, St Louis County, Missouri, March 4th, 1883, Sr. Jane Sutton. She has been delicate for several years. She was born at Gloucester, England, and was baptized at Gravois shortly after she was sixty years of age. Great numbers were out at the funeral services, which were conducted by Elder W. H. Hazzledine, in a solemn and impressive manner.

WICKES.—At Lamoni, Decatur county, Iowa, March 18th, 1883, of consumption, Sr. Elizabeth Gertrude, wife of Bro. Charles A. Wickes; aged 20 years, 2 months, 17 days. Sr. Wickes was the second daughter of Bro. William H. and Sr. Martha Elizabeth Curwen, and was born at Chicago, Illinois, January 1st, 1863; was a young woman of fine natural endowments, a graduate of the Plano High School, and of more than ordinary culture and promise. She was married to Bro. Charles Wickes January 1st, 1881, and leaves her young husband in the shadow of sadness and disappointment by her early death. She was buried from the Lamoni Chapel, March 20th, Elder Joseph Smith preaching the funeral sermon; and her remains deposited in the cemetery west of the village, to wait the wakening summons from the dead.

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Yours in bonds,

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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 517.

Lamoni, Iowa, 7th April, 1883.

No. 14.

THE SAINTS' HERALD:

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 7th April, 1883.

AN exchange contains the following suggestive words:

"Man is still at the threshold of life's great problem—how to live. It is no wonder so little attention is paid to the other—how to die."

Nor will he, in our judgment, ever reach a less confused state, while he attempts to separate a preparation to die from a preparation to live. The religious world is constantly calling upon men to prepare to die; while the skeptical world is calling upon them to learn how to live; and if we were compelled to choose between the two methods, we should, without a moment's hesitation, choose the latter, for the obvious reason that he who is prepared to live, is certainly prepared to die; or to state the same thing in different words, he who is prepared to properly serve God here, and live up to his highest and best privileges here, is certainly prepared to meet that God and properly do his will in the great beyond. The discrepancy between these contending parties, arises from the fact that neither one adopts a sufficiently comprehensive view. The religionist ostensibly bestowing his whole attention upon the hereafter, while on the other hand the skeptic gives his undivided attention to the things that are here. The baneful result is, that men's energies are divided, a portion of them devoted to here and a portion of them to hereafter. Whereas, if the view we shall presently announce should obtain, all their powers would be concentrated upon a grand union of the two, and a preparation for living would be a preparation for dying; as life and death would be viewed as the same thing under different names.

The view we entertain is this: The proper and complete service of God will result in the greatest good of the creature so serving. Hence whatever details are necessary to be observed in order to the real enjoyment of the present life, are comprehended in that service. Also those things, the observance of which produces the greatest degree of real enjoyment here, will most fully prepare for enjoyment hereafter; for there can be no discrepancy of the character intimated by these contending parties, between two realms presided over by the same God of matchless wisdom and infinite love.

This dividing of man's energies, and directing a portion of them to this life, and a portion of them to that life, is fruitful of great evil; for, weakening the force bestowed upon either, it proportionately weakens the chances of success in either; so that in the effort to gain both, there is good reason to fear that both may be lost. But if these two can be made one, and thus the energies employed concentrated, how greatly are the chances of success in both increased.

This point is of practical value to the Saints. How often do we hear it said: "I am so engaged with temporal matters, that I have no time to attend to my spiritual duties;" or, "My temporal and spiritual matters are so *mixed up* that I sometimes wish the race was ended." The cure for this lamentable state does not consist, as some have supposed, in getting out of temporal matters, for obviously this we can not do until it is proclaimed that *time* shall be no more; but in uniting all things with which we have to do, under one grand *spiritual* head, comprehended in the language: "I have not at any time given unto you a commandment which is temporal, but spiritual." The remedy is rather a change of mental conceptions, a correction of erroneous views, than a sale of cattle, horses and farm, and "a getting out of temporal affairs."

EDITORIAL ITEMS.

Bro. Richard Coburn wishes to give notice to the Church that the name of the branch formerly known as the Buckhorn, of Ontario, Canada, has been changed to the Blenheim Branch, which is also now their Post Office address.

Bro. Wm. Franklin wrote from Flintville, Wisconsin, stating that the HERALD was a "great comfort" to him. He has not been able to work for two years, and feels his confinement sadly.

Bro. Edwin Moorman writes from Lindley, Missouri, March 12th, that Bro. Bozarth had been there and much good had been done by his preaching. The Adventists are quite furious down there, and are anxious to show how foolish and vain are the delusions of the Latter Day Saints.

We are in receipt of copies of the St. Clair, Michigan, Mineral Springs, and "Oakland" circular, for which we thank the company. It is a fine specimen of special advertising. "Oakland" is a health resort, open the year round.

Those who have ordered or who may order bound tracts, and \$1.25 Harps, will please take notice that the delay in sending is caused by our having run out of our supply in filling back orders. Others are expected soon from the binders.

THE Cleveland, Ohio, *Voice* has the following:

"The coming Mormon revival at Kirtland is attracting no little attention, but not half as much as it would were polygamy attached to this branch of the belief. The Kirtland Mormons believe in having only one wife, and some of them think that that is one too many."

THE following appears in the Dubuque, Iowa, *Herald*, of March 21st, which some one, probably Bro. Joseph McDowell or Bro. R. Etzenhouser, sent us, and shows that the soldiers of truth will find friends to espouse their cause when the din of bigotry and intolerance is surging around them. A similar article appeared in the *Telegraph* of March 20th:

"IS HE HETERODOX."

"Rev. J. F. McDowell, one of the speakers at our "anti-polygamy" meeting held here one year ago last month, came to the city last week in company with another minister. Effort has been made to procure the occupancy of two or three chapels for services, and all were promised, and then denied on the ground that the gentlemen were "not orthodox." Mr. McDowell is accounted by leading papers in this state as one of the ablest speakers. This we can prove. His teachings are exclusively founded on the New Testament. Is the New Testament "orthodox?" We have read in many papers highly complimentary notices of Mr. McDowell, as being a scholar, an orator and very entertaining speaker. Why he should be denied the use of a hall is more than I can understand. Some thoroughly respectable citizens in our city count it a shame that those gentlemen have been so strangely treated. Mr.

McDowell has occupied pulpits in prominent churches, and neither ministers nor people have regretted it. We know of prominent ministers in some cities who have "given way" to Mr. McDowell their appointment. These gentlemen are bound by no formulated creed, only as Christ taught, as is found in the New Testament. They believe in "faith, repentance, baptism by immersion for remission of sins, and the reception of the Holy Spirit, resurrection of the body and eternal judgment." This is surely biblical! I thought the time of religious and other kinds of intolerance had passed.

"A CITIZEN."

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Sandwich, Illinois, March 19th:

Had two fair meetings yesterday, though in the evening a "blizzard" was sweeping down from the arctic regions. The Sandwich Manufacturing Company suffered a loss of \$30,000, or more, by a fire that broke out Sunday, a. m., about 3 o'clock. To-day they are clearing off the debris, preparatory to rebuilding. Some think the fire the work of incendiaries. Bro. Patterson is preaching at Mission. Bro. Rogers sympathises with us in our Lamoni troubles. He thinks some of attending the Kirtland Conference. I expect to remain in this region till about April 1st. With best wishes, yours ever.

The following is the *Tribune* editorial comment upon Prof. Wiggins' failure to prophetically forecast a storm as predicted by him to occur March 9th to 11th. There can be no doubt that some of the Saints were moved by fear "as if the day of the Lord were near at hand." We were asked several times if we endorsed Bro. "Guy's" opinions as expressed by him in regard to this same storm predicted by Prof. Wiggins. We did not, or we should have said so at the time of its insertion. However, the period is passed, and if any extraordinary storm occurs this month, it will not be the one prophesied of by Professor Wiggins.

GOOD-BY, WIGGINS.

Wiggins, the prophet, is now without honor in any country. His great storm, which was to have gathered head in the Northern Pacific Ocean and traveled round the world at the astonishing pace of nearly five hundred miles an hour, with tidal waves in the Bay of Bengal and the Gulf of Mexico, which was to have torn up the Valley of the Mississippi, hurled itself against the Rocky Mountains, bounded off like a ball and returned to Halifax, tearing everything to flinders on the way, has failed to put in an appearance. There has been no storm other than such local blows as are always experienced in March. No cyclone; no tidal waves. The Bay of Bengal and Gulf of Mexico have not been vexed. They have rolled on as regularly as if Wiggins had never lived. Nothing has been smashed. No one was hurt. It is a dismal failure, but it has its compensation, for Wiggins promised this time, if his storm did not come, to retire from the heights of prophecy altogether,

and he will be held sternly to his promise. He must now abdicate, and whatever his malefic planets may tell him in future, must hold his peace. We have had enough of him.

It is patent enough that Wiggins is a quack and a humbug, and yet it is astonishing what an influence he has had, and what a capacity for folly and superstition people have shown, notwithstanding we live in a century of mathematical demonstrations and scientific hard facts. Wiggins has spread consternation in every direction. Men and women in Kansas gathered together and prayed to be delivered from the horrors of his storm. Some persons went crazy from fear. Apparently intelligent persons have built huts and caves in the earth and retired into them to escape from its ravages. On the northern coast of South America several villages were deserted by their inhabitants to escape from the threatened tidal wave. On our New England coast several fishermen have remained on shore, when they might have had a week's good fishing, and of course have lost much money. Quite a number of people who had engaged passage for Europe last week put off sailing, and many sailors declined to start out until after the 11th. If it were known how many people secretly believed in Wiggins' prediction, and said nothing about it for fear of being set down as credulous and superstitious, and how many more without exactly believing it still looked forward with considerable apprehension, and were greatly relieved when they saw the sun shining yesterday morning, the public would probably be astonished. Superstition is a strong element in human composition. It may be covered up by knowledge and culture, but it is questionable whether it is ever entirely eradicated. Very few will admit it, and yet there are very few who would like to come face to face with even a counterfeit of the supernatural. There are not many persons who would like to go through a cemetery at midnight, though it is the safest place in the world, and there are few who would not be uneasy at the appearance before them of anything resembling a ghost.

It is possible Wiggins may not be a prophet at all, but a grim humorist, who has been laying back and quietly enjoying the consternation he has caused over a whole continent, and has been laughing in his sleeves at the scared men and women and affrighted sailors and fishermen, and that he has palmed off his prophecy as a huge joke to see how many would swallow it. If such be the case, he has been extremely successful, for both North and South America have been all torn up, and his nonsense has spread like an epidemic in every direction. It would not appear so funny to Wiggins, however, if some of the victims who are out of pocket should get after him. The cyclone he predicted would be mild compared with their wrath. It is to be hoped he will keep out of their reach and that he will now abandon prophecy, for he must be convinced that the elements are all against him. It is not likely, however, that the race of weather-prophets will die out with Wiggins, for as long as the human capacity for folly remains there will be plenty of quacks to minister to it. Wiggins may disappear, but others will take his place, and there will be plenty of fools to follow them and swallow their quackeries.

Who would venture on the journey of life if compelled to begin at the end?

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

FONTANELLE, Adair Co., Iowa,
March 20th, 1883.

Dear Herald:—Infirm and weak as I am this Spring, I would like to have you know that I have not yet lost all my good sense, (neither am I free from ignorance), and do take comfort, yes, pleasure in reading your columns; which are produced by the noble men of God; who are made such by the inspiration of the Holy Spirit; and my prayer is, and has been, that the Lord would teach his servants how to direct and use his law so as to protect, sustain, and uphold and preserve all classes of Saints, wise, unwise, strong and weak, and their sympathy be of such a nature that the poor and weak in faith will feel your affection in their hearts; which is I know, justly required of all those that claim and are in possession of authority from on high to preach the Gospel of Jesus Christ to this self-conceited, learned and yet unwise generation.

I notice in one of your columns that there is no fault finders, or quibblers but those that are very ignorant. I suppose you mean, do not know but very little; well, I am of this class, if you so choose. But, how comes this to be so in this dispensation? Was it so with Job? Did he find fault without cause? Is the 14th Psalm to blame? Is Paul out of the way because he found fault with those in his day? Jeremiah, Ezekiel, and many other of the prophets, with our Lord himself and his apostles, if your position be true, were greatly in the fault. The Seer, the Martyred prophet of this dispensation, will have to be considered of this silly class, as well as all of us who find fault with this wicked generation, and those who have brought shame upon the Church of Christ in this our day. This is a position that I do not fellowship. The simple or unwise may censure or find fault; but the wise have the best right to do so, and are the best qualified for such service.

Peter, Paul, James and John, all had occasion to complain of some that made trouble in the Church, in their day. What do you think Paul ment when he said to the Romans: "I beseech you brethren, to mark them that cause division and offences contrary to the doctrine which you have learned, and avoid them; for they that be such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." If they had such a class in Paul's day of deceivers, how does it stand with us in this day, when learning and science are, in the estimation of many, of more value than the knowledge some have that Jesus Christ is God over all, forever and forever.

I have a few things to say this morning, not with a design to pervert judgment, make war, nor destroy peace with Saints. I will begin with first sec., Doc. and Cov., 2d par., last four or five lines; "Measure to every man according as he hath measured to his fellow-man." Again: "It is written that it is not given for one man to possess that which is above another." When and where is this principle to come into use? Before Christ's coming to make up his jewels, or after his coming?

Tithing as a principle, I understand, was to commence after the consecration of all our properties, as it was at the day of Pentecost. There has been an effort made in your father's day to do this work. Was it not completed? I think it was. Why did it not stand? My judgment is that the consecrators did not know how, or enough to keep the law, or laws that were made to save or redeem Zion.

Why was our Lord Jesus Christ not overcome by the devil when he was in the mountain, after fasting forty days? Though he was suffering with hunger, no doubt, yet he was not overcome by the devil. Why was it that the devil did not succeed in his purpose? A good reason why he failed; because the Lord knew more than he did. Jesus understood the Scriptures better than Satan. For the safety and welfare of the Saints, wisdom and knowledge that come from God will interpret all that the prophets have spoken, as also all that your father has written touching the doctrine of the redemption of Zion. It is in my heart to believe that it is the pure in heart that the Lord will use for this purpose.

Now, if men are to be dealt with as they have dealt with their fellow men, and that it is not given for one man to possess more or above his fellow man, there will be a great change in this day, or when Zion is redeemed; and I wish all your brethren could see these things aright.

BRIGGS ALDEN.

DELHAVEN, Nova Scotia,

March 8th, 1883.

Bro. Joseph:—I am young in the good cause, was baptized by Bro. Joseph Burton last June; was called to be an Elder: was ordained a few weeks ago at South Rawdon, where Bro. Burton is now fighting manfully for the truth, against four ministers of other churches, who seem determined to "wipe out Mormonism," as they call it, beside the general opposition that an Elder will naturally meet in a new field. This Nova Scotia of ours seems to be a hard country to sow gospel seed in; however, I believe it will be sown, and fruit gathered that will well pay for the labor expended upon it. Our denominational ministers are so hard. A few days ago there appeared in the "Christian Messenger," (the Baptist organ), a long article from the pen of my former pastor, D. Freeman, (Baptist), entitled "Mormonism." His aim was to make the Utah Mormons out as bad as possible, and then tried to prove that the difference between us was slight, and that on account of the law forcing us to abandon their customs. I tell you, Joseph, the truths in that article were few and far between. I fairly sickened as I read it; but I was not long in deciding upon a line of action. Although I am but a poor, unlearned farmer boy, and he a learned, experienced theologian, and the odds in every apparant particular fearfully against me; I procured a hall in the adjoining neighborhood, notified Mr. Freeman to meet me at the hall the following evening, then advertized for miles, my intention of defending the Church of Jesus Christ, against his attacks. Well, the following evening came, the hall was pretty well filled, but no D. Freeman present; but the Lord was there and I had easy work. Since that I sent a notice to the "Messenger," giving Mr. Freeman to understand that I would meet him in any suitable room in my own, or adjoining counties;

have not heard from it yet. I also hear that Bro. Burton is "going for him" in Hants county. I have tried to preach a few times, but my attempts seem weak and insignificant. However my heart is in the work, and I pray God hourly that the work may go forward.

I like to hear from Bro. B. V. Springer. How I wish that twenty just such men as he appears to be, were let loose in Nova Scotia for about a year. God grant that it may be so ere long.

Yours in the truth,

HOLMES J. DAVISON.

NEBRASKA CITY, Neb.,

March 26th, 1883.

Bro. Joseph:—I am glad the *Herald* comes every week; and I hope while the world stands it may continue its noble work and ever be instrumental to enlighten and encourage its readers in word in this glorious work.

Yesterday we had a very profitable time together, serving God, after partaking of the sacrament. We were blest with God's Spirit in prayer, singing, and testifying of God's goodness; we all seemed to feel as one being. In the evening Elder Robt. M. Elvin, who was home as it was Easter Sabbath, preached to a large assembly of people a very able sermon, upon the dealings of God with the children of men in all ages of the world. As the Spirit of Christ accompanied him in his undertakings, he feelingly portrayed the grandeur of an unchangeable God. I pray that God will bless his work in all the world, that honest people every where may be led to obey God's holy truth, that the power of Christ may triumph over all other power. I rejoice that I have obeyed the Gospel in its purity, and hope the Spirit of Christ may be with me to the end of this life.

Yours in hope of eternal life,

ANNA NIELSON.

DELOIT, Iowa,

March 13th, 1883.

Dear Herald:—I remained with the Saints at Harlan for sixteen days, and spoke eighteen times. The melting of the snow, made it somewhat disagreeable in getting to the church. There was a Methodist revival kept in motion during the whole time of our stay, and the minister found it necessary as a watchman to address his flock as follows, "It is a shame for you to leave the truth, and run after error." The attendance at our meetings was much better than we had hoped for, and several by their constant and close attention manifested an interest in the gospel of salvation. From both saints and friends, we received kind and cheerful words, and a unanimous vote to return.

I desire to return my thanks to the kind, liberal hearted Saints of Harlan, for the manner in which they sent me away. I pray that God, which doeth all things well, may guide them aright, and cause them to rejoice, with an increase of such as shall be saved; that peace may abide, and the light of the Holy Spirit, ever direct and sustain them in the path of duty. There are many, who are opposed to the elders going into branches to preach; but I am inclined very much to question the propriety of laboring, long and faithful for the purpose of establishing the work, and then to go and leave them to lapse from activity and life, which is assuredly too often the case, where branches are left to care for them-

selves. My personal experience has been, that the Holy Spirit attends in preaching the word in branches, just as effectually for good as where no Saints live; and as a rule as many or more are made to see the saving light of truth. One thing I have discovered, which is a positive fact, and will not admit of two answers. Many branches must soon receive outside help, and a return of the Spirit, or they will die of inaction. Local laborers take new courage by the visits of the traveling elders, "as iron sharpeneth iron."

Attended the quarterly conference of this district, at Galland's Grove, 9th to 11th instant inclusive; roads so bad in the Grove, that it was not practicable to hold any night meetings. Came here last evening. Spoke to a full house, expect to remain about a week.

ROBT. M. ELVIN.

CHATFIELD, Minnesota,

March 11th, 1883.

Dear Herald:—Since there have been letters of Joseph Smith's the Seer, published in the *Advocate*, I have had a better chance to learn about him; and I am more than ever satisfied that an innocent man was mobbed and assassinated, in the year 1844. If such a thing could be written against me, (it was done about eight years before I was born), I hope it will be blotted out forever. God is just. Wickedness shall not go unpunished, and the real perpetrators can not expect to escape. They not only committed a great crime when they murdered Joseph and Hyrum; but they robbed devoted wives of their loving husbands, and little children of their kind fathers. They also brought on shame, disgrace and crime, from which it will be hard for an unfortunate people to rid themselves. But now the people should acknowledge this, and go to Joseph's sons, and the rest of his bereaved ones, with outstretched hands, and beg their forgiveness. As for me, I am sorry, very sorry, that this horrible crime exists and seems to increase.

Truly yours,

MRS. O. C. MERRILL.

NORTH OGDEN, Utah.

Bro. Joseph:—There is quite a lively interest and an inquiring for the truth springing up in this dark corner of late. We have been circulating the *Herald and Advocate*, as much as we could conveniently, and we think a branch of the Reorganized Church might be organized here soon by some preaching. We are looking some for Bro. Blair; I wrote him a few days ago.

I wish to say in connection something I know about Brigham's revelation about coming to the Mountains, they say so much about God establishing his church and kingdom here in these mountains. We were with them at Winter Quarters. Now for Brigham's dream on it, he got up in meeting in my hearing and said, "It never seemed to me that this people would go over the Rocky Mountains, until last night; when I dreamed that I was with a company at the summit of the Rocky Mountains going down on the other side. I did not know where, or which way to go, when behold I saw Dr. Richard's way down the side of the Mountain with his night cap on, 'Halloo! Come this way. You can get along this way!'" This was the sum and substance of the dream and revelation as some few hundred could testify if they would.

S. S. THORNTON.

TAITSVILLE, Ray county, Mo.,
March 16th, 1883.

Bro. J. Smith:—It pleases me to read the *Advocate*; especially the two last. If I could get such articles in every one, I would be glad if it became a weekly also, as well as its sister *Herald*. The Saints that have been saying, or rejoicing over the *Herald* becoming a weekly, have only been speaking my thoughts and desires. I hope to live to see Zion redeemed; and also see some of my proud neighbors have to bow to King, Prince Emanuel's ways. There are two men in our school district that I think could see us all driven as before. The rest of the district are men of principle. These two have shut us out of the use of the school-house to have meetings in; yet they hold meetings in it and burn the wood. I am also taxed for school purposes. I tried to get the house for Bro. Lanphear when here, and before he left the district, one drunken gentleman threatened my life about twenty times for that, and other things he could hatch up, calling me a low flung Mormon and hard names.

May the Lord bless all is my prayer. I am determined to do all the good that I can, and hope to be saved with all the Saints.

ERI B. MULLIN.

MERLIN, Ontario,
March 22d, 1883.

Bro. Joseph:—The writer has been doing some preaching, as also spending some time with team carrying Elders to their appointments. I carried Bro. Merriam when he first came from Chatham in November; he preached to us a few times, until he got appointments in Romney. I attended there with him for a number of discourses; he then left them to think the matter over for a time. A few days ago there was an invitation sent from the people there to come and preach more, for they say half of the people are for us; but as the conferences is so near, there will not be time for Bro. Merriam to attend to the call now. He has appointment for holding meetings in Chatham with Bro. Lake. Bro. Merriam and self took a trip by cutter to Corinth in December; met with the Saints there, Bro. Lake being there at the time. The Saints are building a very nice little chapel. Bro. Merriam spoke at 11 a. m. I occupied the stand in the evening. We also held meeting on our way, at Kent Ridge, with a strong invitation from some of the world's people for Bro. Merriam to come back; he afterwards returned and held some meetings there; as also a few miles north, at Maple Leaf, where Elder Gurley preached. There are good prospects of several coming into the fold at that place.

I met Bro. Lake in London, Sunday, March 4th. I then had the pleasure of speaking to the people at night, with good liberty, thank God. On Saturday last, 17th, I met Bro. Merriam in Chatham, and brought him out here to fill appointment in our school house; he gave us two excellent sermons on Sunday; also one on Tuesday evening. On Sunday night we held prayer meeting, and had a refreshing time, the Lord being with us in power by his Spirit. Two children were blessed under the hands of Bro. Merriam, one being my own. There was one lady present that was always opposed to us, but never would come out to hear; after attending preaching during the day and prayer meeting at night, she seemed to take a different view and was

pleased with the meetings; the reason she came out was to get something to dissuade her daughter from joining as she had reason to believe was the case; her daughter heard Bro. Merriam a few times before. Yesterday I took Bro. Merriam to where there was a good place and had the pleasure of seeing three born into the kingdom by water, one being the daughter before mentioned. Confirmation meeting at night, where were two children blessed. Bro. Merriam speaks here on Friday night; and on Saturday we go several miles north of here to a place where Bro. Leverton has preached a few times, and baptized four within the last three weeks. Request by card to meet him there on Sunday. Some prospects for discussion if the man will face the music. Bro. Merriam silenced one big gun in this neighborhood, a short time after he came here, one Rev. Hall of the Methodist persuasion. Bro. Merriam had a set-to with a Soul Sleeper, a few nights since, and very much disturbed his mind with regard to his security in that faith. A few more such turns will make a Latter Day Saint of him, or spoil him for anything.

Hope Bro. Merriam will be returned here, he has got the work in good shape and ought to continue, would be great good done here. We also ask for Bro. J. H. Lake's return to this mission. Expect to attend Conference at Kirtland. Am glad the *Herald* is a weekly; is just the thing; we can get the news of the work oftener.

Praying the Master for the building up of Zion, I remain yours for truth,

A. MCKENZIE.

NEW RICHMOND, Ohio,
March 20th, 1883.

Bro. Joseph:—In answer to sister Almira M. Snow's questions, in *Herald* of March 10th. I would answer in reference to one of them, namely—"Was the Ark of the Covenant with its precious contents destroyed by men, or was it caught up from the earth?" I read some years ago in a magazine called the "Israelite," published in New York by a Christianized Jew, that there is a tradition among the Jews that the Ark was secreted in a vault of the Temple that had been prepared expressly for that purpose.

H. B. EMERSON.

PARIS, Tenn., March 18th, 1883.

Dear Herald:—We are very few in number, but are trying to do all the good we can, in this part of the vineyard. There is a work for all to do that none may be idle. We hope that the April Conference will remember us with an Elder, or Elders. We believe there may be a good work done here, though they seem to be resting, watching and waiting to see what will be done next. A Baptist brother said whilst in conversation with him, he believed I was a Christian, but he had no confidence in the doctrine I held to. We have had no meetings for some time, on account of sickness.

Yours for truth,

W. J. SEATON.

RIVERTON, Iowa,
March 19th, 1883.

Bro. Joseph Smith:—We are still battling for the truth as contained in the gospel of Christ. We expect Bro. E. C. Briggs to-night to preach to us; he comes from Nebraska City.

L. C. DONALDSON.

BOYNE CITY, Michigan,
February, 1883.

Brother Joseph Smith:—I want to say a few words to you, as unto the Chief Shepherd now left unto the visible organization of the Church of Christ, for indeed I know of no other now living.

I noticed in the *Herald* of February 24th, 1883, some of those quotations from the "*Voree Herald*" in regard to the sin of polygamy and "plunder." By "plunder" I understand that it means, the taking of other people's property without their consent, and pretending to own it, all save one tenth, which they essay to give as tithing to the house of the Lord. I was in Voree with my family, and had a chance to know something about what was said and done during those times referred to in those quotations. I believe what Mr. Strang said of polygamy and consecration, or "plundering the Gentiles," is true. That the devil hatched it up for the purpose of which it is named by him.

I think every man should have the right to consecrate his own if he chooses; but no right to steal his neighbor's property, with the plea of paying one tenth of it unto the Lord. For the earth is the Lord's, and no man has a right to steal; not even out of love to God or man.

I know that the Father of the faithful paid tithes into the hands of Melchisedec, but the property was his own. He obtained it by the right of conquest, in legal and honorable war. He did not get it like a cowardly thief, who comes in the dark to do what he dare not do before the eyes of his fellow men. And yet he must know that every hidden thing of darkness must be brought to light, and revealed upon the house-tops, for God can not lie. And if this is in very deed the hour of his judgment, if it is come, as we testify, then what secret band can keep their shameful deeds of darkness covered up. When the Lord finds his house of prayer converted into a den of thieves, no doubt but he might make a scourge, and drive them out of his Temple. For he is the same to-day as yesterday; and none the less opposed to stealing.

And I am confident, if the Lord had need of some man's colt to ride, he would not send one of his servants in the night to steal it from the owner, but to tell him who sent him after it. Undoubtedly that man knew who the Lord was that sent, and he acknowledged his right by letting him go. No thief that. As to polygamy and perjury, and plundering unbelievers, I have not "assumed" to preach or practice any one of those sins. Nor do I want to hear any such a doctrine preached. I am willing every man should be accountable for his own sins, after he has been faithfully reprov'd. If Mr. Strang did preach and practice those things in the face of that revelation that God gave him *Voree*, as his son Charles says of it, even so it seems to me. I can not help believing, that God gave him that revelation, and that the curse rested on him. Sometimes I have thought he was made a curse for his people, in proof of his being a revelator. Prophets may sin, as well as other man. It would be folly for me to say King David did not sin, because God had "chosen him as one after his own heart." My God is Jesus Christ. No guile was found in his mouth. Other prophets are fallable men.

Respectfully, I am yours,

J. S. COMSTOCK.

MOREHEAD, IOWA,
March 16th, 1883.

Bro. Joseph:—I have been reading the *Herald*. It makes me rejoice to see how the good work is advancing, helping the weak and weary on to God; giving them strength to continue on, believing and trusting in the strength of one that is mightier than we poor, helpless mortals here; for our Savior will help us, if we ask him to. I know that he helps me; I know that I am weak and do wrong many times, but I trust Jesus and place myself in his care, for I know he will care for all of those that ask him, for the Bible says, "Seek and ye shall find, knock and it shall be opened unto you." I try to help the work on all I can, but that is not much. I pray for the Elders who leave their pleasant homes to the preach the gospel.

Your sister in Christ,
HENRIETTIE HILSINGER.

REESE CREEK, MONTANA,
March 2d, 1883.

Bro. W. W. Blair:—Yours of the 15th ult. came to hand some time ago,—was pleased to know that you had arrived safely at Lamoni. I am thankful that this leave us all well. Our conference adjourned last Sabbath evening. We had a good time. I believe it was the best conference ever held in Montana. The Saints realized the presence of the Holy Spirit from the first session to the last; and in our last to a remarkable degree. We had good attendance, the house was crowded full. In our sacrament meeting, some of the outsiders could be seen shedding tears, and they expressed great satisfaction. We baptized a Brighamite Elder during our conference, his name is Martin Lundwall, and he resides in Bozeman. I look for more additions before long if the Saints will be united. I sincerely hope you will be able to pay us a visit next summer and remain with us for a few months. I think you can do a great deal of good. The railroad will be in Bozeman by the 20th inst. We are having beautiful weather, the snow is almost gone. I hope and pray that you will have a good time at Kirtland, and that the Lord will bless you abundantly. With kind regards I will close.

Yours in bonds,
GOMER REESE.

XENIA, ILLINOIS,
March 7th, 1883.

Dear Herald:—The winter is gone, and the work commences again. And while we are busy, I know we can hear from one another through your columns. There is one time that I am proud, and that is when I hear the Saints praised by people who do not know whether I am a Saint or not. Let us not value the wealth of this world higher than we do the love of God. I hope God will strengthen his servants to fulfill their mission that he had assigned them, (for I have seen them traveling through rain and snow to meet their appointments), and that he may give them grace to bear their trials, whether they be small or great. O, let us be watchful, so that when our eyes change their color, and our lips forget to move, we will have a hope in the glorious resurrection.

Hoping that God may be with all his people in every good effort, I remain your loving sister,
C. M. JARVIS.

RUSHVILLE, Schuyler Co., Ills.,
March 8th, 1883.

Bro. Joseph:—Bro. J. Goodale of Barry, Pike county, came to our place, February 10th. Preached for us about eight discourses, and reorganized the Alma Branch, as it had become broken up, with eight members of the old branch present; and by ordaining Bro. J. H. Corbon, Priest, and choosing him president of the branch. Elder Goodale gave us many good instructions, and reading a piece in a *Herald* of 1879, written by Bro. C. Derry, headed "Bear and Forbear," which was very pleasant for the occasion.

W. J. CURRY.

Summary of News.

Mar. 21st.—St. Petersburg, Russia. The student who attempted suicide last month confesses that the Nihilists commanded him to shoot the Czar at the banquet and fete given by the Finland regiment. The student was present at the banquet disguised as a waiter. His courage failed him, and, knowing his fate from the Nihilists, he resolved to commit suicide.

The Governor of Moscow has received a letter warning him that the Kremlin, where the Czar is to be crowned, will be blown up during the coronation ceremony if the Czar refuses to grant a constitution.

Lieut. Hunt passed through from Irkutsk, where he left the bodies of Commander De Long and his comrades for transportation to America in the spring.

The French Government has negotiated with the Bank of France a sexennial obligation of \$24,000,000 in preference to issuing Treasury bonds.

Herr Von Wangenheim, Counselor of State and Minister of Worship and Schools of the Duchies of Saxe-Coburg-Gotha, was shot dead by a disappointed applicant for office. The murderer committed suicide.

A large employer at Birkenhead, England, has discharged all his Irish workmen, declaring he would no longer disgrace himself by paying people who foster assassins.

Gen. Porfirio Diaz, formerly President of our neighboring Republic of Mexico, arrived in in Chicago yesterday morning and spent the day in sightseeing. A reception was given him and his party at the Palmer House.

Adam J. Glasz bequeaths \$60,000 to the Catholic Charity and Educational Institutions of Philadelphia.

A brute in human form, Wm. Thornton, cut the tongue out of his horse because it was balky, in Gibson county, Ind. He now languishes in jail in default of \$500 bail.

The Rev. Lawrence Walch, Treasurer of the Irish National Land League, yesterday cabled \$30,000 from New York, for the relief of victims of the famine in the west of Ireland.

The work of pumping out the flooded coal mine, at Braidwood, Ills., progressed rapidly yesterday, and at present there is only three feet of water to come out. It is confidently expected that the search for the bodies will be begun Sunday morning. A fence is now being built around the main shaft to restrain any crowd that may assemble and who would prove an impediment to rapid work in removing the bodies. Arrangements are being made with the Chicago & Alton

Railroad to furnish two flat-cars and three coaches to convey the bodies to the cemetery, which is about eight miles from the scene of the accident. The Coroners of the respective Counties of Will and Grundy went out to the mine to look over the ground and take steps for the holding of an inquest when the bodies were exhumed. Both are intent upon holding the inquest and reaping the \$11 fee on each of the bodies of the men who perished in the disaster.

A \$6,000 fire at Crosby, Mo., destroyed three stores and an Odd Fellows Hall. The culm bank, at the Kohinoor colliery, Pa., is burning. A fire broke out in a double house in Jersey City, early yesterday morning, and some of the inmates had narrow escapes. An elderly lady was nearly suffocated, and a man badly burned about the face and hands.

Mar. 22d.—An eruption of Mt. Etna has begun, accompanied by earthquake, causing a panic in the vicinity. Several houses have fallen. Mt. Etna is situated in the northeastern part of the Isle of Sicily, near the coast, and but a short distance from the flourishing town of Catania. Its summit is 10,874 feet above the level of the sea.

The subject of international free trade is revived in Australia. If accomplished a federation is expected to follow. Heavy rains throughout Victoria. In the western portion much damage from floods. Frightful thunderstorms, with gales and hail, in Queensland. Crops destroyed and many sheep killed.

The commander of the French squadron in Madagascar waters has been ordered to spare Tamatave, as far as possible, and blockade but a few ports.

A person was arrested at Moscow yesterday while ordering clockwork of a suspicious description.

It is reported that the Chilians are marching on La Paz, Bolivia.

De Lesseps has reached Gabes, on his way to the Desert of Sahara.

One hundred and ten thousand pounds was withdrawn from the Bank of England yesterday for shipment to New York. The steamship *Gellert* brought 525,000 francs, and the *Labrador* 540,000 francs, from France.

A vegetable-hair factory in Brooklyn, was damaged by fire to the extent of \$25,000.

The police are in possession of a clew to the explosion in the office of the Local Government Board. A woman observed and fully described the appearance of a man apparently placing an infernal machine against the building. It is expected an arrest will soon be made.

In the case of Nugent and twelve other members of the Armagh Assassination Society, the Crown counsel has undertaken to prove that the society was established by a man named Burns, coming from America for the purpose, and that after Burns' departure Nugent became director of the society.

The Queen of England slipped and fell down stairs at Windsor Castle, slightly injuring her knee. The injuries received by the Queen on Saturday by slipping upon the stairs of the palace at Windsor while descending to take her carriage for a ride now turns out to be more serious than at first supposed, and it is believed that she will be confined to her room for some time. At the time of the accident, her Majesty and attendants thought but little of it. The Queen,

after returning to her room and making an examination in order to ascertain the extent of her injuries, determined to carry out her intention and take a drive. On returning and attempting to leave the carriage she found that she was unable to do so, and had to be assisted by attendants, who found it necessary to carry her to her room. Her Majesty's physicians at once were summoned, and upon examination found her knee to be badly swollen and inflamed.

The ice in the Salmon River and Lepper Brook, Canada, broke last night, and a tremendous freshet followed. The Salmon River bridge is in danger of being swept away. The railway yard is flooded. The upper end of Ward Three, of the Town of Truro, is submerged. It is still raining heavily. The river is rising.

From Kingston, Ontario, we learn that Dr. Wilson, of the Anglican Church, one of the chaplains of the Bishop of Ontario, has created some surprise by joining the Salvation Army and speaking at meetings.

Advices from California go to show that the farmers of that State are greatly alarmed over the prospects for the wheat crop. Everything depends upon the coming of rain within the next two weeks. With a general and generous rainfall a good crop will be assured.

A trotting horse was sold in Chicago yesterday for \$25,000 cash.

A bootblack was accused of not having paid his fare, and was pushed off a Fulton ferry-boat. He fell, and his kneecap was broken. He was in the Brooklyn Supreme Court yesterday on crutches, and the jury awarded him \$5,000 damages.

A man 98 years old, living alone near Byers Station, O., was murdered and his house fired. The body was found under a bed with a rope around its neck, in a bedroom other than the one usually slept in by the old man. Considerable gold and silver coin and some melted money were found in the ashes. He had a large amount of money about his house, and leaves a large estate.

A planing mill in Chicago was damaged \$100,000 by fire.

A horrible accident, resulting in the probable fatal scalding of two men and less severe injuries to some eighteen others, occurred at the Cleveland-Rolling-Mill, Newburg, O., by the explosion of seven and a half tons of molten metal.

The damp weather and overflowed bottom lands in portions of Indiana, has created quite an epidemic of pneumonia. In the vicinity of Oaktown a dozen deaths have occurred.

A \$40,000 fire on West Madison street, Chicago, in a furniture upholsterer and finisher's establishment, created quite an excitement. Before it was got under control a boot and shoe store and a tailor store were badly damaged. The Dime Museum in close proximity to the fire was in much danger for some time. The removal of the "Actec flat-heads," the spotted boy, and the amphibious lady and gentleman, in their grotesque costumes, created a great deal of amusement.

An engine while running to a fire on South Canal street, Chicago, was overturned, and two of the men badly injured. Another engine, in hastening to a fire on Canal street, collided with a street car, slightly injuring the fire captain.

The Eureka Cotton Mills, near Mount Airy, N. C., was totally destroyed by fire; loss \$75,000.

A large barn at Shipman, Ills., burned, involving a loss of \$12,000. The contents destroyed

were: 135 head of cattle, 100 tons hay, 3,000 bushels oats and 2,000 of corn.

A \$11,000 residence at Newport, R. I. was burned. A domestic servant perished in the flames.

Mar. 23d.—Business at Erzerom is at a standstill, consequent on the movement of Russians in the Caucasus. The growing opinion is that a Russo-Turkish conflict is imminent. The Armenians are wearied with the indifference shown by Great Britain to their wrongs, and would welcome Russian occupation. The Russians along the frontier number 100,000.

Cardinal Manning has issued an appeal for aid for the distressed people in Ireland. A number of inspectors on duty in Ireland have been drafted to London as extra detectives. Their duty will be to watch persons suspected of connection with outrages and conspiracy.

Owing to the expected increase in emigration this season from England, the Liverpool ship-owners are holding a conference for the purpose of agreeing upon rates of passage.

The grand jury have found a true bill against Hodnett for having posted a package containing dynamite addressed to Earl Spencer.

Archbishop Croke's letter on the Parnell testimonial fund has been followed by a similar letter from Mr. Dwyer Grey, of the *Freeman's Journal*, and the appeal is meeting with a brisk response. Over £300 have been received in two days.

An explosion of gas occurred yesterday morning at Packer Colliery, No. 2, at Lost Creek, Pa., by which six men were severely, and perhaps fatally, burned.

Burglars burst open the safe of W. F. Mason, in the town of Willowhill, Ill., taking \$1,925 in greenbacks. They missed an old envelope containing \$625.

Don Carlos, who styles himself King of Spain, has issued a manifesto to his partisans, calling upon them by their faith as Catholics to place themselves in the front in the struggle against Socialism and anarchy.

The Treasury Department has purchased 365,000 ounces of silver bullion for delivery at the New Orleans, Philadelphia, and San Francisco Mints.

Mr. John Bright, in an address delivered to his students of Glasgow University yesterday, made a remarkable declaration. He said that the Declaration of Independence, the French Revolution, and the English Reform bill of 1832, supplemented by that of 1867, transferred political power from Kings to the people. With regard to Ireland, he said that if the Treaty of Limerick had been observed and freedom of religion had been granted the sad history of Ireland might never have been recorded. He considers the Indian question as the great problem of the future.

A lunatic escaped from a poorhouse, in Texas, went to his aged mother's boarding-house, cut her severely in the head, and skipped out. Mrs. Cowley has been senseless since, and is sinking rapidly.

Along the river from Lawrenceburg to Cairo, Ill., exclusive of New Albany and Jeffersonville and immediate vicinity, the flood overflowed 23,741 people; of these 2,310 subsequently sickened, and 220 died. A malignant type of typhoid pneumonia, at Lawrenceburg and Leavenworth, cerebro-spinal meningitis at Mount Vernon, typhoid and small-pox at Caseyville,

Reports from apple-growers in all parts of Iowa, are to the effect that the destruction of trees is complete. Even along the south line of the State they are totally killed.

The Boers have invaded Jembuland, South Africa, and are massing troops there.

Advices from Buenos Ayres, under date of the 24th ult., report that a fight occurred in Patagonia between troops of the Argentine Republic and Chilean troops, owing to a refusal of the former to quit Chilean territory. Several men were killed and a number wounded. The Argentines finally retired across the frontier.

Yesterday afternoon a report reached Tombstone, Arizona, of a terrible conflict between cattlemen and Mexicans, in which about six men were killed.

An Ottawa, Ont., paper says a nun in one of the local convents, belonging to a wealthy Canadian family, wishes to secularize herself and leave the cloister. The Superior will not allow her, and a habeas corpus is to be applied for.

Reports arrive from all sections of Halifax, N. S., of damage to property from freshets. While the losses have not been enormous, the aggregate of the damage is most serious. In nearly every county bridges have been swept away. Sherbrooke is flooded. Some buildings have been swept away. Families moved into the upper stories of dwellings. All mining has ceased and all small bridges are carried away.

A correspondent at Downsville, N. Y., says: "In our town is a couple each aged ninety-five years, who have been married seventy-five years."

From Columbus, Ga., we learn that the Fontaine cotton warehouse burned, containing 3,400 bales of cotton, 40 rolls of bagging, 300 bundles of ties, 20 barrels of sirup, and 41 bales of domestics, besides other property on storage. The loss exceeds \$190,000.

The West Hamilton Flour Mills, Ohio, burned last night. Loss \$12,500.

A grain elevator, with its contents, and an adjoining residence was burned, at Dallas, Texas. Loss, \$17,000.

The depot and warehouse at L'Anse, Mich., burned on the night of the 20th, and about fifteen tons of freight was destroyed. The loss on the building is estimated at \$1,500; the freight destroyed is estimated at \$15,000.

A fire at the stables of the Eureka Springs Stage Line Seligman, Mo., totally destroyed all the attached buildings with the exception of the blacksmith and paint shops. Seven large Concord coaches were burned, along with several baggage-wagons and drays.

Mar. 24th.—The eruption of Mt. Etna is increasing in violence. A new crater has opened. The lava threatens to overwhelm Nicolosi and other villages. The people are fleeing from their homes. Troops are assisting to save property. There are eleven fissures in the mountain. The central opening is active. There is no discharge of lava.

The commission appointed to inquire into the financial conduct of the Minister of the Interior of Russia, has discovered frauds in the postal department amounting to \$267,000.

The inhabitants of Carlova, Sopot, and Kalofer, Turkey, have risen against the importation of foreign woolen thread, and several depots of such thread have been pillaged and burned. The military refused to suppress the outbreak, and cavalry has been dispatched for that purpose.

Twenty-three smacks and 135 persons were lost in the recent gale on the English coast.

The trial of Nugent and twelve other members of the Armagh Assassination Society, on the charge of conspiracy to murder, was continued at Belfast, Ireland. The counsel for the Crown, in closing the case on his side, sought to connect O'Donovan-Rossa, John Devoy, James Redpath, and P. J. Sheridan with the society which he said promoted the conspiracy. Judge Lawrence, in charging the jury, spoke strongly against the prisoners. The jury rendered a verdict of guilty in the case of Nugent and all his fellow prisoners.

The trial of Joe Brady for participation in the Phenix Park murders at Dublin, has been fixed for the 10th of April. The rest of the prisoners to be tried for that crime and for the assault on Juror Field will be afterward tried singly.

One hundred and forty-eight emigrants left Connemara, Ireland, to-day for America.

A heavy snow storm throughout Canada and the provinces. Floods in Nova Scotia are doing much damage. Sherbrooke village was flooded, and the houses and barns destroyed.

A party consisting of about twenty of the County of Elgin's (Ontario) best farmers have left for Dakota to make that country their future home. They took with them some twenty cars of stock, etc.

Yesterday was Good Friday and "hangman's day." Five men were hung: two in Georgia, one in North Carolina, one in Arkansas, and one in Texas, for crimes deserving such punishment.

Yesterday evening, Maj. Erasmus Rinker was attending religious services in Virginia. After the sermon he was called upon by the minister to lead in prayer, and responded by delivering an earnest petition to the throne of grace. He closed by praying that all the ignorant might be enlightened, and as he pronounced the "Amen" he fell back in the pew dead. The scene was a painful one, many women and children fainting.

The snow storm at Petersburg, Va., yesterday has extended to Lynchburg west and to Wilmington, N. C., south. It is feared that the cold weather is damaging the fruit crop.

A trusted employee of the Equitable Trust Company, of No. 16 Exchange Place, New York, has added his name to the already long list of defaulters throughout the country. His embezzlement extended over a period of five years, and amounted to \$80,000.

The drapery in one of the side altars in St. Patrick's Roman Catholic Cathedral, Brooklyn, took fire, yesterday morning. The small altar where the fire originated had been furnished with flowers and drapery and lighted up with wax tapers for the Good Friday services. The heat shattered a fine stained-glass window and ruined a painting of St. Francis. The Rev. Father Mitchell ascended the main altar and carried away the tabernacle containing the blessed sacrament to a place of safety. The loss by the fire is estimated at \$3,000.

A fire at Flat Rock, Ind., destroyed an elevator and 25,000 bushels of grain; loss \$20,000. At Elmore, O., a grist mill burned; loss \$4,000.

Mar. 26th.—Two thousand soldiers have been detailed for the protection of the public buildings in London. The Houses of Parliament and Buckingham Palace are patrolled by the Coldstream Guards, and much excitement prevails.

Postmaster-General Howe died yesterday, after

an illness of only a few days, at Kenosha, Wis., in his 68th year.

The Malagasy Envoys attended service in Plymouth Church, Brooklyn, yesterday, and at the close of the services a resolution offered by Mr. Beecher protesting in the name of God, of Liberty, and of Republicanism against the interference of any Christian nation in the affairs of Madagascar was adopted.

The burning of a sewing-machine factory in a suburb of Montreal last night caused a loss of nearly \$300,000.

Great excitement prevails in Braidwood and the vicinity of the Diamond Mine over the recovery of the bodies of the drowned miners, which is expected to occur to-day.

During the service in St. Paul's Cathedral, London, on Saturday, a well-dressed man ran up the altar steps with his hat on, leaped upon the altar, and dashed cross, candlesticks, vases, and flowers to the ground. The Dean and several choristers secured the man after a struggle and gave him into the custody of the police. In the excitement many persons left the church, horrified at the sight.

A telegram from the Director of the Mount Aetna Observatory states that the eruption of Mount Aetna is unimportant and appears to be subsiding.

Volcanic ashes have been falling at Dronheim, Norway. It is supposed that an eruption of Mount Hecla has occurred.

Several localities at the foot of Mount Ararat were destroyed by snow avalanches. It is stated that 150 persons were killed and 100 injured.

The Richland county (Minn.) Court-house and valuable law papers were destroyed by fire yesterday morning; the building was erected a year ago at a cost of \$16,000. An oatmeal factory burned yesterday afternoon at Akron, O., together with 20,000 bushels of oats; loss \$35,000.

A fire in the business portion of Duluth, Minn., yesterday forenoon destroyed thirteen buildings; loss \$48,000. The Automatic Screw Company, at Cleveland, O., was burned out yesterday forenoon, with a loss of about \$15,000; spontaneous combustion the supposed origin.

Mar. 27th.—Three earthquake shocks, accompanied by rumblings, have been felt at Bianca Villa, a town on the declivity of Mt. Etna. There was a great panic among the people. They are building huts in the open country, fearing the town will be destroyed. The prisoners were removed to a place of safety.

Another bottle containing explosive material was found near the Quirinal, Rome. Several arrests were made.

The Village of St. Anton, in the Tyrol, burned today.

The proposed addition to the detective force of London will take the form of a political police similar to those in Berlin and Paris.

The small-pox in New Orleans, is still on the increase. During the last week there were 179 deaths, of which sixty-five were of small-pox—twenty-five white and forty colored.

A guard of honor is continuously on duty at the late Pres. Garfield's grave. Yesterday a private in the Tenth Infantry had become insane, and was removed to Fort Wayne for treatment. The men on the guard dread their duty, and several cases are reported of men committing offenses for the purpose of getting punished. Any device is used to get away from the ghostly array of mounds and tombs. One man said: "I dread the duty, although I am not afraid of it, and do not complain, but on the younger men the strain is intense."

In Northern and Central California the long expected and badly-needed rain began to fall at midnight Sunday and continued all day yesterday. There was an average fall of an inch and a half, and wheat dropped three cents a bushel.

The Roman Catholic church at Norwalk, Conn., was broken into last night and the Easter collection of over \$500 stolen.

A firm of paper-dealers in Pittsburg which

had been in existence more than half a century suspended yesterday, the immediate occasion being the disappearance of one of the partners with \$100,000.

A house three miles from Fifield station Iowa, burned Saturday night. Two children were burned to death. The fire was incendiary.

The Yates Mill, Memphis Tenn., burned at midnight, loss \$15,000.

Gen. Porfirio Diaz and party arrived at Washington yesterday, and spent a day in sightseeing. Gen. Diaz will be the guest of the United States while in Washington.

News from Tombstone and Tucson Ariz., and Hermosillo, Mex., report Indian depredations and much loss of life: in one place in Arizona, over twenty settlers were massacred, and in the Sonora, Mex., some of the wealthiest citizens were killed.

Mar. 28th.—Up to yesterday there had been twenty bodies taken out of the Braidwood mine lately flooded. Manager Fordyce called a meeting of all of the mining Superintendents upon the prairie to take into consideration whether or not it would not be best to suspend the work of removing the debris and close the mine up without removing any more bodies. Nearly every one present was of the opinion that the best thing to do was to act on this suggestion, but not before the search had been pushed for a few days longer.

The Emperor William of Germany, aged 86 years, is suffering from catarrh of the stomach and swelling of the neck.

The jury have rendered a verdict of guilty in the case of six members of the Armagh Assassination Society who were placed on trial at Belfast, yesterday. The addition of six more to the thirteen "convicted" last Friday, makes nineteen men who will probably be hanged on the strength of Mr. Duffy's revelations.

The bullion withdrawn from the Bank of England on balance to-day, and shipped to New York, was £177,000.

Four more of the crew of the lost arctic exploring vessel *Jeannette*, landed at New York, yesterday.

News from Arizona and New Mexico of the Indian massacres in different parts of the country continue to grow worse, and troops are being pushed forward to points where most needed.

Mar. 29th.—A collision of two transfer trains occurred on a trestle bridge in Nashville, Tenn., yesterday. Two cars fell a depth of twenty feet, and many were piled up on the trestle. Four of the train men were badly torn and bruised.

The Irish National League has repudiated the alleged connection of that body with the dynamite party, saying that Sir Wm. Harcourt and O'Donovan-Rossa must fight their own battles.

Quiet and simple ceremonies were held over the remains of Post Master General Howe at the Unitarian Church at Kenosha, Wis., yesterday. He was buried at Green Bay, Wis.

John Brown, the well known attendant of Queen Victoria, died at Windsor Castle, yesterday.

Twelve of the Belfast murderers were yesterday sentenced to the penitentiary to terms ranging from five to ten years.

Two men who had in their possession a quantity of gun-cotton were arrested at Dover, England.

An earthquake in the neighborhood of Miskoley, Austria, during the performance in a theatre caused a panic. Many persons were severely injured.

At an early hour yesterday morning a house caught fire in Allegheny, Pa., and two little boys were burned to death; they were twins and aged fifteen months.

A cold sleet prevailed all day yesterday at Topeka, Kansas, and vicinity. Small fruits have suffered extensively.

An extensive flouring mill at Elgin, Ills., was destroyed yesterday; loss \$7,000. A hominy and flouring mill at Onarga, Ills., burned; loss \$20,000. Three valuable horses, a large quantity of hay, and some agricultural implements in a barn burned at Fon-du-Lac, Wis.; loss \$3,000. About \$12,000 worth of horses were rescued with the greatest difficulty from a burning barn at Bloomington, Ills., yesterday.

LINES TO AN ELDER IN THE FIELD.

Brethren! Sisters! When he cometh
To the portals of your home,
O, with open hearts receive him,
Wheresoe'er the wanderer roam.

Minister to his need and weakness,
As unto our Lord above;
Send him on his way rejoicing,
With the tokens of your love.

White winged Angels! hover near him!
Turn aside the shafts of hate;
Soothe each mortal pain and sorrow,
Ever on his footsteps wait.

Jesus, Master! Own his labor;
For like thine his footsteps rove,
House nor home thy servant owneth,
Bless him with thy wealth of love.

Holy Spirit! Ever guide him,
And inspire his lips to speak;
Let thy power divine be known,
Resting on him—frail and weak.

Give for hire of sheaves abundant,
Bid disease his word obey;
Through his hand's, O, work thy wonders,
Spirit of our God, we pray.

Not for mortal exaltation,
We for him these favors crave;
But we wish that Thou wilt bless him,
As he seeks of souls to save,

Judge of all! O, when awarding
To each soul this meed of worth;
Crown him with immortal honor,
For the cross endured on earth.

M. E. KEARNEY.

LAMONI, IOWA, Feb. 6th, 1883.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

"NATURE MADE THEM."

DID she? Are you quite sure of that? Whenever a sceptic in revealed religion is asked how he accounts for the existence of all those beautiful organisms that appear on earth and in the heavens, his invariable answer is that, "Nature made them all."

A very cheap and easy way we should think, of answering, of all questions the most momentous to mankind. The question arises very naturally, what proof has either past or present generations furnished that nature made all things? If neither the past nor the present ages have offered any proof that nature made all things, why should we imagine that she ever did, or ever can produce anything? History and modern research both inform us that many animals once wandered over, and inhabited Great Britain and Ireland, such as the elk, bear, wolf, panther, eagle, various species of grouse, &c., that have long since disappeared from those countries. Fish, plants, and trees of various kinds and species have also disappeared from those countries where once known to exist in great plenty. Races and tribes of men have also disappeared within the period of the discovery of America; yet in all these instances,

"Nature" has never replaced a single species. Not one.

If nature ever was originally the producer of all things, she must in the history of man have left, at least some evidences of the fact; but where is the evidence. Here and there all over the civilized world, laws are made to prevent the annihilation of many kinds of living animals, birds, fishes, and trees. Why? Simply because all know that when they once disappear from the earth, "nature" never replaces them. And a very melancholy fact it is indeed, to witness the disappearance or annihilation of any one species of useful animals, or plants. The great elk and moose, that used to roam over the vast north-west, have almost disappeared. The buffalo that used to cover the immense plains of the west like a vast living sea, are greatly reducing in numbers annually, and are destined, unless preserved by law, to be blotted out at no very distant period.

Now and then the bones and skeletons of distinct species of animals are found in various degrees of decay, of which not a living specimen is now found on the earth. The elk, buffalo, antelope and many other animals, are, we fear, destined to the fate of the mammoth, mastodon, and megatherium, and like them, and many others when once extinct, there is no hope that nature will ever replace one of them.

The Atheist, wishing to establish his "nature-made-all-things" theory, is conscious that his proof is nowhere in either history or fact, but then he can take you back to unknown ages, and take refuge behind the "evolution" theory, where he knows he may assert many things and prove nothing, and bewilder both you and himself, by his very learned (?) and groundless notions.

If the elephant is the evolved offspring of some pair of different animals in species, where are those animals? If the rhinoceros is the evolved result of the union or mixture of some two other animals, which two are they? And so of every known specimen of beast, fowl, fish, tree or plant; if at some remote age, it was common for any two species to produce some other species altogether unlike themselves, what animals or organisms were they? And why don't such animals do the same things now? If the salmon is the natural offspring of some other two fishes altogether different in species to himself, which two fishes are they? Surely ere this, some naturalist would, or ought to have found out some of these matters. If the sugar maple is

the natural offspring of the ash and the oak, or some other two unlike species, why has not some naturalist, either of the past or the present, discovered the fact, and kept us no longer in ignorance of it? We are often told that our best horticultural fruits, as the apple, peach, pear, plum, &c., are only the result of long, patient, persevering cutting, pruning and grafting industry. But I have most sincere doubts of this. It is not possible to so mix up any fruit tree with others that its identity will be lost. The common crab apple of to-day does not differ from the same species of two thousand years ago; and you might graft it on to any known species of tree for ten thousand years, and it would be but a crab apple yet; and just so with any other known specimen of fruit. To have the Northern Spy, the Rhode Island Greening, Dutchess of Oldenburg, or any other specimen of apple, you must get them either from the seed, or the cuttings; and what is true of them to-day was true of them as long as they have been known to man. The names may be changed any number of times, but the tree and fruit never, even though we now and then find different fruits upon the same tree. If wrong in my conclusions I am willing to be corrected. I have long thought on these things, and upon infidel themes; but I do not imagine that there is nothing more to be learned.

Another point. Mr. Robert Ingersoll does not think it a hard matter at all to assume that man invented his own language: but like many other things of grand and glorious moment, which he blindly opposes, he never thought much upon this subject. But we will here ask a few questions. I have now in my possession some nine or ten different accounts of the finding of children, lost, it is supposed at, say three or four years of age; but found at nine to fourteen. Not one of these was capable of speaking one word of the language of its parents. Not only that, but all had become so wild, that they had to be run down by fleet men and horses, before they would yield to be captured; and when taken like any other wild animal, they sought every possible chance by writhing, twisting and jerking to escape from their captors, and had to be tamed down by kind treatment, like any other wild animal, before they could be induced to accept, or to love the society of man! There were several other curious facts in relation to them. 1st. It was exceedingly difficult to teach them language at all, 2d. None of them learned it except in very small degrees, and most of them learned

none at all, though hearing it every day for years. And, 3d, they were all very short lived, none having reached more than about twenty years, while others died soon after their capture.

Whatever the extent of the knowledge possessed by these youths, before being lost, not one of them had a word of the parental language when found; and being entirely forgotten, or lost to them, it was lost to them forever, unless they received it again, from those in possession of it. This is one of the many facts that prove conclusively that, man by nature has no articulate language.

Whoever knew a deaf person, I mean one so born, to speak a language? Having never heard, he has no knowledge of any language, and therefore can not speak it. If an Englishman wishes to learn the French, German, Greek, Latin, Hebrew, Chinese, or any other language, he must learn them all from those who can speak or teach them. So of any other man any where on earth. No man was ever known to possess a language, unless he learned it from some one already in possession of it. Every man, every where, has just as much language as he has learned from others, and no more. And what is true to-day in this direction, has been true since man began to be.

I would be willing to give Mr. Ingersoll all the way from six months to ten years, to logically show how any one entirely destitute of language could ever come into possession of it, merely by his own ingenuity, or wisdom. And if he, or any one else can prove such a thing possible, he will then have one of the strongest arguments against theology that it is possible to conceive. Feeling fully satisfied that man by nature has no articulate language, we conclude that a being as far at least above man in the scale of intelligence, as the most towering intellect is above the unconscious babe, visited, communicated, and taught men language, very much as recorded in the Bible, or otherwise man could never have possessed it. It is impossible to conceive a stronger, *standing* evidence that God is, and that the Bible testimony of him is true. Moreover, just as certain as man is by nature destitute of articulate language, so surely is he destitute of the knowledge of moral right and wrong. In other words, man until taught, knows no difference between right and wrong. Every observing man and woman knows very well that it takes no small pains, labor and perseverance, to imprint the knowledge of moral right upon the mind of youth; and to expect that any one

left untaught,¹ would naturally grow up unto an exemplary man or woman in morals, is of all follies the most foolish. The laws of every nation on earth, holds the parents responsible for the wrongs done by youth; all being conscious that until taught, children know no difference between right and wrong.

There is any amount of evidence that the present aborigines of America and other newly discovered countries, are the lapsed descendants of a once highly civilized race; that instead of being the mere children of forest and prairie, advancing from the lowest scale of being to civilization, and enlightenment, they are simply making steady strides toward a certain extermination. I mean that, *left entirely to themselves, to their own individual effort*, entirely without aid from a superior race, or a race greatly more advanced in intelligence and civilization, that the tendency is downward to extinction and not upward to national greatness and intelligence. As with an individual, so with a tribe or a people; the longer and the more the laws of life are neglected the less they are valued or regarded, till step after step, they get down to the mere level of the digger Indian, or those youths alluded to in the commencement of this article, where education is at the best next to impossible.

The conclusion we feel to arrive at from all these premises is, that man was not only taught language very early after his creation on this earth, but that he was also put in possession of a high order of civilization, and the knowledge of many of the necessary sciences. That he was brought forth by some unaccountable circumstances, all the way from the capacity of a mere brute, possessing but a mere "spoonful of brains," as Mr. Ingersoll puts it, up through the monkey tribe, or ringtails, apes, baboons and ourang outangs, is indeed baboonish enough! If it were possible that man, without language and the necessary arts and sciences of life, could live through more than three or four generations, it can no more be proved that he could originate them than the baboon or the monkey. What those animals are to-day, they have been known to be as long and as far back as history reaches. They have never originated a word in all their history; and man left to himself is much less capable of maintaining an existence than even these animals. Imagine, if you please, a man utterly ignorant of the art of making iron. At what time in his life, or the lifetime of his posterity, would that knowledge be likely to be arrived at? Imagine utter ignorance of any one of the other necessary

sciences, as weaving, agriculture, molding, casting, brick making, architecture, &c., and the difficulty is just as apparent. That these were introduced in the days of Adam by just such a being as the Scriptures show God is, is infinitely more reasonable than any other story or theory introduced by either Atheism or Deism. Which will you have?

I think, of all the unreasonable and incredible things in the universe, the most unreasonable and incredible are atheism and infidelity. The gross follies and perversions of true religion, made and making every day, by foolish priests and divines, have been and still are the greatest causes of atheism and infidelity. No reasonable or reflecting man can believe in the human creeds and teachings of the present time. The only way any one can enjoy them is to let them entirely alone, or reject them. The moment one puts them to the test of the apostolic faith, they disappear. "Prove all things, and hold fast that which is good." "Come now and let us reason together." "That which ye have, hold fast till I come." "The spirit searcheth all things, yea, the deep things of God." "I will give you a mouth which all your adversaries shall not be able to gainsay nor resist." "Sound speech that can not be condemned."

"That ye may be able by sound doctrine to convince the gainsayers," &c., are things that modern sectarianism does not possess, and can not lay claim to as essential to her faith.

WINGFIELD WATSON.

SOMETHING IN IT.

THE inhabitants of Edwards county, Ill., do not support any temperance lectures or spend their time talking temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that time have sent but one person to the penitentiary, and he committed a crime while drunk with whisky procured in an adjoining county; they support but two or three paupers, and their jail is empty most of the time. Their taxes are thirty-two per cent lower than the adjoining counties, and their term of court occupies three days in the year, while their tax rolls show that they return more property than any other county in the state of equal population. This is a case where the minority can not complain of any invasion of private right, for the people are unanimously opposed to license under any circumstances. Families seek the locality as a good place to bring up their children. When confronted with the statistics of this model county, even old toppers admit there is something in it; but it evidently is not whisky.

"WHO AM I?"

THE TROUBLES OF A YOUNG SAINT IN PROSPECTING FOR HIS IDENTITY.

A SHORT time ago a bright-looking Danish boy stepped into a lawyer's office and said: "I want you to tell me, who am I?" laying a \$5 bill on the desk at the same time.

The lawyer, peeping alternately at the boy and at the bill, shaking his head, replied: "It seems that you are a funny boy."

"Not funny at all; you will find it a very serious matter."

"Well, go ahead and explain it."

"About twenty years ago a wealthy Danish lady, being a widow, came over to this country, with her two daughters. There was a Norwegian and his boy. The father married both the widow's daughters. One year after, the Norwegian's boy married the wealthy widow. The result of that marriage was the birth of another boy, and if I am sure, I am that boy. The Norwegian's boy died. The Danish widow was a widow again, but the old Norwegian, married her, too. After that the old lady died, and one year ago the old gentleman, too, after he had made himself the owner of his third wife's property. Now when I claimed that property, my sisters said: 'Stop, you can't be the heir at all! You are our late husband's grandchild. By her marriage with him you became your mother's grandchild, too, and after she died we became your mothers, and you never can inherit the property before we are dead.' That's what my sister mothers say, but I think that can't be right and there must be some mistake in polygamy. Now, sir, please tell me what I am; who I am."

The lawyer, thrusting his chin into his neck, answered pathetically: "You are a polygamistake!"—*Salt Lake Tribune.*

SCRIPTURE ILLUSTRATED.

"And the Lord said, Behold, the man is become as one of us, to know good and evil."—Genesis 3:22.

This is confessedly one of the obscure and difficult passages of Scripture; and it is believed that one cause of its obscurity is that our translations have not given us the precise idea which is conveyed by the original Hebrew. The Hebrew verb rendered by our translators in the present tense, *is*, must be acknowledged by all who understand the Hebrew to be the third person preterit; and therefore should have been rendered, or translated, *was*, instead of *is*. But this of itself, would not relieve the difficulty, because there would

still be something wanting to make the sense complete. To overcome this difficulty, we must suppose the sentence elliptical, which every student versed in the Hebrew, knows frequently occurs in the Hebrew Scriptures. That is, a word or more is wanting in a sentence to make the sense complete. Although in many places the ellipsis has been supplied by our translators, yet in the present text they have unfortunately neglected to do so; and by translating the preterit by the present tense, have thrown impenetrable obscurity over the entire text; by giving a literal translation of the Hebrew verb, and taking the liberty of supplying the ellipsis, we may read the text as follows: "Behold the man was as one of us, to know good; but now he hath added to know evil." That this is the genuine sense of the passage, is manifest, I think, from the following considerations: The serpent while audaciously contradicting the Almighty, and impudently reasoning with the woman, to induce her to transgress the Divine command, said: "Ye shall be as Gods," &c. And according to the present version of the above text, it is but the echo of the devil's lying assertion or declaration. "The man is become as one of us to know good and evil." Now, allowing this version to convey the true idea that Moses wrote, it conveys the false assertion of Satan into a truth, and also proves it a great benefit to transgress God's commandments, because it makes us more like Him; therefore it is conclusive that there is some fatal error in that version. If transgression makes men more like God, then we would all do well to transgress more frequently and generally than we do. We see at a glance this can not be correct.

But allowing our rendering to be correct, it not only relieves us of the difficulty of the text, but it also corroborates the Divine declaration in regard to man's having been created in God's image (just like him). This being true, transgression could not have made him more like him. It also confirms the subsequent account of the fatal effects of man's apostacy; for the amended translation saith, "But now he hath added to know evil." And the Scripture saith of apostate man, that his part is evil, and only evil continually; though he was God, possessed of the image of God, yet now having rebelled and sinned against God, he has lost his goodness; is dispossessed of the image of God, and has an image, earthly, sensual, devilish.

Thus we see he became more like the devil and less like God, by his rebellion and disobedience to the Divine command.

And the truth of God is confirmed, and the daring falsehood of the devil is fully evinced and Christ's words also confirmed, that "the devil is a liar from the beginning, and the father of it, and ye are his children, and his lusts ye will do." John 8:44.
GUY.

THE PURE IN HEART.

"Blessed are the pure in heart: for they shall see God."—Jesus. Who are the pure in heart? Perhaps no question of more vital importance could be propounded; and surely none could be asked which would be more difficult to answer in a satisfactory manner. It is not so hard to ascertain whether our friends and neighbors, with whom we associate daily, are living consistent lives, and keeping the commandments contained in the decalogue. If our friends stumble, or fail in any way in keeping the law, or outward ordinances, we are pretty certain to hear of it. Some friend(?) is always kind enough to come to us, and whisper in our often too willing ear, that such a brother or sister is guilty of committing some grievous sin. That a certain brother in the church has partaken too freely of the sparkling beverage, and made a beast of himself, besides bringing shame and reproach on the cause. Some good meaning brother, perhaps, will come and tell us that such a member is possessed with an evil spirit, and has prophesied falsely in the name of the Lord. If such persons do exist in the church, the fact is to be deeply deplored. It is a crying shame that such persons should call themselves members of any church. But is it wise or prudent for another member of the church to go through the country telling the Saints here and there of these things? Is it not much better to go to a brother, who has been guilty of some misdemeanor, admonish and reprove him, in order to induce him to do better in the future, then to merely go around telling that brother A. or brother B. has done so and so; thus sowing the seeds of discontent and disunion in the various branches? Are persons who are guilty of circulating such reports the pure in heart, of whom it is said, "They shall see God?" It is an easy thing to see an individual's outward faults, but how are we to know what is going on within the heart of the individual? We read in the Good Book, that the "heart is deceitful above all things, and desperately wicked." Hence we see the necessity of having our hearts purified. We are told somewhere in the sacred volume, that "God will take away our hearts of stone," and in exchange, will give us "hearts of flesh." Our secret

sins are often the most hateful and heinous in the sight of Jehovah.

Let us pray God to grant unto us, above all things, a pure heart. Before we seek to understand others in order that we may accuse them of faults, let us strive to know ourselves, in order that we may condemn ourselves.

It is a homely old saying, but a true one nevertheless, that in the last day every tub will be compelled to stand on its own bottom. The sins another may commit, can never either benefit or injure us. By our own works will be judged, when the day of reckoning comes.

Remember, dear reader, that the pure in heart only have the promise of seeing God.

W. H. BROWN.

GOD'S INFINITE LOVE.

THE following lines have been written in one of the institutions of this country, in answer to the question or definition of "God's Love,"

"Could we with ink the ocean fill;
Were every blade of grass a quill;
Were the whole world of parchment made,
And every man a scribe by trade;
To write the love of God above,
Would drain the oceans dry;
Nor would a scroll contain the whole,
Though stretched from sky to sky."

Dear reader, God's love is boundless—"He so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Do you ever thank God for an open Bible? Do you ever thank him for the restoration of the everlasting gospel, and the Book of Mormon, and this bright and beautiful world? How many pleasant sights, cheerful voices, and happy hearts! And, alas, sorrowing ones also. I love to see the sunbeams dance upon the silvery waves in the brooklets, and to watch the tiny flowers springing up from the ground, with their heads sparkling with drops of dew. I love the bright frosty crystals, that glitter in the moonlight, or gather in fairy forms on our window pane. I love to hear the song of the early robin, and the chirp of the sparrow, as perched on the topmost bough. I love to hear and see the sky-lark until I can see and hear her no more, rising so high, and filling the air with her sweet melody. I love the bounding step, and the merry laugh of the little ones, and O! how much do I love the sound of my mother's voice, and the sight of her loving smile. Why, the world is full of lovely things; for God is love, and he created them all.

But they tell us these beautiful things must all pass away; that one by one all

earth's pleasant things will grow old, and their charms will be lost. I have seen the flowers fade. The drifting snows have covered them from sight. I have seen it rain in torrents, and shortly after the sparkling dew-drops have been changed to glittering pearls, by the hand of winter. "All is change." Even the merry prattle of the little ones; and the sweet voice of those we love, may soon be silent in death. And is there nothing that will not change? And is there nothing that will not shortly grow old and die? Yes, there is one thing that is always new: one gem that always grows brighter, and becomes more and more valuable as we use it, and love it. It is the Bible; the simple story of the cross; the gospel of our Lord and Savior Jesus Christ! Precious volume! Though heaven and earth may pass away, yet the "word of God abideth forever."

This is our guide to that mansion of loveliness, where the great Father of the beautiful dwells. This is the chart of that liberty our forefathers lived and fought for. This is the note book that teaches us the strains of that sweet song, which the angels sang on Bethlehem plains by night: and that they sing around the "great white throne." This is the law book, that contains the law and the statutes of that holy country, which we hope to inhabit, where the sovereign Law-giver is the just and merciful, the wise and holy Jehovah. This is our watchword on our journey thither; and it tells us of the password of the entrance into the gates of pearls: through the golden streets, through the burnished walls, to the home of the blest, the New Jerusalem. Elders; Priests; Teachers; Deacons; Brothers and Sisters, the *Herald* has gone forth! The latter day work is not a myth. The everlasting gospel is a reality, then gird on your armor, helping each other to "watch and pray," and if we can awaken in one another a love for its teachings, or a resolution to study more carefully its sacred pages, that we may be more and more like its holy author. That our humble efforts may be truly blessed, is my prayer.

I will now conclude by the well known lines of Sir Walter Scott.

"Within this awful volume lies,
The mystery of mysteries;
And happiest they of human race
To whom our Lord hath given grace.
To read, to hear, to hope, to pray,
To lift the latch and force the way;
But better had he ne'er been born,
Who reads to doubt; or reads to scorn.
May this blest volume ever lie
Close to my heart, and near my eye;
Till life's last hour my soul engage,
Be this my chosen heritage."
"Wide as the world is thy command,
Vast as eternity—thy love;
Firm as a rock thy truth shall stand,
When rolling years shall cease to move."

WM. STREET,

ALCOHOLIC STIMULANTS AS MEDICINES.

THERE seems to exist a force of habit, or prevailing fashion, among physicians to prescribe alcoholic stimulants upon nearly all occasions, and I believe they do so without considering the evils which are likely to result from their use, or realizing the responsibility which really rests upon them as individuals, and as members of the medical profession.

All intoxicating stimulants are injurious, and when taken into the human system have the effect, first to excite, then to depress, the entire vital force. As the habit of using intoxicants is increased, the desire for food and the power to assimilate it is diminished. This fact becomes more apparent as the habit increases, and in the stages immediately preceding the delirium tremens the desire for food and the power to digest and assimilate it are entirely suspended.

Alcohol is neither food nor medicine. It can not add one molecule to the plasm out of which our bodies are daily built up. On the contrary, it exerts upon the whole animal economy a most deleterious influence. It does not supply, but diminishes, vital force. It weakens the nerves, deadens the sensibilities, and lessens the power of the system to resist disease, or to recover from its effects.

Alcoholic stimulants may serve a purpose in bridging over attacks of sinking or prostration, and physicians may, and often do, interpret such momentary exaltation as favorable to life and health, and so continue their use. But the incited activity produced by such stimulants does not last many hours, and can not be extended for any great length of time even by the continued use of the stimulants, because the depressing effects, which are sure to follow their use, more than counteract their power to stimulate. Alcohol may keep up an excitement of the system for a time, but it can not nourish or sustain the vital force. It inflames the stomach, weakens the power of digestion and assimilation and can not be long continued without disastrous results.

Do you mean to say that you do not approve of alcoholic stimulants under any circumstances? is a question asked me very frequently, and with real earnestness, by physicians and so-called Temperance men, who have not yet seen their way to total abstinence. They have many examples to relate of the good done by beer, wine, whisky and brandy, but I believe their estimate of the good accomplished by these stimulants is erroneous.

I have often witnessed cases where alcoholic stimulants had been given for days and even weeks, when the attending physicians seemed to think that their patients had been kept alive upon such stimulants, when it seemed to me evident they had survived in spite of the liquors and would have recovered much sooner without them; and I have seen other patients succumb who it would seem might have recovered from their diseases but from the additional shock produced by the use of such stimulants.

In the case of a patient rapidly sinking, I might perhaps administer whisky or brandy, were nothing else at hand, but with the firm belief that the object would have been more satisfactorily attained by harmless medicines.

As a result of thirty years of professional experience and practical observation, I feel assured that alcoholic stimulants are not required as medicine, and I believe that many, if not a majority of physicians to-day, of education and experience, are satisfied that alcoholic stimulants as medicines are worse than useless, and physicians generally have only to overcome the force of habit, and the prevailing fashion in medicine, to find a more excellent way, when they will all look back with wonder and surprise that they, as individuals and as members of an honored profession, should have been so far compromised.—*Extract from a paper read by R. Greene, M. D., of Boston, before one of the medical societies of that city.*

THE YEAR AND THE CALENDAR.

ON the day after the 4th of October, 1582, the people of Italy, Spain and Portugal wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science, that the actual length of the year was known.

In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and fifty-five days. When this inexact division caused trouble, an extra month was inserted here and there to restore the system to a degree of order.

We owe it to Julius Cæsar that the year was fixed at three hundred and sixty-five days, with an additional day once in four years. The fourth year in which the day

is added is bissextile, or as we call it, leap year. The year of 365 1-4 days is known as the Julian year.

But even this is not accurate. The true solar year is 365 1-4 days, 5 hours, 48 minutes and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty-six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction it was necessary to guard against a similar accumulation of error. That object was accomplished in this way.

The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year unless it were divisible by four hundred.

Consequently the year 1900 will not be a leap year, but the year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than twenty-three seconds. This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once—the last of the Catholic countries making the change in 1587. But it was not until 1700 that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

The Greek church has never sanctioned the change. In Russia to this day the old style is in use, and the error, which was only ten days in 1582, is now more than twelve days. The Russian Christmas does not come until nearly a fortnight after all the rest of the Christian world has celebrated it. It is also a curious fact of which few are probably aware, that until one hundred and thirty years ago, the year began in England and this country, not with the first of January, but on the twenty-five of March.

Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1723-4,"—from which anybody can discover that the date, according to the Gregorian calendar, is February 15 (eleven days' correction), 1724.

The year is a varying quantity according to the standard by which it is measured. Of course, it is the time within which the earth makes her passage around the sun.

But if this time be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year;" 365 days, 6 hours, 9 minutes, 9.6 seconds.

The time in which the earth makes the circuit from her perihelion, that is, the point of her orbit where she is nearest to the sun, around to the same point again, is the "anomalous" year, 365 days, 6 hours, 13 minutes, 48.6 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun.

It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes in 365 days, 5 hours, 48 minutes, 48.6 seconds.—*Youth's Companion*

THE SEVENTH DAY ADVENTISTS.

A FEW reasons why the writer could not unite with them. First: They are as authoritative and positive in their religious views as they could be were they the living oracles, the infallible depositories of eternal truth. Second: They claim to teach nothing but what can be sustained from the Bible, and yet it is by forcing their constructions on certain passages of Scripture, a construction that is uncertain and unwarranted, that this claim is sustained. It was by forcing a construction on Daniel 8:14, that William Miller predicted the time of Christ's second advent. Miller held that the earth was the sanctuary which was to be cleansed at the end of the two thousand three hundred days, or years; which according to chronological calculations would end in the year 1844; and its cleansing be the manifestation of our Lord from heaven. This little mistake of Mr. Miller's would be quite sufficient to satisfy most people as to the source of his inspiration, but not so with an Advent. It is acceded that the earth is not the sanctuary here mentioned, but that it is the heavenly sanctuary, and its cleansing the investigative judgment, which began in heaven in 1844; and as soon as this investigation is finished then our Lord is coming to execute judgment. This mistake of Mr. Miller's we are told was in accord with the predetermined counsel and

will of God. This too can be proved from the Bible, and this time it is by forcing a construction on the Revelation of St. John 10:9, 10. Here John the Revelator is made to pre-figure, or represent the Millerite Church. The little book which the angel gave John to eat, telling him it should be sweet in his mouth and bitter in his belly, was none other than the book of Daniel, which the Millerites were carried away with; in the language of one, "literally devoured." The expectation of meeting their Lord at the appointed time was to them very sweet; but when the disappointment came then it was bitter. This is the way the Bible is made to prove doctrine. I can not think of a being who is represented as a being of love and truth, raising up a man for no other or better purpose than to bring sorrow and disappointment on thousands of honest men and women, reducing them to poverty and want, destroying their confidence in the word of God, making infidels of them, as was the case with Mr. Miller.

The most of professing Christians can find Scripture enough to sustain them in the belief that man is dual in his nature. Not so with an Adventist. With them a man's spirit is his breath; and when he dies there is nothing but his breath that returns to God. The martyr Stephen, as he was about to yield up the ghost, cried: "Lord Jesus, receive my spirit." (My breath). Again the words of Christ to the thief on the cross: "To-day shalt thou be with me in paradise." In order to destroy the force of this passage they are under the necessity of punctuating the sentence differently from what it is in the Bible; which when done, makes the sentence ambiguous, and when it is once made ambiguous then they can force the desired construction.

May heaven deliver the honest hearted, from the subtlety and sophistry of the present day.

Again, Daniel 7:24, 25. Here we have a power brought to view, that should wear out the Saints of the Most High, and should think to change the times and laws. This power we are told is the Papacy or Roman Catholic Church. And one of the laws which she thought to change, we are told, was the Sabbath, from the Seventh to the First day of the week, or from Saturday to Sunday. If it were true that the change of the Sabbath had its origin with the Papacy, we would never raise a pen in defense of Sunday observance. So far from this being true, we have the united testimony of such historians as Mosheim, Eusebius, and Sewell, to the

effect that Sunday was observed as a day of public worship in the first, second, and third centuries. Whereas, the Papacy was not set up until the fifth century. Nor was this observance of Sunday by the Christians as a holiday, or feast day, as has been asserted; for proof of which see Sewell's Church History, page 169; Eusebius, page 27; Mosheim, part 2, chap. 4, sec. 4. According to Mosheim, Sunday was unanimously observed in the first century by all the churches; but not unanimously observed in the second century, and in the year 321 the Emperor Constantine enforced its observance. How then could the Papacy think to effect a change which had already been effected.

But the most remarkable feature of this Sabbath question is yet to be told. Turn with me now to the 14th chapter of Revelations, 9th verse. To-day we are told, is the day in which the third angel's message is being delivered to the world. The Seventh Day Adventists have been commissioned with this message. The beast spoken of is the Papacy, and the image of this beast is soon to make his appearance. An amendment is soon to be made to the constitution of the United States, that will enforce the observance of Sunday without respect to creed, or religious faith. Then it is that the United States becomes the image of the beast, or Papacy. The same distinctive feature or mark is common to both the beast and his image, viz: the observance of Sunday as the Sabbath. Now, if the reader has any curiosity to know what his fate will be, for rejecting the message, or who persists in the observance of Sunday after this message has been given, then get your Bible and read the tenth and eleventh verses, and you will know just what your fate will be, just as surely as Mr. Miller knew what would be the fate of those who rejected his message; for the arguments brought to sustain these doctrines are no better than were those of Miller; indeed they are not so good.

It occurs to me that this Book of Revelation is supplemented with a curse to the one who should be guilty of adding to, or taking from the words of the prophecy of that book. It also occurs to me that to force a construction on any portion of the book, which God never intended, for the purpose of building out a creed, is one way whereby the curse might follow; which is another reason why we do not care to unite with the Adventists.

The only argument that ever has, or ever can be brought against Sunday observance, is the absence of a special command. This absence or silence can be

accounted for, and do no injustice to our senses, or the Bible either. The early Christians are supposed to have been guided by the Holy Spirit; and being thus guided, a command did not necessarily have to be reduced to writing to make it law. It was not until the Spirit of Christ had ceased to strive and guide that a written law became necessary. The facilities for writing in those days were not so good as they are now; therefore the injunction of the apostle to hold fast the traditions which they had been taught, by *word*, as well as epistle, (2 Thes. 2:15). The Scriptures tell us that if all the things which Jesus did and taught had been written, the world itself could not contain the books; (or bear the expense of their publication); and if this be true with the Savior, how much more true with the Apostles.

We do not feel competent to do this subject justice, and as we are not quite certain that what we have written contains merit enough to insure it a place in the *Herald*, we will close; but before doing so, candor would compel us to say, that not all the doctrines of the Seventh Day Adventists are sustained as the above. They are under no necessity of forcing a construction on any portion of the Word of God to prove that immersion only is baptism; or that a moral life is necessary to salvation; or that there is nothing a man can do to advance or secure his salvation.

Some years ago we read in one of the public journals, a protest made by a Chinese nobleman residing in California, protesting against the Christian religion being preached to the Chinese, either in this country, or in their own land, for the reason that when a Chinese becomes a Christian he is a worse citizen than he was before. We said at the time, and we say now, that the gospel of the Son of God never had that effect on a Chinese or any body else; and we believe that this effect is the result of that pernicious doctrine that there is nothing a man can do to save himself, but that he is saved by grace alone. We admit that we are saved by grace, but it is not until we have resigned our will to the service of God that we have any claim on the grace of God for salvation; hence the necessity of knowing what that service is.

TRUTH vs. ERROR.

Seventeen English companies with a combined capital of \$20,650,000, have been formed and are being formed, for operating in cattle and similar enterprises on this side of the Atlantic. One company takes South America for its field, and the remainder come to the United States.

Never drive a milk cow faster than a walk.

Liquor is apparently a greater "necessity" for New York City than bread, meat or groceries. There are 9075 licensed saloons and groggeries and about 1000 more of the unlicensed sort. Of bakers there are only 1100, butchers 2500, and about 3700 grocers. And still the liquor men complain of too much interference with their business, though there are twenty-four dram shops to every mile. The arrests for public drunkenness during 1881 and 1882 were 27,050 men and 13,656 women. A procession of these people, preceded by the dealers, would be a rather powerful argument for temperance.

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

SOUTHERN CALIFORNIA DISTRICT.

Conference convened at New Port, Los Angeles county, California, February 24th, 1883; D. S. Mills, president, E. J. French, assistant, and N. W. Best, clerk.

D. S. Mills reported a very favorable outlook for the district.

Elders E. J. French, Hiram Holt, John Brush, P. M. Betts, and John Garner, Sen., reported.

Priests Henry E. Goff, Wesley Thomson, and Harvey Ladd, reported.

Teacher Stephen Penfold, and Deacon Jasper Wixom reported.

Branch Reports.—Los Angeles 22; 4 baptized. Laguna 25; 1 baptized. New Port 132; 3 baptized, 1 died.

Financial.—On hand at last report, 11 cents; received \$10.40. Paid out \$2.04; balance \$8.47. Report accepted, and office of treasurer discontinued; the balance to remain in the hands of the clerk for conference expenses, as it was raised expressly for that purpose.

Report of Conference Committee:—To the assembled conference of the Church of Jesus Christ of Latter Day Saints, at New Port, for the Southern California District; Greeting: We your committee on report hereby submit the following:

Whereas, at a previous conference here a resolution was passed stating our belief that the work on this coast had been injured by the contradictory writings and teachings of the standing spiritual authorities of the Church, in the east; to which the *Herald* subsequently asked an explanation, and we were appointed by your honorable body to frame and report a reply at this conference; after due consideration, we hereby submit the following:

We your committee find the writings and teachings referred to as appearing in the *Herald* at different times, and in tracts to have been on Inspiration of the Bible; Pre-existence; Tithing; Bishopric and Twelve; Zion Gathering; etc.; Authority; Sacramental Feast; and in tracts, "Epitome of the Faith," and "What is truth?" While one teaches the second resurrection to take place after the thousand years and little season; the other teaches before the one thousand, or at Christ's second coming. See part 5, "Epit-

ome," and part 12, "What is truth?" But we are satisfied with the revelation of September 28th, 1882, as tending [?] the matter. And while we believe considerable differences of opinion, and of writings and teachings in the past have existed, we fully believe the house of God is being (wisely) set in order, as he promised; and we rejoice to say we find no differences of writing, or teaching by the First Presiding Elder, in the past or present. And we fully believe it requires time and labor with the aid of the Holy Spirit to bring to pass the promised unity of the faith. We are truly pleased with the present progress and status of the Church; and heartily bid our noble weekly *Herald*, "God speed." And its truth-bearing story, and unswerving Editor, shall have our faith and prayers, as he has our confidence and love. And while we think it wisdom to refrain from discussing or stirring up strife respecting any one in his own views, we confidently expect to see discord cease and union prevail until we arrive at the stature and fulness of the measure of Christ.

Signed: by permission, Joseph F. Burton, D. S. Mills, E. J. French.

Resolved that the report of committee on explanation (see report of conference committee) be adopted as the sentiments of this conference, and the secretary be instructed to forward a copy of the same to the *Herald* as our explanation as asked for.

Resolved, That this conference send Bro. D. S. Mills as delegate to attend the General Conference to be held at Kirtland, Ohio.

Resolved, That the officers of the Northern California District be requested by the president and secretary of this conference to procure and send to the General Church Recorder the record of the Pacific Slope Mission. Supposed to be in the hands of the widow of the late Peter Canavan.

Resolved, That whereas we recognize in Bro. Richard Allen, Bishop's Agent, a Saint of high Christian character, and an officer of integrity and an upright business man; and whereas, he has signified his intention to soon remove to the east, and also has often signified his intention of resigning the office as Agent;

And whereas, it needs in the work in this district one that is active to travel and teach the law of tithing and offerings and collect the same;

Therefore, resolved, if the said Richard Allen, Bishop's Agent, does so remove or resign, that we recommend to the Bishop, Bro. N. W. Best to fill such office.

Resolved, That we believe Bro. D. S. Mills is the man to fill the office of president of Southern California District, and that we will sustain him by our prayers and labors.

Resolved, That we sustain Bro. Joseph Smith as President of the Church; and all the quorums, in their calling.

At 7:30 o'clock, p. m., preaching by E. J. French and Hiram Holt.

Sunday 10:30 a. m., preaching by D. S. Mills, and immediately after preaching eight were baptized; four young men, one man and one woman, heads of families, and two children. At 2 o'clock had confirmation, then sacrament and testimony meeting, with a good degree of the Spirit, and a good time enjoyed. At 7:30 p. m., preaching by D. S. Mills.

Conference adjourned to meet at Laguna, August 18th, 1883, at 10 o'clock a. m.

EASTERN IOWA DISTRICT.

Conference was held at Buffalo, Iowa, March 10th and 11th, 1883. President of district, Elder Warren Turner, being absent, Elder C. C. Reynolds was called to the chair. District secretary, Maudsley absent, the president appointed Jerome Ruby secretary, *pro tem*.

Visiting brethren were invited to participate.

A communication was received from Elder M. G. Maudsley, tendering his resignation as district secretary. His resignation was accepted, and Bro. F. H. Williamson was appointed his successor.

Branch Reports.—Buffalo 17; 6 scattered. No changes since last report. Apostolic 25; 1 baptized, 1 received by letter.

Elders' Reports.—M. T. Short, (baptized 1), C. C. Reynolds, Jerome Ruby.

The conference requested Elder Short to visit the brethren at Davenport, ascertain their wish, and assist them if he could.

Preaching by Elder Short at 7 o'clock.

Sunday—Met in prayer and testimony meeting at 10 a. m. Preaching at St. John's Chapel, at 2 p. m., by Elder Jerome Ruby.

Elder Warren Turner was sustained as president of district, and was appointed a delegate to Kirtland.

President of district shall appoint Two Days' meetings, at times and places he may elect.

Adjourned to meet at Buffalo, Iowa, Saturday, September 1st, 1883.

DECATUR DISTRICT.

Minutes of above conference, held at Lucas, Iowa, March 17th, 1883. President O. B. Thomas opened conference, and Bro. Geo. Spencer led in prayer. Bro. L. W. Powell was chosen secretary *pro tem*.

Reports of Branches.—Lamoni, present number 439, including 1 of the First Presidency, 2 Apostles, 4 High Priests, 2 Seventies, 33 Elders, 8 Priests, 6 Teachers, 1 Deacon; 4 baptized, 16 received by letters, 1 received on evidence of membership, 4 removed by letter, 1 died, 1 marriage. Greenville 19, including 1 Seventy, 1 Elder, 1 Teacher; 4 received on evidence of membership in first organization. Highland 15; 1 Priest, 1 Teacher.

On motion the report of the above named Branch was accepted, it not being a report for the last quarter, but for the three months previous, having been overlooked at the last conference.

Elders George Spencer, John R. Evans, E. Banta, James McDiffitt, John T. Phillips (baptized 1), John Watkins, Robert Lyle, M. B. Oliver, John J. Watkins and O. B. Thomas, reported. Priests E. B. Morgan, and Green Cloyde (colored) reported. Teachers A. K. Anderson, James Tanner, Jacob Waltenbaugh; and Deacon David Crow, reported.

On separate motions Brn. E. Banta, E. Robinson, Z. H. Gurley, I. A. Bogue and Joseph R. Lambert were chosen delegates to the General Conference.

Resolved, That the delegates chosen be authorized to cast the entire vote of the district.

An appeal from the Lucas Branch to the District Conference was presented by Bro. and Sr. James Robinson, and the papers presented were given in the hands of a committee of three,—E. Banta, Robert Lyle and M. B. Oliver,—to be investigated.

The following resolution was offered and passed:

Resolved, That in the opinion of this conference, the work in the district demands that its president should travel continually, to meet the many calls for preaching, and do the necessary amount of visiting in the branches comprising the district; and would ask the district to duly consider the matter during the next three months, and be ready to make the selection and render the necessary support.

Afternoon Session.—High Priest E. Robinson, and Teachers Joseph Lilly and Robert S. Grey, reported.

Branch Reports.—Little River 96; including 3 High Priests, 1 Seventy, 5 Elders, 5 Priests, 2 Teachers, 1 Deacon; 2 received on evidence of membership in first organization, 2 expelled. Davis City 57; 1 High Priest, 1 Seventy, 5 Elders, 5 Priests, 1 Teacher; 3 received by letter from other branches, 4 removed by letter. Lucas 171; including 12 Elders, 4 Priests, 5 Teachers, 5 Deacons; 1 baptized, 6 received by letter, 1 died.

The following preamble and resolution was offered and passed:

Whereas, We the officers and members of the Lucas Branch of the Decatur District, have evidence and do firmly believe it to be the will of God that Bro. E. B. Morgan should be ordained to the office of an Elder, therefore, be it

Resolved, That we recommend Bro. E. B. Morgan to this session of conference for ordination to that office.

The committee chosen to investigate the appeal of Bro. and Sr. James Robinson were authorized to call such witnesses as they may deem necessary.

On motion, and by his request, Bro. Robert Lyle was released from acting on the committee upon which he was appointed; and the chair appointed Bro. E. Robinson to fill the vacancy.

The committee appointed to investigate the matter of grievance presented to the conference by Bro. James and Sr. Sarah Robinson, reported: "After a careful examination of the matter brought before us, we are of the opinion that the parties named in the appeal should have made a public acknowledgment to Bro. and Sr. James Robinson, according to the law as found worded in sec. 42, par. 23, Plano edition of Book of Covenants."

Report of committee adopted and they discharged.

Preaching by Bro. O. B. Thomas on Saturday evening.

Sunday morning a prayer and testimony meeting was held, followed with preaching by Bro. E. Robinson. Two o'clock in the afternoon, met for testimony and sacrament meeting. The ordination of Bro. Evan B. Morgan to the office of Elder was attended to, John Watkins officiating. Preaching in the evening by Bro. E. Banta.

Conference adjourned to meet at Little River Branch, Iowa, June 16th, 1883. The branch to select place of meeting.

PITTSFIELD DISTRICT.

Conference convened at Pittsfield, Illinois, March 17th, 1883, at 2:30 p.m.; J. Goodale presiding, W. H. Williamson clerk.

Branch Reports.—Pittsfield 48 members, Barry 9, Alma 14.

Official Reports.—Elder J. Goodale had preached thirty-four times, held six sacrament meetings and reorganized the Alma Branch; Elders R.

Hendricks and Henry Hofman reported. Priests William Curry, J. H. Corbon and J. Miller, reported.

Met on Sunday morning at eleven o'clock for preaching by Bro. J. Goodale, but he being unable to talk on account of a severe cold, a prayer meeting was held instead.

Adjourned to meet with the Alma Branch, in Schuyler county, Illinois, August 11th and 12th, 1883.

Miscellaneous.

CHURCH LIBRARY.

Bro. Samuel Fry Walker of Lamoni, Iowa, has donated to the Church Library Mrs. T. B. H. Stenhouse's work, "Tell it All, or a Life's Experience in Mormon Polygamy."

JOHN SCOTT, *Librarian.*

BORN.

HARDMAN.—At Galland's Grove, Shelby county, Iowa, November 17th, 1881, to John and Francis Hardman, a daughter; blessed March 11th, 1883, by Elder Robt. M. Elvin, and named Clara Pearl.

KEARNS.—At Galland's Grove, Shelby county, Iowa, December 5th, 1882, to Mindred and Laura Kearns, a son; blessed March 11th, 1883, by Elder Jonas W. Chatburn, and named Clyde Wilson.

HAWLEY.—At Galland's Grove, Shelby county, Iowa, January 2d, 1883, to Albert R. and Mary Hawley, a son, blessed March 11th, 1883, by Elder Robt. M. Elvin, and named Aaron Cecil.

HIRST.—At Galland's Grove, Shelby county, Iowa, November 28th, 1881, to John and Melinda Hirst, a daughter; blessed March 11th, 1883, by Elder Jonas W. Chatburn, and named Letta May.

SHAW.—At Galland's Grove, Shelby county, Iowa, October 11th, 1882, to Fredric N. and Mary A. Shaw, a son; blessed March 11th, 1883, by Elder Robt. M. Elvin, and named Samuel Nelson.

DIED.

DILLEE.—Near Palacky, Kansas, February 20th, 1883, Gertrude, infant daughter of G. W. and sister Mary A. Dillee.

"Yes, we trust thee blessed Jesus
And rely upon Thy word;
That we'll meet our little Gertrude,
In the Paradise of God."

EDWARDS.—At Omaha, Nebraska, March 12th, 1883, of pneumonia, after an illness of two days, Bro. Edward T. Edwards. He was born in Mayrthyr Tydvil, Wales, April 29th, 1821. He was baptized in Wales, about the year 1838, and emigrated to Utah in 1849. In 1860 he went on a mission to his native land, returning in 1863. He was baptized into the Reorganization in 1866, by Elder Thomas Job, removed to Omaha in 1867, where he has remained. He was chosen president of the branch four years ago, which duty he endeavored to fill with godly zeal, until his death. His soul was wrapt up in the work. He was not ashamed of it. He took great delight in defending it before all classes. He died with a bright hope that all was well, and as we stood looking at his quiet form as he passed away, a peaceful smile dwelling upon his face, a desire went out to God that our "end might be like his." He leaves a wife and five children whose grief is great. Funeral services were conducted at the Saints' Chapel, before a crowded house by Elder

R. C. Elvin; after which the body was delivered into the hands of the Order of Odd Fellows, of which he was an honored member, who conveyed it to its last resting place. Thus another faithful servant of God has gone to swell the number who are waiting for the coming of the Lord.

The following was adopted by the Branch:

Memorial of esteem for our brother, E. T. Edwards, who departed this life March 12th, 1883, and an expression of condolence with his bereaved wife and children. Whereas: God in his wisdom hath seen fit to remove from our midst, by the hand of death, our beloved brother E. T. Edwards; and Whereas: we deeply sympathize with his bereaved family in their great distress; and Whereas: we as a church feel that we have lost a faithful brother from our ranks, one whose soul was wrapt up wholly in the latter day work and in the welfare of his family, by ties stronger than death; Therefore, be it resolved, that while as a church we humbly bow to the will of God we feel that we have lost a faithful brother and the church an able and consistent minister of the gospel, one who was not ashamed of his religion before the world; whose example was always that worthy of a Saint of God; whose unflinching and tireless labors we shall ever remember with gratitude; and whose memory we shall ever cherish for his fearless advocacy of the right and opposition to wrong; and while we deeply mourn his loss, yet "we sorrow not as one without hope;" for we are assured that "our loss is his eternal gain," through Christ our Lord; and when the trump of God shall sound and the dead in Christ shall rise, that he shall be among those that will shout, "Victory," over the power of the grave; which was his great desire often expressed with tears. And we fervently pray that God will pour into the soul of our sister and her children the Spirit of peace; that he will be their stay and staff until death; and we further pray that in common with all his brothers and sisters in Christ, may so live as to be privileged to enjoy the society of our brother, where God and Christ eternally dwell.

HAWKINS.—Near Plattsburg, Clinton county, Missouri, March 8th, 1883, after ten days' sickness, Sister Elizabeth Hawkins, aged 70 years, 8 months and 9 days. She was born June 27th, 1812; was baptized May 7th, 1876, by Bro. Wm. Summerfield, and has lived the life of a Saint, as nearly as she could. She bore a faithful testimony, and said she was ready to depart, for she knew she would be much better off. She was sensible that the time for her departure had come, and when the change came, she said "Thank God, I am happy. I prayed this morning that this might be my last day on earth, and so it will." And so it was, for at five o'clock and thirty minutes, she departed without a struggle. She was respected by all who knew her. Funeral sermon by Bro. William Summerfield, from 1st Cor. 15:22.

"Now thou art gone, we'd not recall thee,
From a land of perfect bliss;
To share with us the joys and sorrows,
In a world so cold as this." A. S.

HANNA.—At Buchtel, Athens county, Ohio, March 10th, 1883, little Johnnie P., son of brother Samuel D. and Margaret Hanna; aged 15 months and 5 days; his death was caused by putrid sore throat. Funeral service by Bro. Robert Wiper.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT EA WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 516.

Lamoni, Iowa, 14th April, 1883.

No. 15.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 14th April, 1883.

EDITORIAL ITEMS.

BRO. D. S. CRAWLEY has been trying to get a hearing at Weir, Kansas, secured the refusal of two denominational chapels, and then took a school house and by invitation a public hall. The alleged cause of refusal was that Bro. D. S. "unchristianized the churches." What a confession. That a man teaching the Scriptures can "unchristianize" a church. Is the Church of Christ so easy dethroned? Daniel of old prayed the mouths of lions shut—and a second Daniel succeeds in praying the chapel doors shut—we hope by a similar trust in God.

Bro. Wm. Anderson of Oakland, California, is having a hot time with Rev. Dr. Healey, who ungraciously attacked the church, and then graciously slid out of controversial reach because he did not wish to "give notoriety to any obscure advocate of Mormonism," by a discussion. The *Oakland Independent* gives both sides a hearing for an issue, or two.

A situation as a school teacher, in a locality where the English and German are required to be taught, is wanted by a brother now in St. Louis, Missouri. Any one needing the services of such a teacher, or any one who knows where such a situation can be obtained, will confer a favor by conferring with Bro. R. D. Cottam, No. 209 North 17th street, St. Louis, Missouri.

Elder Alfred White, for many years in business at Edenville, Iowa, says he has bought a place in Independence, Mo., and has moved there.

Bro. E. Downey, of Star, Nebraska, in renewing his subscription for the *HERALD* expresses his thankfulness for its weekly

visits, as it is his only preacher. He wishes the prayers of the Saints.

We learn by the *St. Joseph Herald* of the 1st inst., that Elder Mark H. Forscutt of that city, was to lecture in the Court House, the third of a series on "Science and the Bible. The subject for that evening was "Light."

Sister Eliza A. Mann of Arlington, Reno county, Kansas, desires to know if there are any Saints in the region of country where she lives, or in adjoining counties. She would also like to unite with the nearest branch, having been in Kansas for five years past, and not had opportunity to join any branch yet. We do not know whom to refer her to, but hope that some one not far distant will see this, and either write to or visit her. Address as above.

Sr. Ellen Platt of Denver, Colorado, sends the money and name of a new subscriber for the *HERALD*, and says she hopes we may have a good time at General Conference. Thanks for the kindly wish. It is gratifying to see the interest taken in extending the circulation of the *HERALD*: every week swells the list.

WE write this on the eve of starting for Kirtland to attend the Annual April session of conference. We leave home and our duties at the Herald Office under circumstances calculated to disturb and distress. The late defalcation, the consequent disarrangement of business, the fact that we have no associate editor to leave in charge, the hurry and worry of the past month, and the pending of apparently discordant matters that elders expect to bring before the session and urge their settlement, with the small probability that such settlement can by any possibility please, or satisfy both, or either party, all go to make our absence though imperative suggestive of annoyance. That there is prestige to be gained by the meeting of conference at Kirtland is quite certain; but it is possible that the prestige may be bad, should the actions of the brethren, who make claim to be the servants and apostles of peace and "Good will to men," show them to be "lovers of self," "heady," and bent upon having their own will to govern the body. It is cer-

tainly incumbent upon all who attend at Kirtland and all who remain at home, who have faith in this latter day work, to exercise wise discrimination, and so conserve the good of the whole body that no prestige for evil shall follow the Kirtland conference.

All correspondents with the office and those whose credits and changes may not have been properly made and given by our late secretary, must be patient. We are doing all we can do, or have done that no one shall suffer, and all shall be attended to in time. We have run out of certain of the books and can not get them in time for conference, as some desire. A box of sheets of the Harp went astray between the office and Chicago, and thus defeated our getting them bound for conference, and we have none to take with us. It may be said that we "should have provided in time." Possibly this is true; so we thought we had provided, but sales at the office were heavier than we had looked for and so our supply fell short. We will however strive to catch up and be prepared for extra calls hereafter.

WE give the following as a matter of news to the Saints:

THE REVISED VERSION.

THERE HAS FOR MONTHS BEEN NO DEMAND FOR IT IN CHICAGO.

That the "revised edition" of the New Testament has not proven the great success expected, so far as its circulation is concerned, is a fact that is admitted by all extensive book-dealers and publishers of religious books. This is perhaps accounted for by the reason that the generality of theologians and church-going people prefer to adhere to the old version, and their sincere belief that there is a place of everlasting punishment, and that that place should be called "hell." Doubtless they consider that the book which has satisfied their ancestors all these hundreds of years will in turn serve them, and that there is no need of their resorting to a more modern revision of the Holy Word. Be that as it may, the fact remains that the sale of the "old version" that has been in vogue for centuries has not been in the least impaired, except for a short period; while there is but little or no demand for the revised edition. When the new edition was first published by the Oxford Press in England there was an immense demand for the work, and millions of copies were sold. Quite an interest was taken in the work by theological students; but it proved only transitory, as there is hardly a

single minister in Chicago who uses the new edition in the pulpit beyond an occasional reference to elucidate more fully the obscure passages occurring in portions of the old version.

A *Tribune* reporter called on several of the most prominent book dealers yesterday, and questioned them with regard to the sales of the revised work, and without a single exception all of them replied that the demand had dwindled down to almost nothing. Jansen & McClurg stated that there was a small demand for the new book, although the sale did not in the least interfere with that of the old version. When the new version first made its appearance there was an immense demand for it from people who wished to obtain a copy, as much out of curiosity as anything else and they experienced considerable difficulty in obtaining sufficient quantities to fill their orders. But this did not last over three months, although during that time they disposed of nearly 25,000 copies. The present demand was chiefly from customers who wished it for reference, while those who did not possess a Testament invariably preferred the old version.

The Methodist Book Concern was visited, and the reporter was informed by the Secretary that they did not have a call for the new version more than once or twice a week, although the Bible trade was exceedingly brisk. He stated that they had sold only about 1,500 copies altogether, most of which were of a cheap edition that retailed at twenty cents. They had published a costly edition of the work, which was sold only by subscription, but it had not proven a success, as the demand was principally for the standard version.

At F. H. Revell's and the Baptist Tract Society a statement was made to the same effect, and the reporter became convinced that if the revisers ever expected a permanent demand for the fruits of their labor they were doomed to disappointment, as the revised edition of the New Testament was simply a drug on the market.

A SEPARATE AND HOSTILE SECT

The leading New York papers are giving prominence to an application made by representatives of the sect commonly called "Josephites" to the Secretary of State, for a modification of the silly circular letter of Secretary Evarts to foreign governments in relation to "Mormon" emigrants. The Evarts document only excited ridicule at home and abroad, and is not of the least practical importance. The "Josephites" are simply seeking a little notoriety and to loom up with prominence on the rising tide of "Mormonism." The circular letter has no effect upon them, but it offers a convenient pretext for their leader to pose before the country as the head of a sect and an opponent of polygamy.

The New York *Sun*, commenting on the "Josephite" application to Secretary Frelinghuysen for a modification of the circular letter, so as to distinguish between their sect and the "Mormon" Church in Utah, says, as reported by telegraph:

"So long as the true Mormon Church of which Elder Smith speaks permits the polygamous branch to stand as the type of Mormonism by reason of the prominence which the enormity of its practices gives it, so long he and his anti-polygamist brethren will have no grievance against the Federal Government. Let them

stamp out polygamy, and then the United States Government will probably modify its request that foreign powers prohibit the emigration of Mormons to this country."

It is always funny to note the remarks of newspaper men upon anything relating to "Mormonism." They will not take the trouble to learn anything about it, but are ever ready to give advice and moralize upon it in blissful unconsciousness of their own ignorance and folly. The idea of the Josephites either "permitting" this Church to "stand as the type of Mormonism," or "stamping out polygamy," is the height of absurdity. The *Sun*, before venturing to give counsel on this matter ought to have learned some facts concerning it. The "true Mormon Church," as it styles the "Josephite" sect, had no existence a few years ago. The Church which the *Sun* wants it to regulate had flourished over thirty years before the "Josephite" sect was attempted to be set up. Plural marriage had been introduced as a doctrine of the "Mormon" Church nearly twenty years before the "Josephites" set up their milk-and-water opposition society, and their "permission" or "stamping out" would have about as much effect on the "Mormon" Church as the *Sun's* permission to the Government of the United States to govern the District of Columbia, or the blowing of a tin whistle against a prairie fire.

The *Sun* ought to learn that the sect represented by the son of the martyred seer is bogus "Mormonism." It has nothing to do with the Church established by Joseph Smith the Prophet. It is a new creation out of discarded elements; a gathering of excommunicated particles galvanized into temporary life, responsive to the misuse of an honored name; a poor imitation of a divine system, and lacking its essential qualities. It is a separate, distinct and hostile faction, utterly unconnected with the Church of Jesus Christ of Latter Day Saints, and having no power over it or effect upon it in any way whatever. How ridiculous, then, for the *Sun* to require it to "stamp out" anything pertaining to "Mormonism," or to hold it responsible for anything relating to Utah life!

The New York *Herald*, touching on the same subject, suggests that;

"Since the 'Mormons' have a large membership on the Society Islands it might be well for them to bid a long farewell to a country which never did thoroughly appreciate them, and migrate in a body to that more sympathetic locality."

We are much obliged for the kind suggestion, but Utah suits us pretty well, thank you. We came here to stay. We have become so much accustomed to lack of sympathy from the pious "Christians" of the East that we manage to get along very well without it, and even to feel that the friendship and fellowship of people who practice the social abominations which fairly saturate the centres of civilization, are not particularly desirable to a community who have come out from Babylon that they may not partake of her sins nor receive of her plagues. It is true that the country never did appreciate nor understand us. But we are willing to bide our time, assured that the day will come when the wise will understand and the just and the upright will appreciate us and our doctrines and mission. Till then, we take our stand in the mountains,

and have no fear either of sensational newspapers, bogus churches, or sententious and absurd official circulars.

The foregoing is from the *Deseret News* for March 16th, and should be as mirth provoking for the ignorance of the facts in the case, as the article from the New York *Sun*.

If the Mormonism that flourished from 1830 to 1844, the truth of which was attested by the blood of Joseph and Hyrum Smith in their death at Carthage Jail, was "bogus Mormonism," then that "sect represented by the son of the Martyr" is "bogus Mormonism," and if the faith, tenets, doctrines and practices of that church which existed and flourished from 1830 to 1844, under Joseph Smith, its first presiding officer, constituted it a bogus institution, then is the "sect" represented by the son of the martyred Seer a bogus sect, for that sect holds, teaches, and practices in accordance with the principles of faith under which that original church flourished. Is the Utah embodiment of dogmatism prepared to say that original Mormonism was "bogus?"

If it is always "funny to note the remarks of newspaper men upon anything relating to Mormonism;" then there is something to create a smile, a grin, a laugh at the "ignorance" and "folly" exhibited by the *Deseret News*; for it surely should know (if it does not it is because its editor is wilfully ignorant) that the "sect" ("the Josephites") has existed ever since 1852 as an organization, and that the "son of the martyred Seer" has been actively posing "before the country as an opponent of polygamy" ever since 1860.

The church which the New York *Sun* wants regulated, was organized with Brigham Young at its head somewhere about 1847; and its chief distinguishing tenet, polygamy, did not become such until August, 1852; and the editor of the *News* shows lamentable ignorance of facts when he asserts that this was nearly twenty years before the "Josephite sect" was set up.

If the *Sun* is not to be excused for being ignorant in regard to the facts of Mormonism, what excuse can the editor of the *News* possibly make for equal if not worse ignorance on the same subject. The *HERALD* has been published as the organ of the sect which the *News* calls "Josephite," since January, 1860, now over twenty-three years, and during that entire period has occupied the same ground touching Utah's distinguishing doctrine.

The *News* is decidedly ignorant in another thing. The "Josephite sect" is not a "separate, distinct and hostile faction" to the "Church of Jesus Christ of Latter Day

Saints," as that church was set up and organized by command of God upon divine law, but is the legal and true representative of that church, and is now demanding recognition as such and will be heard. And it is because of such legal representative existence that the "Josephite sect" asks the Government of the United States to relieve it of disabilities imposed upon it by action against a church professing and practising a perverse and abominable doctrine in the sacred name of that original church. Nor is the "Josephite sect" a "gathering of excommunicated particles" from the Utah Church, its original members having been constituent elements of the Church in the days of Joseph and Hyrum, against whom no legal church tribunal had ever moved by process or indictment, and who neither swerved from their first confession of allegiance to Christ, as taught from 1830 to 1844, nor accepted the corrupting rule of Brigham Young or the tenet of plural marriage. To these have been added thousands who quietly stood still until the Lord lifted up the "standard" against the "iniquity" that came in "like a flood."

That the "Josephite sect" is a "separate, distinct and hostile faction, utterly unconnected with" the Polygamist church of Utah, is precisely what we have been persistently trying to beat into public recognition, and it was for this very purpose that we went to Washington, and placed the matter before Secretary Frelinghuysen, and tried to call attention to the fact of such distinct separation from the Utah dispensation; and what just cause of complaint can the *News* have to such procedure? If there is a distinction, and the Utah church recognizes it, and the Reorganized Church recognizes it, but the public and the Governments abroad will not, because the Home Government does not, why in the name of common sense can objection be made to the Reorganized Church asking that public opinion and the Government correct themselves.

Who knows best whether the "Josephite sect," the Reorganized Church, is affected by the Evarts letter, silly or wise, C. W. Penrose, editor of *Deseret News*, in his Utah home, or the elders of the sect asking relief, who are abroad in the world asking to be heard for the cause of original Mormonism. Is it not strikingly singular that the people everywhere persist in classing all believers in the mission of Joseph Smith, and the Book of Mormon, as Mormons and polygamists; and therefore unfit to be heard; and that the Utah Mormons should class us as enemies to

Mormonism, opposed to plural marriage, and for that reason pestiferous, blatant and unfit to be heard. On the one hand Sectarianism bawling at us, "Mormonism! Joe Smith! Polygamy! Devilish and accursed!" And the other, the Utah Church, hailing us with "Apostate," "Separate and hostile," "Bogus Mormonism;" the one side consigning us to the devil because we are not of them, and the other because we are. It would almost appear that neither the devil of Mormonism, (if there is one), nor the devil of Sectarianism, (if there is one), can endure the Reorganized Church.

BRO. JOSEPH F. McDOWELL and another of the brethren have succeeded in getting an uproar started in Dubuque, Iowa, as will be seen by a reading of the following spicy correspondence in the *Dubuque Telegraph*, for March 21st and 22d:

Editor Telegraph:—In last evening's issue, under the caption: "Vox Populi"—"Something Strange," the writer holds himself responsible for the following: "The Rev. J. F. McDowell, in company with another minister, entered our city on last Wednesday. An effort has been made to obtain the occupancy of some of the chapels, and they have been denied the use of them on the grounds that the gentlemen are not orthodox." * * * Who is this Rev. McDowell and the other minister that came to town last Wednesday? They are no less than two "Mormon elders" sent out to proselyte the unwary and make converts to the "Mormon faith." Have we not had trouble enough with this lawless, unprincipled, law-defying class of citizens that stoop to anything to carry their point, as a class living in open violation of the laws of the land and making their boast of it, defying the government to put it down?

But "Citizen" says "his doctrine is only that of the New Testament." I would ask "Citizen" if he ever knew of any evil being started without having some good mixed with it? The lower and more contemptible the sin the greater the necessity to have it "sugar-coated." Satan had a plausible excuse for Eve before she would partake of the forbidden fruit. The devil, while tempting Christ, quoted from the same scripture that told of Jesus' coming, His life, death, etc., but he was careful to quote only what would answer his present purpose. Our Savior saw his wily scheme, and answered him accordingly. Again, "Citizen" says Mr. McDowell "endorses no creed, is thoroughly liberal in his views." So is the devil. He is one of the most liberal characters in this world of ours. He gives us the liberty to commit any sin however damnable and brutal it may be. This is one feature of Mormonism, judging from its past history.

Again he says, "He has occupied some of the pulpits of the most prominent churches" where he has traveled. So has his counterpart, his em-com-mitted and sanctioned by them, too numerous to mention here? Let their Rev.—answer these questions before they complain of the people for looking after their families, especially the happiness of their daughters. We have seen

ployer, the enemy of all righteousness.

But for the facts, which are somewhat different from those started in yesterday's issue: A meeting was called for the trustees of the chapel on West's hill to consult and decide whether they would let the Mormon elders hold a series of meetings in it or not. It was purely a trustees' meeting and no others had any business there. Notwithstanding this the two "elders" and their forces were there; bound to have the chapel. A majority of the trustees thought differently. Another false statement of "Citizen" is that they had been promised the use of it. It is strictly against the by-laws of the society to have it used for any such purpose. Well, what about Mormonism? "By their fruits ye shall know them." Go to New York where it started. From there follow it to Ohio. What drove it from there to Illinois? and from there to Salt Lake? What about "the Mountain Meadow Massacre" and other murders too many wolves putting on (or trying to put on) sheep's clothing. The proceedings in congress for the past few years ought to be enough to open the eyes of every honest, sensible man not to invite a tigress to play with his children.

CONSISTENCY.

Mr. Editor:—I deem it but an act of common courtesy that I be permitted to respond to "member of West Hill's chapel." It was a specimen of the most inconsistent "consistency" I have had the privilege of meeting. When men will stoop to vituperation and expressions of virulency they transcend the limits of that character that necessarily attaches to a gentleman, to say nothing of a Christian.

He says that the "other minister" and myself are no less than two "Mormon elders." This we deny. We have no affiliation with any society by that name. We are not baptized in the name of Mormon nor do we endorse any teachings outside of Christ's. Our doctrine is not "sugar coated," it is exclusively Christ's doctrine. "Consistency" seems to breathe forth language similar to ancient Pharisees whose forte in argument was vile misrepresentation of facts, and expression of unwarranted assumptions. He would even make me act the part of a hypocrite, presenting my speech as I did in the Opera House last year against polygamy—and now be one of the polygamist clan. The gentleman is "away off the track," and makes an assertion that has no basis in truth or fact!

We are as liberal as Christ. We have placed our brains in no "cast iron box" via endorsing a narrow dogmatic creed. God never established any such thing. If what we teach is error, then Christ taught error.

We look upon the Mormon leaders in the west as "lawless." Their polygamist and kindred evil doctrines are "unprincipled," "law-defying" in their nature. But, that we are in anywise connected with the damnable heresy, we most emphatically deny. I will not rest under any such vile, base and unprincipled charges. I rise up in all my moral and religious dignity and deny the charge of any identification with any system of moral filth and religious degradation. We believe polygamy to be whoredom—and hence a great crime. The text books of our society denounce it as an abomination before God and man. Our society aided in the passage of the Edmunds bill; and two leading men, ministers of our so-

ciety, were at Washington recently and were introduced and recommended as worthy of a hearing in our emphatic work against Utah abomination, by Senator Allison, I believe, and other honorable gentlemen.

We invite investigation—criticism. We take no one in an unwary manner. We are not responsible for the Mountain Meadow massacre—neither is our society. I am indignant at such charges as "Consistency" makes, because they are implacable. We appointed service at West's Hill chapel by vote of the congregation, and the trustees entered and prevented our filling the appointment, and the congregation assembled were respectable, honorable people. No trustees' meeting had been appointed for that evening. We held services in a dwelling of one of Dubuque's highly respected citizens on last evening.

Whether the member wrote as a "Christian" or a gentleman is hard to determine. It is a fair specimen of "orthodox" out-bursts, but it lacks logic, lacks argument, most decidedly.

J. F. McDOWELL.

Editor Telegraph.—"Could 'nt have the Chapel" is the heading of a local item in yesterday morning's Times. In justice to the gentlemen referred to, and in a spirit of charity to all, I beg the use of your columns to answer.

A couple of ministers representing the reformed church of the Latter Day Saints (a society bitterly antagonistic to Utah Mormonism and polygamy) were passing through the city enroute to their annual conference in Ohio. While stopping in the city a few days to visit friends and relatives, they were invited by some of the residents of West's Hill to preach Sunday evening in the Union chapel there. The invitation was accepted, and the under-signed had the pleasure of listening to the sermon, which was an able discourse eloquently delivered, and therefore very entertaining.

At the close of the services, an expression of the congregation was taken in regard to continuing the meetings through the week, which resulted in a unanimous vote in favor of it. Services were then announced for Monday evening. They went at the appointed time, to find the board of trustees in session, discussing the advisability of allowing these ministers the use of the chapel. After considerable discussion pro and con a vote was taken which resulted by one majority in refusing the use of the chapel. Previous to this decision the gentlemen, being present, announced they would preach from the New Testament; teach nothing but what Christ taught; that their theme was Christ and Him crucified. I have since had the pleasure of listening to two of their discourses, and find they have kept their word. They are able preachers and I believe Christian gentlemen, and I as well as many other members of the association regret that so narrow and illiberal a policy has been adopted by our trustees, as we entertain a spirit of toleration toward all religious societies. Heretofore our chapel has been open to all denominations and creeds, which is the true spirit and intent of the constitution and by-laws governing the association, so much so that no more than two trustees are allowed to be chosen from the same church; and therefore, we hold that no exception to the rule should be made with these gentlemen unless it should be found they were teaching immoral doctrines, which, verily, is not

the case as far as my ability to judge is concerned. And to-night they will hold services in our parlors, and we are not Mormons either; and possibly our morals will compare favorably with those of some of our neighbors who voted against the use of the chapel.

A. W. HOSFORD.

SOME one who fails to sign his name, writes us from Calistoga, (California, we presume), complaining of us for not paying attention to letters, communications and questions, written for the HERALD. The same writer in his letter asks several questions, two of which have been heretofore pointedly replied to in the HERALD, and that too in a late issue. The Saints should all remember that no attention will be paid to letters, communications and questions, of which we do not know the writer by name, at least. The name of the author, or sender, must accompany communications, letters or questions, in all cases. The writer who so complains, neither signs his name, nor puts county or state on his letter in its inscription. If other letters and questions to which he says no attention has been paid were sent in a similar way, they went where this one goes—into the waste basket.

EXTRACTS FROM LETTERS.

In a late letter, Bro. William France of Coffeyville, Kansas, says:

All is well with us. Bro. J. T. Davis is with us again, preaching in the school-houses around, and the people are getting more light. The debate opened the eyes of some, and Bro. John is letting more light in. May our father bless all that go up to conference with a spiritual blessing, is my prayer.

Bro. William A. Moore, recently moved from Ford county, Illinois, to Naponee, Franklin county, Nebraska, in writing to the office, says:

Should any of the Elders pass through this county, I should be happy to have them call on me. I live one mile south and half a mile west from Naponee, on the B. and M. road.

A worthy example. Bro. R. Goreham of Sonora, Iowa, in writing for the Inspired New Testament and the Voice of Warning to be sent to his friends in Canada, says;

I was in South Mountain, Canada, this winter on a visit, and came home a few days ago. I left a number of friends and relatives searching after the light of the gospel, by the aid of the Book of Mormon and the history of the Church. I am looking forward to a time when some Elder will be able to do a good work in that part of Canada.

Bro. D. S. Bowen, in writing from Independence, Mo., on the 2d inst., says:

I am sick and very feeble now, I wish your

prayers, and the prayers of the Saints, that I may be healed. My father was an Elder in an early day in the Church, and I was born and raised in the Church. I have never had a moments doubt about the work being true, for which I give thanks to Almighty God.

A correspondent asks:

"The question so often mooted as to the official standing of Deacons and Teachers, suggests the further query: What priesthood do Deacons and Teachers hold? Will some one please answer."

Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

GLEN EASTON, West Virginia,

March 30th, 1883.

Brother Joseph.—As I learn through the *Herald* that the good work is prospering in almost every place, I thought it might interest some of the many readers to learn how the work is prospering in our place. Truly the Lord has set his hand here again to build up his church, and we have been abundantly blessed this Winter; and if ever any one had reason to be thankful it is I, for every day I live I feel more established in the work. Through the goodness of my Good Father I was permitted to meet with the Saints at our quarterly conference at Lampsville, Ohio; had quite a good time while there, met with several Saints, and a good spirit prevailed throughout the entire conference. Among the rest I met old Brother Ellis; it did me much good to see him once more, as I had almost given up ever meeting him again in this life; his exhortation to the Saints was good. I spent a week visiting with the Saints, and felt much strengthened.

When I came home I found Bro. Hiram Robinson here, holding meetings; he remained with us a week, and had the pleasure of baptizing five more into the kingdom, and built up the Saints. We all felt to rejoice, and all felt loth to see him leave; he has done a good work here at this place. One of the five baptized was my daughter, which gives me more reason to rejoice in this good work; which I have proved in days that are past that it is of God. I have had many testimonies, and am thoroughly convinced that God is unchangeable, as I have seen his power manifested in many different ways. I can not doubt his word for one moment, when I think of his goodness to me.

We have prayer meetings twice a week, with a good turnout of the world; there are more here that are convinced of the truth, and I think will obey ere long. We hope to have an Elder come soon after conference.

Ever praying for the redemption of Zion, and that much good be done at General Conference, I am your sister in the one faith,

CAROLINE WAYT.

CENTRAL HOUSE, Cal.

March 10th, 1883.

Beloved Saints.—I wish to add my testimony to the many of the work of God, that in his mercy he has made known to the world in these last days, for the gathering of his people. I feel to

rejoice in the hope of the gospel of the blessed Savior. There has not been much preaching here; there are some who would receive the truth who talk favorably. Brethren there is no trouble in getting a house, a good school house, which is free to all. There is one dear sister within a half mile who is a firm believer in the latter day work and joins with me in writing to you. We hope that Zion's children will be gathered in the own due time of the Lord.

Your sisters:

SARAH CHESTER.
MARY GRISWOLD.

RIVERTON, Iowa,

March 19th, 1883.

Bro. Joseph Smith:—We are still battling for the truth as contained in the gospel of Christ. We expect Bro. E. C. Briggs to-night to preach to us; he comes from Nebraska City.

In the gospel,

L. C. DONALDSON.

HORNERSTOWN, New Jersey,

March 26th, 1883.

Bro. Joseph:—On Sunday last, Brn. Bond, of Michigan, and J. A. Stewart, of Philadelphia, were with us. We held two meetings, Bro. Bond preaching at three o'clock in the afternoon, and Bro. Stewart occupying the evening. The attendance at the afternoon meeting was fair and the sermon excellent. In the evening, our little hall was well filled, and Bro. Stewart acquitted himself well. The writer, as well as all the Saints and friends to the work in this neighborhood, have been desirous of seeing Bro. Joseph; and when we heard that he was no farther off than Philadelphia, we hoped that he would be able to reach our little village; but it was not to be. A few of the Saints here have been talking of attending the Conference at Kirtland, but they now fear that they will not be able to get there. Ever praying for Zion's weal,

I remain yours in bonds,

W. H. BROWN.

BLOOMERY, Hampshire Co., Va.,

February 4th, 1883.

Bro. Joseph:—I cherish the good reading in those papers as better to me than gold, for gold could not satisfy my hungering and thirsting after righteousness as does the truth contained in them and in the works of God. I love this latter day work, and rejoice in the truth, although I never see a Saint, or hear song or sermon; but this is evidence of God's truth; it gives me constant peace and strength, such as nothing else in this broad land can give.

Your sister in hope of Christ,

E. P. KEARNS.

OMAHA, Nebraska, March 26th, 1883.

Bro. Joseph:—Our conference adjourned last night, after a peaceful and profitable session. The number of Saints present from outside of this city was very small, but an unusual number of non-members was present. Bro. W. M. Rumel was elected president of the district, and although young in years, he has made a reputation that any Saint might be proud of; he has the confidence of the Saints, which is an element of success; and we look forward with pleasure to the future, confident that he will bring about changes that will cause the work to receive a new impetus in this district; and with the hearty

co-operation of the officers of the branch, we can expect that the cheering news from one end of the district to the other will be heard, that the work is upward and onward, and the Saints rejoicing in the gospel. But we do not expect this state of affairs will be brought about in a few months: it will take time and patient labor to accomplish it.

Bro. H. Nielson preached on the law of tithing on Sunday morning, and it was a noble effort on his part, and the Saints felt satisfied that the law of tithing was the best financial system to be governed by; far better than theories of men; in it they saw wisdom and justice.

Bro. N. Brown preached in the afternoon, after which Bro. Rumel was ordained an Elder; a number of sick was administered to, and then we had a prayer meeting, in which we greatly enjoyed the Spirit. The afternoon services will long be remembered by the Saints as a day of pleasure, and we believe the beginning of an epoch, in the history of our district that we can look back to with pleasure.

Bro. Brand preached in the evening, his subject being, "Was Joseph Smith a Prophet of God?" The audience listened with profound attention, as he produced the facts of Scripture in support of his statement. The conference was a success, and we are happy to say that when we do our part God never fails to do his.

Yours in bonds,

E. RANNIE, JUN.

GALESBURG, Missouri,

March 19th, 1883.

Bro. Joseph:—We are pleased to receive the *Herald* weekly; it is quite a comfort to many who are deprived of the society of the Saints, and the privilege of meetings. Sorry to hear of the loss to the office; but there is no use in fretting over it; only, we hope that you will try and get an honest man next time. We have had no meetings since Brn. A. H. Smith and M. T. Short were here. Three weeks ago I spent the Sabbath with Webb City Saints; enjoyed myself well. The Saints desire to comply with the whole law, but like many more, need constant teaching. Sister Southerland was very low when I was at Webb; I was sent for to administer to her; I learn that through the mercies of God she is getting well, and is able to sit up.

I have not been to Kansas since last conference, but I learned yesterday that the Pleasant View Branch was reviving, which I was glad to hear, for they needed it. I know that the Spirit of the Lord visits me frequently, and brings peace to my soul, and teaches of the future.

Praying for the prosperity of the work of God, I remain your humble brother,

S. MALONEY.

NEBRASKA CITY, Nebraska,

March 23d, 1883.

Dear Herald:—Home again, and an opportunity to rest, with a stack of letters to answer, and reports to make out, and a neglected homestead to fix up. Spent a week at Deloit, and spoke nine times to full house; and while trying to present the evidence of the gospel, the Father in his love gave proof of the work, by sending the Holy Spirit, giving light and point to the word spoken. One night at Dow City, to a full house: most all present manifested an interest; we left Bro. Robt. Montgomery to continue; left the

last named place on the 20th in a snow storm, arrived at home about noon, after a disagreeable ride in a smoking car. It is a blessed thing for the lovers of the "weed," that I do not possess the authority of regulating this air-poisoning habit. While talking with a man upon this subject, he was of the opinion, that some would live to see the time when men would go to church, put their heels upon the pews, and smoke their cigars during the preaching. Certainly we are getting there fast.

On my arrival at home I found a telegram from Bro. J. B. Gouldsmith. Next morning took train for a ninety mile ride in response to the telegram; found him very sick with inflammatory rheumatism. After prayer and administration, he arose and sat up, during the evening. Next morning I again administered, and he came down stairs for dinner, for the first time for a week. Yesterday, without any definite reason, went to Plattsmouth; but the occasion of why was clear upon my finding Bro. and Sr. Cazier downcast and afflicted. Surely the God of mercy guides those that trust him.

With a desire to be found ever in the discharge of duty, I remain as ever in the hope of Eternal Life at the end of the race.

ROBT. M. ELVIN.

BUFFALO, Iowa, March 17th, 1883.

Brother Joseph Smith:—A conference for the Eastern Iowa District was held at this place last Saturday and Sunday, and although the attendance was not large, there was a general good feeling, and a revival to good works on the part of the brethren. The president of our district, Bro. Warren Turner, arrived on Saturday evening, and he met with hearty greeting from the brethren here. He is a man of sterling worth, and has the confidence of all who know him.

Elder M. T. Short was with us through the conference, and is here yet, preaching every night; the congregation increases in number, and there has been an unusual interest awakened, which we are hoping will result in good. He will remain with us until Monday morning, when he will depart for Chicago.

Here in Buffalo we are united and hopeful. Honest hearts have been touched, and we are fully persuaded that responses will soon be heard to "the gospel's joyful sound." May He whom we serve bless his servants, and through them the people, is our prayer.

Joined together in gospel bonds, I pray God to bless you, yours, and all the household of faith.

JEROME RUBY.

HOLLISTER, California,

March 26th, 1883.

Bro. Joseph:—I am now returning from San Juan, where I preached twice, yesterday, near there to a few attentive listeners. I also preached in Bitterwater Valley a week ago yesterday, to a fair congregation. Bro. John M. Range is now beginning to shove the gospel plow with force of the Spirit. We in this Central District are going to observe the 8th of April as a day of fasting and prayer for the general welfare and progress of the Church, and while we are fasting, God grant that you and all his people who meet at the Temple may be feasting is my desire.

Yours ever,

J. H. LAWN.

OAKLAND, California,

March 29th, 1883.

Bro. Joseph:—In consideration of the benefits accruing from the changing of the *Herald* from a semi-monthly to a weekly issue, with its laden columns of encouragement and truth, we must not omit to notice the impetus the change has brought. The Church has had its varied trials since its reorganization, and each time has been marked for the best; so we feel with regard to the *Herald*, and take encouragement in the thought that our course is onward.

The year 1883 has so far made a fearful record of catastrophes. The cause assigned by some is the effect of the perihelion period upon the elements; others attribute it to natural causes in the course of events. But to those who believe the revelations of God, consider them ominous of a great event, and the watchword of the day is "Watch and be ye also ready."

The spirit that actuates the body plainly declares a plain rendering of the laws of the Church, and especially the law of tithing,—a principle of the gospel that was much abused by the different factions; and as many of the Saints have had affiliation with some one of them, their minds have been much exercised in that direction. Therefore the necessity of the plain facts being plainly stated, and carefully carried out, in order that their minds may be disabused of the idea that the Church may drift into relentless extravagance. I have no reason for any such doubts. But with the change of the *Herald* from a semi-monthly to a weekly, dressed in its neat, well arranged columns, laden with the instructions upon the law of tithing, opens up a channel of thought that brings joy in its contemplation, that the key-note of the inseparable principle of the gospel has been touched, and many receive and accept it as glad tidings. It would be needless for me to undertake to expound the law, but suffice to say, I concur in the sentiment and principles put forth by the Bishopric.

Not for one moment casting any reflections upon the work of our honored and much esteemed retired Bishop, who so nobly and faithfully defended the cause by his service and means in the days of the Church's poverty. Then the Church was not in a condition to enter upon its duties. Time and experience were necessary, in order to prepare their minds for the present index of truth.

The many ways adopted to raise means to meet the demands of the Church will now be laid aside, realizing that such demands will only withdraw so much from the Lord's dues, and no credit allowed to the donor as tithing. The Saints will now understand that one-tenth of their yearly increase belongs to the Lord, and that assessment remains with his Saints to levy and collect as seemeth just and right to themselves; and the amount collected must be placed in the hands of the Bishop or his agents, and they receipt for the same. And the Bishop, with the spirit of his office resting upon him, will disburse the same to the best possible good.

Now to my mind, matters in this direction are evolving into a system of business, and when complete, our poor will be cared for, our missions be prosecuted, land purchased, Temples built, and various demands met, that the Church in her now crippled condition can not meet. I believe

the Saints only want the *modus operandi* of the law, rightly interpreted, they will avail themselves of this opportunity of escaping the judgments of God, which otherwise they can not.

The spiritual authorities, whose duties it is to watch constantly over the interests of the Church, know best what should be done, and who are capable of doing the work to the best possible advantage, and when they see the where-with placed at the disposal of the Church, the cause will roll on. This then will beget confidence and faith, and by the exercising of those powers, will remove the non-conductors in the great cable, and light and strength from the Eternal World will flow into every heart. What a favored people we are; what blessings we receive. Day by day we discover renewed evidence of our acceptance with God, and the divinity of the work. My desire is to prove faithful to the last.

As ever, I remain yours in bonds,
WM. ANDERSON.

IONIA, Warren Co., Illinois,

March 28th, 1883.

Bro. Joseph Smith:—I am well pleased with the *Herald* as a weekly messenger. In looking over its pages I find many good and precious things; it is the only preacher we have here. We have not had a sermon of our faith in this vicinity since last May, with the exception of Bro. John Robinson, of Peoria, as he was passing through Alexis, he preached two sermons; it was to us poor Saints like giving bread to the hungry, for we felt that we were perishing for the word of truth. The Spirit rested down upon him with great power. His sermons were something new for the people; it created great excitement. Some said: I wish he would come again; others said they would go fifty miles to hear him preach again. We have done all that was possible for us to do, in order to have preaching; but we feel as though we had failed to get much. I have done all I could in trying to get our faith before the people. I have sent my *Heralds* among the neighbors, loaned the Book of Mormon and Voice of Warning. Some good honest persons say that they like and believe their teachings, and there are some here that desire baptism. I want to say to Bro. Robinson, that I have seen the directors of the Advent Church; they said when you or any of our ministers wanted to preach here, their doors should be opened again. I saw Mr. Pine; he said he wanted to hear you preach, and if at any time you would send an appointment, he would publish it for you.

Yours in hope of eternal life,
ISABEL GLASS.

RICHFIELD, Sevier Co., Utah,

March 18th, 1883.

Editor Saints' Herald:—I received the *Herald* of March 10th yesterday, and it is always welcome to my home, and I accept it as a messenger of truth and light; and pray that it may continue to preach the word of God unto man and be able to spread light into darkness, and loudly proclaim the gospel of Christ unto the world; so the honest in heart may be gathered to Zion and there dwell in peace through eternity. I also received the tracts. They came in very handy. It was the Relief Society conference yesterday, and crowds were gathered outside of the Post Office, when I went in there and the tracts were freely

distributed. People first took a look at the pamphlet and then at me, and perhaps never knew before that the "Bible versus Polygamy," and that "Polygamy was not an Original Tenet of the Church." The word of light and peace is preached to this people, and what the result will be, God only knows. But I hope and pray that the day is not far off when this people, or at least the honest among them, will find out that they are led astray and will turn unto the path which leadeth to everlasting joy.

The *Herald* is welcome as a weekly; I am always longing for it, and say, "Come along, dear *Herald*, I will read and re-read your pages, and when I have got renewed strength from you, I then will send you to those who yet sit in darkness; and hope that you may enlighten their minds, and bring them back to our loving Savior Jesus Christ, who is always willing to receive us." Pray for me that I may be faithful to the end.

Your brother in the gospel,
ANDREW C. NIELSON.

MOUND VALLEY, Labette Co., Kan.,

March 28th, 1883.

Bro. Joseph:—You can perceive that I am now preaching in the locality of my late debate. It has made quite a stir among the people here. The Campbellites are not pleased with the way they came out, and they talk of "finding another man;" but if they are wise in their day, and wish to continue their traditions, they had better let it alone, especially if I should be helped of the Master as I was last time. I am holding meetings here every night this week, and shall continue over Sunday. The Seventh-day Adventists are crowing pretty loudly here now, I don't know but we may expect some trouble in the camp from that source. I think all that prevents it now is they are afraid that they have not the "man," smart enough at their command.—We will try to "hold the fort," &c. I held meeting all last week at Hallowell, good hearing. Also previous to that I had a week's meeting four miles north of there. The way opens up before the work, and local brethren and the Saints render all the help they can.

In gospel bonds,
J. T. DAVIS.

HARWICH, Ont., March 26th, 1883.

Bro. Joseph:—The work of the Lord is still rolling onward, and several have been baptized within the last few weeks. Bro. Gordon E. Deuel has been with us; and a more earnest worker for Christ never stood before a people. He seeks not the noble nor the great ones of earth, but he has been in the streets and lanes and brought in the poor. On the first day of March I saw him baptize one dear sister; and on the 16th he baptized eleven more, making twelve in one place, called Ridgetown, and on Sunday, the 25th, we met and they were confirmed, when we all partook of the Sacrament together. It was a joyful meeting, a day long to be remembered by us. How we were comforted and cheered; and what promises were made to us through our dear Bro. Deuel, while under the influence of the blessed Spirit. He has labored earnestly and faithfully wherever his lot has been cast. We feel grieved that he has to leave us, for there are many investigating; and if he could have staid with us I believe there would be more to obey soon. But our prayer is that God may bless him

abundantly for the good he has done.

Brothers and sisters, let us be faithful, for we know that this work is of God; therefore let us strive to live as Saints should do. Judgments are flying through the land; but if we live with an eye single to God's glory, the destroying angel shall pass over us, and we shall find refuge within the ark of safety, for "He is faithful that promised."

Yours in hope of eternal life,

J. LEATHERDALE.

PERRY, Iowa, March 16th, 1883.

Bro. Joseph:—We are in the enjoyment of pretty good health, and spiritually I am feeling well. My husband has not united with the Church; I hope he will soon. As for me, I love the latter day work more and more, and my faith grows stronger every day. You no doubt remember Sr. Ann T. Goodrich; she and I attended the Des Moines District Conference, held at Edenville, Iowa, 3d and 4th of this month; had a good time. The Saints were blessed and edified. Bro. R. Etzenhouser visited us in February, and Brn. Nirk and Knox came a week after Bro. Etzenhouser was here; but the snow and severe cold weather prevented us from having any preaching, although we were much strengthened and encouraged by the visits of those brethren.

I feel sorrowful indeed over the sad intelligence the *Herald* of March 10th brought. What a pity it is; I feel that it is a great loss to the Church. All Saints have my prayers and best wishes.

Your sister in hope of eternal life,

S. E. BOUTON.

VOLNEY, Iowa, March 28th, 1883.

Joseph Smith:—There are two or three believers in this true and everlasting gospel living up here in the northern part of Iowa. Although we are surrounded by wickedness on every side, we are trying to live as nearly right as we can. We would like to have an Elder come and preach the gospel in its fullness to the people of our county seat, Waukon. There are three churches there; my brother joined the Baptist, but he says if he is not right he wants to know it. We would try and make an Elder comfortable while here. My husband and myself have not been baptized yet, but will be at the first opportunity. If an Elder comes this way, Monona is our nearest Railroad Station; could find us by inquiring for David McGoon.

I sign myself a believer in the gospel,

MRS. ABBIE FREEMAN.

GOODLAND, Michigan,

March 18th, 1883.

Bro. Joseph:—We have a nice branch here of twenty, and they are all trying to do their duty and advance the cause which is moving slowly and surely. I baptized two since conference. The prospects are good. I never saw the time since I came into the Church, there was such a call for preaching as there is now. I have five points where I hold meetings and at every point people seem anxious that I shall continue. Many have invited me to come and preach, which I am not able to do. I preach every Sunday once or twice and sometimes during the week. I wish my circumstances were such I could devote my whole time to the cause; I would love to do so. There is great need of more preaching through

this part of Michigan. I know of more than twenty points where they want preaching and there is no one to do it. There are several Elders and Priests here, but like myself they have families and can not devote their time to the work. Bro. DeLong is the only one that is at liberty and he has all he can do where he resides and around there. God blesses me whenever I try to preach the word; he is blessing me both temporally and spiritually. When I came into the Church five years ago I was in debt some three or four hundred dollars more than I was worth, but to-day I am almost out and can see my way clear through. I promised God when I got out of debt, I would devote my time to the cause, now I feel as if the time had nearly come for me to go to work. I hope you will pray for me that I may do the Lord's will. I expect to be at conference in April and am praying that God will bless us much.

In the gospel,

JAMES A. CARPENTER.

HERSEY, Mich.

March 26th,

Bro. Joseph:—About four weeks ago I started for the plains stopping over night at Bro. Wheaton's. Next day walked about nine miles mostly through the rain, got to Bro. Reynolds, gave out word for preaching on Sunday and spoke to the people at eleven o'clock with fair liberty, having an attentive congregation. Bro. Joseph Shippy arrived in the afternoon and spoke at night. Here and in another school house four miles from here I spoke four times, and Bro. Joseph Shippy five. I believe there are some on the plains that will obey the Gospel; but all we can do is to sow the seed and leave the result with God.

I had a short conversation with Charles J. Strang's mother. She wants to hear what the Reorganization believes in, and requested me when the roads got good to come up and preach in their school house; as the snow was so deep it made it bad walking now.

We returned home on Monday found Bro. C. Scott busily engaged preaching to the people in our neighborhood. Bro. Scott is well liked here, both by those in the Church and out; and is an able defender of the cause. I hope he will be able to come back again before long, as the calls around here are many, and may God speedily send more laborers into his vineyard, that the many who are now sitting in nature's darkness may have the privilege of hearing the Gospel. My desires are to do all the good I can for my fellow men. Ever praying for the welfare of Zion,

I remain your Brother in Christ,

SALEDA D. SHIPPY.

GOODLAND, Michigan,

March 15th, 1883.

Bro. Joseph:—I have for some time thought of writing to the *Herald* and tell you how I come to the light of the gospel, and was led to embrace it. I knew little of the Bible, although I had been a member for years of the M. E. Church. I attended meeting one Sunday for the purpose of hearing what I could of the doctrine of Christ, with the intention of making sport of it; but I did not make any sport, because I heard so much truth I could not; but I did not like to own it, and I dared not deny. I wanted to do what was

right and was forced to obey because I believed; now I know it is truth. I am trying to do right. I am enjoying what I never did before, or never would had I not obeyed the gospel in its fullness. I intend to defend the cause let what will come. In God I trust. My hope and faith are strong, and the more I read the word of God the stronger I grow, and the more able I am to defend it. I catch it on every hand because of my faith, but the Spirit is with me bringing all things to my remembrance, and giving me the victory. I have learned more of the word of God during the four months I have been in the Church of Christ than I ever knew before, and I am still endeavoring to learn.

Yours truly,

WILLIAM McFADDEN.

Summary of News.

Mar. 30th.—The country west of Silver City, is full of Indians. Several camps along the Gila have been attacked. Probably fifty whites have been murdered in the last four days in Arizona. The Indians threaten the annihilation of all the whites in Grant county.

A messenger from Thomson Canon, eighteen miles north-east of Lordsburg, N. M., gives intelligence of the murder by the Apaches of Judge H. C. McComas, of Silver City.

A party just returned from the scene of the massacre in Thomson's Canon found Mrs. Judge McComas, shot through the head, lying by the side of the buckboard; stripped naked. Judge McComas was found about 200 yards south of his wife, shot in four different places, also stripped naked. Their young son is missing.

In a saloon row at Evansville, Ind., a Deputy Sheriff shot and instantly killed Jackson Wallace, and mortally wounded his 17 year old son.

A book-keeper and a cashier of a wholesale dealer in photographer's material, at New York, are behind the bars for embezzling from their employers \$18,000.

Four inmates of a burning tenement in New York received serious injuries in jumping from windows. Two others were nearly suffocated. Loss \$10,000. Chemical works at South Baltimore, Md., burned; loss \$60,000. At Gaitsville, Texas, \$38,000 in buildings and stocks burned. Emery mills at Hillsdale, Mich., burned; loss \$6,000. A fire is raging on Blue Mountain, near Lehigh Gap. Much valuable timber is being destroyed.

Another cashier gone, and with him \$10,000 belonging a marine insurance agency of Buffalo, N. Y.

The craters of Mt. Etna are again active. The rumblings of the volcano are frequent. Signs of earthquake are evident.

A London, England, firm, cigar importers and general merchants, has failed in £82,000.

The great destitution which for some time has prevailed in the West of Scotland threatens to assume serious proportions. In certain parts of Skye and the western islands the condition of the people is deplorable, for not only are they absolutely devoid of present means of subsistence, but, unless prompt assistance be forthcoming in the shape of funds wherewith to procure seed, corn, and potatoes, nothing can avert an extension and perpetuation of the calamity.

The enthronement of the Archbishop of Canterbury took place yesterday. The traditional enthronement ceremonies were observed. There was a dense crowd in the cathedral. The Archbishop is a High Churchman, but of the moderate order, and in politics a Whig. He now comes into the control of an income of \$75,000, with a couple of palaces in which to reside, and the control of hundreds of livings.

A man who carried a box containing explosives and infernal machines has been arrested at London. He had just arrived from Cork. An Irish railway porter, supposed to be an accomplice, has been taken into custody by the police. The explosive material was nitro-glycerine. The infernal machines were most cunningly devised. The post-office is occupied by a force of police, threats being made to blow up the building.

David Whelan an informer, was shot dead at Maryborough, Ireland. Eleven persons were arrested at Castle Connell, charged with intimidation.

Count Von Majlath von Szekehely, President of the Court of Cassation, Hungary, has been found murdered at his residence at Ofen. He had been strangled and his tongue had been cut out. His hands were bound tightly together with ropes. The body was lying on the bed when discovered, but the bedclothes were not disturbed and the Count was not undressed.

Mar. 31st.—The eruptions of Etna have ceased. There are no present indications of earthquake.

Forty Socialists to-day, holding a secret meeting within Spanish lines, were surprised by Government troops. The entire band was captured and sent under a strong guard to Seville.

Reports from the Scottish coast say a terrific and destructive gale visited that section to-day. Three vessels have gone ashore in the vicinity of Aberdeen. There are no reports of loss of life. The damage to property, however, is considerable.

A bark is ashore at Holyhead. A crew of twenty-three persons were drowned.

The bullion withdrawn from the Bank of England on balance to-day was £105,000.

Advices from Tozer, Tunis, say that De Lesseps has arrived there. He says explorations made it plain that an inland sea in the Desert of Sahara is practicable, and it can be accomplished by using a hundred excavating machines equal in the aggregate capacity to the labor of 100,000 men. The projected inland sea in North Africa will cover a basin fifteen times as large as the Lake of Geneva; the moisture engendered by its presence will bring vast tracts of desert land into cultivation, and an approach to valuable forests, now wholly inaccessible, will be facilitated.

The London police are in receipt of a letter purporting to emanate from Fenian sources threatening that unless the men charged with the Phenix Park murders, and now confined in Kilmainham Jail awaiting trial, are at once released, the central telegraph office in London will be blown up.

As a precautionary measure, orders have been issued that the passage which underlies the residence of Premier Gladstone shall hereafter be closed at sunset.

Three hundred and fifty emigrants left Belmullet, County Mayo, yesterday for America. An immense throng of people witnessed the departure.

The car shops of the Rock Island road at

Peoria, Ills., burned; \$12,000. A business block of eight small houses, including post-office, burned at Deerfield, Mich.; an explosion of gas from a coal stove ignited the vapor in a kerosene oil warehouse at Des Moines, Iowa; loss \$6,000.

Near Atlanta, Ga., several masked men went to the home of Mrs. Joshua Hill over 70 years of age, and outraged her and her two daughters.

The Illinois State Supreme Court has rendered a decision which holds the Pullman Palace-Car Company to be nothing but common carriers and subject to all laws governing such. The case came up on appeal from the Appellate Court, and the decision is a sweeping one.

Seven more bodies were recovered yesterday from the Diamond Mine near Braidwood. The proposition to abandon the mine and leave some fifty corpses in it meets with great opposition from the friends of the deceased.

At seven o'clock yesterday morning the night express from Chattanooga to Cincinnati over the Cincinnati Southern Railroad ran off the rails. Half a dozen cars were ditched and at least fifty passengers sustained serious if not fatal injuries. The escape of any of them from immediate death is surprising under the circumstances.

Three legal hangings occurred yesterday, and one of the victims was a woman, and one a boy of seventeen years of age.

April 2d.—David H. Shonts, one of the oldest residents of Kendall county, Illinois, died at Plano yesterday at the age of 74. He was a native of Herkimer county, New York, and came to Illinois in 1842 with scarcely a dollar in his pocket. He had pluck and energy, and succeeded in borrowing enough money to procure a home-stead. He has held various political offices of trust in Kendall county; was a Knight Templar and had attained high degrees in the Order of Odd-Fellows, being the only surviving charter member of the latter society in Plano. Mr. Shonts was a good neighbor, and has conducted and had charge of the funerals of very many of the Saints of Plano. In time of trouble and distress he was ever willing to assist, and do what he could.

A boiler explosion, which resulted in the killing of thirty-one persons, and sixty-five were injured, many of them fatally, is recorded this morning; the scene of the accident being in a small manufacturing town near Paris, France.

A severe hailstorm yesterday was followed by heavy snow, which continues, extending through the south-western section of the State of Tennessee. It has been storming incessantly in the vicinity of Lynchburg, Va., since yesterday morning.

A four story brick flouring mill at Anna, Ills., burned; loss \$19,000. At Augusta, Ga., the old Opera House burned, with a loss of \$25,000. Two firemen were seriously injured. At Freemansburg, Pa., hardware works burned; loss \$15,000.

April 3d.—Six bodies were recovered from the Diamond Mine, at Braidwood, Ills., yesterday. Business was entirely suspended. The streets were thronged with eager sightseers to view the funeral procession of the victims.

Nearly 3,000 bricklayers went on a strike yesterday in Chicago, their demand for an increase of wages of \$3.50 to \$4.00 per day having been refused by the employers.

The steamer Indiana yesterday, took the first batch of emigrants forwarded free by the British

Government to America. The party numbered seventy-five, and was principally composed of persons evicted in Connemara, Ireland.

The War Office, London, has taken the question of explosives in hand with vigor and determination.

Notwithstanding the circular recently issued by the Austrian Home Minister, giving the various authorities urgent instructions to carry out constantly a strict inspection of all the factories, warehouses, and shops belonging to the manufacturers of explosives. It is known that large quantities of dynamite and other explosives have been shipped from Vienna to various points in Russia, evading the watchfulness of the regular and secret police. It is believed that similar shipments are still being made, although the utmost surveillance has failed to detect any of the criminals. A dispatch from Moscow to-night states that Count Warontzoff-Daschkoff, who is making the final arrangements for the coronation of the Czar, has received a number of anonymous letters threatening that all those taking part therein will be annihilated.

The Revolutionary party in Russia has issued a proclamation announcing that preparations are complete to meet the coronation of the Czar, and that they have every hope of success in fully carrying out long-devised plans. The proclamation contains a warning to all persons that they shall, if valuing their personal safety, keep at a distance from the Czar during the ceremony of the coronation. The pronouncement concludes with the words: "We will strike once more for the freedom of Russia." The proclamation is printed in letters of red and bordered with stripes of the same color.

A despatch from Brussels reports that a sensation has been caused in financial circles there over the discovery that Van Damme, a prominent stock broker, has embezzled the sum of \$200,000 belonging to persons who deposited their money with him. Van Damme has been arrested and lodged in prison.

Four million feet of lumber, worth \$50,000, burned near Eland, Wis.

April 4th.—The number of small-pox cases is increasing and creating a great deal of alarm among the inhabitants of Nashville, Tenn., and county. Since the 13th of March forty-eight cases have been reported by the City Health Officer. The disease has also had many victims in other towns in Tennessee.

Scott Oliver shot and killed John Walton at 3:30 yesterday morning in John South's saloon at Bowling Green, Ky., on account of a trifling dispute over cards.

Do to-day's duty; fight to-day's temptation; and do not distract yourself by looking forward to things which you can not see, and could not understand if you saw them. Enough for you that your Savior for whom you fight is just and merciful, for he rewardeth every man according to his work. Enough for you that He has said: "He that is faithful unto death, I will give him a crown of life." Enough for you that if you be faithful over a few things, he will make you ruler over many things, and bring you into his joy forevermore.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

MORMONISM VERSUS MORMONISM.

"AN house divided against itself can not stand," said Jesus of Nazareth. True, but "there are gods many and lords many," and yet but "one living and true God," and "one Lord Jesus Christ." Many false Christ's were to arise. But they were false, because he was and is the only true one. So there is genuine Mormonism, and the spurious. "But what is Mormonism, whether true or false?" the honest inquirer asks. We answer, It is either the doctrine of the *Book of Mormon*—or the doctrine of the compiler of the book, whose name was Mormon, or both. Being a compilation of the books, or writings of several authors, yet called after the name of its compiler, or the "Book of Mormon," it may be as well to call the doctrine of the entire book, Mormonism. Whether the book is a plagiarism of the Solomon Spaulding Romance, or whether an independent production of Joseph Smith, or the conjoint work of Joseph Smith and Sidney Rigdon; or whether it is what it claims to be, a divinely translated history of a portion of the house of Israel, particularly of a portion of the tribe of Joseph, with the history of other colonies, who came from the eastern hemisphere several thousands years ago, the question is, What is the doctrine of the book, or what is Mormonism?

As the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints issues several works which treat at length the origin of the book, and show the fallacy of its Spaulding romance origin; and others which present the Bible argument in behalf of the book, the purpose of the present essay, will be to present a few quotations from the book, on a number of doctrinal subjects, which the reader will please compare with similar passages in the Bible; and to then honestly answer this query: If the teachings of the Bible are orthodox and evangelical, must not the same sentiments or teachings, if found in the Book of Mormon be equally orthodox, equally evangelical? Or does *truth* become error, or remain truth, just as the character, or

reputation of the person who utters it, or vehicle which conveys it? For instance, Was Jesus the Son of God because the voice from heaven declared it at the scene of his baptism, and ceased to be the Son of God, because the devil's confessed it? Truth is truth, no matter who teaches or demonstrates it. It is truth simply because it is truth. Well, what is Mormonism, *i.e.*, the doctrine of the Book of Mormon?

1. *One living and true God.* "The Scriptures are laid before thee, yea, and all things denote there is a God, yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a supreme Creator."—Book of Alma 16:7. "And Amulek said, Yea, there is a true and living God. Now Zeezrom said, Is there more than one God? And he answereth, No."—Alma 8:10. See 1 Cor. 8:6; John 17:3, &c.

2. *Jesus is the Christ, the Only Begotten Son of God.* "See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily, but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God."—Mormon 4:2. "And the angel spake unto me, saying, These last records, which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they can not be saved."—1 Nephi 3:43; John 3:16; Rom. 8:3.

3. *The atonement through Christ.* "Nevertheless, the Son of God suffereth according to the flesh, that he might take on him the sins of his people, that he might blot out their transgressions."—Alma 5:1. "And since man has fallen, he can not merit anything of himself, but the sufferings and death of Christ, atoneth for their sins, through faith and repentance," &c.—Alma 13:9. "And also concerning the resurrection of the dead, and the redemption of his people, which was to be brought to pass through the power, and sufferings, and death of Christ, and his resurrection and ascension into heaven."—Mosiah 9:6, Rom. 5:8, 1 John 1:7.

4. *Salvation through Christ alone.* "As the Lord God liveth, there is none other name given under heaven, save it be this Jesus Christ, of which I have spoken,

whereby man can be saved."—2 Nephi 11:3. "And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the Church of Christ, and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto praying, relying alone upon the merits of Christ, who was the author and finisher of their faith."—Moroni 6:1. "And now my sons, remember, remember, that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation."—Heleman 2:15; Acts 4:12, 1 Cor. 3:12.

5. *Repentance from sins and dead works demanded.* "Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for behold he commandeth me that I should write, saying, Turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings, and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and of your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the House of Israel."—Nephi 14. "And this thing shall ye teach, repentance and baptism, unto all who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children, and their little children need no repentance, neither baptism."—Moroni 8:2; Luke 24:17; Acts 3:19; Isa. 55:6, 7.

6. *Baptism for remission of sins taught.* "Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins."—Moroni 8:2. "And they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and contrite spirit, and witnessed unto the church that they truly repented of their sins."—Moroni 6. "Now this is the commandment, repent all ye ends of the earth, and come unto me, and be baptized in my name, that ye may be sanctified by the Holy Ghost; that ye may stand spotless before me at the last day."

—Nephi 12:3; Mark 1:4, 5; Acts 2:38, 22:16.

7. *Baptism of the Spirit.* "And the remission of sins bringeth meekness and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the Saints will dwell with God."—Mormon's Epistle to his Son, Moroni 8:3. "And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost."—Nephi 12:2. "Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it, and on as many as they laid their hands fell the Holy Ghost."—Moroni 2; John 7:39, 16:7; Acts 1:5, 2:3, 8:12-19, 19:2-6.

8. *Spiritual gifts enjoyed.* "But as many as were converted did truly signify unto the people, that they had been visited by the power and Spirit of God, which was in Jesus Christ, in whom they believed. And as many as had devils cast out from them, and were healed of their sicknesses, and their infirmities, did truly manifest unto the people that they had been wrought upon by the Spirit of God, and had been healed; and did show forth signs also, and did do some miracles among the people."—Nephi 3:8. "And again, I exhort you my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men to profit them. For, behold to one is given by the Spirit of God, that he may teach the word of wisdom: and to another that he may teach the word of knowledge by the same spirit; and to another exceeding great faith; and to another the gifts of healing by the same spirit. And again, to another that he may work mighty miracles; and again, to another that he may prophesy concerning all things; and to another, the beholding of angels, and ministering spirits; and again, to another, all kinds of tongues, and again, to another, the interpretation of languages, and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will."—Moroni 10:1; Mark 16:17-20; Acts

5:12, 8:6-17, 10:15-17; Rom. 12:6-8; 1 Cor. 12:4-13.

9. *A change of heart, Conversion, or the new birth, taught.* "And the Lord said unto me, Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again, yea, born of God; changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters, and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God."—Mosiah 11:22; compare John 3:3, 5, 7; Matt. 18:3.

10. *Christ's second coming taught.* "Yea, thus saith the Spirit, repent all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory; in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith, behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men."—Alma 3:7. "But when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality, and then shall ye be blessed in the kingdom of my Father."—Nephi 13:3. "Wherefore, my beloved brethren, pray unto the Father with all energy of heart, that ye may be filled with this love which he hath bestowed on all who are true followers of his Son Jesus Christ, that we may become the sons of God, that when he shall appear we shall be like him."—Moroni 7:4.

11. *The literal resurrection of the dead declared.* "And there is a death, which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again in its perfect form, both limb and joint shall be restored to its proper frame, even as we are now at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt." "I say unto you, that this mortal body, is raised an immortal body, that is, from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided, thus the whole becoming spiritual and immortal, that they can no more see corruption."—Alma 8:9, 10. "But behold the power of death shall be broken, and the Son reigneth and hath power over the dead; therefore he bringeth to pass the resurrection of the dead."—Mosiah 8:4.

Compare Isaiah 26:19; Matt. 5:25-29; 1 Cor. 15:21-24, 35-54.

12. *Future rewards and punishments foretold.* "Know ye not that if ye will do these things, that the power of the redemption and the resurrection of Christ, which is in Christ, will bring you to stand with shame and awful guilt before the bar of God. And according to the power of justice, for justice can not be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone is endless torment."—Jacob 4:1. "And now I have spoken the words which the Lord God hath commanded me. And thus saith the Lord; They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil."—Mosiah 1:16. "And these are they who shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold the day cometh that all shall rise from the dead, and stand before God, and be judged according to their works."—Alma 8:10. Compare Matt. 25:46; John 5:29; 2 Thess. 1:7-9; 2 Peter 2:9; Rev. 20:12-15.

13. *The Marriage question in true Mormon light.* "And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me, because of your grosser crimes. For, behold, thus saith the Lord, this people begin to wax in iniquity, they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, BECAUSE OF THE THINGS WRITTEN CONCERNING DAVID AND SOLOMON HIS SON. Behold David and Solomon truly had many wives and concubines, WHICH THING WAS ABOMINABLE before me, saith the Lord; wherefore thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord. FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE, for, I, the Lord God,

delight in the chastity of women, And whoredoms are an abomination before me, saith the Lord of hosts."

Does the Bible, either Old or New Testament, contain such strong and unmistakable language on the sin of polygamy? Yet the world insists in calling polygamy, "Mormonism," while it is no part of it, never was, nor ever can be. It is equally as just to call *idolatry*, the religion of Christ, or Atheism the doctrine of Paul, or Paganism, Christianity. The church organized A. D. 1830, by Joseph Smith and others, was called the "Mormon Church" from the start by its enemies. The religion taught by the founders of the church, has from the first been called, Mormonism. Now for twenty-two years, or from 1830, to 1852, polygamy was not taught, or believed by any body of religionists calling themselves Mormons; or that was called so by the world, or those not Mormons. Not a line can be found written in its favor, no sermon was ever preached in its defense, no rule, or law, or covenant, or church article, can be found, which in any sense savored of the dogma, prior to 1852; and yet Mormonism as it is called, existed, and over one hundred thousand people claimed to believe it. The church claimed to receive through Joseph Smith, some one hundred and more "revelations," which were and are embodied in a book called "Doctrine and Covenants." In it are found "commandments of God," and "Church Articles," or statements of principles, and views on various civil matter, among which is found the views of the church on the "marriage question." The belief of the Church from 1830 till now, (1883), or for over fifty years, is expressed in the following "commandments," and the "church article" named.

In 1831, among a code of laws given to the church, for her permanent government, and which if not observed by any member, would disqualify him or her for membership, or in other words, which if not obeyed, would cause the transgressor to be expelled; in it is found this plain declaration, which Orson Pratt, polygamy's ablest defender, admitted (even no longer ago than 1869 and seventeen years after polygamy was publicly taught by the apostate Mormons in Utah) to be "God's *holy law*." Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else, and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit." Observe, it does not say "love thy *wives*," but thy *wife*, and "cleave unto her, and *none else*." Polygamy under this rule or com-

mandment, is impossible. But the polygamists of Utah claim that God changed his mind, or varied from this law, by giving a commandment or revelation in 1843 or twelve years after he gave the above, commanding polygamy as a duty, essential even to salvation, but this can not be for a moment admitted, for,

14. *God is unchangeable.* "For I know that God, is not a partial God, neither a changeable being: but he is unchangeable, from all eternity to all eternity."—Moroni 8: 3. "For do we not read that God is the same yesterday, to-day, and forever; and in him there is no variableness, neither shadow of turning." "And behold I say unto you, He changeth not; if so, he would cease to be God."—Mormon 4: 6 and 7. Compare Malachi 3: 6; James 1: 17. In the light of the foregoing from the Book of Mormon, against the practice of polygamy, and the word of God to the original church in 1831. And in view of the fact that in May, 1844, or ten months after the pretended revelation on polygamy was received by Joseph Smith, as the Utah Mormons falsely claim; the said Smith declared publicly against "polygamy and *other false and corrupt doctrines*." And in the face of the fact that the Book of Mormon, as the Bible also, positively asserts that God does not and can not change, how can any person justly charge genuine Mormonism with inculcating, or even permitting the practice of polygamy? Does the Bible anywhere call that evil, "abominable" in the sight of the Lord, and "iniquity," or classes it among the "grosser crimes?" as does the Book of Mormon? But not only is it forbidden in the form described, but genuine and original Mormonism makes it impossible in another sense.

15. *Genuine Mormonism teaches obedience to law.* "Let no man *break the laws of the land*, for he that keepeth the laws of God *hath no need* to break the laws of the land; wherefore *be subject to the powers that be*, until He reigns whose right it is to reign, and subdues all enemies under his feet."—Doctrine and Covenants, sec. 58: par. 5.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquillity, all men should step forward and use their ability in bringing of-

fenders against good laws, to punishment."—*Church Article on Governments and laws in general.*

True Mormonism is loyal and law-abiding. Spurious, otherwise Utah Mormonism, is treasonable, and law-defiant. God says: "Let no man break the laws of the land." Polygamists say "The Government has no right to interfere with our *religion*, and its laws should not be regarded." The church says, "Religious opinions do not justify sedition and conspiracy." Utah, Apostate Mormons, have no more right to add polygamy to the faith from which they have departed than they have to add murder, theft, arson, or any other crime forbidden by the Book of Mormon, or the church laws, and claim freedom for their practice under the pretense that it is a part of their *religion*. That which transgresses the law of the land; that which violates God's laws given to the Church; that which ignores the doctrine of the Book of Mormon, and the teachings of the founder under God, of the original church, viz., Joseph Smith, is in no sense whatever Mormonism. The Reorganized Church, whose head-quarters are at Lamoni, Decatur county, Iowa, and whose president is Joseph Smith, son of the translator of the Book of Mormon; and which for thirty years has steadfastly opposed in every lawful and possible way the "crime of polygamy," and which by decision of Civil Courts, has been declared the successor to, and continuation of the original Church of Jesus Christ of Latter Day Saints, prays the entire world to understand and remember, that it utterly denies the right of the Utah Church of polygamists to the prerogatives, privileges, authority, or the name of the Church of Jesus Christ of Latter Day Saints; or that its heresies, and abominations of which polygamy is chief, are in any sense *Mormonism*, or a part of the "Mormon religion;" nor does it sympathize with traitors to God, and the Government, in their well deserved punishment.

What does a true Mormon teach? Learn what Jesus of Nazareth taught, and you have the answer. What does a genuine Mormon believe? Tell us what Paul, and Peter, James and John believed, and you have our reply. What is Mormonism? What is Christianity? They are but two terms of one meaning. Both mean the gospel of the Son of God, the plan of salvation, the religion of Jesus the Christ. What is Utahism? Ask Lamech, the first polygamist, and a murderer. Ask Jacob, about the treachery and deceit of Laban. Ask David, who put Uriah in the front of the battle, to be killed, that he might get

his wife. Ask Solomon, whose wives led him into idolatry. Ask the Nicolaitans, whose doctrine, the Lord said, "I hate." What is treason? what is lying? what is idolatry? what is murder? what is "Satanic delusion," or the "doctrine of devils;" and what a "damnable heresy." What is condemned of God, repudiated by his Church, and detested by all good and true men, and odious to the Government of the United States? UTAHISM *alias* SPURIOUS MORMONISM.

T. W. SMITH.

JOHN'S BAPTISM.

I HAVE just read an article in the columns of the *Herald*, written by Bro. John Macauley, stating that "John's baptism was not for the remission of sins." As I was meditating of the things of the Everlasting Gospel, this morning, at about two o'clock, my mind was led to reflect upon the things contained in this letter, and upon my labors on this coast as a Priest. Remembering that I had gone forth while I was a Priest preaching the baptism of repentance, and promising the people a remission of their sins if they would believe the things I preached, and repent and be baptized. I labored long, and hard, till I had baptized about fifty persons, as I supposed for the remission of sins, telling them that some one higher in office than I was would soon come and confirm them members of the Church of Christ, by the laying on of hands; and that indeed without another baptism for the remission of sins, teaching them at the same time that they must absolutely receive remission of sins before they could enter in, for we are taught that mankind shall humble themselves and become as little children before they can even enter into the church militant. If I was laboring under a mistake, and if they did not receive a remission of sins, then they were received into the Church without remission of sins, which to my mind would be contrary to the spirit of the gospel.

The Holy Ghost said by the mouth of Zacharias, that John's mission was to "go before the face of the Lord to prepare his ways, and to give knowledge of salvation unto his people by the *remission* of their sins."—See Luke 1:76, 77.

I always supposed that those whom John baptized received a remission of sins, and a knowledge that through Jesus, salvation should be brought to the human family. In Luke 3:3, we read that John preached the baptism of repentance for the remission of sins. I had always understood that those who believed John's

preaching, and brought forth fruit to prove their repentance, and were baptized by John, then and there received remission of sins, without waiting three long years to obtain this priceless boon. Was not Christ's blood efficacious to those who obeyed the gospel before it was shed, the same as it was after.

"BAPTISM OF REPENTANCE FOR THE REMISSION."

The brother may say the baptism was unto repentance. Well; if it was, was it not also for the remission of sins? Or was the repentance alone for the remission of sins? Or, did he preach it, but not practice it? And they who embraced the true faith, and repented, and were baptized, receive remission—justification. In Luke 7:29, 30, "The people justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." What does this mean? Were they not justified for being baptized by John's baptism? If the law of Moses did not take away sins, is that sufficient evidence to prove that baptism when performed by a Priest will not? Of course they held the lesser priesthood, in order to minister the law of Moses; but is that any evidence that they did baptize at all, either for repentance, or for the remission of sins? Was baptism an ordinance belonging to the law of Moses, which was a law of carnal commandments? or is baptism strictly the first ordinance of the gospel? Although they held the Aaronic priesthood, would they have done right to baptize unless sent to do so by the Lord?

I understand it to be the opinion of my brother that baptism for repentance is one ordinance, and that baptism for the remission of sins is another; and that baptism for repentance was an ordinance belonging to the law of Moses, which John administered and which was done away in Christ. I have yet to learn that John came ministering the law of Moses. I have always supposed that the law of Moses was binding till the seed should come to whom the promises were made, which was Christ, and no longer. He says, "Christ's blood took away the sins of the world." To me it would have sounded better if he had said "sin of the world," singular member sin, instead of sins, as men will have to answer for their own individual transgressions, and not for Adam's sin, as his was taken away by the blood of Christ. I do not write this to debate with my brother, for writing is not

my gift; but in order that some one capable will give the thing a full sweep.

J. R. COOK.

SACRAMENTO, Cal., March 21st, 1883.

FAULT-FINDING.

If any one complains that most people are selfish, unsympathetic, absorbed in their own pursuits, their own happiness and their own sorrow, the chances are ten to one that the complainant is conspicuous for the very faults which he condemns. His thoughts are so concentrated on his own concerns that he is impatient because other people think of their concerns, not his. He is unable to enter into their grief or their joy; when he is wretched he is amazed and indignant that any one can be happy; when he is happy he thinks it intolerable that other people should be so oppressed with their own sorrows as not to make merry with him in his gladness. He has so high an estimate of the importance of his own work that he thinks other men ought to spend a large part of their time in watching and admiring it, and he wonders at the selfishness which keeps them at their own occupations when they ought to be showing their sympathy with his. This absorption in everything that relates to himself is the explanation of the universal indifference of which he complains. To secure sympathy we must give as well as take. The country that exports nothing will have no imports; but if it infers that all the rest of the world is in wretched poverty, with no mines and no timber, and no glorious harvests, the inference will be a false one. As soon as a man finds that he is beginning to think that all human hearts are cold, let him suspect himself. When an iceberg floats away from the frozen fields which lie near the pole it cools the waters into which it drifts; the very Gulf stream sinks in temperature as soon as the mountain of ice touches it. In a crowd it is the man that pushes hardest who thinks that everybody is pushing him; it is the man who is resolved to make his way to the front who complains that everybody wants to get in front of him. If people speak to you roughly, take warning, the probability is that you spoke roughly to them.—*Good Words*.

AN APOSTLE OF PEACE.

SINCE the year of our Lord A. D. 1830, there has been many persons claiming themselves to be "Apostles of Peace," and long before the "War for the Union," Peace Societies had been formed both in America and Europe, and what with the

issuing of millions of copies of scriptures, tracts, and religious literature, one would be supposed to confirm the idea that the good times would soon be here, that our forefathers sang so much about. But take a retrospective view since that time and perhaps you will agree with me in saying that the poet, Taber, was right in the following lines:—

"The merest boor that turns a clod,
Can turn a verse if duly taught,
'Tis only he inspired of God,
Can plant within the verse a thought.

Joseph Smith knew the force, expression and truth, of the last two lines, and thrice blessed is he who can believe and know of a surety that God is in the field when He seems to be the most invisible, and afar off. To know God is to know His Son Jesus Christ whom He has sent, and to such there is joy, and peace, and everlasting life. There is no blessing on earth to be compared with the blessings of peace, for the reason that it implies and includes so many other blessings. The nation which enjoys peace, which never fears war, nor is to make continual preparation for war; can and does experience all kinds of prosperity. Trade increases, manufactories flourish; art, sciences and literature are extended, and war, the most dreadful of all other calamities, is averted. This kind of peace is a great national blessing to any nation; and its fruits are precious mercies given by the giver of every good and perfect gift. But there is another kind of peace to which even all other blessings combined are not to be compared, viz:—"Peace with God." This will bring comfort into the household, give joy at the fireside, and bring all those virtues and graces that help to build up a Christian life. It belongs to that "Angelic host that sang on Bethlehem's plains by night." Peace with our Savior is better than worldly joy. Joy is a very uneasy guest, and is always on tiptoe to depart. It tires and wearies us out, and yet keeps us ever on the alert and in suspense fearing every moment it will be gone. "Peace with God," is not so. It comes by obedience, viz: "If ye love me keep my commandments." "Therefore being justified by faith, we have peace with God through our Lord and Savior Jesus Christ." This peace comes more quietly than joy: it stays more contentedly, and it never exhausts our strength, and is not always on tiptoe to depart, except through disobedience; then we find out "That the way of transgressor is hard." This world with all its glittering palaces offers us no real blessings which would end in eternal glory. If all our actions,

words, and deeds, are to be accounted for before God, what must a life of continued rebellion be? Before we can have peace with God, we must be brought to see and believe the light which shineth in darkness, but the unbeliever and the wicked comprehendeth it not, because of their unbelief: and what a dreadful thing it must be to depart from wisdom's narrow way after once tasting of the rich blessings God has promised to all those who are faithful: who love and obey his commandments. "Great peace have they," says the Psalmist, "that love thy law; nothing shall offend them." And Charles Wesley wrote and sang, a long time ago:

"Tongue can not express,
The sweet comfort, and peace:
Of a soul in its earliest love."

And yet how much unhappiness and restlessness there are among professing Christians, because they do not possess what they profess. When the Christian, like Peter on the water, looks from his Lord, who is his strength and shield, and looks around at difficulties, he begins like Peter to go under water. Many are unhappy because they have gone contrary to known duty: others because they have sinned against their own light,—light which has made their hearts burn with joy and gladness. The unregenerated man is destitute of true peace. How can it be otherwise? He is an alien from God. He belongs to the world?

And must I tell you what it is to be worldly? It is to be absent from the Lord. What the world did for Peter, Thomas, Demas and Judas, it will do for you and for me, or any body else that loves it. If you will not be at peace with God, God will not be at peace with you. I will not flatter you; I will deal sincerely with you, that peace is the blessing that follows pardon, and while we are conscious of living lives contrary to the Divine will, there can not dwell within us that peace which passeth all understanding. "For to be spiritually minded is life and peace, and to be carnally minded is death." In the struggle and conflict between right and wrong, and the knowledge we have of what we should be, and what we are not, and what God would have us to be, and in still persisting in our evil course, then it is merciful when the Spirit will not let us alone in such a state of affairs, and our conscience continually troubles us until we repent and forsake our sins. As you live here, so your punishment or comfort must be here and here after. "Whatsoever a man soweth, that shall he also reap." While I am writing this article, with a testimony of the latter

day work, in another room adjoining this in which I write, my eldest brother lies in the last stages of consumption, brought on by dissipation and abuse. He is without hope, faith, and everything which relates to eternal life; for he has rejected both light, wisdom and knowledge, all the days of his life.

Peace with rebels? Peace with traitors?
Peace with pirates, sword in hand?
Not till right and wrong change natures;
Not till God reigns o'er our land.
Peace there is not for the wicked,
Save upon the bended knees;
When unbelief and sin are crushed,
Then the Saints will reign in peace.

WILLIAM STREET.

I DON'T WANT TO.

EVERYWHERE we hear the expression—"I don't want to."

We commence to use it in childhood. When mamma tells the little boy or girl to put away the toys, and bring in the chips to kindle the fire for supper, the answer comes readily—"I don't want to."

The young man who is requested to keep the Sabbath, and to let the whist-table, and the billiard hall, and the wine-glass alone, says he doesn't want to. He doesn't want to be such a milksop among his companions.

The rich man doesn't give away to charities, because he doesn't want to. He will tell you that it is because he has met with losses, or because times are bad, or because he has to support his wife's aunt's grandmother's brother, but he lies, every time; it is because he doesn't want to!

The politician will tell you that he wishes he could vote for principles instead of men; that he sighs for purity in politics, that he would give half his fortune if men could dare be honest; but he doesn't want things that way. If he did, he would try for it.

The fashionable woman will tell you that she wishes she could give something to buy flannels for the poor, but she has already given so much in charity! and she wishes she could raise the state of society to a higher grade, but she is mistaken; she doesn't want to.

The world is full of people who don't want to.

There is a disposition to get through life as easy as may be, and God knows the easiest way is a hard road to travel.

There are no macadamized roads on the way of life. It is mostly an uphill tug, and the man who travels it with his head up, and his courage good, must be sure-footed, and sound-winded, and he mustn't be balky.

To some people it seems to be a sufficient excuse to say, "I don't want to—to

get them clear from the performance of any duty. If they don't want to, why, then they needn't.

Now, because we do not want to do a thing is not the shadow of a reason for leaving it undone. Do you suppose the oxen want to plough the furrows where the corn grows for our bread and Indian pudding? Do you suppose the hard-handed old farmer, sweating through the hot days of torrid summer, wants to kill the bugs on the vines where grow the pumpkins for our Thanksgiving pies? And yet if he did not, where would be the chief charm of our New England festival?

Do any of us want to work for a living? Does the machanic hanker after the pleasure (?) of sawing and planing, and nail-driving on the dizzy heights of seven-story-buildings ten hours a day? Does the coal miner enjoy being down in the bowels of the earth, away from the sunshine and the sweet breezes of the wooded hills, delving for the fuel which is to keep the children of luxury and the starving sons of poverty from freezing this coming winter?

Does the poor widow want to toil over her needle, making shirts for a dime, and wearing out her eyes, and her health, and her courage in the struggle to keep the vital spark alive yet a little longer?

No. It is a fact that nobody likes disagreeable tasks. But they are pretty thick in this life. Most of our tasks are not pleasant. Every woman hates dish washing, and yet nine-tenths of the women of the world have to wash dishes.

Every man dislikes to do chores, but most of them have to bear that cross, and it generally requires a great deal of swearing to enable them to bear it.

And now young people, take this thought home to you, that life requires of you the performance of certain things, and it is your duty to do them whether you like to or not; and it is no excuse for you to stand back and let other people bear your burdens, because you don't want to bear them yourselves.

COUNTERFEIT COINS.

IN RECEIVING so many millions of dollars at the sub-treasury, it might be supposed that an occasional spurious coin or note would find its way across the counter. So great is this danger that every piece and every note has to pass under the scrutiny of an expert. People do not realize the quantity of counterfeit silver dollars that are in circulation. Not a day passes that more or less are not offered at the sub-treasury. The Assistant Treasurer, speaking of this subject, says: "You would be

surprised at the ingenuity that is displayed in debasing the different Government coins. One of the neatest methods employed by those who engage in this species of crime is what is known as the splitting process. This is done by splitting the coin edgewise (probably by means of a fine saw), digging out the inside, filling the cavity with metal as nearly as possible the weight of the gold taken out, and soldering the two disks together again in such a manner that it will pass without suspicion among those who are not expert in detecting frauds of this kind. Fortunately this method of tampering with coin is so difficult in its successful accomplishment that it is seldom resorted to, and coins thus debased are not common. An expert at the business can take five dollars worth of gold out of a single twenty-dollar piece. A short time ago a \$100 note was presented at the counter. The receiving teller, immediately upon taking it into his hand, stamped the word "counterfeit" on its face and handed it back. The proceeding startled the person who presented it, and he asked the teller, with an air of indignation, why he did it.

"Because the law compels me to do it," the teller replied.

The man insisted that the note was good, "but," said he, "if it is not good I could have it taken back to the person I got it from."

"You can do that still," said the teller, "and if he demonstrates that it is a good note, you have only to come here and get your money." The man did not come back.

Spurious silver coins are detected more by their weight and general appearance than by anything else. Said the Assistant Treasurer, speaking of this: "They have got us on the ring of the metal. They can make their base metals to ring as well as ours." The detection of spurious gold coin is purely mechanical—by ringing, acids, weight, the eye, etc. "Experience is everything," said Mr. Spaulding. "A base coin has never been passed on us, but we have stopped lots of them on the way. To become expert in detecting the base coins men have got to make it a business, a study."

EVILS OF SECTS.

THERE are, at present, in England and Wales, not fewer than 186 different religious communities. Some of these are of comparatively recent origin, and have sprung out of the modern methods of revivalism. There are the Army of the King's Own, the Hosanna Army, the Re-

deemed Army, the Salvation Navy, and others, which are but imitations of the movement inaugurated by Mr. Booth, and have mostly originated through differences in the Salvation Army. But, apart from these, the number of Sects in this country reaches well up to the figures we have given. Some people, by an adroit use of their imagination, regard these sects as regiments of one great army, fighting under one banner and against one common foe. But never Army yet, so far as we are aware, fought under one banner and against one common foe after the fashion of most of the sects. Regiments are not habitually getting into one another's way after the manner of religious communities in this country; nor does one regiment seek to strengthen itself by drawing off the soldiers from another; neither do the regiments devote rather more hostile attention, every now and again, to each other than to the common foe. Were armies in the field to act as do the sections into which the Christian Church is divided, they would at once court defeat. We only wish that the sects would act as do the regiments of one army, for then, with diversity of uniform and position and movement, there would be the substantial and visible unity desirable, and results such as are now occurring would be avoided.—*Primitive Methodist.*

MEDITATIONS.

THERE is apparently something that is deeply interesting and highly instructive, in the contemplation and meditation of the whys and wherefores, its uses, etc., of the fall of man; the curse that came by reason of the fall, and the great restitution of all things, redemption of all flesh, and the restoration of the earth; and I have wondered at times why it is, that the most learned and talented writers and speakers do not dwell more than they do on such an extensive subject; because it seems to be the cause, the center and future of their best hopes, the expounding of which is the most necessary to help all to understand correctly, and hence an aid to such faith as we are all striving to attain; to be able to reach that obedience and love, that secure knowledge, and drive away all doubt, despondency and fear. One of the writers in one of the *Heralds* for February, asserts that infidelity is on the spread, and that the worst form of skepticism now exists. I think if such is a fact, that they who are favored with the gift to know that all infidels and atheists are in error, and are able to refute all their arguments, that such advance against the inspiration of scripture,

and the existence of Deity, that they should come to the front, and present the invitation so plausibly, by the exposition of the vast subject of subjects, the fall of man, the atonement and the restoration, in such a manner, that all independent thinkers will take issue on the right side, and so share the rest with the redeemed, when the irrepressible conflict is o'er.

INFERIOR.

A FEW WORDS TO WRITERS.

THE following few lines, as the heading indicates, are addressed to writers, and especially to those who write for the two leading Church periodicals, *Herald* and *Hope*. There has been a good deal of fault found (and we think in many cases unjustly) with those who write for our church papers. The world has always been well stocked with critics, so-called. I find by referring to the dictionary that the literal meaning of the word critic is one skilled in criticism; a fault finder. Hence we see that a person who takes it upon himself to criticise another may be one competent to criticise, or he may be a mere fault finder; who, having the disease in its chronic form, is never happy except when finding fault with somebody, or something. It is an indisputable fact that writers often make mistakes, and much that they assert, positively, is open to criticism. But though they do err in many instances, when writing on religious subjects, is it not better for them to keep on writing as best they can, than to stop writing altogether? All persons are not constituted alike, and hence the views of brother A. will be contrary to those of brother B., and each will naturally think that the views of the other are erroneous. But we should not think any the less of a brother because his ways are not as our ways, and his thoughts not as our thoughts. We advise Perla Wild and every other sister, or brother who writes for our periodicals to keep on writing in his or her own way, regardless of what the critics may say or think. We think the sister, whose name we mention, had been and is doing much good by her writings; and we believe that such stories as "Maplewood Manor," if rightly understood and appreciated, will be found to contain much that is instructive and beneficial to the young. We say to the author of "Maplewood Manor," and to every other writer in the Church, whose object is to do good, we sincerely bid you God speed, and that the number of writers may continually increase, and the number of critics and grumblers proportionately decrease, is the prayer of

W. H. BROWN.

Conference Minutes.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

MONTANA DISTRICT.

Conference was held at Reese Creek, Gallatin county, Montana, February 24th, 25th, 1883; President Gomer Reese in the chair; William Worwood clerk.

At the morning session hymn 173 was sung, and prayer was offered; and prayer and testimony meeting was held. In the afternoon the Saints met for business.

Branch Reports.—Willow Creek at last report 20, present number 12; including 1 Priest, 1 Teacher; 8 removed to Lamoni by letter. Gallatin 39; including 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 removed to Lamoni by letter. Butte, not reported.

The following officers reported in person: Elders J. E. Reese, W. D. Kelley, Wm. Worwood, Gomer Reese and James Bamber. Priests James Green and Thomas Harris. Teachers Clinton Williams and Thomas Reese; and Deacon, Wm. Haws.

Bishop's Agent's report:

Cash from former account.....	\$ 20 00
Received to repair Kirtland Temple.....	66 00
Received for tithing.....	130 00
Received for Rocky Mountain Mission..	180 00
	\$396 00
Cash paid R. Warnock for Rocky Mountain Mission.....	\$18 00
Cash paid to Church Bishop	216 00
Total	\$396 00

J. E. REESE, Agent

Thomas Reese, M. J. Eukes and Jas. Bamber, appointed as a committee to audit Bishop's Agent's accounts, found report correct.

President G. Reese tendered his resignation, also Wm. Worwood resigned the office of clerk; but neither resignation was accepted.

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

Resolved, That we sustain Brn. Gomer Reese as president of district and Wm. Worwood as clerk.

On Sunday morning the Saints again met for prayer and testimony. Martin Lundwall gave his name as a candidate for baptism. Administered by J. E. Reese; Confirmed by G. Reese. In the afternoon the Saints met to hear preaching by Elder Wm. Worwood; subject: "The fulfillment of prophecy;" good liberty and a full house. The evening hour brought the Saints together for sacrament. A time of peace, union and love, was had.

Conference adjourned to meet at Reese Creek, on the last Saturday and Sunday in May [26th and 27th, 1883, at ten o'clock in the forenoon.

"We thank the Lord for grace and gifts," was sung. Benediction pronounced by the president.

NORTH-WEST KANSAS DISTRICT.

Conference convened February 24th, 1883. President A. Kent in the chair. Bro. G. W. Beebe was chosen secretary *pro tem*.

Branch Reports.—Blue Rapids 52; 1 High Priest, 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 2 baptized, 1 received by vote on evidence of

membership in present organization, 2 removed by letter. Goshen 43; 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized, 2 received by letter, 1 removed by letter. Elmira 25; 3 Elders, 1 Teacher; branch reported in fair condition and having good meetings.

Elder's Reports.—John Landers, C. Hall, M. Smith, G. W. Beebe, A. Parsons, G. Shute, R. Hoyer, G. Vail, A. Kent, J. D. Bennet, reported.

Bishop's Agent reports Kirtland Temple fund, \$1; tithing \$2.

Bro. A. Kent was sustained as president, and J. D. McKnight chosen secretary.

The Bishop's Agent is requested to labor diligently to teach the law of tithing, as a free will duty; and labor in the office of his calling, for the purpose of supporting the poor, and keeping a standing ministry in the field.

Conference adjourned to meet at Goshen Branch, June 2d, 1883, at ten o'clock in the forenoon.

The number present was not large on account of extremely rough weather; but all present seemed to enjoy the privilege of meeting their brothers and sisters in Christ once more at a quarterly conference.

GALLAND'S GROVE DISTRICT.

Conference convened at Galland's Grove, Iowa, March 9th, 1883; Eli Clothier president, W. Whiting and Benan Salisbury assistants, John Pett clerk.

The morning hour was occupied by Brn. Eli Clothier, W. Whiting, John Hawley, J. W. Chatburn, James Turner, Wm. A. Carroll, Ira Goff and Robert M. Elvin in relating their experiences in the work, and in making such suggestions as they considered would be for its success.

Afternoon session.—Branch reports.—Galland's Grove 231 members; 1 received by vote. Mason's Grove 80 members; 1 removed, 2 baptized. North Coon 22 members; 1 died. Boyer Valley 39 members; 2 removed. Coalville 20 members; 2 baptized. Camp Creek 16 members. Salem 81 members. Pilot Creek 19 members; 1 died.

Ministerial reports.—John Hawley, John Rudd, Ira A. Goff, (baptized 2), Wm. A. Carroll, James Wedlock, John Pett, J. W. Chatburn, Eli Clothier, Robert Montgomery, Charles Butterworth, Robert M. Elvin, W. Whiting, Channcy Williamson, David Hain, and James Turner, reported in person.

Bishop's Agent, John Pett, reported. Cash on hand last report, December 15th, 1882, \$47.50; received since \$281.40; paid out \$291.15; balance \$37.75.

Ministerial reports were continued on Saturday forenoon, by Benan Salisbury, John A. McIntosh, Thomas Chapman, John B. Hunt, Davis H. Bays, Ralph Jenkins, and John Cross, in person. William Thompson, Henry Halliday, and James Allen (baptized 2) by letter, and William Jordan by proxy.

Brn. John Hawley, J. W. Chatburn, Eli Clothier, Henry Halliday and David Hall were chosen delegates to next General Conference.

Resolved, That in future, official members be requested to hand in their reports in writing.

Missions.—Bro. William Thompson to labor at Pilot Creek and vicinity, Bro. James Wedlock to labor in the north-east part of the district, Bro. W. Whiting at Charter Oak. Brn. D. H. Bays and T. W. Chatburn to hold a Two Days' meet-

ing at Harlan, and W. Whiting and James Wedlock to hold a Two Days' meeting at Camp Creek; they to consult with presidents of branches as to when said Two Days' meetings should be held.

The spiritual and temporal authorities of the Church were sustained in righteousness. Bro. Eli Clothier was sustained as president, Brn. W. Whiting and Benan Salisbury as his assistants, and John Pett, secretary of the district.

Preaching by Bro. Robert R. Montgomery in the evening.

On Sunday forenoon and afternoon Bro. Robert M. Elvin preached. Much of the Spirit of the Master was enjoyed in presenting the word, and the Saints felt blest and encouraged.

Adjourned to meet at Deloit, Iowa, June 8th, 1883, at two o'clock in the afternoon.

Miscellaneous.

"Yea, in all things we are more than conquerors."
IN MEMORIAM.
LIZZIE G. WICKES.

"Think of me as if I was gone on a journey a little while before you, and that we shall all meet again by and by."—Her last words to her young brothers.

The victory will come by and by,
And the Saluts will arise from the tomb
To inherit the promise God gave:
The earth in its Edenic bloom.

Oh how sweet as we greet,
When we rise from the long silent sleep,
Bye and bye:

Oh how sweet as we meet,
When as conquerors we rise from the tomb.

We know our redeemer doth live,
And life, endless life, will bestow:
Upon those who have fought the good fight,
And faithfully walked here below.

Write, "Blessed are the dead," saith the word,
"Yea, all those who die in the Lord;
For they rest from their labors and toil,"
And life, endless life, 's their reward.

Though death our bodies destroy,
And we lie down in silence to sleep;
In the flesh we shall see our dear Lord,
And in gladness, again we shall meet.

LAMONI,

J. J. STAFFORD.

DIED.

THOMAS.—At Atchison City, Kansas, March 28th, 1883, Bro. George Thomas, aged 73 years, 11 months, and 10 days. Born in Pembroke-shire, Wales, April 1809. Bro. Thomas was a faithful Elder and has been instrumental in bringing many into the Church in this district, and loved by all who knew him. He was baptized August 26th, 1868, by Bro. Davis H. Bays.

Dear brother, thou art gone to rest,
We will not weep for thee;
For thou art now where oft on earth,
Thy spirit longed to be.
Dear brother, thou art gone to rest,
Thy toils and cares are o'er;
And sorrow, pain, and suffering now,
Shall ne'er distress thee more.

STAWPERT.—At Atchison City, Kansas, March 17th, 1883, Bro. Henry Stawpert, aged 58 years, 8 months, and 17 days. Born in Manchester, England. Tuesday afternoon he came home, remarking that he felt unwell; that evening he had a stroke of paralysis, and from that time on was unable to speak a word. He was a good Saint, an excellent trustworthy man in the capacity he moved in in life, and a faithful officer

in the Church. He was baptized September 25th, 1869.

Dear brother, thou art gone to rest,
Thy sins are all forgiven;
And Saints in light have welcomed thee,
To share the joys of heaven.
Dear brother, thou art gone to rest,
And this shall be our prayer:
That when we reach our journey's end,
Thy glory we may share.

HOLMAN.—Sr. Susan T. Holman of Conneautville, Pa., and of long and honorable standing in the Church, died on March 22d, 1883. She was born in Wooster county, Town of Templeton, Mass., May 17th, 1797; was 85 years, 9 months, and 22 days old when she died. Deceased was on a visit to her daughters at Cole Brook, Herkimer Co., New York at the time of her death. She was well up to within a few days of her death, and passed away as if but gone to sleep. She belonged to the Church forty-five years and upwards, and died strong in the faith, with a bright hope of meeting with the pure and the good in the land of the blest. She remarked that death was no terror to her; she only dreaded the change. She had a family of thirteen children, ten of which are living. Her husband, Jonathan Holman, died in 1855; since which time she has remained a widow. Her life was among the pioneers in a new country. Her bodily and mental powers were strong until the last. Funeral services by Elder Wm. H. Kelley in the Universalist Church at Conneautville, Pa. A large circle of friends and relatives were in attendance. It was commonly remarked by her neighbors, "Aunt Susan is a good woman," but (in a whisper) she is a Mormon."

BORN.

PAGE.—To Bro. and Sr. John S. Page, at Independence, Missouri, January 5th, 1883, a son, named Orin Edmonds Page. Blessed March 4th, 1883, under the hands of Elders J. J. Kaster and William Newton.

MARRIED.

BULLARD—GOREHAM.—By Elder J. W. Chaburn, at the residence of the bride's father, near Persia, Harrison county, Iowa, April 1st, 1883, Bro. James H. Bullard and Sister Edith M. Goreham, both of Leland's Grove.

REBAPTISM.

MY opinion is, that if a brother or sister is cut off for transgression, that it is necessary for him or her to be rebaptized, in order to become a member in the Church of Christ; for if we dirty our garments, it is necessary that we get them washed again. If it is as some of our brethren believe, that the first baptism stands good, and that they can come into the Church again on the strength of it, I would like to ask a question. That is, if a brother be ordained to the office of an Elder, Priest, Teacher, or Deacon, if that ordination stands good if he be cut off, and comes into the Church; because to me it seems that it would.

T. H. MOORE.

PROVIDENCE, R. I., March 3d, 1883.

He who betrays another's secret, because he has quarrelled with him, was never worthy of the name of friend; a breach of kindness will not justify a breach of trust.

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 390, Book of Covenants and Commandments, sec. 100, par. 4.

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Lamoni, Iowa, 21st April, 1883.

No. 16.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 21st April, 1883.

GEORGE Q. CANNON in a speech delivered by him in the Assembly Hall, Salt Lake City, Utah, March 18th, 1883, stated the following:

"I was very much struck by a statement made to me by President Taylor since my return, showing that faith when connected with works accomplishes wonderful results. Brother Caine and myself, with some other Utah friends, were in the Senate Chamber on 23d of February last, watching Senator Edmunds' attempt to get through his special legislation, of which you have read. It seemed as though nothing could prevent it. Senators with whom we had conversed said that they saw no possible chance of stopping it; that its passage seemed inevitable. But a Cabinet minister gave a dinner party that evening, and one by one those who were invited stole from the Senate Chamber while the bill was under discussion, to the dinner party; and the first that was known when a vote was called was that a quorum was not present. In the absence of a quorum, you know, a legislative body is powerless to act. For four hours Senator Edmunds did all in his power to get action on his bill; but every attempt was resisted by the Democrats upon the ground that there was no quorum, and they accordingly filibustered until Edmunds, disgusted and tired, called for an adjournment.

President Taylor told me upon my return that, on the 22d of February, feeling exercised in his mind about our political affairs, and that it was a time of peril, he called a few of the brethren together and they met at the Endowment House according to the holy order, and besought God in the name of Jesus to baffle the plans of our enemies and frustrate them in their designs, and put them to confusion and shame. In watching Senator Edmunds that evening, I thought that if ever there was a man confused, chagrined and confounded at the futility of his own attempts, it was he. And there is no doubt in my mind that the prayers of President Taylor and the brethren ascended favorably unto the ears of the God of Sabaoth, and were heard and answered. The dreadful wrong was defeated and failed, and it may be said, it met with its death blow;

for every attempt afterwards made to bring it up, was unsuccessful. In this way God has wrought out deliverance for Zion."

The conclusion which Mr. Cannon drew, and doubtless wished his hearers to draw also, was that the filibustering actions of the Democratic portion of the Senate, pending the proceedings of that body on February 23d, 1883, respecting the Edmunds' Bill, were due to the influence of the prayers of Pres. John Taylor and others, by which these Democratic statesmen were affected. Before he reached and uttered this sage conclusion, however, he stated:

"If it had not been for the recreancy of some Democrats the Act of March 22d, 1882, known as the Edmunds' Law, would never have become one of the statutes of the United States. Mr. Edmunds succeeded in cajoling some of the Democrats. An astute man is Senator Edmunds. In their action toward us these Democrats seemed to be blind to the fact that they were apostatizing from their own principles; and that in doing so they were striking a deadly blow at the platform on which the party stood. We had been reasoning against this action; but our voices were unheard; we were considered heterodox upon religious matters, and it was supposed that we were heterodox upon political matters; therefore all that we said upon this subject fell heedlessly upon their ears. But we succeeded in getting an apostle of democracy to aid us, one of the old leaders of democracy—Judge Jeremiah S. Black. He began to preach the true doctrines of democracy to his Democratic brethren; and to their amazement, some found that they had, in voting for this law, been trampling upon their own principles. And he proved it to them so thoroughly, that some of them became ashamed of it; and they said "We have gone far enough." He explained the principles of the Constitution and the rights that men had under that instrument when properly administered. Good doctrine for every politician, and every class, not for Democrats so-called alone, but for Republicans also. There is something in such doctrine that strikes a chord in every freeman's breast. It calls forth a response from every lover of liberty by whatever name he may be called. He says, when he hears the rights of man explained by an authority that is entitled to respect: 'There is something in that which I can not but accept.' Such men hesitate before flying in the face of principles expounded in this way, to commit acts, the effects of which are to deprive people of liberty. The effect of Judge Black's argument upon some of the Democrats was to stiffen their backbone so much that they could not consent this time to have other measures enacted as were proposed."

From this it would seem to a looker on in Zion, (and Congress), that the arguments of the "apostle of democracy," Jeremiah S. Black, had a more serious effect upon the obstructionists in the way of the adoption of the Edmunds' Bill on that 23d February, than did the prayers of the apostle of polygamy, Pres. John Taylor. What the arguments were that were used to get the Democratic apostle to enter the lists in favor of the institution at Salt Lake, Mr. Cannon did not state. Nor did he state that precisely the same tactics of absenteeism had been practiced by either party to defeat the cherished objects of the other, during the entire session on all party issues, each in turn pursuing the same course. A few senators absent at a Cabinet Minister's supper, could not account for the repeated and persistent baffling of the republican majority on every and all occasions where questions that could be tortured into party ones were had under consideration. If such conduct in Congress is the result of Pres. John Taylor's prayers, to whom did he pray, the God of accord and peace, or the devil of discord? The God that governs the whole nation, laboring for the upbuilding and salvation of all men; or the one who cares for and sustains a fractional part of a political nation in setting at naught laws that direct and govern in all other parts of the land? It is an interesting question, and once assumed form in a secular paper in this shape; "The prayers of a righteous man availeth much. The Christian people prayed that Pres. Garfield might live; the Mormons, it is said, prayed that he might die. Pres. Garfield died; prayers of the Mormons were answered in his death; therefore the Mormons are righteous."

That in the arguments of Judge Black the Democrats might see force, and betake themselves to adherence to party control by reason of them seems quite plausible; for partisans of either school of politics, usually follow the lead of the party whips; but that the diplomatic dinner and the party filibustering on the Edmunds' Bill, February 23d, last, was attributable to any prayer offered by Pres. John Taylor, is extremely problematical; especially so as any one as shrewd as George Q. Cannon

has the reputation of being, and as he is, could have foreseen just such a result. Utah is strongly democratic, and if the Lord cares for his own, the devil for his, why should not the Democratic party look after its own.

We are not a politician, and not partizan so far as political parties are concerned; but there are those who sincerely believe that should the Democrats be fully placed in power as a political party, Utah will be admitted as a State with a plural marriage clause in the Constitution, and thus legalize what the Reorganized Church, Republicans, Democrats, Greenbackers and Prohibitionists, have opposed so steadfastly for the past forty years. We have heard leading men not of the Church, and one or two in the Church, express this idea. We do not endorse it, as a matter of course; but if Mr. G. Q. Cannon represents the sentiments of the polygamists of Utah, leaders and followers, they look for safety and support to their Democratic allies in the halls of legislation.

Mr. Edmunds possibly has charge of the Bill bearing his name in the Senate, because of his relation to the Committee having charge of that class of legislation relating to territories, in its incipient, and transmission stages. He may or may not express his own sentiments in the presentation of the bill; but he may deem it to be a necessity that such a bill should become a law; and from the attitude assumed for those who obstructed its passage by Mr. Cannon, it is regarded as a Republican measure. Is not that party as susceptible to the influences of prayer that they may be led into wise and right legislation respecting Utah and the people of that territory, to be expressed in positive action; as is the Democratic party to obstruct and negative? One would certainly think so.

In this we state nothing in favor and nothing disparaging of either party; we sound the praise of neither, nor echo condemnation upon either; but were led into writing what is here set down by reading Mr. Cannon's remarks after his return to Utah from Washington.

GENERAL CONFERENCE.

WE copy the following account of the General Conference from Cleveland, Ohio, *Herald* of Sunday, the 8th; and are pleased to see such a fair and impartial statement in public print.

KIRTLAND, April 7.—This town is one vast sea of mud. Go where you will, north, south, east or west, you will find it in quality and quantity to suit the most extravagant. The drive over from Willough-

by, which in good weather occupies about fifteen minutes, is now the work of an hour. The Mormons accept the inevitable with commendable Christian fortitude, and come up smiling every time.

To say that the opening was a magnificent success is not putting it too strong. The most sanguine expected scarcely more than a handful at the organization. Instead, there were enough to fill the Temple. Yet there's room. Kirtland increases in size in proportion to its importance. To-morrow is to be the great day. Perhaps the most important feature will be the discourse by President Joseph Smith.

Modern church-goers could learn a lesson that would be at once beneficial to them and gratifying to their pastor from the Latter Day Saints. There are no late comers. Neither is there a bell. When the hour arrives for service the congregation are found in their pews. The latter are none of the easiest. High and straight, with very low uncushioned benches that are suggestive of anything but comfort. Yet look where you may about the church you will find every face turned towards the pulpit and every ear intent on catching every word. There is a certain conscientiousness and earnestness about their devotion that makes one forget the peculiarities of their belief. Nothing can exceed the looks of pleasure that beam in the eyes of the resident Mormons. During yesterday's devotions old Mrs. Stratton, the lady who has lived here since the breaking up of the Church, sat on the steps leading up to the pulpit that she might not lose a word. At the close of the services she in company with her neighbors in the faith, stood at the door grasping the hand of every brother and sister.

This afternoon I was pointed out the home of the original Joseph Smith. It is a large, old-fashioned frame building, standing on the brow of the hill, just north of the Temple. A little south beyond the Temple is the house once occupied by Brigham Young. Between the two is the large frame residence once owned by Rigdon. A quarter of a mile north on the banks of the river and on the side of the road leading to Willoughby, is the site of the old mill built by Smith and Rigdon. Nothing now remains of it except the mill-stones, and they have been hauled farther up the hill. The old red store that was built by Smith and Rignon has also yielded to the ravages of time, and all that remains of it is on paper.

Whatever results from the great reunion and conference now going on within the old Temple, and whether a branch of the

Church is established here or not, the fact remains that the great old structure is to be no longer entirely neglected. Every two years hereafter the reunion and conference will be held within its walls. The point is quite a central one, as will be easily noted by consulting the list of delegates.

To-day's exercises were inaugurated by a quiet little session of prayer and praise. William Smith, the only surviving brother of the founder of the Church, was in charge of it and opened the meeting with prayer. Many of the brothers and sisters in the Church participated and told of the prophecies they had received years ago that this conference would be held.

A few moments after the meeting a gentleman introduced me to Mr. Smith. He is a tall, spare gentleman, seventy-two years of age, and is apparently as deeply in love with the Church and cause as was his brother. To the question, "How are you enjoying the reunion," Mr. Smith answered: "Just as well as it is possible for any one to do. I should'nt want to enjoy it if any better for fear I might evaporate."

"This is not your first appearance in the Temple?"

"Oh, no. It was here I received my first inspiration in the Church. I helped carry the stone and mortar that put these walls together. It is a great pleasure for me to again enter the blessed old building."

Mr. Smith will remain during the entire exercises. He has continued a steadfast advocate of the doctrine of the Latter Day Saints ever since the building of the Temple in this place.

The ten o'clock meeting was opened by singing:

"Sweet the time, exceeding sweet,
When the Saints together meet."

The committee on credentials then sent in their report. A question of representation provoked an hour's discussion. A motion by Elder W. H. Kelley, that delegates to this conference be from regularly organized districts, whether the delegates be residents of that district or not, finally prevailed.

The question of admitting those representing branches comprising certain Utah districts gave rise to a motion that they be admitted and accepted as delegates from the district, the rule of representation remaining the same. This was discussed at great length.

The permanent chairman, President Joseph Smith, called the afternoon session to order. The exercises were begun by the singing of Coronation.

"The ushers will close the doors and keep them closed during prayer," said the

president. Elder Lake then offered a short, fervid prayer.

President Smith addressed the meeting. Said he: "In taking charge this afternoon I do so with a peculiar feeling of reverence and a sense of responsibility. This occasion carries us back to what we believe was the establishment of the Kingdom of God. We have drifted away somewhat from our fathers. The present presiding officer has been charged with sectarianism. A great many of the present members do not understand the full meaning of the church as it was established fifty years ago. Since arriving here I have been thinking what was to be done. This is the first time the Church of Jesus Christ of Latter Day Saints ever met in this house as a representative body. It does not follow that the organization of the church contemplated any such gathering as this. We have decided that the Twelve shall assemble in front, the Seventies just behind them, and the High Priests just behind them." This arrangement was carried out. The different missionaries then reported the success of their labors.

President W. W. Blair reported that in Eastern Nevada there were a number of Utah Mormons. In Idaho there are probably 10,000 Utah Mormons. There are also three branches of the Reorganized Church. In the Montana District there are three branches. The financial part of the work has been good and the mission is self-sustaining. [Other missionaries here reported, which we do not copy.]

In the book of Doctrine and Covenants of the Church of Jesus Christ of Latter Day Saints, in use at the conference, is the revelation to Joseph Smith on June, 1833, directing that a house be built. It was done, and the building was the Kirtland Temple. [Here followed a copy of the revelation.]

The dimensions mentioned in the above revelation are those of the Temple to the fraction of an inch.

"Has this conference and celebration any significance beyond that apparent from the exercises?" I asked of Mr. Joseph Smith, this afternoon.

"No. We shall probably leave some one in charge here to look after the interests of our people here, and in the surrounding country. It is not, however, our purpose to rebuild here or to attempt an exodus from our present headquarters."

"In what essential particular do you differ from the Utah Mormons otherwise than on the question of polygamy?"

"On several points. Outside people are continually classing me as a man of the

Utah Mormons when I have done all that was in my power against them. Among the points on which we are widely separated I might mention that whereas their bishops has spiritual control over the people our bishop has financial control. The people under the bishops and the bishops under the president of Salt Lake, must obey their superiors. Our people are told to think for themselves. Then, too, they have marked out the small territory comprised in Salt Lake City as Zion, while we have a much larger area of the United States as our Zion. Then there are those things that are the natural outgrowth of polygamy and that inhere to it that of course are different."

"What, in your opinion, is the outlook for your church?"

"Very promising. We have increased very rapidly within the last few years and the doctrines of the Latter Day Saints are now preached from Maine to New Mexico and from Oregon to the Gulf. The heresies that existed against us have been effectually ostracised. Only a little time ago one of our elders was peremptorily ordered out of a place, but stayed even after he was threatened, and baptized fifteen or twenty into the church. We are gaining numbers and strength rapidly."

"Of course you remember but little about the history of the church here?"

"No. I was born in that old frame house out there on the hill fifty years ago and left the place when I was but five years of age.

"There is another point," continued he, "on which we Latter Day Saints differ from the Utah Mormons, and that is that they allow their church government to supersede their civil government. We place civil law first and believe that the church and state should be separated.

THE following concerning the Conference we clip from the *Chicago Tribune* of the 7th:

KIRTLAND, Ohio, April 6.—This was opening-day of the first series of reunion and conference of Latter Day Saints. There were many arrivals this morning from all parts of the country.

Preaching was held last night by Elder G. E. Deuel, and this morning a social meeting was held in the village meeting-house.

After the appointment of committees, the Rev. Joseph Smith, Jr., was introduced and made a short address. Among other things he said:

"We are building up the waste places of Zion, and here in Kirtland, where our

banners once trailed in dust, the voice of our preachers will again be heard. The meeting here to-day is looked upon by people variously. Now, if they respect the truth we shall preach they will treat us with respect. If they do not believe the truth we will not meet with their approbation. The outlook for the Reorganized Church is a good one. We now have a standing place among men and can preach our faith untrammelled. We are beginning to be respected, and men who would not hear us before are willing to listen to us now. The character of our conference and assembly is different from similar meetings of other religious sects. Whatever is presented by any one shall be in the best interests of the whole body. Questions presented here shall be from the affirmative side only. I trust our meeting will be a peaceful and successful one."

The Rev. W. W. Blair also made a few remarks, after which the Rev. Z. H. Gurley, missionary at Washington, followed with a short address. He is a very pleasant speaker and is probably the most intelligent man in the body. Among other things the speaker said: "The object of this grand old building was a good one. The intention of the builders and promoters, however, has never been carried out. There have been departures from that spirit that moved the erection of these walls. If our intent be in harmony with the intent of the original builders of the church we will be upheld. I stand as a professor of principles. The dissenters from the original faith of the Church—people in Utah, men and women—have practiced the meanest thing that ever disgraced the world. I am very sorry that such a thing exists as polygamy, and that we are ever brought into connection with a curse as black as Egyptian darkness. I do not take any stock in any religion that does not love the Nation. I shall pray for the Administration that separates us from that terrible curse in Utah, and shall support that political party that brings it about. Only recently we presented to Secretary Frelinghuysen an epitome of our faith for our church getting divorced from the black filthy one whose headquarters is in Salt Lake City. If we succeed in this, every infidel and skeptic even will bid us Godspeed in our work. The doctrines of the Utah Mormons are diabolicalisms of the nineteenth century. I would rather my child would die an infant than be a Utah Mormon, whose doctrine drags souls down to hell. God is a god of liberty, truth, and justice, and I hope the people will uphold us in our work. We

bid Godspeed to every man and woman who is good and right, without regard to politics or religion. We hope the people and the Government will draw a distinction between us and the Utah Mormons. We have no interests in common with the Utah Church. Those are full blooded apostates, whose practices are viler than the vilest. We are true, and loyalty to our Government is part of our faith. No man or woman is a Saint who violates the law of the land, or the community. When men claiming to be Latter Day Saints go around doing evil things they are not Latter Day Saints but latter day devils. Utah Mormons have engaged the Hon. Jere Black for their attorney, and are ready for the test. We are waiting for them and will go into the fight without gloves."

At the conclusion of the address the meeting adjourned until to-morrow morning, when a permanent organization will be effected.

Elder John Gilbert preached in the Temple to-night.

BRO. WM. ANDERSON of Oakland California gets after Dr. Healy, as follows:

AN OPEN LETTER TO REV. J. W. HEALY, D.D., PASTOR OF SECOND PRESBYTERIAN CHURCH, OAKLAND.

Dear Sir:—Notwithstanding your statement in the *Independent* of March 21st, "with my Mormon friends, who are 'saints indeed,' I have no discussion. They may claim as they do, to be the only Church of Jesus Christ on earth, but we make no issue with them in this regard. They may challenge us:—

First, That the Presbyterian Church, to which I belong, is the Church of Jesus Christ or a part thereof, and I affirm and they deny, and

Second, That the Reorganized Church of Jesus Christ of Latter Day Saints, to which they belong, is the only true Church of Jesus Christ upon the earth, I deny, (to public discussion of our relative faith),—but we have no time nor ambition to bring into no'o'ociety any of their obscure advocates."

I ask you, Doctor, as a moral teacher, to retract and take back your public assertions concerning the principles of the Church to which I belong, and the Book of Mormon, as publicly as you expressed them in your lecture; or meet me or my substitute, your peer and accredited officer of our Church, in public discussion in Oakland, on or before May 15th, 1883, and discuss the following proposition, to wit:

Resolved, That the Book of Mormon is a Divinely inspired record, brought forth by the gift and power of God in fulfillment of the prophecies of the Bible; to be used in the gathering of Israel.

Now, if you do not feel inclined to stand up as a teacher of good morals, and make good your public statements, concerning the said Book of Mormon, let it be understood from henceforth *you dare not*.

Having just heard that you intend seeking pastures green elsewhere, and desirous of bestow-

ing good counsel to our friends upon their departure, allow me to say, Dear Friend, obtain and take with you this little messenger, which dared to step upon the threshold of independence and extend to you the olive leaf, and scales of justice with which you could weigh the real merits of your clerical worth as a teacher; and the mirror of truth in which you could behold yourself as others see you.

Now, Dear Doctor, in conclusion, let us enjoin upon you as a friend, to profit by the lessons you have just learned, and may the God of the Latter Day Saints, your "friends," forgive you, as we also do.

WM. ANDERSON.

OAKLAND, Cal., March 25th, 1883.

Correspondence.

KEWANEE, April 9th, 1883.

Dear Herald:—I wish you to state some of my thoughts concerning you and the doctrines that you advocate and teach so plainly. I do enjoy your company, and look for you at the close of each week as that, or a part of that spiritual food which comes to those who ask in faith, and also seek. As our Savior hath said: "Blessed are they who hunger and thirst after righteousness, for they shall be filled." As I understand this hunger to be a spiritual hunger, a longing to see the prosperity of all that leads to good, (another will say, yes, and also to do). We understand that the ones that have this hungering and thirsting for righteousness are always ready and willing to do and live according to what they teach. By their acts ye shall know them. I rejoice in your coming weekly, and shall strive to welcome you; and my prayer is for you, that you may spread far and wide to the convincing of many who know not their God—who are in darkness, and hope that you may become mighty in removing the prejudice of many. I still remain a well-wisher for you.

J. D. C.

NOVA SCOTIA, Ont.,

March 26th, 1883.

Bro. Joseph:—Wishing to feel more at home with the Saints, thought I would attempt to write a few lines for the *Herald*, acknowledging the pleasant satisfaction we take in perusing its pages. I derive encouragement and pleasure in reading the letters from the different brethren and sisters, and feel acquainted with them, although so far distant. I can sympathize with them in their trials and rejoice when they rejoice; the Saints here are few and far between, and our neighbors as a matter of course, since we joined the Mormons, can not disgrace themselves by associating with or countenancing people that would give credence or take stock in what Joe Burton said. Be that as it may, I for one hail his advent into Nova Scotia with joy and thanksgiving, although at first I felt to smile at what I was pleased to call the peculiar notions of those California people. But I do feel thankful that God gave me the desire to hear, and the understanding heart, for I know that there is a reality in religion, and a peaceful feeling of security that the world can not give. I do rejoice that I am a Latter Day Saint, although I am of the poorest specie, and I am happy in the thought that I am worthy to be despised for Christ's sake.

The work here seems to be slowly gaining:

there is much opposition from our learned Academic divines; they are doing all they can to wipe out Mormonism, even stooping to publish lies to the world through their church organ. Bro. Burton is in great demand, just at present there are one or two controversies on the carpet; but we can imagine how it will turn out. Truth will prevail, and it is that in its crude state that he teaches. He has met with very good success in Hants county, he and Sr. Emma are held in very high esteem by the Saints here; and even some of the outsiders recognize the fact that they are estimable people, and worthy the respect and love of all. A remark by one of them was, What a pity such nice people are Mormons.

They like all others who have sacrificed so much for the gospel's sake, meet with many trials. May our Heavenly Father watch over and protect them all, and be ever present to bless and encourage them by his Holy Spirit, that their labors may be blessed to the saving of many precious souls.

Love to all the Saints. From one who is anxious to see the good work prosper.

NORTONVILLE, Contra Costa Co., Cal.,

April 4th, 1883.

Esteemed Herald:—The 10th of this month being the eighth anniversary of my baptismal birth, I feel impressed to write to you again. After three months of your weekly visits, I am prepared to say that I greatly appreciate your increased visits, and also that part which makes every writer responsible for what he writes, and not the Editor. We hail the approach of each visit of yours with delight, as it brings "Glad tidings of good things." Long may you continue to herald forth the glorious things of heaven. In looking back over the past eight years of my connection with the true Church of Jesus Christ, I can see but very little good that I have done; but I can see wherein I have made many errors, unintentional though, which cause me to think O "the weakness of man." I have come far short of accomplishing the amount of good that I desired to; still I hope to do all the good that I can in my weak way. In my confirmation there was a few words of prophecy uttered, which were very forcibly impressed on my mind, and about the only words that I remember; and they were: "Thou shalt turn many souls unto the Lord thy God." I would be so glad to see this fulfilled. The work of the cause in this part appears to be in poor condition.

W. N. DAWSON.

KEWANEE, Ill., April 8th, 1883.

Bro. Joseph:—I wish to state for the benefit of the readers of the *Herald*, that I am rejoiced to know that I am serving a God that hears and answers his people when they cry unto him. I have been a member of the Reorganized Church for fifteen years, and have been made to rejoice many times. Some five weeks ago I was taken sick while in town trading, which caused me to lose my reasoning and proper senses, and was in that condition most of the time till last Monday, one week ago, when the Saints gathered to my home for prayer on my behalf; after which Brn. Bronson and Jones administered in the sacred ordinance of laying on of hands and anointing with oil, and I received the blessing promised by them. To-day I am as well as ever.

MRS. T. CHARLES.

BOONESBOROUGH, Boone Co., Iowa,
March 24th, 1883.

An appeal to the brothers and sisters in the Church;
Dear Saints:—We had no place of our own to hold meetings in, except a private house, and that was beginning to be too small; so we resolved to buy a lot in town, and build a house thereon. I need not give the dimensions of the building, because Bro. Joseph has given them. He was here and dedicated our little church on August 13th, 1882.

Dear Saints, our lot, house, and furniture, will cost about \$700; on which amount we have paid about \$350, leaving an indebtedness of \$350 as yet on the property. We appeal to every brother and sister in the Church to try and help us a little. The widow's mite will be thankfully received. We will deed the property to the Church as soon as it is paid for.

Two very intelligent young men were brought into the fold, March 12th, 1883; and I believe others are near the door. If an Elder should be passing this way, if he stops at Boonesborough, he will find a resting place at my house. All money sent to me will receive prompt acknowledgement through the *Herald*.

Ever in the one faith,

SAMUEL MCBIRNIE.

KEWANEE, Illinois,

April 1st, 1883.

Dear Herald:—While on your mission of mercy, will you please spread far and wide the following testimony bestowed upon poor unworthy me, by that God who heareth prayer, here, and there, and everywhere. As is well known to the Saints of the little branch of Kewanee, I have been severely afflicted, from some cause, evidently the transgressing of some law of nature. Suffice it to say I lay in an almost helpless state or condition for some four months, or over, during which time off and on I took considerable medicine from the hand of one our eminent physicians; but always failing to retain the same upon the stomach, to obtain as was so lovingly expected, a relief. I had also been administered to by the Elders of the Church upon several occasions, resulting in apparent ease, but nothing permanent or lasting. Having been raised by goodly parents, who had striven to implant in my mind in early childhood an undeniable faith in the promises of the blessed Redeemer of men, contained in the New Testament. Often weighing these things over in my mind, as I lay upon my couch of sickness, and whispered softly in my weakness a prayer to my God in the name of his dear Son, Jesus, to have mercy, yea, pity upon poor unworthy me, and if consistent with his righteous will, raise me again to health, vigor and usefulness.

One evening my uncle, Thomas F. Charles, who is an Elder in our Church, visited me as upon former occasions. I desired him to anoint me with holy oil, laying his hands upon my head, and praying for me, which he willingly did.

That night I fell asleep and dreamed that I lay upon my bed of sickness, while of a sudden I turned my eyes towards the front door of the house and the room I was lying in, I beheld two men entering, seemingly beautiful in dress. One of them had a belt around his waist, with the letter "D" vividly stamped upon its buckle, while in his hand he held out a small parcel, as if desiring me to take it; and just as I reached

forward my hand to accept the treasure, as I supposed, in came two other men in company with my mother, entering through another door; their dress appearing somewhat tattered and torn, but very clean and neat; and what made the scene the more pleasing to me, was the glow of "love" that decorated their manly countenances. One of them also held out a parcel for me, whereupon the first two departed immediately, leaving me alone with mother and the last two that had entered. And after nearing my bedside, the one holding out the parcel addressed me in the following language: "You must not take anything of a medical nature from those men that have just left, but this only must you take [holding out the parcel as if to hand it me] for nine days in succession; also totally abstaining from food during that time, and if you will obey this order you will get well." Obtaining the parcel as I thought, I awoke musing for awhile upon what the dream meant. Soon I was asleep again, and dreamed the same identical scene over again, with this addition, the loving one mentioned showed me the name "Gum arabic," inscribed in large letters upon the parcel. Then I awoke; and after telling my mother of the dream, she secured me some "gum arabic," which I took with a little 'Saints' oil, and that only for nine days in succession. And upon this writing I am well, and am not only able to attend my meetings, but my domestic duties. Loving hearts tried me during my fast to take some food or nourishment, as they often asserted that I must die if I would not; but all to no purpose. I remained true to the order given, and am now well,—and to God be the glory! And, O may I live the remainder of my days true, yea true to the covenant I made with Christ at the waters of baptism.

Yours,

EMMA WHITEHOUS.

GILMORE CITY, Iowa,

April 3d, 1883.

Bro. Joseph, and Readers of the Herald:—As I had been thinking for a long time to write to our most highly esteemed paper, I take this opportunity, feeling and knowing my weakness and unworthiness. Last Sabbath we met at Bro. Carlson's. Bro. Reed opened the meeting with an excellent prayer, and bore his testimony, which edified and strengthened us all in the one faith. We each spoke and prayed as the Spirit gave us utterance. After we had been dismissed, Bro. Reed spoke about organizing a Mite Society, but we gave it the name Tithing Society. Bro. R. Chatfield is treasurer by request of all present.

I feel to praise God that I ever enlisted in this great cause. I know this work is true; for I have had some grand testimonies of this work. I do not want to give it up, for if I continue faithful to the end of the race, I shall be numbered with the just. We have the promise if we ask we shall receive, if we seek we shall find. I want to live that others may see by my good works that I have truly been born of God. I think the good work is gaining ground here. I want to say to those that have entered into this good work, to try and live faithful; for the word of God says: "Faith without works is dead, being alone." How forcibly these words come to my mind. We had sickness in our family that tried our faith; but I always trusted in God. Let us all live faithful to the trust which is Christ the Son of God; I am ever looking for

that great day. God has given me wisdom and knowledge, although I have dark days and trials to go through.

"O how sweet is the soul cheering thought.
There is rest for the pure and the good."

O, that I may be one of them, is the desire and prayer of your sister,

ANN CHATFIELD.

ELMWOOD, Nebraska,

March 20th, 1883.

Editor Herald:—In your issue of March 17th, I notice an article from the pen of Elder M. T. Short. Without wishing to enter into any controversy or argument, I should like to quote one paragraph of said article; and, if you will allow me, briefly to give views on same just to show the difference in opinion of two people. The paragraph mentioned reads thus: "I will mention another way by which we may 'rob God.' It is by taking the Lord's money and buying these 'pleasant pictures' contrary to the Scriptures of divine truth." etc., etc.

I can not think that Mr. S. has given this subject much thought. Why did God make this world so pleasant a picture if contrary to his law? Look upon nature, a tree, a flower, or a flowing river, what do we see? A picture, the pleasantest it is our lot to witness. We delight in such pictures, but is it contrary to divine Scriptures? Why did the Lord endow so many of his children with the talent of conceiving and placing upon canvas these pleasant and beautiful pictures if it is contrary to his law? In referring to his references I find nothing to substantiate the statement that we are robbing God by buying these pictures. They are simply laws against idolatry in all its forms. They do not command us not to cherish the pictures of relatives and friends. That young Elder, spoken of by Mr. Short, is to be commended by all for his zeal in procuring pictures to fill so many large albums. Not many are so fortunate. When far from home and loved ones what a pleasure to look at and perhaps show to others the pictures of those dear faces; is it "cheap idolatry?" How must that young Elder have felt at being almost reprimanded by an older brother in the church, for simply carrying those pictured faces that gave him so much pleasure. Seas, perhaps, may divide us from a member of our family; what a joyful hour for us when we receive the letter containing the pictured face of that one. How tenderly we gaze upon it, recalling more plainly to mind and distinguishing every loved feature and noting if there is a change since we last saw him. But we do not think of worshiping that picture. The thought of "cheap idolatry" never enters our mind. By this letter Mr. Short has shown himself to be a deep thinker on many subjects; by this perhaps I have shown no thought at all; but I think many of your readers will decide in favor of these pleasant pictures.

Without being a member of your church I can give a few brief facts about the branch here. There is no Elder since the removal of Mr. J. Armstrong to Nebraska City. The branch seems now in a fair way either to go down hill, or prosper according to the encouragement it receives, together with the preaching of some good Elders. R. M. Elvin spoke here about three weeks ago; the only sermon for some time. Why can not some of the travelling Elders stop over once in a while. There is not much pre-

justice against the church and they would receive hearty welcome from the members.

Respectfully,

MRS. J. W. HOLENBECK.

Summary of News.

April 5th.—Three little girls, aged five, six and seven years, were drowned by the breaking of the ice at Valetie, N. Y.

Three men were taken from Hasting Jail, Neb., last eve. They were bound with strong ropes, and led to railroad bridge west of town; the ropes of two of the men were secured to the rafters of the bridge. At the word of command, two of the murderers were pushed off and left hanging over the deep chasm; the other turned States evidence and was taken back to jail.

A colored boy while on his way to jail in the hands of the officers, in Arkansas, was seized by a mob and hung to a tree.

A disastrous fire in Greeley, Colo., destroyed two stores and other buildings; loss \$150,000. A \$20,000 livery stable at Cadis, Ky., burned.

By the passage of the "Labor Bill" in Wisconsin, which forbids the employment of children under fourteen years of age, 2,500 are thrown out of employment in Milwaukee.

Peter Cooper died yesterday morning at the ripe old age of 92. He was born in New York City, and there spent almost his entire life. Born of poor parents, he was compelled at an early age to begin the battle for existence. Energy and endurance enabled him to succeed, and years ago he was reckoned among the then few millionaires of his native city. His gift to the people of the metropolis—the Cooper Institute—will be a lasting monument to his broad and generous philanthropy.

The resistance of the Danes of Schleswig to the demands of Prussia that they should serve in the army is as strong as ever. Thirty of them were just expelled from the country for refusing to inscribe their names for such service.

At a fire in New York City, an unknown man was burned to death and one fatally injured in jumping from a window.

Two colored children were burned to death at Shelbyville, Tennessee, in a dwelling.

A terrific explosion of sewer gas in Baltimore, Md., shook the foundations of houses for squares. Flying stones and dirt filled the air, looking-glasses and pictures were shaken from the walls in dwellings, and the people were nearly crazed with fright. At first everybody thought it was an earthquake. Two boys were killed,—being buried fifteen feet under the rubbish; several people were more or less injured, and eight houses about ruined.

April 6th.—A large mine has been discovered connecting with the Kremlin, where the coronation of the Czar is to take place. The telegram also states that a request has been wired to St. Petersburg for 100 sappers to be sent at once to Moscow for the purpose of destroying the mine.

A man and his wife and two daughters were burned to death in their house near Hartwich, N. Y.

A terrible triple murder of a man and his two little daughters was committed at West Union, W. Va. Three men are under arrest for the crime, and it is expected that the citizens will

settle the matter without waiting for a judicial investigation.

The Danish Government has taken prompt and energetic steps to suppress the Socialistic Congress at Copenhagen, and several arrests have been made of prominent leaders. Germany appears to be co-operating in the work, and it begins to look as if Continental Europe would be an unsafe residence for revolutionists for some time to come.

A destructive fire at Squique, a small seaport town of Peru, South America, destroyed ten blocks and part of four others. The railway offices were burned. The workshops were saved. The club escaped, but the churches were destroyed. The fire did not extend west of the churches. About 1,000 houses were destroyed, doing damage estimated at £2,000,000.

A powder depot at Passo Correse, for the use of the engineers conducting the operation there, exploded. Forty persons were killed, and many injured, some fatally.

The city police made a raid upon a suspected locality in Ledsam street, Ladywood, Birmingham, England, and discovered a Fenian nitro-glycerine factory in full operation. The apparatus for preparing and mixing the explosive compound are constructed on scientific principles, and with all the cunning craft which clearly showed its inventor to be not only a thorough scholar in chemistry and machinery, but also an adept for expedients for avoiding notoriety and preventing discovery, among noteworthy features of the place was a shrewdly devised method for carrying the flames up the chimney and consuming the odor. It was learned that the premises were taken two months ago by a man named Whitehead, an Irish American who had a sign hung out in front of the place indicating his business as that of a paper hanger. Whitehead himself was taken into custody, when the police made their descent on the den and is now in close confinement. A considerable quantity of nitro-glycerine was seized by the officers at the same time. Information now in the hands of the detective tends to demonstrate that this place is the central manufactory of explosives and the most important depot of all the infernal contrivances in the kingdom.

Almost the entire business portion of Kentland, Ind., was burned last eve; twenty firms were burned out; loss \$100,000. The Clarendon Hotel and seven business houses and one dwelling burned at Newell, Iowa; loss \$30,000. St. Paul, Minn., had a \$10,000 fire. Forty-four valuable cows and two horses perished by fire near Goshen, Ind.

April 7th.—Disastrous floods have occurred in the Valley of the Vistula, an important river of Poland, and thousands of the people are reported as suffering for the necessities of life. Large numbers of Hungarians who had formed colonies in Eastern Galicia have been compelled to abandon their homes owing to the failure of the crops.

Howard Underwood, a young white man, who brutally murdered a colored woman about a year ago, paid the last penalty of the law yesterday at Charleston, Mo. A crowd of 6,000 people witnessed the execution.

Wild excitement continues to prevail in England over the dynamite discoveries. The three men arrested at Cork on the charge of having

explosives in their possession have been remanded for a week, bail being refused.

Seven hundred and fifty Hungarian emigrants from Bukowina arrived from the domains of that State at Panchcoa. Two thousand more men are en route, and the whole Hungarian colony at Bukowina, numbering about 20,000 souls, are determined to leave the place owing to the insufficiency of the crops to feed the population.

By the explosion of a boiler at Newbarn, N. C., two men were killed. A dwelling house was destroyed, and a woman fatally injured.

A flour mill and 1,000 barrels of flour was burned at Peoria, Ills. Nashville, Tenn., had a very extensive fire in the business portion of the town.

April 9th.—Twelve hundred persons have been rendered homeless by the destruction by fire of the Village of Vallorbe, in the Canton of Vand, Switzerland.

Tremendous rains have occurred at New Orleans, a fall of over nine inches within twenty-four hours being recorded. Men are at work strengthening the levees, and it is hoped that disaster may be averted.

The reports as to wheat prospects in the Arkansas and Cottonwood Valleys in Southern Kansas are uniformly good. The last six weeks have been especially favorable for wheat, the early planted grain is in satisfactory condition, and there has been very little winter-killing.

A person residing close to Millbank Prison, London, received a letter threatening to blow up two large gasometers near the prison with dynamite.

Two large jars of nitro-glycerine reached Cork from Glasgow, addressed "O'Herlihy." The police discovered a quantity of explosives freshly buried in a field at Kalnap, near Cork. Two carboys of nitro-glycerine have been lying at the Clyde Shipping Company's stores in London since the 4th inst. They are consigned by a Glasgow firm to O'Herlihy. This is the sixth consignment within six months from the same firm to O'Herlihy. The former consignments were all removed by Deasy. The explosives seized in Whitehead's manufactory at Birmingham were removed to the sewage farm at Salthy with extraordinary caution and destroyed. It is believed seventy or eighty persons were concerned in the dynamite conspiracy, the principal leader being among those recently arrested. The police believe they have secured nearly all the consignments of nitro-glycerine now in London.

The coronation of the Czar of Russia will probably be postponed. The police believe that unless liberal reforms are granted the Nihilists have determined to prevent the ceremony.

The police have searched the house of a Frenchman who fled from Brussels, after the dynamite explosion at Ganshorten, the 23d of February last, and have found cipher letters, some being from Cyvoet, one of the men arrested at the time of the explosion, which contain proofs of a plot against the Czar.

A \$45,000 flouring mill, burned at Stockton, Minn.

The Ende Hotel, a three-story brick building at Greenville, Texas, was blown down or fell down about one o'clock yesterday morning, and an appalling loss of life. There were nearly fifty guests in the house, most of whom were asleep

when the crash occurred, and of this number thirteen were buried beneath the ruins, and then suffered the terrible tortures of cremation.

April 10th.—The Rev. Charles T. Steck, pastor of the Messiah Evangelical Lutheran Church, in Pittsburg, Pa., will soon exchange the pulpit for the stage. He is an eloquent speaker, has Shakspeare at his finger-ends.

A hotel at Pinckneyville, Ills., destroyed by fire, and a traveling man burned to death.

A strong prairie fire started in Saunders Co., Neb., yesterday, and swept over the farm of M. H. Dayton. The farm house was destroyed and Mrs. Dayton burned to death, in the sight of her husband and father, who were powerless to rescue her.

A farmer's wife at Gary, Dakotah, was burned to death while attempting to save stock in a burning barn.

At Point New Year, Cal., two lighthouse keepers and two visitors were drowned yesterday.

A fearfully destructive cyclone passed over portions of Hot Springs, Garland, and Montgomery counties, Arkansas, on the 5th. The residence of Wm. Brown, a thrifty farmer, was entirely demolished; he was extricated from the debris frightfully crushed. An aged German couple—man and wife—were both killed by the falling timbers of their house. The residence, barn, and outbuildings of John Noonan were as feathers to the furious wind, and not a vestige remains of them. Mrs. Noonan was pinioned under a heavy log for several hours, being almost dead when found. The residence of Theodore Wilson was demolished. The family, with the exception of himself, concealed themselves in the cellar, and were saved. Mr. Wilson was crushed to death; his neck was broken and skull crushed.

Magnet Cove Valley, famed for its beautiful scenery and fine farms, presents a scene that beggars description. No less than ten farms were devastated. The family of each sustained severe injuries, but none were killed. John Newcomb's fruit farm, probably the largest in Arkansas, was damaged almost irreparably.

Those who observed the workings of the storm report that it came from the southwest, and seemed to strike in spots, touching here or there with greater or less force. One observer states that he noticed a huge dark cloud rising in the southwest about dusk, and after it approached until it hung over him. He noticed a part of it separate, as though torn from the main portion with great force, and move rapidly away; then a rumbling noise was heard, the air became yellowish, and a great cloud, funnel shaped, swept everything before it.

A fire which promises to assume extensive proportions has broken out at Berne, near Geneva, Switzerland. Twenty houses have already been destroyed.

After considerable hard work day and night and many failures the crevasse at Gouldsboro, opposite New Orleans, was finally closed last evening. A strict guard is maintained, however, and a labor force held in reserve, as the water may break through again at any moment. The water is running over into the city all along from St. Peters to Ursuline streets, in the French part of the city. The old St. Louis Cathedral is water-washed in front, and the old French market is an island. A levee thrown up

to protect this portion of the city has all washed away. All of the rear of the city, up to Miro street is flooded, and travel is possible only by skiffs. This is the situation at dark, and is hourly becoming worse.

The Dublin court-house where the trial of the Phenix Park assassins is to take place was besieged yesterday morning by crowds eager to gain admission. The authorities, however, only admitted the jurors called in the case and fifty reporters. The prisoners—Brady, Kelly, Delaney, Caffrey, Curley, and Fritz-harris—were brought to the court-house at one o'clock, and were escorted by a whole troop of dragoons.

All the steamers arriving in London from Cork are being searched for explosives, but thus far none have been discovered.

The Foot Guards have been ordered to guard Millbank Prison, London.

There were twenty-four arrests yesterday in the outskirts of Cork and Limerick, and many important documents were seized.

April 11th.—A five story brick store fell at Rochester, early yesterday, just as fifteen men had entered to work in remodeling it. Two men were instantly killed and five others badly injured; six men in the basement mixing mortar had narrow escapes.

Yesterday was one of the worst snow storms of the winter at Minneapolis, Minn. Street-car travel is suspended for the first time this winter and railroad trains are behind time. The storm is general throughout the State. A snow storm with strong wind prevailed throughout the northwest all day. Six inches of snow fell at Duluth and three inches at St. Paul, Minn.

A cave-in occurred at the Keel-Ridge mine, Michigan, between Quinnesec and Iron Mountain yesterday, carrying down the engine-house and eight men. Only one man has been rescued, and he is fatally injured, several ribs and a leg being broken. The others are probably dead. These men were on the surface. No men were at work in the mine.

Judge Erastus Lee of Ashtabula, Ohio, committed suicide to-day by taking laudanum.

Near Beaker, Texas, a construction train run over a horse, several cars jumped the track, and five men were killed.

The King of Italy has signed a decree ordering the formation as quickly as possible of seventy-two new companies of territorial and Alpine troops.

Accounts of a dreadful domestic tragedy have been received from Cham, Bavaria. A rope-maker killed his wife, mother-in-law, and two sons, and then poisoned himself.

A large section of country in the southern part of Russia is covered with water owing to the floods in the rivers. Traffic on the railway is suspended temporarily.

Seven thousand dock laborers struck work at Marseilles, France; the strikers have committed no unlawful acts. The authorities have, nevertheless, taken measures for the prompt suppression of disorders, the streets frequented by the men being patrolled by mounted gendarmes.

The rapid rise in the river flooded the lower part of London, Ont., confining many people to their houses. The water is subsiding.

The Coldstream Guards have been placed in buildings adjacent to the Green Street Court-House at Dublin, where the trials of the Phenix

Park assassins are to take place. The object is to secure the protection of the officers of the court and the informers who are to testify against the accused men.

The City of Westminster, Md., thirty-eight miles from Baltimore, was the scene of a terrible conflagration on the 9th, which for a time threatened the destruction of all the property in the place. Twenty buildings were burned to the ground, including a Lutheran church, the finest edifice in the city. Two men who were asleep in the hay loft of a barn perished in the flames. Two little children were rescued from one of the burning buildings by a young woman. The roof of the house was on fire and the mother, an invalid, was alone in the house with her little ones. She fainted from fright, and was borne out in safety. The total loss on buildings is estimated at \$150,000. Thirty horses and two cows that were in the stable were burned to death. Four negroes have been committed to jail for starting the fire in a livery stable. To-night the jail is guarded by eighty armed men, but up to a late hour no attempts had been made to get at the prisoners.

A \$20,000 fire in the business part of Olmsted, Ill. A three story stone grist mill at Sandwich, Ill., burned; loss \$15,000. The Congregational Church at Lyndon, Ill., destroyed by fire Sunday night. Nothing but the organ was saved. A cotton mill at North Providence, R. I. was destroyed by fire, and fifty operatives thrown out of work; loss \$75,000. The Ansonia Hotel, Ansonia, Conn., burned yesterday morning. Fifty guests in the house escaped, only two being injured. Loss \$12,000. A boot and shoe factory at Natick, Mass., was damaged \$100,000 by fire.

The steamer *Nottingham*, from New York, for London, put in Halifax, N. S., after a terrible experience at sea. After sailing a gale begun which raged throughout the night, becoming a cyclone, when the ship was thrown on her beam-ends. For the two days following the hurricane prevailed. The mizzen-boom was torn away and dashed against the skylight of the engine-room, through which the boom and glass fell, seriously injuring three engineers. All the doors of the deck-houses were burst, the rooms gutted, the galley wrecked, and a great part of the ship's provisions carried away. Thirty-three feet of solid steel bulwarks were swept into the sea, and thirty feet more damaged. The stanchions were torn from their fastings as if they were scaffolding. The seas drowned the fires and threatened to overwhelm the ship. For forty-eight hours, the ship was on her beam's ends and the pumps choked, the men kept bailing. Thirty-four bullocks and six sheep were lost, of 134 head of cattle and 199 sheep on board.

April 12th.—Three colored children were burned to death in Grant county, Ark.; their remains were found in a heap under the bed.

A parcel containing seven pounds of gunpowder was found yesterday near the office of the Secretary of State for the Home Department, London.

A sample of the nitro-glycerine seized in London last week at the time of the arrest of Norman, Gallagher, Dalton, and Wilson, was exploded yesterday at Woolwich in order to test its quality. The explosion was terrific, the ground for a distance of several yards from the spot where the explosion occurred being torn up.

THOUGHTS ON CONFERENCE MORNING.

"The golden grain is waving,"
Why need we idly stand!
Why not go forth and labor?
As God doth give command;
To gather out the honest.
Before the night doth come,
And comes the Great Messiah,
To lead his chosen home.

"The golden grain is waving,"
Why from our duty swerve?
Why not go forth with valor,
The God of Heaven to serve.
For in his word 'tis written,
That he who nobly stands,
Shall surely not be smitten,
When judgments sweep the land.

"The golden grain is waving."
Shall Jesus call in vain?
For reapers to the harvest,
To gather in the grain?
Let us thrust in our sickles
And work with all our might,
The grain to safely gather,
'Ere comes the dreary night.

REESE CREEK, MONT., Feb. 24th, 1883.

GOMER REESE.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE ACTION OF BAPTISM.

I PROPOSE to examine the actions of Christ and the Apostles, who were called, ordained and sent forth by Divine command, to "baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 18.

Now if this was a command of God, there can be but one right method of administering this sacred ordinance, and the best means whereby we can judge of this one method, is to carefully examine the actions of those authorized to perform this great work.

We are well aware that the translation of any book from one language to another, leaves room for interpolations, speculations, and also additions and spiritualizations; it leaves room for men to construe the command to suit their particular views. Not so with the actions. They are not subject to so many translations, grammatical errors, and traditions of the Fathers.

What were the elements of baptism? The subject, a person to be handled, element, water to be applied as a means of washing away sins, and the person having authority to handle the subject and apply the water, "In the name of the Father, and of the Son, and of the Holy Ghost." Here we have a fair statement of the subject; and before entering into the discussion of it, I think it will be well to offer some of the opinions of eminent men, so I copy from the tracts of the Methodist Episcopal Church, which were published by author-

ity of the General Conference: "It is plainly impossible that an ordinance of Divine appointment can be administered correctly in *two* modes so widely different." (Tract No. 99, p. 11). Again they say of these two modes, "Only *one* was primitive and apostolic." (Tract No. 153, p. 51). I will now inquire of the M. E. Church, What is that one primitive and apostolic mode or action of baptism? Dr. A. Clark in his commentary on John 3: 23, says: "As the Jewish custom required the persons to stand in the water, and having been instructed and entered into a covenant to renounce all idolatry, and take the God of Israel for their God, *then plunge themselves under the water*, it is probable that the rite was thus administered at Enon." And in Rom. 6: 4, he says: "It is probable that the Apostle here alludes to the mode of administering *baptism by immersion*; the whole body being put under the water." Joseph Benson, a celebrated minister in this M. E. Church in his commentary on Rom. 6: 4, says: "Therefore we are *buried* with him"—alluding to the ancient manner of *baptizing* by immersion." Once more I inquire of this M. E. Church, What is that one primitive and apostolic action. John Wesley, the father of Methodism, says, in his English version of the New Testament, published by the Methodist Book Concern of New York, in a note upon the phrase, "We are buried with him," Rom. 6: 4, says: "Alluding to the ancient manner of *baptizing by immersion*." Again I ask, What do *Pedobaptists* admit this one action of baptism is? Moshem says: "The sacrament baptism was administered in this the second century according to the ancient and primitive manner of celebrating that institution, *ever by immersion*." Dr. Wall says: "Their (the primitive Christian's) general and ordinary way was to *baptize by immersion*, or *dipping* the person." Von Collins says: "Immersion in water was general until the *thirteenth century*, when among the Latins it was displaced by sprinkling, but was retained by the Greeks."

Hunton, page 192, says: "That it was in cases of sickness only that *immersion* was superseded by the application of water in some other form." Neander says: "Only with the sick was there an exception in regard to *immersion*." Dr. Giesder says: "It was often necessary to *baptize the sick*, and in that case sprinkling was substituted for the usual rite," page 1, Div. 3, c. 4 and 68. John Calvin on John 3: 23, and Acts 8: 28, says: "From these words it is lawful to conclude, that baptism was celebrated by John and Christ by

submersion of the whole body. Here we see plainly what the rite of baptism was among the ancients, for they *immersed* the whole body into water." Bishop Bossuet says: "We are able to make it appear by the act of councils, and the ancient ritual, that for thirteen hundred years baptism was thus (*by immersion*) administered throughout the whole church." Stackhouse says: "Several authors have shown and proved that this *immersion continued* to be used for thirteen hundred years after Christ."

Stewart says: "The mode of baptism by *immersion*, the *oriental church* has always continued to observe, even down to the present time." He then quotes the following from Fr. Breuer: "Thirteen hundred years was baptism generally and ordinarily performed by the *immersion* of a man *under water*, and only in *extraordinary* cases was sprinkling or effusion *permitted*. These latter methods of baptism were called in question and even prohibited." Thomas Chalmers (Presbyterian) says: "The original meaning of the word *baptizo* is *immersion*." John A. Bengall, D. D., (Lutherian), on John 3: 5, says: "Much water,' so the rite of *immersion* demanded." John C. Walpins, (Lutherian), says: "Formerly immersion in water furnished a sign of burial in baptism," A. Barns, in his notes on Rom. 6: 4 says: "We are buried.' It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion." Martin Luther says: "The term baptism is Greek; in Latin it may be translated *immersio*, since we *immerse* anything into the water, that the whole may be covered with water." Again he says: "They (the persons) ought to be entirely immersed and immediately withdrawn." Again he says: "And the Germans also call baptism *taufe* from depth, which in their language they call *tiefe*, because it is fit that those who are baptized should be deeply *immersed*." Again Luther says: "Taufe is called in Greek, *batismos*; in Latin, *mersio*, that is, when they *immerse* something entirely into the water, which goes altogether over it."

Once more I quote from men—from the Roman Catholics. James Pamelius Canon, of Bruges, Arch-deacon, and nominated Bishop of St. Omer's, in 1587, says: "Whereas the sick, by reason of their illness, could not be *immersed*, or plunged, which properly speaking is to be baptized." The Roman Catechism, emanating from the Council of Trent, and published in 1566, under Pope Pius V, says: "Baptism may be administered by *immersion*, impu-

sion, or aspersion." I might add much more from Pedobaptists showing that the divinely authorized action of baptism is immersion. But these are enough.

Upon examination the reader will find that the following named lexicons render "*bapto*" and "*baptizo*" *immerse*, or its equivalent: Jones, Donegan, Greenfield, Rost and Hon. Bretschneider, Ross, Stockins and Pickering; and, among the number of thirteen dictionaries, classic, theological and Latin, that render *baptizo* to *immerse*, are, Wilson's Church Dictionary, A. D. 1678, Baily's, of 1772, Robertson's, 1778, Ash and Richardson, 1775.

The number of lexicons and dictionaries here quoted might be added to, but these are enough. Who now can doubt for one moment, that the best authorities in all the churches of this age, admit that the one action of baptism which the Lord authorized was, and is, *immersion*.

I have now noted sufficient of what men have said to prove that the one action of baptism is *immersing the whole person in water*; and that no other action was accepted for thirteen hundred years of the Christian era. And now I propose to give what God says it is.

I have already said that the action as such, has been in use ever since the fall of man. The Hebrews, Latins, and Greeks, have each had a word to express that action, "to dip," or "immerse." In proof of this I call the attention of the reader to a few examples in the Old Testament scriptures, where we find this Hebrew word (*tabal*) fifteen times, and in the Septuagint (*bapto*) fourteen times. For instance see Gen. 37:31: "And he *dipped* the coat in the blood." Lev. 9:9: "And he *dipped* his finger in the blood, and put it upon the horns of the altar, and *poured* (*cheo*) out the blood at the bottom of the altar." Lev. 14:5, 6, 7: "And shall *dip* them and the living bird, in the blood of the bird that was killed over the running water. And he shall *sprinkle* (*raino*) upon him that is to be cleansed from the leprosy, seven times." Again, see Lev. 14:15-17, where God has used these three terms, "And the priest shall take some of the log of oil, and pour (*cheo*) it into the palm of his own left hand, and the priest shall *dip*, (Hebrew—*tabal*, Greek—*bapto*), his right finger in the oil that is in his left hand, and shall *sprinkle* (*raino*) of the oil with his finger seven times before the Lord." Again, see Joshua 3:15: "And the feet of the priests that bore the ark, were *dipped* in the brim of the water." Also, Ruth 2:14: "And *dip* thy morsel in the vinegar." Again see 1st Samuel 14:27: "Where-

fore he put forth the end of the rod that was in his hand, and *dipped* it in the honey comb." Also see Deut. 33:24: "And let him *dip* his foot in oil." Again, see 2d Kings 5:14. In the 10th verse the prophet said, "Go and *wash* in Jordan seven times." In the 14th verse, "Then went he down and *dipped* himself seven times in Jordan according to the saying of the man of God." Also see Ps. 68:23: "That thy foot may be *dipped* in the blood of thine enemies."

We also have a few examples given us in the New Testament, where we find the word dipped in our English version: Matt. 26:23, "He that dippeth (*embapto*) his hand with me in the dish." Again, see Mark 14:20: "It is one of the twelve that *dippeth* with me in the dish." Also see Luke 16:24: "That he may dip, (*bapto*), the tip of his finger in water." Again see John 13:26: "He it is to whom I shall give a sop when I have *dipped* it. And when he had dipped the sop, he gave it to Judas Iscariot." Once more see Rev. 19:13: "And he was clothed in a vesture *dipped* in blood."

In neither of the cases here cited where "*dip*" or "*dipped*" is used, can either the word "*pour*" or "*sprinkle*" be used as a substitute, and make clear reading and good sense; but in every case "immerse" or "immersed" can be thus used, showing clearly, that that one action was immersion.

All scholars know that "*baptizo*" is a Greek word, and that King James' translators did not translate it, but simply gave it an English termination, baptize; hence all Christians should prefer our English word immerse, which best conveys the idea of that one action of baptism to the English mind.

We will now come down to the New Testament, and not only see what God has said, but also see what Christ did, and commanded others to do. Whether we can understand the meaning of Christ's words or not, we can know what he meant by seeing what he did, and by what he had others do.

The first account we see of this word baptize in the New Testament is in Matt. 3:6: "And were baptized of him in Jordan, confessing their sins." How did John baptize in Jordan? First let us see *where* he did this act. First, it was in the wilderness. Mark 1:4: "John did baptize in the wilderness." Secondly, Matt. 3:6 says they "were baptized of him in Jordan." Thirdly, it was in the river of Jordan. Mark 1:5: "And were all baptized of him in the river of Jordan, confessing their sins." Fourthly, I notice that John not

only "baptized in the wilderness," and "in Jordan," and "in the river of Jordan," but he also baptized Christ in the water in Jordan. Proof: Mark 1:9, 10, "Jesus came from Nazareth of Galilee, and was baptized of him in Jordan;" tenth verse: "And straightway coming up out of the water." We must here notice that this one action of baptism which John administered required him, first, to go to the wilderness; second, to go to the river of Jordan; third, to go *in* the river; and fourth, to put the candidate *when being baptized, down under the water, and bring him up out of the water*. What action of baptism requires any or all of these things? Does sprinkling or pouring? No; but immersion does. When our blessed Savior was baptized what did he do? Matt. 3:13, 17, he, first, came "to Jordan *unto* John to be baptized of him." He, secondly, desired baptism at his hand. He, thirdly, went down into the water. He, fourthly, was baptized after going into the water, and fifthly, he came up out of the water. But one might say, How do you know that he desired, or asked John to baptize him? Because John would not have "forbade him," (Matt. 3:14), if he had not asked it of him. But how do we know that they went down into the water? Because he could not have come up out of the water, unless he first had gone down into the water. No man can come up out of a well or pit, who does not first go down into the well or pit. And how can any unprejudiced mind draw any other conclusion from the above statement of facts, is more than I can understand. But how know we that he was baptized after he went into the water, and before he came up out of the water? Because "when he was baptized, [he] went up straightway out of the water." Matt. 3:16. And this baptism of Christ is an example for us to follow, in regard to the place where, (in the water), and the action done, (immersion), and this divine action was not only submitted to by the Savior, but it was then and there immediately sanctioned by God, the Father fulfilling the promise "ye shall receive the gift of the Holy Ghost." Acts 2:38. Proof, Matt. 3:16, 17: "And Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased." Who for a moment, that loves God and desires to please him, could call in question, or refuse to submit to any action that the Son of

God submitted to, and that the *Father and Holy Ghost* by voice and presence sanctioned? And in the same manner that John baptized Christ, so did he all that were baptized of him. And that explains why he baptized "in Enon near to Salem, because there was much water there." John 3:23.

The commission of Christ gives us the action of baptism in the word baptize, (*baptizo*), hence in our Savior's conversation with Nicodemus, he clearly taught this same one action of baptism, which he submitted to in the waters of Jordan at the hands of John. John 3:3, 5, he said to Nicodemus, "Except a man be born [not a baby] of water and of the Spirit, he can not enter into the kingdom of God." By this expression, "be born of water," Christ has clearly taught the one action of immersion, "*immergo*," to go in, and "*emerge*," "to come out of."

The reader will notice that this birth is to be "of water and spirit." No one can be born of less quantity than himself, hence the bowl or pitcher of water out of which a man might be sprinkled or poured, is not sufficient for him to be born of; therefore we must conclude that neither sprinkling nor pouring is the action of this new birth. Again, no man can be born, or come out of that which he never was in; hence, a man can not be born of water (to go in) "*immergo*," by sprinkling or pouring little or much water on him from a bowl or pitcher; because he can not get into the water that is in the bowl or pitcher; therefore can not "*emerge*" "to come out of," be born of the water.

But the action of immersion takes them first down into the water; and secondly, immerses, "*immergo*," "to go in," brings them up out of the water, and in that way only can a person be "born of water;" and this thought agrees with the preposition "*eis*," the primary meaning of which is "into." In the four Evangelists *eis* is found seven hundred and ninety-five times, of which, it is translated "into" three hundred and seventy-two times in King James' translation, and "unto" two hundred and seventy-three times, and those should be into, such "unto the house," "unto heaven," and "unto the water." The preposition "*en*" is found two thousand six hundred and sixty times in the Greek New Testament, and is translated "in" two thousand and forty-five times in our version; and yet we are told by some that it should be "with." We are also told that "into the water" does not mean into, but "at" or "near by." Is that the way Daniel was cast into the lion's den, by simply being placed at or near by it? And is that the

reason "the smell of fire was not on the garments" of the three Hebrew children? Because they were not put into that hot furnace, but at or near by? Is that why so many do not fear to be turned into hell, because they are taught that into only means at or near by? And is not that one of the reasons why so few are striving to get into heaven, because they are discouraged for fear they shall at last not get into, but only at or near by? Alas! alas! for any cause or system that is compelled thus to twist the plain word of God in order to sustain "a man-made baptism," which our Savior, neither the Apostles, ever commanded to be practiced, or taught.

But I am told that Christ "went up into the mountain." That is true, he went "up into" but not "into and up." So we often go "up [the stairs] into the hall;" but not into and then up. So Christ went up the mountain and into the cave; and so we can understand as easily the expression, "unto the house," "unto heaven," and "into the water." Nothing but a sinking cause—a man-made system would compel men to deny the truth and force of the expression "into the water," which indicates clearly that the one action of baptism is immersion.

After Christ gave Peter the keys of the church, or kingdom, and after he had risen again from the dead, he gave them the divine commission to "go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19). But he told them to tarry in Jerusalem until they "were endowed with power from on high," (Luke 24:49). Let us therefore go to Jerusalem, and see how Peter and the rest of the Apostles carried out this commission. Acts 2:7, Peter stood up with the eleven and spake Christ and the law of pardon, "as the Spirit gave him utterance," (4th verse). That created faith in their minds, and "cut them to the heart," so they cried out "What must we do?" Answer: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," (38th verse.) "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." But stop right there, say our sprinkling friends, the Apostles could not possibly have baptized 3,000; they could not immerse so many in one day. My friend, haste not to that conclusion, but let us figure a little on this and see, as "Figures wont lie," "you know." Three thousand souls baptized; twelve apostles; two hundred and fifty each per day; Peter began

to preach at nine in the morning; (third hour). If he preached three hours (and that would be a long sermon now) they had six hours to baptize in; forty-one and a fraction per hour each; not one for each every minute. But Christ had called Seventy while on earth, and in all there were one hundred and twenty in that room, (see Acts 1:15), so that would make eighty-two preachers to do the baptizing; or thirty-six per day each; six per hour each, and only one each for every ten minutes. Thus we see the sprinkler's mountain, three thousand baptized in six hours, with plenty of time to baptize half as many more. Eighty-two Pedobaptists can not sprinkle three thousand persons to-day in six hours, and adhere to the ritual of their churches. But say the Pedobaptists: "There was not enough water there to immerse so many." Can any candid mind think for a moment, that as large a city as Jerusalem could exist and supply all the people and stock, without water enough to immerse three thousand persons in? I think not. They would use that much water in that city each day. If necessary we could abundantly prove by history that they had plenty of water, and means at hand to use it for that purpose. But let us take a look in the Bible on this thought. "No water there!" Then why did they have "water gates" if there was no water in or near Jerusalem? And why have "fountains" there? See Neh. 12:27. At Jerusalem at the dedication of the wall, what did they have? Neh. 12:37: "And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going of the wall above the house of David, even unto the water gate eastward." This is positive proof that there were water and fountains at Jerusalem. But did they have pools of water at Jerusalem, so people could go into them to be baptized? Yes. John 5:2: "Now there is at Jerusalem by the sheep market, a pool;" verse 3: "In these (porches) lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water;" verse 4: "For an angel went down at a certain season, into the pool, and troubled the water; whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had." This is not only positive, divine truth, that there was water at Jerusalem, but it is also proof that the water could be and was brought into pools, near porches, so the people could step into it. If they could have one such pool, which they did have, then if necessary, they could have a thou-

sand of them. Thus showing that God has removed all of these man-made excuses and objections out of the way, and shows clearly how the three thousand might easily have been immersed on the day of Pentecost.

I now proceed to the desert, to see how the Spirit of God directed Philip to baptize the eunuch, that we may see what the action of baptism was under the direction of the Holy Ghost. For all of Philip's actions and words were God's commands, as the Spirit gave direction. We can tell what he was told to do, by what he did. See Acts 8:26-40. Let us note first, that this Philip was either an Apostle or an Evangelist. (See Acts 1:13; 21:8). Second, that Philip was under the immediate direction of the Lord; for, "The angel of the Lord spake unto Philip;" verse 26, and said, "Arise and go." After he obeyed the angel, then the "Spirit said unto Philip, go near and join thyself to this chariot;" verse 29. So whatever the preacher did, he did it by the immediate direction of God; hence it was right. Therefore, as God had this man baptized, so will he have all men baptized by the same action, (Pedobaptists to the contrary notwithstanding), for he has but one baptism," Eph. 4:5. I therefore inquire, What did the preacher do? First, he preached Jesus unto him," v. 35; second, What did the eunuch do? Verse 36: "They came unto a certain water, and the eunuch said, 'See, here is water, what doth hinder me to be baptized;'" third, What did Philip require? Verse 37: "If thou believest with all thine heart, thou mayest;" fourth, What did the eunuch say? "I believe that Jesus Christ is the Son of God;" fifth, What was next done? "And he commanded the chariot to stand still;" v. 38. Where were they? "Unto a certain water;" v. 36. Now they are standing still at the water. Sixth, What did they next do? "And they went down both into the water." Whether they went down out of the chariot, or off the bank, makes no difference, for they first came to the water; and secondly, went into it; and now the preacher and subject are both in the water; seventh, What is done next? "And he baptized him;" v. 38. What do they do next? "Came up out of the water;" v. 39. Ninth, What becomes of the preacher? "The Spirit of the Lord caught away Philip;" tenth, What became of the eunuch? "He went on his way rejoicing." Here the action of baptism was performed by Philip and the eunuch so plainly, and I have been so particular in itemizing that the reader

might see just the steps God had them take, and just the steps he requires every other preacher, and convert to take, namely,—come unto water, go into the water, be baptized, immersed, while in the water, come up out of the water. No man can be baptized while out of the water. Going into or unto the water is not baptism; but you can not be baptized without first going unto and into the water. But we are told that there "was no water in the desert." God says they came to a certain water, and Paul said, "Let God be true, though all men are liars." And so say I.

And again in Acts 16, we have the account of the baptism of the jailor and his household. We find that they first spake unto him the word of the Lord, and all that were in his house," v. 32; second, Where were they? In house, out of the prison; third, What did the jailor do? "He took them the same hour of the night, and washed their stripes;" fourth, What was done to him? "And was baptized, he and all his." When? "Straightway," v. 33; fifth, What was next done? He brought them into his house, (again); sixth, What next? "And rejoiced, believing in God with all his house," v. 34. Thus we see he first took them out; second, washed their stripes; third, was baptized; fourth, brought them back into his house. Why do all this? Why not carry water into his house, and be sprinkled? Because they had to go unto and into water, before they could be legally baptized. Hence he took them out, and was immersed, and brought them back into his house. Now let us briefly examine Paul's case. How was he baptized? Acts 22:16: "Arise [why not sprinkle him while sitting or kneeling] and be baptized, and wash away thy sins, calling on the name of the Lord!" Let us now find out how Paul was baptized, by his own words. Rom. 6:3-5: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father." Verse 5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Paul says, "We are buried." The pronoun "we" includes the speaker, and that was the witness Paul. So Paul says he was baptized by being buried. Do we bury a dead person by sprinkling or pouring a little dirt on him? No; but we bring them unto, and put them into the grave and cover the whole body with dirt. But the reader will note, that it took both the burying and the rising again, to give the action of Paul's baptism. And it took the planting and the resurrection under

his next figure. So it takes the putting under the water, and the bringing up out of the water to constitute the one action of baptism.

I will now show that "the meaning of a word will always make good sense when substituted for the word itself." Romans 6: "That so many of us as were baptized into Jesus Christ were baptized into his death." Substitute sprinkled. "So many of us as were sprinkled into Jesus Christ, were sprinkled into his death. Therefore we are buried with him by sprinkling into his death." But again. The definition of sprinkle is to "scatter." Now let us substitute. "So many of us as were scattered into Jesus Christ, were scattered into his death. Therefore we are buried with him by scattering into death." Now let try "pour." "So many of us as were poured into Jesus Christ, were poured into his death. Therefore we are buried with him by pouring into death." The definition of "pour" is to "run out." Now let us substitute. "So many of us as were run out into Jesus Christ, were run out into his death. Therefore we are buried with him by running out into his death." When we apply this rule, which can not be evaded by all the cunning craftiness whereby they lie in wait to deceive, how ridiculous it looks to the unprejudiced mind!

Let us now substitute "immerse" for baptize. "So many of us as were immersed into Jesus Christ were immersed into his death. Therefore we are buried with him by immersion, into death." This makes clear reading, and good sense, and therefore immersion is the only action of baptism that ever was, or ever will be accepted of God. I now call upon our Pedobaptist friends, to point out a single instance from the sprinkling or pouring of, Novation, in the third century, to the present time, where sprinkling or pouring has been acknowledged of God, as was the baptism of Christ, the baptism of the eunuch, the Samaritans, and also the twelve disciples that Paul baptized. In all these instances they received the gift of the Holy Ghost, and angels communed with them. They spake in tongues, and prophesied, healed the sick, and many other miracles. Why have these blessings utterly failed since sprinkling and pouring have been introduced? If they, or either of them, are the action of baptism, Why are they not acknowledged of God as immersion was, by sending the Holy Ghost according to the promise? "Ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off."

I will tell you why the blessings do not follow in our day. Isaiah 24: 5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, [from the one action of baptism by immersion, to sprinkling or pouring, by unauthorized men; therefore, God never has and never will acknowledge their acts], and broken the everlasting covenant," but we are told that this, Rom. 6: 4, is not water, but Holy Spirit baptism. Admit it, then what? Does that change the action? No; for Paul says: "We are buried," and it is a burial, whether it be water or Spirit. And even those who teach that it is a spiritual baptism, tell us that water baptism was administered in the same way that the baptism of the Holy Spirit was; hence baptism of water or Spirit must be a burial or immersion, as on the day of Pentecost, when the hundred and twenty were born of the Spirit, they were buried, immersed on that occasion. Acts 2: 2: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it (the Spirit) filled all the house where they were sitting," 4th verse: "And they were all filled with the Holy Ghost." We see that the Spirit filled the whole house, so that all that were in the house were born, buried and immersed, fulfilling all three figures, and the action of baptism.

I will just notice one more stronghold of Pedobaptists. Heb. 10: 22, "Let us draw near with a true heart, in full assurance of faith, having our hearts, [not heads], sprinkled, [not with water], from an evil conscience, and our bodies washed with pure water." By sprinkling? No. By pouring? No. By immersion or dipping? Yes. Proof, 2d Kings 5: 10: "Go wash in Jordan seven times," 14 verse, "Then went he down and [sprinkled or poured himself? No.] dipped himself seven times in Jordan, according to the saying of the man of God." Did he wash right? Yes. "And his flesh came again like unto the flesh of a little child, and he was clean." He received the blessings that were promised in proof that his washing was according to the command. So will every one that is washed, buried, baptized, as was Paul.

In conclusion, let me ask my readers to give the arguments here advanced a candid, unbiased, biblical investigation. Please lay aside all your sectarian education, take the Bible instead of creed or commentaries of men, as your guide, and read it as you would any other book, without spiritualizing or twisting the word of God. And I think you will conclude as I have done,

that the only right action of baptism is immersion.

Yours in the bonds of love. Let me "Entreat you, in Christ's stead, Be ye reconciled unto God." Amen.

A. Haws.

THREE IMPORTANT QUESTIONS.

THERE are three questions which have troubled man when left to himself, and by his own reasoning and physical science he can never comprehend or answer them. Where did I come from? What am I here for? And what is my destination when I leave here?

The question whether man was mortal or immortal is still unsettled with some of the brethren. I do not profess to be wise above what has been revealed; but we have not been left in darkness concerning the beginning and the end of man. God said unto Moses, "There is no God beside me, all things are present with me; for I know them all; for this is my work and my glory, to bring to pass the immortality and eternal life of man." We have it revealed to us, that man had a pre-existence, was created spiritually before he was naturally upon the face of the earth. And we find that Satan was from the beginning, and that he proposed to redeem all mankind, that not one soul should be lost. "Wherefore, because Satan rebelled against me, and sought to destroy the agency of man, which the Lord God had given him, and also that I should give unto him mine own power. By the power of mine only begotten, I caused that he should be cast down, and he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." Then we find that God placed that perfect spiritual body, which he had created after his own likeness, in union with a body of the elements of this earth, of the dust of the ground, and subject to all the unchangeable laws by which this earth was governed and sustained. "And God breathed into man's nostrils the breath of life, and he became a living soul." The body did not have life in itself; therefore the body was not immortal. But all that was needful to supply the wants of man was provided by him who does all things well. "And out of the ground, I, the Lord God made to grow every tree naturally, that is pleasant to the sight of man, and man could behold it; and it became also a living soul; for it was spiritual in the day that I created it; for it remained in the sphere in which I, God, created it; yea, even all

things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden; and also the tree of knowledge of good and evil. And I, the Lord God, commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself; for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof, thou shalt surely die."—Gen. 2: 11, 22. Here was a covenant, an agreement between man and his creator, with the conditions understood and accepted by man. He had the freedom of the tree of life, which would have sustained the body in perfect condition, until immortality and eternal life were given. And he had free intercourse with his God; for "man can not live by bread alone, but by the word of God." "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, nor judgment; therefore they must remain filthy still."—Doctrine and Covenants, sec. 85.

Law is the authoritative expression of will, enforced by power. When man of his own will, disobeyed the law of God, he became conscious of sin, and he went and hid himself from God. And he was cast out from the tree of life, and from the presence of God, never to return by his own power. "And the earth brought forth thorns and thistles, and in the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground, for thou shalt surely die." Thus was the fearful sentence pronounced upon man, and enforced. When the spirit went out of the body, the forces of nature took hold of the body, and dissolved it back into dust, from whence it was taken, just as it does with the body to-day. And if we stop here, the whole hope of mankind is gone, the state of man is dark indeed. "But as in Adam all die, even so in Christ shall all be made alive."—Cor. 15: 22. "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit; the first man is of the earth, earthy; the second man is the Lord from heaven."—1 Cor. 15: 45-47. "In the beginning was the gospel preached through the Son. And the gospel was the word, and the word

was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. In him was the gospel, and the gospel was the life, and the life was the light of men; for in the beginning was the word, even the Son, who is made flesh, and sent unto us by the will of the Father. And as many as believe on his name, shall receive of his fulness. And of his fulness have all we received, even immortality and eternal life through his grace."—John 1:1-4, 16. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself."—John 5:25, 26. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:17. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."—Heb. 2:14.

First we have seen, that man was created spiritually, in the image of Almighty God, who knows all his works from the beginning. And that this world was created for the use of man, and that it was pronounced good by the Supreme God, who created it; and that the perfect, spiritual body of man was united to a body composed of the elements of this world, and with man's consent and agreement to obey God; having communion with God, and being in his presence, and having access to the tree of life. Had man lived up to the laws of his creation, there would have been a change to immortality. But no separation of the spirit and the body; no pain, no fear of death. But man disobeyed God, and did not abide the law of his creation, and we see "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8:22. God knows all his works from the beginning, and the fall of man was provided for. Man may suffer, lose, but the purposes of God can not be defeated. "He is not slack, as some men count slackness." "One day is with God as a thousand years, and a thousand years as

one day." We find another man, the Lord from heaven, born of woman, having to contend with all the adverse conditions which man had brought upon mankind; having *life in himself*, and laying down that life of his own will, that he might redeem man from the fall. "But the Prince of this world cometh, but hath no power over me. He hath power over you."—John 14:30. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—Ps. 16:10. Then he is gracious unto him and saith, "Deliver him from going down to the pit. I have found a ransom. His flesh shall be fresher than a child's, he shall return to the days of his youth; for he will render unto man his righteousness."—Job. 23:26. Thus did Jesus Christ bring to pass the immortality and eternal life of man. "Through death he destroyed him that had the power of death, even the devil." Christ fulfilled the whole law, but not without suffering; for he said: "My soul is exceeding sorrowful, even unto death." He prayed unto the Father: "Take this cup from me, nevertheless, not my will but thine be done." Then when the powers of earth and hell were combined against him at the last moment of the awful struggle he cried out: "My God, My God, why hast thou forsaken me." We can not comprehend the anguish and suffering he had to pass through, that all who will receive him as their Savior may be brought back to God.

J. MCKENZIE.

MEDITATIONS.

It seems strange that any should reason against the Bible account and teaching, and prophetic promises concerning the statements therein, about the beginning of man in Eden, his fall and expulsion, the curse placed upon the earth for man's sake, the atonement, and final redemption and restoration, when it is so clear, even to the most simple minds, (and should be more so to the most giant intellects), that to admit such statements to be facts, the excellence of the plan, if harmoniously understood, shows a great superiority to the wisdom of finite man; for every candid and honest thinker, that desires a better life after this, and who gives the subject a fair investigation, must acknowledge that such a plan was surely devised by an infinite being, who is also the creator of all things in the universe, the Redeemer of mankind, the giver of every good gift.

We are evidenced now, that the time is at hand, when the inhabitants of this earth will be divided into two parties, or

churches; so that they who are not on the side of truth, for God, will be on the side of falsehood, for the devil. The irrepensible conflict has already commenced, and we are all engaged in it. It is light against darkness, good understanding against error, diligence against idleness, faith in God against doubtful atheism, a reasonable belief in prophetic testimony against infidelity, virtue against vice, knowledge against ignorance, temperance against excess and drunkenness, patience against fault finding and wrath, brotherly kindness against disrespect and inhospitality, godliness against cruelty and revenge, charity against depravity; in short, meekness, humility and love against pride, excess, and crime of every nature. And the peace makers are to be called the children of God, and the children of God are the true believers in Christ, the Saints of the Most High, to whom is promised to be given the whole earth, for an everlasting possession, first in time, and next in eternity, when life on earth will be enjoyed again.

INFERIOR.

Selections.

DISHONESTY BEGINS AT HOME.

THE crying sin of the day is dishonesty. One hears much of it in public life; but there is altogether too much of it in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desires for desirable things, there would be more hope of amendment. But when one comes to see what ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are "costly;" wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which it is not pleasant to contemplate. If a man loves any one thing, say rare books, or pictures, or objects of any kind, or music, or science, so well that for the sake of the one thing in which he would be rich he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time: because like pampered children, they must needs cry for whatever they see just out of their reach; for them is needed the wholesome self-discipline which shall teach them to

let alone whatever is not theirs. And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever can not be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.

TRUTH SEEKERS.

How many there are to-day who are longing for some ray of light to clear up the apparently conflicting statements of Scripture, and to harmonize the teachings of nominal Christianity with those of Jesus, the apostles and prophets. The following goes to prove what we here state:

"Life! great mystery, who shall say
What need hath God of this poor clay?
Formed by his hand with potent skill—
Mind, matter, soul and stubborn will;
Born but to die; sure destiny—death.
Then where, oh, where this fleeting breath?
Not one of all the countless throng,
Who have lived and died and suffered long,
Returns to tell the great design—
That future, which is yours and mine.
We plead, oh God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear,
This thought that mars our blessings here;
This restless mind, whose bolder sway
Rejects the dogmas of the day
Taught by favoring sects and schools,
To fetter reason with their rules.
We seek to know Thee as Thou art—
Our place with thee—and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Lift up this veil obscuring sight,
Command again: "Let there be light!"
Reveal this secret of Thy throne;
We search in darkness the unknown."

The above lines, written by Mrs. Commodore Inman, of Philadelphia, were clipped from a secular paper. This is but one of a thousand who are crying for more "light." This is the expression of one aching heart, longing to know why God created man; what part or lot the human race has in His plan; where the countless millions are who have passed from the stage of action; and whither we the living are tending; further is there not more light than is taught in "the dogmas of the day;" and is there not more harmony than taught by "jarring sects and schools" who try to "fetter reason with their rules." Yes, we thank God there is; that the scene is brightening, and all of these questions can be scripturally and satisfactorily answered, for the time draws nigh when God "will destroy the face of the covering cast over all people, and the veil [of ignorance] that is spread over all nations."—Isa. 25: 7.

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WILL HE SUCCEED?

IN nine cases out of ten, no man's life will be a success if he does not bear burdens in his childhood. If the fondness or the vanity of father or mother kept him from contact with hard work; if another always helped him out at the end of his row; if, instead of taking his turn at pitching off, he mowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shirk till shirking has become a habit—unless a miracle is wrought his life will be a failure, and the blame will not be half as much his as that of weak, foolish parents.

On the other hand, if a boy has been brought up to do his part; never allowed to shirk any legitimate responsibility, or permitted to dodge work, whether or not it made his back ache, or soiled his hands, until bearing heavy burdens became a matter of pride, the heavy end of the wood his from choice—parents, as they bid him good-by, may dismiss their fears. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his capacity.

Take another point. Money is the object of the world's pursuit. It is a legitimate object. It gives bread, and clothing, and homes, and comfort. The world has not judged wholly unwisely when it has made the position a man occupies to hinge more or less on his ability to earn money, and somewhat upon the amount of his possessions. If he is miserably poor, it either argues some defect in his business ability, some recklessness in his expenditures, or a lack of fitness to cope with men in the great battle for gold.

When a country-bred boy leaves home, it is generally to enter upon some business the end of which is to acquire property, and he will succeed just in proportion as he has been made to earn and save in his childhood.

If all the money he has had has come of planting a little patch in the spring, and selling its produce after weary months of watching and toil in the fall, or from killing woodchucks at six cents a head, or from trapping muskrats, and selling their skins for a shilling; setting snares in the Fall for game, and walking miles to see them in the morning before the old folks were up; husking corn for a neighbor, moonlight evenings, at two cents a bushel; working out an occasional day that hard work at home has made possible—he is good to make his pile in the world.

On the contrary, if the boy never earned

a dollar; if parents and friends always kept him in spending money—pennies to buy candy and fish-hooks, satisfy his imagined wants—and he has grown to manhood in the expectancy that the world will generally treat him with similar consideration, he will always be a make-shift; and the fault is not so much his as that of those about him, who never made the boy depend upon himself—did not make him wait six months to get money to replace a lost jack-knife.

Everybody has to rough it at one time or another. If the roughing comes in boyhood, it does good; if later, when habits are formed, it is equally tough; but not being educational, is generally useless. And the question as to whether a young man will succeed in making money or not depends not upon where he goes or what he does, but upon his willingness to do "his part," and upon his having earned money, and so gained a knowledge of its worth. Not a little of this valuable experience and knowledge the country boy gets on the farm, under the tutelage of parents shrewd enough to see the end from the beginning, and to make the labor and grief of children contribute to the success of subsequent life.—*Sez.*

CHURCHLY CHURLISHNESS.

If there is any place under heaven where good manners should be practiced, that place is the church. But, in many instances, it is the very home of churlishness and boorishness. A stranger dropping in finds himself in an atmosphere of such Arctic chilliness and freezing rigidity, that his first thought is that he has suddenly intruded into a spiritual refrigerator. There he stands, uncertain whether to advance or to back out. No one shows him a pew, or speaks a kind word to him, or gives him the slightest look of encouragement or welcome. He feels that he is a stranger, an intruder, that he is not welcome, that to stay is only to be tolerated. What wonder the service has no effect on that man? or, if any, that he retires after the benediction more hardened than softened? He went to gather strength for the grand purpose of a new life; he leaves feeling that there is no strength nor grace to be extracted from this frosty selfishness which has built itself a temple in the name of Christianity.

Now, had some kind-hearted Christian stepped up to this diffident new-comer, and, frank in speech and warm and sympathetic in heart, grasped him by the hand and bade him welcome, and given him to understand that the church wanted

him, and had work for him to do, how different the result. Ah! when will the church be as wise as the devil? When at her doors will the stranger meet a welcome as bright and cheery, as hearty and warm, as he finds at those doors which open on death and hell? Fill the church with an atmosphere of radiant kindness, of genial welcome. Let there be exhibited the courtesy, not of outward deportment and etiquette only, but that also of the heart. Be civil. Be cordial. Be pleasant. Keep back your antipathies. But show your good-will. Be hospitable, for there is nothing like church hospitality. Thereby you will entertain angels, who will come again. Then every flower of Christian grace will bloom in richest colors, and every stranger that enters will be conscious of an attractiveness and a warmth that will irresistibly bind him to it as his home.

Conference Minutes.

EASTERN MAINE DISTRICT.

Conference met at the Union Meeting-house in Jonesport, Maine, 17th March, 1883. J. D. Steel chosen president, J. S. Walker clerk.

Official Reports.—Elders J. Benner, S. O. Foss, E. C. Foss and J. D. Steel reported. Priests J. S. Walker and Henry Hunlley, and Deacons Ezra Ackley, C. H. Hinkley and George Bryant reported.

J. Benner sustained a district president.

Preaching in the evening by Elder J. Benner. A Saints' meeting on Sunday morning in charge of Elder S. O. Foss. Preaching by Elder J. D. Steel in the afternoon, and by Elder J. Benner in the evening.

Adjourned to meet at Machias, Maine, 16th June, 1883.

WELSH MISSION.

Conference of the Eastern District was held at the Welsh Harp, Ponty Pridd, on the 11th of March, 1883, (Thomas Venables clerk *pro tem.*), when the following business was done.

Elders present: William Morris, president of district; D. Meredith, J. Lewis, P. Price, J. Jones, J. O. Evans, J. Jenkins, J. Morgan, Thos. Smith, Thos. Venables, and D. Griffith, Priest; Brn. T. E. Jenkins and Isaac Jones by letter.

Aberaman Branch reported by J. Lewis: Elders 5, Priest 1, and members 17, total 23. Rhondd Branch, by T. Smith: Elders 4, Priest 1, members 9, total 14. Ogmore Branch, by T. Venables: Elders 3, Priests 2, Teacher 1, members 9, total 15. Merthyr Branch, by J. Morgan: Elders 7, Priest 1, members 8, total 16. Nanty Glo Branch, by letter: Elders 3, Priest 1, members 7, total 10. One sister died belonging to this branch.

Elder Thos. Hardee, of the Ogmore Branch, was expelled from the Church for joining with the Brighamites, and for drunken habits.

Elder Thos. Morgan, of the Merthyr Branch, was reported by Bro. J. Morgan as not being fit to hold the office of an Elder, owing to his intem-

perate habits and drunkenness. He was silenced till he repents, and to be notified.

Elder Edwin Tremby, of the Ogmore Branch, to be notified of his non-attendance and slothfulness in his duties as a Saint and Elder.

There was a poor attendance of Saints at the conference, and it was very cold weather, but those present seemed to enjoy the Holy Spirit of God.

Adjourned to meet at Merthyr on the second Sunday in June, 1883.

CENTRAL NEBRASKA DISTRICT.

Conference convened with Clear Water Branch, Saturday, March 24th, 1883. Bro. Levi Gamet chosen president *pro tem.*, Bro. G. S. Hyde secretary *pro tem.*

Branch Reports.—Columbus 38; including 1 High Priest, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon. Deer Creek 24; including 2 Elders, 2 Priests; 2 baptized. Cedar Creek 20; including 1 Elder, 2 Priests. Clear Water 21; including 1 Seventy, 2 Elders, 1 Priest, 2 Teachers; 3 received by letter.

Officers Reported.—Elders Chauncey Loomis, G. S. Hyde, J. F. Mintun, B. Kester, L. Gamet, in person; Chas. Brindley by letter. Priests Jos. Smith, C. Hutchins and C. Derry, in person.

Report of Bishop's Agent referred back, not being understood.

Resolved, That a book be kept by the district secretary, in which shall be compiled all the resolutions passed and now in force upon the district, so that each session of conference may have them for reference, and Resolved, That when any resolution is rescinded or amended, it should be so marked.

In pursuance of his request, Bro. G. W. Galley was released from the presidency of the district; and by a resolution a vote of thanks was tendered him for his watchcare over the district while acting as its president; and Bro. Levi Gamet was chosen as president.

The matter of ordination of Bro. Joseph Hutchins to the office of an Elder was deferred.

Resolved, That we request the Presidency and Twelve to appoint G. S. Hyde to a mission, in which shall be included the Central Nebraska District.

Resolved, That we sustain the general authorities of the Church in righteousness.

On Sunday forenoon Bro. J. F. Mintun preached from the text: "I am the vine, ye are the branches," with good liberty and splendid effect. In the afternoon the Saints met for prayer and testimony. Preaching in the evening by G. S. Hyde.

Adjourned to meet on the forenoon of June 23d, 1883, with Cedar Creek Branch.

DIED.

PAUL.—At West Belleville, St. Clair county, Illinois, March 20th, 1883, or consumption, Bro. Leopole Darvien Paul. He was born November 17th, 1860, at Tiege, Belgium, France; baptized August 7th, 1881, at West Belleville. Bro. Paul did not understand much of the English language, only being from France but a short time; but his testimony proved that he was willing to die, and that he was satisfied with the gospel he had obeyed; he died faithful to the cause. Therefore, "blessed is he that hath part in the first resurrection." Funeral services by Elders J. E. Betts, sen., and J. Beard.

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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GENERAL CONFERENCE MINUTES.

Minutes of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held in the Kirtland Temple, at Kirtland, Lake county, Ohio, April 6th to 15th, 1883. On separate motions, the temporary organization was formed as follows: Elder Zenas H. Gurley of Pleasanton, Iowa, Chairman; Elder E. L. Kelley of Cold Water, Michigan, Secretary; and Robert M. Elvin of Nebraska City Neb., Assistant Secretary; Elder John T. Kinnaman of Stewartsville, Missouri, Chorister.

Conference opened by singing "We hear thy voice, our Father;" throne of grace addressed by Pres. Joseph Smith.

Committee on Credentials on separate motion and vote, were appointed: Heman C. Smith, Hyrum Bronson, Charles Derry, F. G. Pitt, and Ebenezer Robinson. Bishop Geo. A. Blakeslee nominated for ushers Samuel Brown and Wm. M. Rummel; janitor, Emery Vickers. Committee on permanent organization: Alex. H. Smith, Elijah Banta and E. C. Brand.

While the body awaited the reports of the committees on credentials and permanent organization, President Gurley invited the President of the Church and his Counselor to address the meeting.

President Joseph Smith, upon being presented to the audience, said: That it was quite unnecessary for him to say that he took pleasure in the meeting of to-day; the circumstances surrounding the event were such that all who think—and all ought to think—could well discern the fact that events clearly spoken of in the past have their fulfillment in our gathering. Fifty years ago the speaker, he said, began his earth-life in this place, and at a time when those who were working in this place, and with whom he was associated, were warring against difficulties to

maintain and advance such principles as to them were of the highest truth. And it is not to be wondered at that under such trials the people who were thus laboring should partake in some manner of the spirit of the scenes. But to-day it is not in fact peculiar that we should be able to worship here; for that which is intended to be permanent pleases God, and so the original builders wrought, and that which is intended to be evanescent does not please him. And one of the great evidences of the truth of the principles which actuated the people then is, that so many are here to-day who inhabited here then and partook of that spirit and still rejoice in the truth. The fact exists that almost everywhere where our work has been taught, the prejudices of the people has given way, and every where the people in the past were driven from place to place who did not abide in the principles established here at the beginning—we are now permitted to enter and occupy without fear or alarm. The work means and is, the building up the waste places, and establishing the truth of the work, and many under the peaceful labor of teaching these principles have succeeded in calling out those who had been scattered, and they rejoice like Simeon of old, and are ready to say it is enough, "Let now thy servant depart in peace." The meeting to-day is looked upon with interest by the world, and if we respect ourselves and our work, they can not fail to respect us; but if we should fail to respect the work of which we have charge, and ourselves, it need not be wondered at if others fail to show us the courtesy we desire. The outlook is good, and to-day we have a standing, and most men are willing to hear; and when we have presented our faith to them, they are at liberty to judge for themselves, and our work is done. The gathering of this body or assembly is somewhat different to those past, in that it is a delegate one; how long it shall so continue, or what changes may take place, it is in the wisdom of the body to determine. But in all our deliberations and work, we should observe strictly the decorum of brethren, and remember he is strongest and wisest who is actuated by the kindest spirit.

Bro. W. W. Blair was the next speaker. He said: This Reorganized Church has a history and a purpose. Its beginnings were with the humble, and somewhat obscure ones, who were waiting for the consolation of Zion's scattered and sorrowing children. The dawn came in 1851-2, when "the enemy came in like a flood" among the different factions in the form of polygamy, priestly arrogance and oppression, "damnable heresies," "lying wonders," and a general departing from the faith as taught in the traditions, and in the standard works of the Church; then "the Spirit of the Lord" lifted up "a standard against him," and from thenceforward its followers have pressed ahead, their numbers increasing, their influence widening, till to-day we are found celebrating the service of God in one of the "waste places of Zion." The purpose of the Church was, and is, and is to be, to re-affirm and re-establish the Christianity of Christ as found in the New Testament and other books on doctrine and discipline endorsed by the Church up to the death of Joseph the Seer. The world needs the religion of Christ in theory, in principle, in form, in ordinance, in ceremony, in promise, and in spiritual power; and our work is to preach it, and live it, and thus bless and save all who will accept it.

Among other things he said: "Our conference has some reference to Joseph Smith, the Seer. We see him a poor, unlettered boy in the wilds of New York, persecuted and opposed on every hand. He organized a church of six members in the backwoods of New York. From that nucleus a great church has arisen, that has attracted the attention of the civilized world. If Joseph Smith was not inspired by God Almighty, he was the most wonderful man in this century. We praise him and the work he performed."

Elder Z. H. Gurley spoke as follows: Remove not the land marks of the Fathers, and regard this Temple to be one of the land marks; and for that reason are we here assembled in the house builded by faithful hands. We believe that the object of those who built this house was for purpose of blessing all men, and more especially such as would keep the laws of

God. The Spirit and the experience of the past seem to indicate that those who should, did not carry out the purpose of the work here established. The manifestation and intent of the Spirit were, that here should be found a Temple where the people of God should come to worship with clean hands and pure hearts; but on account of sin and that departure from the old landmarks, this house has stood so long unoccupied. Some will inquire, well what is your purpose. Let me say, that if we fail to sustain and honor the object of the work and the spirit promptings, we can not succeed. But we are here with the bright and blessed assurance that the Spirit of God witnesses a blessing to the race, and if we labor faithfully to remove the foul stain from the work, and wipe out the blackness of apostacy, God will own and accept us. All those who give countenance to the doctrines of Utah, are giving aid to the foulest system that ever cursed the race; so I say, and wish to be understood and go upon the record, for I do not propose to handle that thing any longer with gloves, it must and shall be stamped out, and if we so labor, the people of this State, and these United States, will seal it with a loud Amen. Our work is that of mercy; the Courts must care for the criminals, our best efforts shall be to direct all to return to the primitive faith of the Church. We believe it to be the duty of the Reorganization to arise to a higher standard in favor of ennobling of mankind; we must work for the suppression of the diabolism of the nineteenth century. I would rather my child should die an infidel, than to accept the doctrine of Mormonism as taught in Utah. We bid God speed to all men who are working for good. The seed of truth was here planted in 1830, and inasmuch as the work has been shamefully betrayed, we are here for the purpose to rescue all those who will receive the restoration of the truth. Mr. Cannon stated last Winter before the Judiciary Committee the reason that the people of Utah receive and practice polygamy was upon the accepting of a "purported revelation" thereon. We have asked the Government to make a distinction between us and the people of the west; should the Government condone the crime of polygamy on the basis of religion, we shall still cry against the sin and shame. Judge Jere Black says he is ready for the test case. So are we; and we pray for the test to come speedily.

Adjourned till to-morrow forenoon for business. Closed by singing "Praise God

from whom all blessings flow." Benedic- by Z. H. Gurley.

Preaching in evening by Elder John Gilbert: A forceful sermon upon the necessity of our doing something to inherit eternal life.

SATURDAY, APRIL 7TH.

The morning prayer meeting, in charge of Brn. Wm. B. Smith and Geo. S. Yerrington; a peaceable and spiritual waiting before the Lord.

At ten in the forenoon business was resumed. Opened by singing "Sweet the time, exceeding sweet." Prayer by Elder Josiah Ells.

COMMITTEE ON CREDENTIALS.

Report of committee on credentials read:

We your committee on credentials beg leave to report the following:—

	No. Votes.
Northern Illinois District: Frederick G. Pitt, John S. Patterson.....	44
Pittsburgh District: G. T. Griffith, George H. Hulmes, Hiram Robinson, J. Craig, M. S. Sutton	19
Southern California District: D. S. Mills....	25
Little Sioux, Iowa, District: C. Derry, W. C. Cadwell, J. M. Putney, David Chambers	38
South-eastern Illinois District: G. H. Hilliard.....	17
Michigan and Northern Indiana: G. A. Blakeslee, Andrew Barr, C. Scott, Alvin Patterson, Edward Whaley.....	37
Decatur, Iowa, District: E. Banta, E. Robinson, Z. H. Gurley, I. A. Bogue, J. R. Lambert.....	53
Kewanee, Illinois, District: H. C. Bronson, Robert Holt, R. J. Benjamin, John Chisnall, Robert Fuller.....	26
Massachusetts District: John Gilbert, F. M. Sheehy, George S. Yerrington, A. W. Glover, C. D. Seeley	34
Florida District: Frank P. Scarcliff.....	29
St. Louis District: B. V. Springer.....	31
London, Canada, District: John H. Lake....	24
Northern Nebraska District: W. M. Rumel. 19	
Kent and Elgin District: A. McKenzie, Arthur Leverton, Peter McBrayne.....	17
Des Moines, Iowa, District: R. Etzenhouser 18	
Pottawattamie, Iowa, District: C. A. Beebe. 26	
Freemont, Iowa, District: J. Goode, S. S. Wilcox, D. Hougas, Wm. Leeka, H. Kemp. 25	
Far West, Missouri, District: J. T. Kinnaman, W. T. Bozarth, T. W. Smith, L. W. Babbitt, Temme Hinderks	29
String Prairie and Nauvoo District: B. F. Durfee, Don C. Milliken, Eliza Newberry, Sarah Schroder, J. A. Jacobs.....	21
Galland's Grove, Iowa, District: John Hawley, Eli Clothier, J. W. Chatburn, Henry Halliday, David Hall.....	39
Southern Nebraska District: Robert M. Elvin.....	23
Chicago Branch: J. R. Lambert.....	5

The following cases we have not been able to decide whether they are proper delegates or not, for the reason that the delegates are not members of the district:—

Malad, Idaho, District: W. W. Blair.....	4
Nevada District: W. W. Blair.....	9
Montana District: W. W. Blair.....	5
Texas Central District: Heman C. Smith....	8

We your committee reject the credentials from the following branches, for the reason that they form a part of organized districts, and consequently we can not receive credentials from them as branches.

Salt Lake, Santaquin, Lehi, Springville, Wanship, and Plain City branches, Utah.

We your committee further report that a note was received from Bro. L. R. Devore, of the South-eastern Ohio and Western Virginia District, stating that he had been appointed delegate, but no credentials were received officially signed.

We also report that we received what purported to be credentials from fourteen members in Chicago, which we reject, knowing no law authorizing scattered members to send delegates.

Eastern Iowa District: Warren Turner..... to Independence Missouri, District: A. H.

Smith, R. May..... 16

Philadelphia District: Wm. Small, Edith

I. Heck, Archibald Cameron, Joseph A.

Stewart, Samuel Hopkins 8

EX OFFICIO MEMBERS.

Joseph Smith	W. W. Blair	J. Ells
E. C. Briggs	J. H. Lake	T. W. Smith
J. R. Lambert	W. H. Kelley	A. H. Smith
Z. H. Gurley	E. C. Brand	J. F. McDowell
M. T. Short	C. Scott	G. T. Griffiths
W. T. Bozarth	J. S. Patterson	I. A. Bogue
B. V. Springer	H. C. Smith	C. Derry
G. A. Blakeslee	E. Robinson	W. B. Smith
P. Cadwell	J. Parsons	D. S. Mills
F. G. Pitt	C. A. Beebe	G. E. Deuel
George Hicklin	F. P. Scarcliff	G. Yerrington
G. H. Hilliard	M. H. Bond	R. M. Elvin
H. Kemp	H. C. Bronson	J. T. Kinnaman
J. Gilbert	F. M. Sheehy	B. F. Durfee
John Hawley	J. A. Robinson	H. Robinson
B. Corless	J. P. Knox	E. L. Kelley
E. Banta	J. Chisnall	G. T. Mottashed
D. J. Powell	L. R. Devore	J. A. Carpenter
A. Barr	J. Brighthouse	A. Leverton
J. A. Stewart	W. Turner	S. Brown
W. M. Rumel	J. H. Merriam	W. H. Garrett
W. Lewis	C. Badder	O. N. Dutton
T. Matthews	L. W. Torrence	R. J. Benjamin
M. S. Sutton	J. J. Morgan	T. J. Beatty
Joel Allen		

On motion, the report of the committee was received and they continued.

Elder W. W. Blair asked for the rule by which certain districts and branches were unfavorably reported upon, and deprived of their rights.

Secretary read from the Articles on Representation.

Bro. Heman C. Smith chairman of the committee, explained the reason why the committee could not report favorable upon those credentials.

Bro W. H. Kelley moved, that delegates present who have proper credentials of appointment, though they be not members of the district which they represent, be entitled to seats in this body.

The above was spoken to by Brn. W. H. Kelley, J. S. Patterson, E. L. Kelley and C. Derry. Motion put upon its passage and prevailed.

Bro. W. W. Blair made enquiry in

relation to Utah and other districts. Moved to adopt as amended by the resolution of Bro. W. H. Kelley. Spoken to by W. W. Blair and J. H. Lake. Brn. Joseph Smith and E. Robinson moved the following amendment to the amendment: Resolved, that the several credentials received from the branches composing the Utah District be accepted as the action of the district conference assembled; and that the basis of representation and voting be the same as obtains in other districts. Spoken to by W. H. and E. L. Kelley, W. W. Blair, J. H. Lake, Joseph Smith, E. Robinson, E. Banta, B. V. Springer, Geo. H. Hilliard, D. S. Mills, A. H. Smith, A. Patterson, Jas. Brighthouse, A. Leverton and J. T. Kinnaman. Put to vote and lost. The amendment spoken to by J. R. Lambert. Put to vote and carried.

PERMANENT ORGANIZATION.

Report of committee on permanent organization read and adopted:

We, your committee on permanent organization present the following: For presiding officer Pres. Joseph Smith, assisted by his Counsellor, W. W. Blair; as secretary, Elder E. L. Kelley, assisted by Elders R. M. Elvin and Heman C. Smith; chorister, Elder J. T. Kinnaman; as ushers, Elders W. E. Rumel and S. Brown; as janitor, Bro. E. Vickers.

Adjourned till half-past one in the afternoon. Closed by singing "Praise God from whom all blessings flow." Benediction by E. L. Kelley.

AFTERNOON SESSION.

Presidents Joseph Smith and W. W. Blair in the chair at the appointed hour. Opened by singing "All hail the power of Jesus' name." Prayer offered by Elder J. H. Lake.

Under instruction of the President the Priesthood were seated immediately before the stand by quorums. Minutes of yesterday read and approved.

MINISTRY REPORTS.

Elder *W. W. Blair*, of the First Presidency, present, reports as follows:

In Eastern Nevada there are numbers of the Utah Mormons, and some who have left that connection. There are also some of the Reorganized Church, including a branch at Elko. In Idaho there are probably ten thousand Utah Mormons. There are also considerable number who have left that connection. There are three branches of the Reorganized Church in that Territory, Malad City, Elkhorn and Soda Springs. There are a number of scattered members; also, notably in Cassia, Owyhee and Nez Perces counties. In Wyoming the number of members are few, but opportunities fair for missionary labor. The Montana District, three branches, two of which are active and spiritual; the other one so scattered that meetings are seldom had. There are in the district many who were connected with the Utah Mormons, the Morrisites, and the

Canaanites; some of whom are most excellent people. This district is gaining fairly. The Utah District is the principal theater for missionary effort. Much opposition is offered to our ministry and people by the Utah Mormons; still our missionary efforts for the past three years have been in a degree successful. The fruits of the mission are seen in the fair increase in membership, the erection of a solid, commodious brick chapel in the center of Salt Lake City, now well furnished and free from debt, and having a Sunday School; they are also seen in the position won as a loyal, Christian work; and in the influence for good exerted among all classes, notably among the Utah Mormons, as is seen in the reformation wrought in their teachings and practices in the direction of genuine Christianity and pure Americanism. The financial part of the work has been fairly sustained by the mission, so that for the past year the mission has been, perhaps, more than self-sustaining. The outlook is good; though there are many adversaries, hindrances and obstacles in the way. The mission should be well supplied with a ministry adapted to its peculiarities.

Elder *Z. H. Gurley*, of the Quorum of Twelve, present, reports:

Last November I parted with family and commenced my journey eastward, calling at Chicago, where I had the pleasure of meeting with the Saints of that great city; and at the instance of our worthy brother, Elder Wm. H. Kelley, had the pleasure of addressing them twice. My next stop was at the residence of our worthy Bishop, George A. Blakeslee, where I found a very pleasant and properly governed family; the best of all was I found the spirit of peace there. Here also at Galien I met a few of the Saints and friends, and from what I saw and felt, was favorably impressed with the friends and work in that region. My next stop was at Chagrin Falls and Kirtland, Ohio; and as soon as I obtained actual view of this last named place,—the Temple,—and its surroundings, so I could speak advisedly in relation to it, I moved onward, stopping two nights at Pittsburgh, Pa., where, fortunately, I met some of the Saints at their business meeting. Here the same cheerful smiling faces met me, as they had done one year before; and as I talked with Bro. Ells, one of the pioneers of the work there, and Bro. George Hulmes, president of the branch, Bro. Joseph Parsons and others, I felt assured that the good cause was firm and properly onward. I met here Bro. Hiram Robinson, then laboring under Bro. Ells, and prior to this in my mission; though young, and laboring under some disadvantages, he has proven faithful, and so far as I could learn has met with fair success. My next stop was Washington City, D. C., where I remained some two weeks or more, during which time I was introduced to the Secretary of State, Hon. F. T. Frelinghuysen, by Senator J. W. McDill and Hon. W. P. Hepburn, who stated properly the object of our mission, and asked for us the relief from the improper effect of the "Circular Letter" of the Hon. Wm. M. Evarts, former Secretary of State, whereby the Reorganized Church of Jesus Christ of Latter Day Saints had been and still was very improperly confounded with the Mormons of Utah; who as we know have placed their hopes of heaven and their fears of hell upon the acceptance or rejection of a

certain "purported revelation," whereby polygamy, murder, and all manner of blasphemy is tolerated. The Secretary said that the case was somewhat peculiar and delicate, and wished me to appear in writing for my people, as he wished us "upon the record;" to which I readily assented. And making known the result of my visit there to Bro. Joseph Smith, my associate in this special matter, we arranged conjointly the documents we deemed necessary, and formally presented the same, as will appear in our report. For these interviews we are indebted to the Hon. W. P. Hepburn of Iowa, whose kindness and courtesy was all I could ask.

From this city I moved onward to Philadelphia, being met at Baltimore by Bro. Joseph Stewart, where I assisted him in disposing of questions relative to baptisms administered by Elders of the old church, &c., by which several old members there united with us. At Philadelphia I succeeded in establishing a mission at 2244 Ridge Avenue, with Elders John Stone and Absalom Grist in charge, which at last accounts was prospering, with regular services each Sabbath day. I only regret that I could not establish more missions in that great city. The branch there is also in fair condition, holding regular services at Ninth and Callowhill street; Elder Wm. Small, presiding. I baptized two precious souls here, in the waves of the Delaware river, on New Year's Day.

At Hornerstown, N. J., we have a faithful little band of Saints, presided over by Bro. Wm. Brown,—whose Aunt, sister Sallie Moore, now upwards of seventy years of age, united with us upon her original baptism; which sacrament she received at the hands of Bro. Benj. Winchester, many years ago. This to me was an incident of interest and pleasure, to find that after all these long weary years of darkness which has been over the Church, that she still confesses her Lord, and with us acknowledges him. In addition to this, I had the pleasure of baptizing four others at this place, and am pleased to report that the work there is in a prosperous condition. My next stop was at Brooklyn, N. Y., where I found the branch somewhat disorganized; but after laboring a few days, had the pleasure of seeing it reorganized, a hall hired, and regular services resumed. The Saints there have passed through a variety of trials; but are kind, warm-hearted, and spiritual; their prospects in the work are fair. Our worthy brother, Joseph Squires, presiding. I had the pleasure here of forming the acquaintance of Bro. W. O. Owen, whom Brn. Briggs and Derry will remember, and who was a convert in their missionary labor in England, I believe. I trust the work may receive aid from his labors. Journeying still eastward, I called at Bridgeport, Conn., where we have a few members—the result of Bro. Squires' work in part. Pressing on, the next stop was Providence, R. I., where I met a large, healthy branch of Saints, ably presided over by Bro. F. M. Sheehy; here I met Brn. Frank Potter and Yerrington, the latter being one of the veterans. Had the pleasure of speaking twice to these Saints with fair liberty. Met the Saints at Boston several times, speaking as I felt led, and feel that they need help in the way of missionaries. Bro. Webster is faithful, and still at his post as president; but the city is large, and laborers are needed there. Some local Elders reside in the city, and if they only would,

I think could bring to pass some good as missionaries; may the Lord give them and all others courage to do. Here, as at Providence, the Saints have excellent halls to worship in, with good music, both vocal and instrumental, which I consider a blessing. This feature is noteworthy in the Massachusetts District; for at Fall River and Plainville, also, good music greeted the ear, and certainly was very cheering to me. At Fall River I had full houses, and there met Elders John Gilbert, District Missionary; John Smith, Pres. of District; and John Potts, President of Branch. This branch has a pleasant chapel builded with their own money, which will accomodate an audience of two hundred. At Plainville, Bro. Charles Coombs presides; and they too have builded an house unto the Lord, in the dedication of which I had the pleasure of assisting. This work is praiseworthy on the part of this little band of Saints, especially so when we consider the fact that all, or nearly all of these dear friends at Plainville and Fall River are laborers in factories, &c.; and from their daily toil have laid by, until a house to worship in is the result. God will bless such efforts everywhere. Let the good work of building houses go on. Massachusetts District has some eight or nine branches, with a total membership of about 600, and is in good condition. The Philadelphia District has some four branches organized, and with the scattered members will probably approximate to 150 or 200 souls, and is in fair condition. Bro. Joseph A. Stewart, presiding.

On my return from the east, I was met at Philadelphia by Brn. Jos. Smith and G. A. Blakeslee, and with them said good bye to the faithful ones there, and went to Washington, finishing up the work before referred to. Throughout the entire journey, I have been well received and well treated by all whom I have met. Have had more calls to "come and help us," than I possibly could fill. I need help in this mission; it is an excellent field, with millions of people, many, very many of whom are good. Have enjoyed fair to good liberty in speaking the word, and feel to leave the care thereof with Him who "doeth all things" well. Have seen and met some things to annoy and displease; have sought to administer the law in love,—firmly, but calmly. All things considered, I am well pleased with the outlook; but the cause we love needs more missionaries in the east, for it will I think yet prove one of our best fields for proselyting, as the people are very intelligent and industrious.

Elder *John H. Lake*, of the Quorum of Twelve, present, reports:

Since the last session of your honorable body, held at Lamon, Iowa, September, 1882, I have been laboring in the mission assigned me, in charge, in Canada, in the districts and branches, and have effected some new openings; have enjoyed good liberty of the Spirit in presenting the gospel to the people. Prejudice is fleeing away; many friends have been raised up unto the gospel, and are now defending the same. The Saints of the mission are at peace with each other, so far as I am informed. The only unfavorable report I have to make is, that there is a careless lethargy with the Saints; they seem to fail to see the necessity of keeping their lamps trimmed and burning, and oil within. But I have

labored to get them to discharge their duties towards each other and their neighbors and friends; and to worship God in Spirit and in truth.

I have baptized four; blessed seven children, solemnized two marriages, administered to the sick whenever called upon so to do, in some instances with marked effect. The Lord truly confirmed his word with signs following. The brethren associated with me, to labor in the mission, have done very good work in different parts of the mission, in battling for the truth. And I presume they will each report their labors. The local laborers have done some work outside of the branches. I hope they will still continue to do so; and may God bless them with his Spirit, to enable them to stand firm to the truth. I think I am safe to report to you that the mission is in much better condition than when I was placed in charge; and I am satisfied that with proper management, and the blessing of the Lord, that there are many in Canada that will obey the gospel and rejoice in the hope of eternal life.

And in closing this report, dear brethren, I wish to say I don't feel to weary in the battle, although I have been struggling (in my weak way) as an Elder, to preach the gospel of Christ for twenty years, if I live to see this coming June. Yet I am with you for the victory. I hope to see the latter day work made honorable, and the bride (the Church) adorned with pure linen clean and white, the righteousness of the Saints, and be ready to meet the Bridegroom at his coming. And to this end I shall labor and pray, hoping to be sustained by you in righteousness.

Elder *Joseph R. Lambert*, of the Quorum of the Twelve, present, reports:

Since the middle of last December I have sought in every way known to me, so far as strength and ability would permit, to advance the interests of God's work in the City of Chicago. Whatever may be thought or said of my labors, I am conscious of having acted without partiality or ill feeling to any. For the last two Sundays Bro. M. T. Short has kindly done the preaching, the only help of that kind received. In addition to preaching, I have taken charge of the prayer meetings, business meetings, meetings of Elders' Courts, and have done not a little of that labor which rightfully devolves upon the Teacher. Much more of this kind of work should have been done, but poor health would not permit. The peculiarities and difficulties of the situation were soon made apparent. Things which transpired before my coming, (whether they furnished just cause for complaint or not, I do not say), together with the action of the Northren Illinois District, since last fall, conspired to make the situation more embarrassing. The conclusion was soon reached that, so far as the Saints were concerned, the leading effort would be to preserve the work from total ruin, and bring about reform as fast as the peculiarities of the situation would allow. Soon after I arrived, a number of brethren found supposed cause to justify them in drawing off from us, most of whom have even refused to attend preaching meetings. They have, however, first, without my knowledge, and second, over my public protestation, held prayer meetings of their own, from house to house. Such movements as this are not entirely new to the Church. The manner in which this one is disposed of will

affect the work for good or for evil, not only in Chicago, but elsewhere. The foregoing will serve as a weak indication of what we have to contend with in striving to build up the work in that city.

The present outlook, so far as the branch is concerned, is not flattering, though we have made some advancement, and are not discouraged. Among the Chicago Saints, not excepting those who move in harmony with the general order of the work, is found a large and very discordant element. These brethren are not blest with a surplus of wisdom, but are anxious to express their views, as a rule, and each one seeming to be wedded to his opinions. Some of them, too, are very combative. We make these statements, not to reflect upon the Saints, but because we believe they are due the Church and the missionaries who labor there. For the last six weeks, or more, the attendance from without has been gradually but slowly increasing. With but few exceptions, I have had good liberty in preaching, and have felt the power of the gospel of God's dear Son.

Whatever may be thought of the wisdom of continuing this mission, (and there are some strong reasons in its favor), my experience is this; when the dark clouds are lifted, and the light and the blessing of God's Spirit bursts upon us, there comes the strong conviction that the gospel standard should be kept raised in the City of Chicago. Some one of tact, patience, firmness in the right, a fair representative of the word, of irrefragable character, and possessed with physical as well as spiritual nerve, should be placed in charge. Whether my days be few or many, I desire to devote them wholly to the service of God.

Elder *Alexander H. Smith*, of the Quorum of Twelve, present, reports:

Having been appointed by your honorable body, at last fall session, to preside over the Missouri Mission, I hereby report my labors in that field. I have labored in the following places: Galesburg, Oronogo, Independence, Kansas City, St. Joseph, Stewartville and vicinity, Cameron and Bevier, Missouri; Wyandotte, Columbus and Pleasant View, Kansas; Colchester, Ills; Grundy county, Mo.; Galien and Coldwater, Mich.; and Steuben county Ind. You will see I have labored outside of my field. I have been hindered some as to time, in service in my field, away from home; but my whole time has been devoted to the work. I have done what I could, having had charge as presiding officer at one time of the Independence District, and the Branch at Independence, and the State of Missouri, my Mission. Have had excellent liberty in preaching the word. Have ministered to the sick with marked success in many instances. With one or two exceptions, I believe the mission in good working order. There are far more calls than I have had men to supply. The work is fast assuming proportions which demand more men, more means, and more willing laborers. A better feeling seems pervading the entire membership in my mission since the activity of the Bishopric. A more healthy tone, and brighter prospects are opening before us, and should I be continued in present field, I purpose a more vigorous and extended campaign for the coming year. I pray for the visitation of God's Holy Spirit upon your councils.

Elder *T. W. Smith* of the Twelve, present, reports:

My labors in the ministry have not been very extensive since last Fall Conference. Shortly after my return home I visited the Delana Branch, Missouri, and held several meetings in connection with Bro. W. T. Bozarth. I have preached several times for the Saints in Stewartsville, and also for the German Saints in their chapel, and a number of times in the chapel of our home branch. I visited Burlington, Iowa, in the beginning of Winter, and preached a number of times there. On my way to Conference I called at Lamoni, Iowa, and spoke twice, and at Lucas, Iowa, and preached twice there, and at Burlington and spoke three times. I have administered to the sick and afflicted frequently, sometimes with others, and sometimes alone, and the blessing of health and cure was given in a number of cases; and in others no immediate help followed. I am ready for the field, wherever duty and the good of the cause may require.

Elder *Charles Derry*, of the High Priests' Quorum, present, reports:

Since the last conference I have labored in the field appointed to the best of my ability, under the circumstances. I have had good attention in all places where I have preached, both in Iowa and Nebraska. In some places I have been denied a hearing, and in one instance was notified by a Methodist class leader, that I could not have a certain house under his control any more; but the people in the neighborhood opened their houses, and manifested great desire to hear. I believe good will be done there. I have baptized four; but others have been led to accept of the truth where I have labored. My faith in God and his truth remains unshaken. I shall do what I can, but I feel that I could do full as much good if my field was not so large as now.

Elder *C. G. Lanphear*, of the High Priests' Quorum, present, reports:

My desire is to do all I can in the cause, and feel the Spirit of the work, and the importance of its great light and benefits to be derived thereby, to those that are thirsting for the word of life. I was out in the way of gospel effort and labor, though not under any special appointment of the Church; from July till January, and preached about twenty-five times. Attended two district conferences, one in Kansas and one in Missouri. Was very kindly received by the Saints, and my wants kindly cared for and supplied. I hope to be able to do something in the way of disseminating gospel light to the world in the course of the season.

Elder *R. J. Anthony* of the Quorum of Seventy, reports from Cold Water, Florida, as follows:

I started for my field of labor as soon after your Fall session as was practicable. Arrived in Kentucky early in December, and until now have been preaching and visiting the mission. I am not prepared to make a full report. I did some preaching at Bardwell, Kentucky, and there seemed to be a very good interest. I visited the Farmington Branch with Bro. G. S. Hyde, and from there we went into Tennessee, and did some labor there; but I am not able to say what the interest is in that part of my field. The weather was so bad during my stay in Kentucky

and Tennessee, that it was almost impossible to get to our appointments. I visited the Three Rivers and Bluff Creek Branches in Mississippi. Bro. F. P. Scarcliff met me in Mississippi, and we labored there some little time, trying to encourage the Saints and convince others. We found the work in a languishing condition; but during our stay the interest revived. I feel confident our visit in Mississippi did good; from appearances it is the best field I have seen in the South, there are many good openings for the word there. I have not been able to visit the Alabama District yet, and as I have no report from the local authorities, I am not prepared to say what the condition of the work is. I have received a card from Bro. Franklin Vickery, asking me to visit them, stating that they need preaching. I have not visited all the branches, but where I have been, I find the work languishing; there are many good, true Saints, some have grown cold and careless, and some have suffered the tempter to lead them astray, and have tarnished the fair name of Saint, and brought reproach upon the Church. As yet have seen nothing flattering in Florida. I have advised and tried to encourage the Saints to the best of my ability; have tried to impress upon their minds the necessity of living a pure, upright, and devoted life to God and Christ. I have flattered myself with the thought that in some places the drooping spirits have revived, and pray God it may be so. I have baptized five, preached when and where I could, but so far my labor has been mostly in the branches; and now I am going out into new fields, believing that the cause will move along under the watchcare of local authority. From reports the people are anxious to hear the gospel; but this mission is like all others that I have visited, local Elders do not always have time to open up new fields and remain while the interest demands the labor. I believe this a good field for proselyting; people are anxious everywhere to hear. I recommend that you send at least five or six Elders to this field, if it is at all practicable, and let them come at once,—the Summer season is the best for labor here in the extreme south. We must have some one in Kentucky and Tennessee; the Fall is the time to do missionary labor there. We ought to have one especially to look after the Brighamites in Georgia and Tennessee. My desire is to labor in the service of my Lord, and expect to continue to do so; but I will have to ask you to release me, as I have some business matters to look after at home that will require my personal attention during the Summer. I shall leave the matter with you and abide your decision.

Elder *Glaud Rodger*, President of the Quorum of Seventy, reports from Lamoni, Iowa:

Having hitherto for many years labored with you for the advancement of the great cause of our Redeemer for the salvation of man, I am not changed in faith nor purpose; but ever trusting in the good Spirit for my guide, I hope to endure to the end. Last conference I was appointed to labor as circumstances might permit; I have done so, though I can not boast of much good being accomplished. Being so long in warmer climates, the past winter has been severe on me, and kept me from doing the good that my heart desired. My present circumstances are such as may hinder my travels in the vineyard yet for

some months. But when again at liberty, I hope to be found faithful to a calling I believe to be of God. I would prefer to labor where I believe I can do the most good and where laborers are surely needed,—California and Nevada; but if the Spirit directs otherwise, all well. I shall ever pray for humility to submit to the will and counsel of God, whose loving kindness and tender mercy I have shared in for many years, and in whose power I shall trust for salvation at the end of the race.

Elder *John C. Foss*, of the Quorum of Seventy, reports from Independence, Mo., as follows:

On the 13th of February I left Stewartsville, Missouri, for this place, I commenced immediately to build a house. Some of the Saints here assisted me.

I assisted the president of this district in organizing the Armstrong Branch, blessed two children, solemnized one marriage. I have been laboring very hard to place myself in a condition so to give my entire time and talent to the cause of Christ, and am now ready to take the field and go at your command, and I will try and do the best good I can.

Elder *J. T. Davis*, of the Quorum of Seventy, reports from Mound Valley, Kas., as follows:

Since we last met at Lamoni, Iowa, my efforts in preaching have been confined to Crawford, Cherokee, and Labette counties; as a rule we have good hearing and large congregations, and I think we have succeeded in removing a great amount of prejudice and tradition; but I think the work is only in its infancy here as yet. The demand for preaching is great, and the elements to contend with are the various forms of modern orthodoxy, spiritualism, and infidelity. The country is thickly settled by energetic and enterprising families. The field is important and the work should be prosecuted with vigor. As yet I have not been able to go into the Indian Territory, but I think to go there in a few weeks—we have an invitation to enter the Territory where the Verdigris river enters below Coffeyville, to preach to the Indians, and they say the country is thickly settled all along that stream, hence I intend to go and see what can be done for the Lord among the Lamanites. I have been greatly blessed in my labors, and know nothing better then continue, if your judgment will so order.

Elder *J. F. Mintun*, of the Quorum of the Seventy, reports from Freemont, Nebraska:

After my re-appointment to this mission at the Fall Conference, I returned home, but was there only a few days till I was taken with the fever and ague. Through the mercies of God, by the prayer of faith, I was restored after about two weeks' illness. I then acted as one of a Court of Elders at Galland's Grove, in behalf of our Quorum. I returned home and entered upon my missionary duties on the 20th of November. I have preached ninety-four times, held a discussion of three days of three hours each, which resulted in good to the cause; have baptized two, confirmed and assisted in confirming three, ordained one Elder, one Priest, and one Teacher, blessed six children, and whenever called upon have acted in other positions ac-

ording to my calling. I have been exceedingly blessed in all my labors; God bearing witness to my labors by them resulting in good. I desire to continue in the work of the Lord, for it is my only comfort beyond this vale of tears; and as you may order, so I hope to be able to do, God being my helper. Prejudice is fast giving way in Nebraska, and the work of leading souls to Christ is moving slowly but surely onward.

Elder *J. S. Patterson* of the Quorum of Seventy, present, reports:

The following is offered as a brief synopsis of my missionary labors. Since the September Conference my time has been exclusively devoted to the ministry; and my travels have extended as far over Northern Illinois as the severity of the past Winter would admit of. I have held a series of meetings at Cortland, Leland, Amboy, Sandwich, Plano, Mission, and in the neighborhood of Piper City, and have endeavored to make our efforts as interesting and instructive as possible, leaving the results with him who giveth the increase. Some have signified their intention of uniting. Our reception has been cordial at some places, at others cold and formal; we have been made to realize that all are not brethren who bear the name, but knowing the work is of God, none of these things move us. The Northern Illinois District, over which I at present preside, is partly in running order and partly otherwise. I have done my best to infuse life and vigor where it appeared necessary, but with rather indifferent success in some localities. I find quite a general dissatisfaction in the district over the action of last Fall Conference, in the matter of the Chicago Branch being severed from the district without their knowledge or consent; they believe their rights to have been infringed, and a dangerous precedent established; but hope that their request for a re-hearing may meet your favorable consideration. The *Herald* as a weekly, meets with favor all over my field of labor. So far as advanced years and a consequent bodily weakness will admit of, I am still at the service of the Church, trusting that the conference may result in good for the cause, and knowing that only our righteous acts are approved of God, and feeling that no man can ever rise on the ruins of his fellow men, or brethren, I sincerely pray and trust that all our efforts for the right may be exercised lawfully, with unshaken faith in the ultimate triumph of truth.

Elder *Gomer T. Griffiths*, of the Quorum of Seventy, present, reports as follows:

Since the Semi-Annual Conference of 1882, I have endeavored to promote the cause, in dispensing the word of life and in officiating in all the ordinances that appertain to my office. I have preached at Hyde Park, Plymouth, Nanticoke and Pittsburgh, Pa.; Warnock, Lampsville and Byesville, Ohio; Glen Easton, W. Va. Have baptized 15, confirmed 15, blessed eight children, ordained two Teachers, administered to the sick with some good results. The present prospects for preaching are very good in Ohio and West Virginia; plenty of new openings. Prejudice is rapidly abating in most places where I have been. The Macedonian cry is heard from all parts of the mission. The Saints are beginning to realize that they must be more assiduous and vigilant in the future, before they can be instrumental in the

hands of God in bring about the redemption of Zion. The Saints and friends here have been kind to us, for which we feel grateful. The good Master has abundantly blessed my labors, and I am still willing to labor in the field, providing I can get a suitable place for my wife, otherwise I must provide one myself.

Elder *Heman C. Smith*, of the Quorum of Seventy, present, reports:

Have labored in Texas exclusively since last report, preaching in Anderson, Robertson, Burleson, Bell, Blanco, Bandera, Bexar, Bastrop, Stevens and Young counties. I have been blessed in my labor with the Spirit of the Master. Though my trials have been severe, and my burdens sometimes almost more than I could bear, yet I have received much encouragement, and often while under the influence of the Spirit I have felt quite sanguine of success in the South-Western Mission. The work in Texas is improving in some respects, in others it is not. There is more, and a wider spread interest in the work than before, and more respect is paid us by the thinking class. The Saints are not progressing spiritually as I wish they were; yet we have been blessed with some notable cases of healing, for which we praise the Lord. We have not been able as yet to open the work in Louisiana. Bro. Montague has labored some in Arkansas, and reports a good interest. I see by the *Herald* that Bro. B. V. Springer has labored some in Arkansas, also, which I was very glad to hear. In the Indian Territory the work is about at a stand still. Brn. Montague and Luff, and I have each made some effort there, but our labors were not very successful.

We have a wide expanse of territory in this mission, and so far only three of us to labor. We struggle against contending odds. I think the Church does not fully understand the needs of the work here, or they would make some more effort to aid us than they have done. The District Conference will send in a petition for Brn. D. H. Bays and W. T. Bozarth; and if the circumstances of these brethren would justify it, I would be glad if the petition could be granted; they have both been in the mission, and each have many friends who would welcome them. Bro. Montague is in North Texas, and has been laboring faithfully. He is faithful, reliable and agreeable, and should be continued. Bro. Cato has been hindered much by ill health; but has done considerable labor, he is zealous and faithful, and I would recommend his being continued in the work here. As for myself I am at the disposal of conference after a few months, and am willing to continue in the mission if the needs of the work seem to you to demand it. The most of the serious difficulties are now in a fair way to be adjusted, though there are some things yet to be looked after, which may be the cause of some trouble.

Elder *G. S. Hyde*, of the Quorum of Seventy, reporting from Clear Water, Neb., says:

I have endeavored to do as best I could, seeking to adapt myself to circumstances, laboring where and when I thought the most good could be done; the results the future will reveal. Since the Fall Conference I have baptized none. I can not say conscientiously that prospects for future ingatherings into the fold from the people of Ten-

nessee and Kentucky is very flattering; yet when we consider the importance of the gospel represented by us, and the moral worth of those whom it is designed to save, we feel that the interest and demand for labor in those States are fully sufficient to justify missionary labor there. We are sometimes led to think that the work of God for the consummation of latter day events is, in some respects, in its infancy. Perhaps not in point of time. The gospel germ has been planted there, and some good fruit has grown upon the tree of righteousness. With regard to future labor, brethren, I am with you. I love gospel because it is my friend. I love to preach it, because in so doing spiritual power and the ability to resist and overcome evil are imparted. I prefer "our gospel" to many others taught in the world for various reasons: First, it is identical the one taught by Paul, Peter, James, John and Jesus the "Mediator of all." Second, it is a better gospel than the diluted and attenuated theories passing among the unwary or unwise, because it contains the essence of power by which its truth is demonstrated, and its adherents are made free from the bondage of sin. Third, it breathes and begets higher moral sentiment, it generates grander aspirations, and secures to man a better conception of the creature and the Creator. In the last six months I have preached fifty-three times and attended to such of the duties as naturally devolve upon the itinerant ministry.

Elder *J. F. McDowell*, of the Quorum of Seventy, present, reports as follows:

I have labored in Des Moines District; have delivered over one hundred sermons and lectures, baptized seven, blessed five children, attended to eight confirmations; have administered to the sick with marked results; God's power having been immediately displayed. On our way eastward, Bro. Etzenhouser and self tarried in Dubuque about two weeks; here we met with opposition in obtaining occupancy of some chapels, which resulted in an exchange of thought in the leading daily papers, from which we think "the truth" and "the way" did not suffer. We found two "old time" folks, whose hearts were retouched by God's spirit, acknowledged the "voice of the Good Shepherd" in the message delivered, and the husband renewed his covenant with God by baptism, after years of wandering in sorrow and uncertainty. We left others on the verge of the liquid grave, whose hearts have received new life, and whose souls shall not rest contented until they have followed Jesus all the way. I have received renewed and increased evidences of the divinity of the work; and I feel assured that its march points only toward eternal conquest, and that it shall be crowned with victory amid acclamations of angelic hosts, and voices of the redeemed shall pronounce it an infinite success, for God shall stand and pronounce the supreme benediction which belongeth to the consummation of dispensations, and the closing of the ages of time!

Elder *Columbus Scott*, of the Quorum of Seventy, present, reports as follows:

I have labored almost continuously since last September in Michigan. Having been under the necessity of laboring alone, I have not been able to meet the great demand for labor, in the localities visited. Some most excellent fields for the ministry of the gospel are opening up in

central Michigan, the demands of which I hope will not be overlooked nor forgotten by the present conference. I hope another proclamation will be made for "volunteers," that the great campaign may move on to glorious and certain victory. More laborers are needed: will the Church arouse to the importance of the occasion, and the requirements of the great cause. So far as the spiritual status of the work in the mission is concerned, the Saints are generally active and alive to the work. Have baptized three, and confirmed three; administered to the sick, which in instances, was greatly confirmed with blessing attending. Have otherwise ministered in word and ordinances, with spiritual acceptance and satisfaction. We have encountered some causes of struggling, temptations and trials, in trying to move along in the path of duty; but the hand of the Father has led us, and this has been sufficient. I believe my chief desire in life is to assist in moving the cause of Christ along in the world, according "to the measure of the gift" bestowed, and am still willing to do all I can, as divine wisdom may indicate.

Elder *E. C. Brand*, of the Quorum of Seventy, present, reports:

Since last conference I have been laboring in Northern and Southern Nebraska and Western Iowa: in Nebraska at Bates School House, Plattsmouth, Omaha, Blair, Fairfield, Wilber, DeWitt, Dorchester, Mt. Hope, Pleasant Grove and Fremont; and in Western Iowa at Plum Creek, Fremont and Ross School-house; preached 82 times, baptized four, confirmed one, ordained one Elder by direction of conference, married one couple, blessed eight children, traveled 2,286 miles, opened three new places with good prospects. In Northern and Southern Nebraska the work is taking a more permanent hold. There is a strong feeling of inquiry among the people, and an awakening among the Saints; from whom I have met with great kindness, and my wants have been well supplied. The power of God has been made manifest, not only among the Saints, but also outside of the Church.

Elder *B. V. Springer*, of the Quorum of Seventy, present, reports:

Pursuant to my appointment of the last Annual Conference, I have endeavored to magnify my calling in the field assigned me, to the extent of my ability, and am happy in being able to report some good results. I deem it proper to call your attention especially to that portion of country visited by myself last winter, comprising the counties of Howell and Oregon in Missouri, and Fulton county, Arkansas. I am quite sure that a good work can be done there, if proper labor is had. Bro. Heman C. Smith would be welcome there. I have been greatly blessed in my labors, notwithstanding the trials I have had to undergo, for I realize that God is in this work, and that they that are for us are more than they that are against us. I have been blessed temporally. God bless the Saints of the St. Louis District,—my wants have been amply supplied. As to the future, I can only say that I am willing to go wherever you may decide.

Elder *Joseph Luff* reports from Salt Lake City, Utah, as follows:

By the Fall conference of 1882, I was appointed to the Rocky Mountain Mission, and in about three weeks from the close of its session, I was

in Salt Lake City. Since then I have devoted all my time to the ministry, except when my health was too poor to allow it. I have labored under the direction of Bro. Blair. Have visited Malad and Eikhorn, in Idaho; and Provo, Pleasant Grove, American Fork, Lehi, and Union Fort, in Utah; besides attending to the interests of the work in Salt Lake City, a great portion of the time. After my arrival here, I was rather impressed with the idea that if I hoped to accomplish any good I had better make up my mind to stay from two to three years. Expressing that thought, I was advised to bring out my family, which I did. My health has been poorer than at any time in my life, and my bodily suffering greater. At the present time I am feeling rather better. If it is thought expedient by the Church to sustain me in this mission, I am willing to remain. Everywhere I have been throughout the mission, a feeling of regret has been expressed over the removal of Bro. R. J. Anthony from this mission. His return is anxiously looked and hoped for. No opportunity has been afforded the members of this mission of expressing, in conference, their feeling in the matter, on account of the conference east being held at the same date as ours here; but had such opportunity been afforded, a special appeal would have been made for his return. Polygamy never was more boldly or plainly enjoined upon the people here than now. It is the theme of nearly every discourse delivered, and throughout the territory it is being offered as the only alternative to damnation hereafter, and loss of position in the church here. The mission needs more laborers; but whether it will justify the outlay required in sending them or not, I will not predict.

Elder *Hans N. Hansen* reports from Ephraim City, Utah:

I submit a report of my labors in this field, to which I was appointed by last General Conference. I left home December 5th, 1882, and went immediately to work. I have preached in Salt Lake and Sanpete counties; have met with much opposition, and much darkness to contend with; but yet have felt blessed in my efforts to some extent. I have been much encouraged by the kindness of the few Saints that it has been my privilege to meet with, for indeed they have received and cared for me as a brother, and no where have I found a more warm-hearted people than the Saints in Utah. I have only baptized and confirmed three; although I have scattered seed in plenty, I have reaped but sparingly; but the work is the Lord's, and he must give the increase—hence I am content. On account of my temporal affairs it will be necessary for me to return home this Summer, but trust that whether in Utah or any where else, I may be found by the grace of God in the discharge of my duties.

Elder *F. P. Scarcliff*, present, reports:

I have labored in the Florida District, baptized two, preached seventy times. More laborers are needed in this part of the mission; I have not been able to respond to many urgent calls. We are constantly reminded by the papers in the South that the Utah Church is making a special effort in the South, and that they are quite successful in making converts. The South is comparatively speaking a great untried field. In many places openings can only be made in the

face of great opposition; but still the doors are open in many parts of the mission. The work in the South ought not to be abandoned, but more laborers sent. I think that labor in New Orleans, Mobile and Atlanta, and other cities would be an advantage to the work; not so much for what might be done by making converts, but for the influence it would have throughout the country. Large cities are not very numerous in the South, and their influence is considerable.

Elder *R. M. Elvin*, present, reports:

After conference last Fall, sickness caused me to lose part of October and November. I have preached sixty times in Iowa at fourteen places; and forty-one times in Nebraska at eleven places. In addition to the above labor, I accepted of a challenge from the Rev. N. M. Allen of the Missionary Baptist Church. We met in January and discussed for six nights, each session was of two hours' duration; the attendance was very large, much above the capacity of the house to accommodate, and the order was excellent; thus there were hundreds who listened to the gospel, that under no other circumstance could have been prevailed upon to give ear to our testimony. The Father sustained me by the granting of the Holy Spirit, giving life and power to the word spoken. I have travelled in the discharge of my duties as a missionary 1,845 miles, much of this travel was accomplished per wagon during the intense cold and mid storm and deep snow. Baptized and confirmed three, united two couples in the bonds of wedlock, and blessed eight children. I have administered to quite a number of sick, and in most cases with an immediate result for good, and in some cases, with greater and more speedily results than could have been expected. Financially I have been closely pressed, but am willing to endure with the Church during its hours of adversity and poverty, believing that if I endure the cross with the Church militant, in patience, with a cheerful and humble heart, I shall be permitted and entitled to a crown of reward and glory in the Church triumphant, when the Master cometh to make up his Jewels. I find joy and peace of mind while engaged in the calling of a messenger of the gospel of salvation, and my hope is to be found worthy to stand firm and true, to have and retain the confidence of the Church and my Heavenly Father.

Elder *J. H. Merriam*, present, reports:

Being appointed to the Canada Mission under Bro. J. H. Lake, I reported to him at London Conference, on 4th November, since then have put in my entire time battling for the truth, and can say have been blessed in so doing. Have opened up some new places, where good has been done; baptized four and blessed six children, have been assisted by local brethren both in ministry and by temporal means. The work in Canada demands attention to make it successful. Prejudice is giving way, and the work seems to be getting a good footing. The Saints have great confidence in the President of the Mission, and a general desire expressed to have him return.

Elder *H. Robinson*, present, reports:

I have labored in Pennsylvania, Ohio, and West Virginia. I have taken orders for books and papers, and collected moneys for the office. Blessed a number of children, administered to the sick with marked results, attended prayer

meetings, and instructed the Saints. I have baptized and confirmed thirteen; opened two or three new places,—one in Monroe county, Ohio,—that bids fair for a good work to be done; left many believers anxious to hear the words of life. I am still willing to labor in the vineyard, if found worthy.

Elder *John D. Bennett*, reports from Cuba, Republic county, Kansas:

My labors have been confined to Washington, Republic, Cloud, and Clay Counties, Kansas. My regular appointments are at five points. I leave home on Saturday and visit two or more points, and return on Monday, making a trip of about fifty miles, to be repeated on the following Saturday. During the winter I have held several serial meetings; my average regular and serial are very nearly three appointments per week. My mission was voluntary and the field my own choice, conference only confirming the choice. Hence "I went this warfare at my own charges, freely giving one-third of my time through the cropping season, and weeks together during the winter months. My Book of Covenants has gone to pieces, and my Book of Mormon "is not;" these, the side-arms of the Christian warriors, and I miss them sorely but am unable to purchase them; I have not seen a *Herald* for upwards of three months, which with a hymn book would be useful and comforting could I possess them, but poverty forbids.

Should the Twelve and the conference so concur, I shall be pleased to continue my labors in this field, and if the Bishopric have funds on hands to spare to aid me to some extent, it will be thankfully received; if not I will trust the Master, and do all and the very best I can to advance the interest of the work.

Elder *A. J. Cato*, reports from Bandera, Texas, as follows:

I left Cook's Point in company with Bro. H. C. Smith, went to the Elmwood Branch to hold a two days' meeting. During our stay (nine days) there were six added to the Church. We went from there to Hearne; held a few meetings with Central Texas Branch, baptized one. Went thence to Elkhart, held meetings with the Elkhart Branch; baptized two. From October 24th to the 10th of December I was not able to do any thing. I attended the conference of the Texas Central District, which was held with the Elmwood Branch. Since that time I have been with Bro. Smith till he started to Bastrop county to attend the quarterly conference of the Central Texas District. At Medina and Bandera I continued the work for awhile longer. We labored in the counties of Bell, Burlison, Robertson, Anderson, Bastrop, Blanco, Bexar and Bandera; baptized seven. We can not boast of a great increase since last Conference. I am willing to continue in this mission for the coming year, or go to any other place you may think best.

Elder *Gordon E. Deuel*, present, reports:

After the Fall Conference I preached some in Nebraska and baptized one in Glenwood, Iowa. On my arrival in Canada I attended the London District Conference and spoke twice; after which I came to Kent and Elgin District, preached some in Blenheim; after that I went to Tilbury. From there I went up into Romney by invitation, assisted Bro. J. H. Merriam. After that preached

once in Chatham, on Christmas day, on the street, then returned to Blenheim and made my way into Howard Township, and preached in town hall, Morpeth; I also preached a number of times in Ridgetown and baptized twelve and blessed quite a number of children. I have administered to the sick a number of times with good effect; one instance I might mention, a case of a disease of forty years' standing, and the brother testifies that he was healed when ministered to. I have preached altogether twenty-three discourses, baptized 13. I am at the disposal of your honorable body.

Elder *James A. McIntosh*, reports from Picton, Ontario, as follows:

I have preached 57 times, baptized 5, confirmed 4, ordained one Priest; administered to eighteen sick persons, with good in nearly all cases; attended five sacrament meetings, blessed two children, traveled 488 miles (50 of this on foot); made three new openings. I might have done more labor than I have performed. I may have erred in some respects, but in none intentionally. If any action is taken to organize the Fifth Quorum of Elders, I have previously sent in my name at request of *Herald*; you can call it up if necessary, as I desire to do all I can in the Lord's vineyard.

COMMITTEE REPORT.

Report of committee to wait upon the Secretary of State read. On motion the report, with the memorial, was received and adopted, and ordered to be spread upon the minutes, and the committee discharged.

We your committee appointed at the Fall session for 1882, at Lamoni, Iowa, to present certain matters before Hon. F. T. Frelinghuysen, Secretary of State of the United States, beg leave and report as follows:

Elder Zenas H. Gurley, of the committee, visited Washington, the Capital of the United States, in December last, while prosecuting his mission in the east, and consulted with gentlemen representing the State of Iowa, in Congress, and with Senator McDill and Representative W. P. Hepburn, of the Eighth District of Iowa, called upon the Secretary. From what he then learned, he corresponded with the other member of the committee, and by agreement we met at Philadelphia, on February 24th, 1883, and on the 28th, proceeded to the seat of government. We at once made an effort to secure an interview with the Secretary. By the aid of Hon. W. P. Hepburn, who secured the assistance of Senator W. B. Allison, of Iowa, the effort was successful; for on the 5th of March we were introduced to the Hon. Secretary of State, at his office, by Senator Allison, in company with Hon. W. P. Hepburn, Mr. Allison making the statement of the object of our visit. We laid before the Hon. Secretary the accompanying paper, stating the reason for presenting it to him; at the same time presenting copies of the Book of Mormon and Doctrine and Covenants with passages referred to marked. The Secretary received the books, thanking us for them and promised that he would give the subject a consideration. Your Committee take pleasure in acknowledging the courtesy and constant kindness of Messrs Allison and Hepburn of Iowa; and the courtesy of Messrs Burrows

and Willetts of Michigan and Senator McDill of Iowa. Hon. W. P. Hepburn was steadfast in his kindness and did all he could to aid us in our efforts to secure the object of our visit to Washington. Bishop George A. Blakeslee, at the request of the committee, accompanied them to Philadelphia and thence to Washington, to be present at the interview with the Secretary of the State, on the 5th of March, which object was defeated by the recall of the Bishop to Lamoni, by telegram from that place, in connection with Herald Office affairs.

Your Committee further report that they have lodged with the Bishop, G. A. Blakeslee, a bill of expenses incurred as your committee, and ask that the same be allowed and ordered to be paid.

JOSEPH SMITH, } Com.
Z. H. GURLEY. }

April 6th, 1883.

COPY OF DOCUMENT.

TO THE HON. F. T. FRELINGHUYSEN,
SECRETARY OF STATE OF THE
UNITED STATES, WASHINGTON, D. C.

As a committee appointed by the Reorganized Church of Jesus Christ of Latter Day Saints, to which we belong, we beg leave to present the following to you, on behalf of said Church.

1. The Reorganized Church is the proper representative successor of the Church of Jesus Christ of Latter Day Saints, organized by Joseph Smith and others, April 6th, 1830, then numbering about thirty souls, and now numbering in the United States and Territories, Great Britain, the Canadas, Australia and the Society Islands about 20,000 members.

2. The members of the Reorganized Church are loyal to the Governments of which they are citizens; and neither teach, nor practice any religious tenet that is subversive of those Governments, or destructive to good citizenship, as witness the position of said Church in defining her relation to governments and laws, viz: "We believe that governments were instituted of God for the benefit of men, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest at the same time, however, holding sacred the freedom of conscience.

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft and the breach of the general peace, in all respects should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed, and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws, to punishment.

"We believe that all religious societies, have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy either of life or limb, neither to inflict any physical punishment upon them—they can

only excommunicate them from their society and withdraw from their fellowship.

"We believe that men should appeal to the civil law for redress for all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same."

The Church by her President Joseph Smith in 1844 (just prior to his death) gave to the world an epitome of faith and doctrines which were held sacred—and the only principles necessary to salvation, this, if we mistake not was made in answer to the inquiry of Hon. John Wentworth of Chicago and published by him in his paper, the *Democrat*, and also published by I. Daniel Rupp, in his History of the Religious Denominations in the United States during that year, and is as follows:

"We believe in God the Eternal Father and his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins and not for Adam's transgression.

"We believe that through the Atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel.

"We believe that these ordinances are: (1) Faith in God and in the Lord Jesus Christ. (2) Repentance. (3) Baptism by immersion for the remission of sins. (4) Laying on of hands for the gift of the Holy Ghost. (5) "We believe in the resurrection of the body; that the dead in Christ will rise first, and that the rest of the dead will not live again until the thousand years are expired.

"We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

"We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel and administer the ordinances thereof.

"We believe in the same kind of organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

"We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of Scripture is not full, but that God, by his Spirit, will continue to reveal his word to man, until the end of time.

"We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

This your Honor was the faith of the Church up to 1844 A. D. under Joseph Smith, its founder—the same is affirmed by the Reorganized Church of to-day, and we submit that, in justice and by right under the laws of this government and in harmony with itself—it is now and must necessarily ever remain as the only and true faith of said Church, the declaration of polygamic Mormons to the contrary notwithstanding.

3. The tenet of polygamy is not now, and has never been taught by said Reorganized Church, nor was it any part of the faith of the Church organized by Joseph Smith in 1830, as this committee can clearly show; and as was shown before the Judiciary Committee during the Session of last Congress, pending action on the Edmund's Bill. To the contrary the Reorganized Church did in June, 1852, and has since

constantly maintained a persistent opposition to the tenet of polygamy and those who have affirmed and practiced it; and has now an organized mission under the ministerial charge of Elder W. W. Blair, an American citizen, in Utah teaching against it.

4. The effort against this delusive doctrine made by the Reorganized Church, has not been confined to Utah; but in all parts of the United States, in England, Wales, the Canadas, Denmark, Switzerland, France, Australia and the Society Islands, the Elders of the Church have been actively engaged in denouncing it, and saying and declaring none other things than those provided for by law as accepted and held sacred by the Church from its inception down to the present time.

"Wherefore my brethren, hear me and hearken to the word of the Lord, for there shall not any man among you have save it be *one wife*, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me, saith the Lord of Hosts." Book of Mormon; Jacob 2: 6-9. And again "Wherefore it is lawful that he (man) should have *one wife*, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." Doctrine and Covenants p. 161:—Witness also the marriage contract as used by the Church and based upon the foregoing fundamental law, to wit: "You both mutually agree to be each others companion, husband and wife, observing the *legal rights* belonging to this condition; that is, keeping yourself wholly for each other and from all others during your lives." D. & C. p. 330. These we submit to your honor as being wholesome laws and in harmony with the position of the Church in defining her relation to governments and the duties of her members therein. The practice of Utah Mormons is so absolutely the opposite being in violation and abrogation of said laws that to call them "Latter Day Saints," appears at once a misnomer they having abandoned the faith of that Church and by virtue thereof should by right be called polygamists—The correctness of this position will appear at once when we consider the fact that their representative men, Orson Pratt in debate with Dr. Newman at Salt Lake City, and Del. George Q. Cannon before judiciary Committee of House of Representatives last winter—in answer to the question direct made statement that their practice of polygamy and its concomitants rested not upon the Bible or any other book, but upon a certain document which Mr. Cannon was pleased to name a "purported revelation"—and now as that document sets up a "new plan of salvation;" and is in violation and total disregard of the faith, laws, teachings and usages of the Church of Jesus Christ of Latter Day Saints we aver and ask that the claim set up in this paper be allowed it being just to all parties concerned, for, if the Government feels to condone the polygamic practice of Utah Mormons upon the ground of its being their religion, then in that case, as now, we ask and insist that the Reorganized Church of Jesus Christ of Latter Day Saints be relieved from the reproach and shame sought to be fastened upon their faith by such teaching and practice of polygamy and that the line of demarcation be fully drawn that we no longer be improperly confounded with Mormons of Utah.

The impossibility of any true Latter Day Saint accepting any dogma which would lead him to violate the laws of his country may be seen in the following:

"Let no man break the laws of the land, for he that keepeth the law of God hath no need to break the laws of the land; wherefore be subject to the powers

that be, until He reigns whose right it is to reign, and subdues all enemies under his feet." Doctrine and Covenants p. 177. This we submit renders it impossible for any consistent member of the Church to live inharmoniously with the laws of the Government, and he is especially enjoined to be subject unto these laws until Christ comes—and greater importance may be attached to this when we consider the fact that the Church received this as the voice of God to them in August, 1831.

5. In carrying on the work of propagandizing, both in the United States and abroad the Reorganized Church has been confounded with the Mormon or polygamic Church in Utah, over which Brigham Young did, and John Taylor does now preside, and which has since August, 1852, and does still teach and practice the tenet of plural marriage, or polygamy, in contravention and in defiance of the wholesome laws of the United States; and it has not been until quite recently that the said Reorganized Church has been able to compel the recognition of the difference between it and the Mormons of Utah on this point, and that not until the matter at issue was brought into the courts, in the northern district of Ohio; and before Congress at its last session.

6. This confounding of the Reorganized Church and the Utah Mormons together as one; as being polygamic and disloyal to the United States, in that they both taught and practiced tenets subversive of good citizenship and contrary to the laws, has worked disadvantageously to the progress of the said Reorganized Church; and especially so since the circular letter of William N. Evarts, late Secretary of State, to the Governments of Foreign Nations asking them to discriminate against the emigration of Mormons from those nations to the United States. The effect of this letter of Secretary Evarts referred to, was such that in Germany, Switzerland, France, Denmark, Italy, Norway and the Society Islands, missionaries of the Reorganized Church were regarded with suspicion and were refused liberty to propagandize, as such liberty is given to missionaries of other American churches; and Consuls of the United States will not give the ordinary guarantees of protection to them as citizens of the United States while pursuing their missionary labors. The same disability and suspicion in a modified form attached to missionary labor in England and the Canadas and in New Mexico and the Southern States.

7. While we as a Church do not expect the Government of the United States to enact laws to specially favor, or foster, the religious views of the Reorganized Church, or to instruct the officers of the Government at home or abroad, to give special protection to the missionaries of said Church as religionists; we deem it right and a duty to ask that the Government shall secure to us as loyal citizens of the United States, all the privileges and immunities of such citizens at home, and protection abroad; and to ask that no enactment of Congress, nor instruction of the general officers of the Government shall discriminate against us to our injury as law abiding citizens.

In this case, we represent to you, that the effect of the letter of W. M. Evarts referred to has been to our injury in the manner specified; and we by our committee, ask of your Honor such favorable consideration as shall free us from said disability and that you so instruct the consuls of the United States to the various Governments named in this memorial, and others when necessity requires, that the Reorganized Church of Jesus Christ of Latter Day Saints as the legal successor to the Church of Jesus Christ of Latter Day Saints organized April 6th, 1830, are not polygamists, and not disloyal; and that said Reorganized Church

should be exempted from the disabilities imposed by said letter of instruction to Foreign Powers, from the late Secretary of State, Hon. W. M. Evarts, and that you will in such way as may by you be deemed proper, convey to the proper officials of said foreign governments, the information herein set forth, that we may be freed from the disability and suspicion complained of.

9. The members of the Reorganized Church are scattered in church organizations, of congregations, throughout the United States and Territories; largely in the States of Illinois, Iowa, Missouri, Kansas, Nebraska, Michigan and Indiana and for their character for loyalty, etc., as herein set forth, inquiry may be made of the representatives of those States, Hons. James F. Wilson, J. W. McDill, W. P. Hepburn, John A. Kasson and others of Iowa, specially referred to.

10. We suggest to your Honor, that an effective aid may be given to the Legislative and Judiciary departments of the Government in suppressing the evils known to exist in Utah, ostensibly fostered by the dominant church there as a part of their religion, if this distinction between the Reorganized Church which we represent, and the Utah Mormon Church be formally recognized by the Government, and officially noticed by your Honor in the manner asked for by us.

For the prosperity and future success of our country we shall ever pray.

JOSEPH SMITH }
Z. G. HURLEY } Committee.

WASHINGTON, D. C.,
February 22d, 1883.

Motion adopted that the Bishop be ordered to pay the expense of the committee.

Motion to adjourn to meet for business on Monday, at ten o'clock. Amendment: that the conference hereafter adjourn by the appointment of the Presidency.

Closed by singing "O how sweet is the soul cheering thought." Benediction by Pres. Joseph Smith.

Preaching in the evening by D. S. Mills. An elaborate sermon upon ancient and present revelation.

SABBATH, APRIL 8TH.

The morning prayer meeting was in charge of Brn. John Hawley and H. Robinson.

At half-past ten o'clock the meeting was opened by singing "The morning breaks, the shadows flee." Prayer was offered by Elder W. W. Blair. Sang "O bow thine ear, thou God of saints." Preaching by President Joseph Smith. Closed by singing "Joy to the world, the Lord will come." Benediction by Robt. M. Elvin.

The afternoon meeting was opened by singing "God moves in a mysterious way." Prayer by Elder C. Derry. Sung "Hark! listen to the trumpeters." Preaching by Elder Joseph R. Lambert. Closed by singing "This world will be blest by and bye." Benediction by Josiah Ells.

Services opened in the evening by singing "Guide us O, thou great Jehovah."

Prayer offered by Elder E. Robinson. Sung "Glad are we that now the gospel." Preaching by Pres. W. W. Blair. Sung "There is a land immortal." Benediction by E. Robinson.

MONDAY, APRIL 9TH.

A prayer meeting opened at nine o'clock, which continued during the forenoon, in charge of H. Robinson and L. R. Devore; the gifts were manifested.

Business opened in the afternoon by singing, "Glorious things are sung of Zion;" prayer by Pres. Joseph Smith.

Minutes of Saturday read, corrected and approved.

Additional report of the committee on credentials showed that Philadelphia District was entitled to eight votes, and gave the names of the delegates.

Brn. W. W. Blair and E. C. Brand, moved the following:

Resolved, That Elder W. W. Blair be authorized to represent the Utah District in this Conference.

Spoken to by W. W. Blair, E. L. Kelley and Z. H. Gurley.

Substitute by E. L. Kelley and J. S. Patterson:

Moved as a substitute, That the question of election of delegates from the Utah, Independence, Eastern Ohio and Western Virginia Districts, be referred to the committee on credentials, for their examination, and report to this body.

Moved to amend by adding the scattered members of Chicago Branch.

Spoken to by H. C. Bronson and Z. H. Gurley. Amendment put to vote and lost.

Substitute spoken to by E. L. Kelley, F. G. Pitt, J. Hawley, J. S. Patterson, Z. H. Gurley, W. H. Kelley, A. H. Smith, and A. W. Glover.

Brethren J. T. Kinnaman and J. H. Merriam

Moved to amend by instructing the committee to ascertain by evidence attainable by them, who are entitled to certificates from said districts, and report favorably upon them

Moved by Brn. E. L. Kelley and H. C. Bronson, as an amendment to the amendment, by adding the words "if any," after the word "who."

Amendment to the amendment put to vote and carried. Amendment as amended put to vote and carried. Substitute as amended put to vote and carried.

Report of the committee on the case of St. Louis District vs. J. W. Thorpe read. The report was objected to by George Hicklin. Moved by Z. H. Gurley and George Hicklin to recommit the report to committee. Spoken in favor by George Hicklin and Z. H. Gurley; against by Robt. M. Elvin. Motion put to vote and carried.

MINISTRY REPORTS.

Elder *W. H. Kelley*, of the Quorum of Twelve, present, reported:

Since the last Semi-Annual Conference I have been actively engaged in the work assigned me; and I have no discouraging reports to make. The work is still moving slowly but surely along, and there is much to comfort and strengthen the believers and laborers in the faith. I have not been able to visit so many points in the fields assigned to me as I wished, but have done the best I could. Much of my time was spent in the Chicago Mission up to the holidays, when Bro. J. R. Lambert arrived, and has been directly in charge since. The spirit of opposition to constituted authority in Chicago still exists—harbored by a few. This opposition, as before, has been strengthened and encouraged by the action and resolutions of the Northern Illinois District Conference, and sympathy shown by individuals of the district. This opposition has been, so far as I have learned, as radically opposed to Bro. J. R. Lambert as myself, and I am convinced will be towards any one who does not fall in with the views and sentiments of the agitators. While I was opposed to the setting of Chicago off in the first place, and making a special mission of it, I am thoroughly convinced that it would be unwise and work serious injury to the cause to unite it with the Northern Illinois District at the present time. The wisest thing, in my judgment, that can be done touching that mission at present, will be to continue the mission, and also continue Bro. J. R. Lambert in charge.

Since the latter part of February I have been engaged in repairing the Temple and getting it ready for the conference, and arranging at the hotel for the entertainment of the brethren. This work has been done with a great deal of labor and anxiety, but for all of this we shall be amply repaid if the work done shall prove to be satisfactory to your honorable body; and we leave the work and preparations to speak for themselves. Brn. Jesse White; J. Shook, wife and daughter; and Bro. J. Lamereaux and daughters; each and all aided in this work, and deserve the thanks of the Conference.

I consider Ohio to be an important field of labor, and should not be neglected in the appointment of Missionaries. The same interest continues in Michigan and Indiana to become acquainted with the faith. Each year confirms me in the faith of Christ; and I am still in the confident belief that the work will accomplish its purposes in the earth and triumph, whatever may become of men. I am in the field; and may the Lord encourage his people and make strong his cause that truth may spread abroad.

Report objected to by J. S. Patterson. It was moved to receive the report. Spoken to by W. H. Kelley, J. S. Patterson, Z. H. Gurley, F. G. Pitt and Jos. R. Lambert. Previous question moved. Motion put to vote and carried.

Elder *E. C. Briggs*, of the Quorum of Twelve, present, reports:

I have preached but little since my appointment last conference. My reasons are that my circumstances have been such that I could not go to the field appointed; and only held few

meetings in the vicinity of my own regions, since about the middle of February, and now will take the field as deemed wise by the conference, and hope as I once was in my might and faith, alive to the interest of the kingdom of God, and my fellow men.

Elder *D. S. Mills*, of the High Priests' Quorum, present, reports:

As president of the Southern California District, I herewith submit a brief report of labors, and of the work in said district. As you are doubtless aware, since Bro. Glaud Rodger returned home I have been sustained in the presidency of said district. My labors have been within the counties of Los Angeles and San Bernardino, which are larger than some of the New England states in area. I have been aided by Elder E. J. French who was appointed for that purpose, and also by Elder Hiram Holt, both of whom are active, able, and filled with the Spirit of the work to which their souls are wed. We have as yet had no difficulties to settle, as a good degree of love and union prevails. God has confirmed our labors everywhere with signs following, and the faith of the Saints is increasing; and as a whole are blessed both temporally and spiritually. Outsiders are interested, and the usual attendance at our meetings is large. We have added sixteen feet in length to our house at Newport, and yet it is too small. Our branches are alive and in good working order—a healthy growth is noticeable—and our additions are of the best class of people. Within the past five months I have baptized 16, some of them are able young men, who will shortly aid us in the ministry; there is work enough in that district for twenty active Elders. Old prejudices are yielding, and we have a standing as much respected as any denomination in that district; our influence is extending on all sides, and the work has received an impetus. Since the active labors of the Bishopric have commenced their efforts are endorsed by the Saints. Full confidence is established; and the outlook is better than it has been. I expect to be no tax to the Church in my ministry, but entirely self-sustaining; and in the strength of Israel's God do what I can for his kingdom. My soul is filled with thanksgiving and joy in this conference in the Temple of our God.

Elder *J. F. Mintun*, of the Quorum of Seventy, makes an additional report from Magnolia, Iowa:

Since April 1st I have preached three times and baptized one, blessed children and administered to sick with immediate relief. I have seen more good accrue from administration of James' prescription (Jas. 5:15) during the last month than ever before. It proves to me that the work of faith is increasing in the earth. When I look back one year and a half ago, when I turned my face westward to fill my mission, I exclaim, How good is the Lord, and how merciful.

Elder *W. T. Bozarth*, of the Quorum of Seventy, present, reports:

I was appointed to labor in Missouri, and have done all that I could in the presentation of the word. Sickness in my family kept me at home over one month. I have preached in the following counties: DeKalb, Davis, Caldwell, Linn, Grundy, Mercer. I have opened a number of

new fields, and have found good interest. I have more calls there now than I can fill. With the labors of the past six months I have got the work in a better shape now to do good than I have ever had before. Some are waiting baptism as soon as I can return, and others are interested, and say come and preach more. I do think that the work should be kept up there. I am still willing to labor to the best of my ability.

Elder *M. T. Short* of the Quorum of Seventy, present, reports:

I have proclaimed the word in Iowa, Illinois, Missouri, Arkansas and Kansas, since the last general gathering. In the State first named I baptized three ladies. Domestic economy and the sickness and death of my venerable father claimed a very small fraction of my time. The lukewarm churches I visited seemed to revive, and the spirit of inquiry was from fair to good. I held my first and last informal discussion at Ottumwa, Iowa; my opponent in this night after night contest, was U. M. Browder, of the Christian Church. He was learned, arrogant, dogmatic, dishonest, and a pervaricating crank. This investigation continued in the Christian Church, until the flood of irresistible truth deluged and bore away the transparent philosophy of this man, and then they closed the house, although at the onset they talked of fairness. Many miles have I traveled, very many times preached, and kindnesses have cheered the blue-eyed missionary. I remember loving hands in a wholesale manner. I am the only traveling appointee within a hundred miles of the Mississippi above St. Louis, while the States of Minnesota and Wisconsin are entirely destitute. I cry for help, and beg for an associate in travel. The field is great and inviting. Open hands to aid, ears to hear, and hearts to receive and retain are in that broad domain. I seldom have such liberty and power as was enjoyed recently at Buffalo, Iowa, and the effect was telling.

Elder *George Hicklin*, present, reports:

Since the Fall Conference in 1882, I have labored in the Canada Mission. I have attended district conferences at Zone and London; and have labored at Tilbury, Blenheim, Corinth, Brownsville, Culloden, London, Osborne, Egremont and Ellice; have preached 103 times, and attended one funeral, and baptized six, confirmed seven, ordained one Elder, blessed two children, and have administered to the sick many times with marked results, and attended other ministerial duties. Canada needs more laborers, as there can be many new places opened. I am willing to labor and do all I can for the Kingdom of God, and place myself in the hands of this Conference, and shall try and fill any appointment made for me inasmuch as my wife can be cared for.

Elder *Joseph P. Knox*, present, reports:

I have been laboring in the Des Moines District the past winter, and have done to the best of my ability all that I could; but feeling the office of my calling urging me forward in the great fight, I offer my service to you for disposal.

Elder *Joseph F. Burton*, reports from South Rawdon, Nova Scotia:

I have been laboring in Hants county principally; have baptized eleven persons, organized the Upper Newport Branch, ordained two Elders, one Priest, one Teacher. Preached as often as

convenient, principally in private houses. The ministers of the so-called Evangelical Churches are using their influence against us in pulpit, press, and privately. Still the knowledge of the truth is steadily increasing, and by the foolishness of preaching, by tracts, fireside conversations by friends and enemies, the word goes from village to village, and many are anxiously enquiring what is this new doctrine. We have many friends for the gospel's sake in this country, and think this a promising field, and that the outlook is good.

Elder *C. H. Caton*, of Birmingham, England, reports:

In submitting the statistical report of English Mission, I call attention to the marked progress in some parts of the mission during the year 1882. The opening up of the work at Burton-on-Trent promises to become a good field; every week brings fresh tidings of some one requiring baptism. The Lord is working amongst them with great healing power, and in consequence the brethren and sisters are rejoicing and praising his holy name. The organizing of a new branch at Wigan, in Lancashire, is an important step to the Manchester District, and by letter we learn that prospects for preaching were never better than at this time. I believe it is safe to say that throughout this country, so far as I can learn, there never was greater enquiry for truth than at this time. What with "Salvation Armies," "Blue Ribbon Armies," Messrs. Moody and Sankey, and one thing or another, the public mind is become incited to enquire "What is truth?"

Words fail me to describe the willingness, and energy put forth by our "Soldiers of the Cross," to respond to the calls for preaching. With more means, (which means money) we could accomplish much more than we do. However, we are fully satisfied that as our numbers increase, so will our funds. So we toil in hope, and faint not. Bro. Wm. Potts, of Burton-on-Trent, has built a neat little room in connection with some houses, and he very kindly lets the Saints have it, free of charge, for a meeting room. At Stafford, the brethren have secured a good hall, and are holding forth every Sunday. I rejoice in this, because for ten years we have hoped and the Stafford Saints hoped and worked hard for an opening in that town. Now it is accomplished we feel sure good will come of it. The brethren right through the mission, with one or two exceptions, are working heartily for the progress of the work;—as they teach so they endeavor to live.

With regard to sending some one from America to this mission, personally I am of the opinion that there is no pressing necessity for such a course. The affairs of the mission are looked after by Bro. Thomas Taylor to the fullest extent that means will allow. In England, as it seems to be in America, the expenses of branches falls on the few who can and will pay, and thus cripples the general church fund, in consequence. I know Bro. Taylor is ready to give up to any one Conference thinks well to appoint, and if it suits the Church funds better to retain him in charge of the mission, he is willing to continue to do his best. I bear testimony that I have proved him a noble man. However, should you in your greater wisdom, decide to send some one here, I do assure you we shall leave no stone unturned to make them happy and comfortable while with us. And

let me here say, that I shall be one to lend a helping hand in so doing, notwithstanding the sentiments above expressed. Of course I know something how matters stand with the people here; and if I did not speak the feelings of my heart, according to knowledge, I should do wrong both to myself and the Church. The facts in the case are of a solid nature—means. If the Bishop has a deep purse, well filled, and can draw hard and fast, then there is plenty of room for one, two or three, to be kept in the field in this country. If not, well then my opinion is that local effort will accomplish all that, under the circumstances, can be.

In the Birmingham Branch we have adopted the weekly offering for the Bishop's fund, and by the grace of God we shall have a nice little sum to hand over at the end of the year. We hope other branches will soon take the same steps.

There is a growing desire right through the mission to see Bro. Joseph Smith pay a visit to this country. We are sure good would come of it, if he were here for a few months only. And as he has been to Utah, California and "Eastward," we should be highly delighted if he were to change his home for a little season and dwell amongst us. Brethren, think of this. Try to see that "Old England" has some sort of a claim to a visit from the President of the Church. If it was in my power I would bear the expense of such a visit, for I am sure it would do us all good.

Elder *Josiah Ells*, of the Quorum of Twelve, reported verbally, as follows:

I have for the last few years been unable to labor in consequence of ill health; but I am now improving, and hope to do a little for the cause. So far as preaching is concerned, I am superannuated; but I will visit among the brethren and do all the good I can, if they desire me to. Some have sent for me to come and visit them, and say they will not expect me to preach. My faith is as good as it ever was. If ever the truth was precious to me, it is to-day. I rejoice exceedingly in the prospects before you, and that young men are being raised up; and my heart is made glad by reading their reports. I know, if I know anything, that the work is of God. I have heard the voice of God declaring it. May the character of the Master be reflected in our lives, I pray.

Letters were read from Tehopea and Metuora of Papete, Tahiti; and addressed to the President of the Church, showing an active effort on the Society Islands. Petition for the return of G. T. Griffith and Hiram Robinson to the mission in which Lampsville, Ohio, is located, was read. Resolutions of the Massachusetts District Conference, asking that one of the Twelve be sent to labor in that district, and for the appointment of John Gilbert as a traveling missionary there, were read and referred for consideration when missions were considered. Letter from J. Armstrong expressing desire for appointment was read and referred. Petition from Julia V. Neal, John Barker, and thirty others, of Oak Island Texas, for the return of Heman C. Smith to the South-

Western Mission was read and referred for consideration under the head of missions. Petition from Central Nebraska District for the appointment of G. S. Hyde to that field was read and referred. One from the Central Texas District for the return of Heman C. Smith was read and referred. One from the Florida District that R. J. Anthony be continued in the South Eastern Mission.

The resignation of W. H. Curwen as a member of the Board of Publication was read and passed subject to call, or regular order.

The following resolution from the Little Sioux District was read and passed subject to call.

Moved as a substitute that the delegates appointed to Annual Conference be requested to lay the subject of holding a general camp-meeting somewhere in the west during the coming Fall before conference and ask that it appoint such a meeting.

Benediction by J. H. Lake.

In the evening a large audience gathered to hear the lecture of Elder W. O. Clark of California. Bro. Clark is an old-time Latter Day Saint, a traveler and lecturer of note in many parts of the world and one who has the good of the human race at heart. In his lecture he entertained the audience by sketches of his travels in Palestine, and deductions from his observations there and in India, Italy, France and California to show the desirableness of giving our life to temperance in all things.

TUESDAY, APRIL 10TH.

At nine a.m. a prayer meeting was held in charge of brethren J. A. Robinson and G. E. Deuel. The power and gifts of the Spirit were richly poured out. Preaching at 10:30 a.m. by Eld. Charles Derry, upon the nature and necessity of a whole service unto the Father.

Afternoon session, 1:30 p.m. The session opened by singing, "Yes! we trust the day is breaking;" prayer was offered by Bro. J. S. Patterson.

Majority and minority reports were received from the Committee on credentials, and read:

MAJORITY REPORT.

We, your committee beg leave to report the following as delegates; and according to the instructions given your committee by your honorable body, find that they were appointed to represent the following districts, and recommend that they be admitted to seats in this body:

	No. Votes.
Eastern Iowa District: Warren Turner.....	10
Utah District: W. W. Blair.....	27

Independence District: A. H. Smith, Rod- erick May.....	16
South Eastern Ohio and Western Virginia District: L. R. Devore.....	9
H. C. BRONSON, C. DERRY, F. G. PITT, E. ROBINSON.	

MINORITY REPORT.

As a member of your Committee on Credentials, I beg leave to submit a minority report. I heartily agree with the other members of the committee, in admitting A. H. Smith, F. C. Warnky, R. May and J. C. Foss to seats as delegates from Independence District, and also in granting Warren Turner a seat as delegate from Eastern Iowa District, for the reason that satisfactory evidence was had before the committee that they were duly elected by voice of district conference; but with all good feeling toward my brethren of the committee, I respectfully protest against admitting W. W. Blair as delegate from Utah, and L. R. Devore as delegate from South Eastern Ohio and Western Virginia District, for the reason that they were not appointed by action of conference; but by branches within the limits of organized districts, for which there is no provision in the law. My reasons for objecting are as follows: First, the Conference in adopting our first report agreed that such elections were illegal. Second, these matters were referred to us with instruction to "ascertain by evidence attainable who, if any, are entitled to certificates." Now, as the Conference has before decided such elections improper, I can not report that they are entitled to certificates; and must therefore protest against the majority report in admitting the delegates from Utah, South Eastern Ohio and Western Virginia. Respectfully submitted,

HEMAN C. SMITH, of Com.

Moved by Brn. George H. Hilliard and John Chisnell, That the Majority report be adopted. It was spoken to by Brn. E. L. Kelley, Chas. Derry and A. W. Glover, when it was moved by Brn. E. L. Kelley and E. C. Briggs, to substitute the minority for the majority report. Spoken to by Brn. F. G. Pitt, C. Scott, and W. W. Blair. The previous question was moved and the vote ordered. The vote upon the minority report was put, result declared, and a division was called, on which 20 voted for and 44 against. It was declared lost. Brother William H. Kelley then spoke upon the adoption of the majority report. By request a division of the report into subjects was ordered; and upon separate motions adopted as follows: (1) Eastern Iowa District, Warren Turner, 10 votes. (2) Utah District, W. W. Blair, 27 votes. Spoken to by W. W. Blair, E. C. Brand, E. L. Kelley and Z. H. Gurley. Previous question was ordered and the second clause was adopted. (3) Independence District, A. H. Smith and R. May, 16 votes. (4) Southern Ohio and Western Virginia, L. R. Devore, 9 votes; adopted. The report was objected to as a whole, when it was moved to adopt, which carried. Division was called, resulting in 46 for, 18 against.

MINISTRY REPORTS.

Elder *James Caffall*, of the Twelve, report as follows:

To President and Brethren in Conference, peace:—That peace, even God's peace, may be with you in your sessions will be the fervent prayer of many hearts, who fain would linger within the hallowed walls of Kirtland Temple too; but distance, and other forbidding circumstances, conspire to prevent; hence will wait in hope to hear that you have enjoyed a refreshing time from the presence of the Lord.

Since last report three adults have been added in Russel county, Kansas, and three in Colorado. I have spent most of my time in the latter place, but to find difficulties and hindrances to the progress of the cause. A good share of the population of Colorado is transient or floating, which has been one preventive to retaining an organization in Denver. As many as twenty-two members of the Church have been in Denver; quite a number of which are now preparing to go elsewhere. Additional barriers to those referred to in my last report, have arisen to prevent the erection of a house of worship in Denver, not necessary to detail. Denver is a modern city, with no attractiveness that genius can suggest, or money purchase left out, especially in church building. About thirty orthodox churches are seen, towering heavenward, with all the appendages, such as fairs, bazaars, sacred concerts, etc. From fifteen to twenty dollars being asked for the use of a hall for Sunday has been a preventive to securing a public place for preaching; frequent opportunities for journeys on foot of ten, twelve, fifteen and twenty miles occur, while to reach distant points is expensive; indeed it seems almost impossible to prosecute the mission without a good share of filthy lucre. I have thought it policy to continue efforts until success came, or proof developed of no success to be had. I have abandoned two localities where efforts have been made, north of Denver; and just struck another place, called Sterling, intending at an early day to respond to calls to visit the southern part of the State. Prejudice created by folly committed by our own members has done much towards creating prejudice in the public mind. It is doubtless a gigantic work to cast the devil out from individuals or societies; but to prevent his entrance is the more excellent way. But in this work there has been too great a failure. And his Satanic majesty seeing bars down, which according to his rules of logic has been tantamount to an invitation to enter; and not wishing to be wanting in appreciation of such little favors, when once in, has decided to stay awhile. And under such circumstances he proves the most tantalizing, gossiping, lingering visitor ever known. And it sometimes happens that those so forward in extending invitations, flee at his approach, leaving others to entertain or dispute with his Satanic majesty in that which appears to him a legitimate occupancy. I do not believe that the Church needs any new theological truths; but do believe that greater fervency is needed to honor and put in force the old ones. And I think that the act of conference, of 1879, prohibiting expelled members from entering the Church save by baptism, should be abrogated or efforts made to have it respected, that evidence of consistency, in a willingness to be governed by our own acts may be seen. I assume nothing in say-

ing that a moral excellence among is an absolute necessity; and that assumption or sheer negligence of proscribed duties is not only a preventive to this, but may indulge the unworthy and discriminate against the worthy. That Christ understood himself as well, when instructing his apostles touching offenders, as when telling Nicodemus that he must and how he should be born again. That both are equally imperative. That when, where, or through whom trouble exists, a necessity is involved for a thorough investigation, culminating in a decision; said decision reached by law, and the preponderance of evidence that the innocent may be vindicated, the guilty punished, and the fair fame of the Church maintained, I verily believe. Liberty being defined to some, means to do as you please, or to be under no restraint whatever, which is a preventive to a just discrimination between a proper activity and priestly domination. To hear the plaintiff and encourage the tattler is vastly different. The latter too frequently occurs, or so I think. The Church ought to hear, believe and sustain her representatives, or prove their unworthiness and dismiss them. None should be thought transgressors in Zion until legitimately so declared. Nor should a proper investigation be hindered when a necessity exists therefor. And he that would shrink from duty because its performance might give offence or become officious because of advantage, must be either ignorant or governed by policy instead of principle.

At sundry times I have prepared eight articles illustrative of our faith and in contradistinction to Brighamism, six of which have found publicity in the Denver daily *Republican* and two in the *Greely Tribune*. But with those who have read, and seen immorality unrebuked in our own members, such efforts avail but little. I shall nevertheless, while claiming to be a representative of the Church, loudly and boldly proclaim that the discipline of the Church revealed through Joseph Smith, disavows immorality, in any shape or form. I do not understand that mercy calls for smothering up wrong doing or that pure friendship is thereby evidenced. He or she is my friend who points out, or warns me of a wrong—I admit of course there is a proper way to proceed, nor does it mean a watching for iniquity.

The publishing of gospel sermons in the *Herald* I think a great acquisition, a much needed improvement, it doubtless will be productive of good. I look upon the *Herald* as a necessity, but am not so sanguine of big results growing out of its change from a semi-monthly to a weekly as some. I trust this is not treason, for if I am disappointed in my expectations I shall feel not aggrieved.

The letter to Mr. Patterson on the Book of Mormon, I think should be published in tract form, and thousands of them sent broadcast through the land. Some policy culminating in supplying the ministry with a more liberal supply of tracts would be good. We have many well written tracts, but sometimes emergency arises requiring something different. The activity and teaching of the Bishopric is truly commendable and inspiring, but with due deference I confess myself unable to fully endorse their position touching surplus, ect., though its possible I may be converted, but require a probationary term of a few weeks at least. This I think

the Bishopric wont deny me. Shall the Church fully endorse and decide to be governed thereby I shall offer no objection. I hope some wise decision may be reached that will satisfactorily settle the Chicago Mission question. I would not impugn motives, but think a mistake was made in making Chicago a special mission, especially as it was in the limits of an organized district. Special legislation, resignation, and disorganization are not provided for in the gospel economy; though its possible emergencies may arise creating a necessity therefor, but very rare, I think. A General Conference, in a sense, is all powerful, yet branches and districts are bodies corporate, and as a General Conference looks to them for support, she should in turn legislate to protect and guard their rights, but when by the legislative acts of conference it had been made a special mission, a change should have been sought and legitimately obtained, if obtained at all.

Respectfully and in hope

JAMES CAFFALL.

Elder *Wm. B. Smith*, of the High Priests Quorum, present, reports:

Since uniting with the Reorganized Church, I have been so isolated from usefulness in the ministry, that I can not report having done much for the advancement of the cause. I have, it is true, preached occasionally to the people in the surrounding country where I live, attending funeral discourses, and in all have held forth the latter day work at all times when and where opportunity offered release from my farm labor. It is needless to say to this conference, brethren I am with you in the faith and spirit of the work, to build up Zion, and to spread the gospel news of salvation abroad. From the early rise of this Church of Christ I have been one of its pioneers, and having passed up through the many trials this Church has suffered, to the present time, it would now be sacrilege and sin to me to lay down my armor and cease to fight on, until the victory in Christ Jesus shall be one of an eternal inheritance in the kingdom of our God. I respectfully submit to this conference that I am at liberty, should they be so impressed by the spirit of the Master, to go into the field to labor, wherever this conference may deem it wisdom that I should go; and it is further my desire and wish to be relieved from the monotony of a life confined on a farm where necessity of hard labor like a canker worm is constantly destroying my ministerial and spiritual food and spiritual life; and that my temporal days and temporal life may be prolonged, I ask this conference to make such action in my case as will give me a life and place that will enable me to add my testimony with the rest of my brethren that are here in conference for the coming year, as the Lord by his good spirit shall direct.

Statement from Elder *James Caffall*, was read, and by motion ordered spread upon the minutes:

STATEMENT.

To the Conference:—If not incompatible with known rule, I ask publicity for the following: Whereas, at a District Conference held at Netawaka, Kansas, November 25th, 1882, by a committee, the action had in the Fanning Branch in December, 1875, ultimating in severing one Wm. Gurwell from the body, was declared illegal; with which my name was closely connected, or presented as the prime mover; and where-

as the force of circumstances precluded the possibility of attending conference to meet the parties concerned, ect. I ask the withholding of judgment by all who know, or have heard but one side of the case, until a proper investigation can be had.

MINISTRY REPORTS.

Elder *F. C. Warnky*, reported from Independence, Mo.:

My labors in the ministry since last conference are as follows. I have preached in two different school districts, several times in this county; also a few times in Wyandotte, and I have regular appointments in Kansas City; besides the last three months I have acted as President of this Branch. The interest here is fair, yet not enthusiastic; while many are investigating there are but few that believe. I feel firm and my whole heart's desire is to do what I can in the spread of the truth.

Elder *Thomas Taylor*, of Birmingham, England, reports:

I have much pleasure in stating that the work of the Lord in this country is still moving steadily onward, our efforts to spread the truth have been and still are followed by success. Some are being added by baptism in most places, and we are greatly blessed with the gospel promises; more particularly in cases of healing the sick. We have had some very miraculous cases of healing, one has taken place at Burton-on-Trent, quite recently, which of course helps to strengthen the Saints in the work they have espoused, and prospects on the whole are very encouraging. The majority of the brethren and sisters are working wisely and zealously for the spread of the cause. Prejudice is fast giving way and the people are beginning to understand that we are a distinct and separate body of people from the Utah Mormons. If any one should be appointed by your honorable body to the English Mission, we shall esteem it a great favor if you will notify us of the same, because our Mission Conference is set for about the middle of May, and we would postpone it till he comes.

Appeals were presented as follows: from A. B. Kuykendall, and Thomas Tyler, Elmwood Branch, and Chicago Branch. On motion these were referred to a committee of three for examination and report to this body. D. S. Mills, H. Robinson and John Hawley, were appointed said committee.

Report of the Bishopric and Bishop's Agents were presented, the summary read, and on motion the report was referred to a committee of three, chosen on separate motions, consisting of P. Cadwell, J. T. Kinnaman and C. A. Beebe.

The following was presented by F. G. Pitt and E. C. Brand:

Whereas, The revelation of September, 1882, contemplates the consideration of the expediency of the discontinuation of the Chicago Mission by this conference; therefore be it Resolved, That the consideration of the Chicago Mission be made the special order of the day, on Wednesday, April 11th, at half-past one in the afternoon.

It was spoken to by Z. H. Gurley, A.

H. Smith and E. L. Kelley; put to vote and lost.

On motion, the following statistical reports received, were ordered entered in the minutes: Massachusetts District, and New-
port (Nova Scotia) Branch, were read

Report of Chicago Branch read. It was moved to receive and spread upon the minutes. This was spoken to by W. H. Kelley, M. T. Short, J. R. Lambert, E. C. Brand, J. S. Patterson and Z. H. Gurley; when the vote was ordered and the motion prevailed.

A petition from certain members claiming to be the First Chicago Branch, was presented. On motion the petition was read, and it was moved that it be referred to a committee of three to be appointed by the chair; but upon motion it was tabled, subject to call, or to come up in the regular order.

Church Recorder's report was read, and it was moved to refer to a committee of three. A substitute was offered to receive and spread upon the minutes, which prevailed.

Closed by singing, "Praise God, from whom all blessings flow." Benediction by Pres. Joseph Smith.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 28th April, 1883.

WE read our remarks about the sort of spirit that should prevail at the late conference, a good deal as a man might read any saying, after the occasion had passed, as it reached us at Kirtland the day before the session would adjourn. But the advice had been antedated by performance; for certainly it is fair to presume that men never assembled under so great stress, who held themselves under better control than did those who gathered at Kirtland; once and once only did there seem to be any irritability felt, and then only for a moment; the presiding officer's gavel was not used to enforce order once during the entire session of ten days.

The arrangements for the reception and care of delegates and visitors were excellent and ample, the committee appointed for the purpose having discharged their duty faithfully and well.

The citizens were very kind, and all that they could do they seemed willing to do to entertain and make comfortable those who desired accommodations away from the hotel proper, which had been rented

by the committee for the occasion. This hotel was just across the street from the Temple, and was occupied by the committee, with the family of Bro. John Shook, himself, wife and daughter, from Buchanan, Michigan, in charge, and Bro. Charles Butler, of Galien, Michigan, and Bro. J. Lamareaux, of Solon, Ohio, and his two daughters, and some others as assistants. Some of the sisters visiting conference, lent a hand also, when necessary to make things go.

A most excellent temper prevailed during the session, and better sermons, take them as a whole, have not been delivered at any former session.

THERE was a question asked by the brethren of the Seventy last fall, to which answer was requested from the Presidency, with reference to the position occupied by members whose names were dropped from the Quorum, 1, for cause; 2, inactivity; and 3, disability.

1. If the cause assigned is sufficient to warrant further proceedings for membership they should be instituted; but until such proceedings are had they are Elders.

2. If dropped from the list by virtue of a rule of the Quorum requiring report, or labor, or readiness to labor not complied with, or because of inactivity, they are by virtue of their ordination Elders, and under the same rules and regulations as obtain in regard to Elders of the Church.

3. If for disability to travel, the same rule applies as in the case of inactivity; except that disability is a valid excuse for not laboring, while inactivity may, or may not be, as the circumstances of each case must upon an examination disclose.

EDITORIAL ITEMS.

Bro. R. J. Anthony writes from Coldwater, Florida, April 9th, that he is being well received. Saints walk from four to six miles to hear him, which is "as good as north or western Saints would do. Bro. Anthony believes that the same amount of labor expended there as in the north would result in as good, if not better results in numbers.

Bro. James Moler arranged with the Pastor of the Disciple Church in Putnam county, West Virginia, for a discussion to be held at Bethel, in said county and state, beginning on the 18th of April, the following being the subject for an examination:—"Resolved, That the Disciple Church is the same in faith, organization and practice as the Church organized by Christ and the Apostles."

The King James version of Scriptures

was to be the standard of evidence. Bro. Moler wrote us on the 29th of March; but the letter was not read by us till April 18th, we being absent at Kirtland, Ohio, when it was received at the office.

MANY of the Elders and Saints gathered at Kirtland early in the week that conference convened, and in order to make good use of the time, obtained the use of the Methodist Chapel near by the Temple, which was kindly granted them, and held services; Bro. Heman C. Smith occupying the stand on Wednesday evening, April 4th, Bro. Thomas W. Smith, Thursday evening, and Bro. Gordon E. Deuel on Friday forenoon.

These services will not appear in the Conference minutes, as they were not strictly part of the meeting, although incident thereto.

EXTRACTS FROM LETTERS.

Bro. William Rosson, of Kenton, Tennessee, writes thus:

If there is any Elder passing through West Tennessee, on the Mobile and Ohio Rail Road, I would be pleased to have them stop and see us. We belong to the Deer Creek, Wayne county, Branch, Illinois, and we moved down here to keep house for my father, and we would be glad to see any of the Saints. Bro. Hyde visited us while he was on his mission in the South. The Lord blesses us here. There are no Saints here, except my wife and myself.

Sr. Harriet Roberts writes under late date:

If any of the Elders come to California, send them out here to San Pasqual; it is two days' drive from Gospel Swamp. There is very little known what the Mormons do believe; I would like to have them hear for themselves.

Bro. Israel L. Rogers, of Sandwich, says of his notice in *Herald* for a business man at Randalia, among other good things which we copy from a letter of April 7th:

I wish to have some brother—several of our brethren—out here. I am anxious to hear from conference. Hope to hear good news. I thought of you often when you would be in session. I hope the Lord will not forget us entirely. I feel to pray often for God's blessing on the Church. O that my feelings for the Church might be granted; I think that then I would be like Simeon of old.

Bro. Richard Coburn wrote from Blenheim, Ontario, March 27th, as follows:

Bro. Deuel came Wednesday noon from Ridgetown and Bro. Lake Wednesday night. Bro. Lake preached on Thursday night, and Bro. Deuel on Friday night. Bro. Lake preached twice here on Sunday, and Bro. Deuel and I went down to Ridgetown and confirmed eleven that he baptized there about the 16th. He has baptized twelve in Ridgetown altogether."

THE following clipping sent us by Bro. John McKenzic, will be read with interest by those who remember the sermon by Chunder Sen, reproduced in the *HERALD* some time ago.

Baboo Keshub Chunder Sen has issued a manifesto of his new Gospel, which he requests the journals in Europe, America, India, Australia, and Japan to make known. It is in the form of an epistle general, and is as follows:—

THE NEW DISPENSATION.—New Year's Day, 1st January, 1883.—Keshub Chunder Sen, a servant of God, called to be an apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta. To all the great stations in the world and to the chief religious sects in the East and the West; to the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac and the various branches of the Hindu Church; to the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies, grace be unto you, and peace everlasting. Whereas, Sectarian discord and strife, schisms and enmities, prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. Whereas, this setting of brother against brother, and sister against sister in the name of religion has proved a fruitful source of evils, and is itself a sin against God and man: It has pleased the Holy God to send into the world a message of peace and love, of harmony and reconciliation. This New Dispensation hath he in boundless mercy vouchsafed to us in the East, and we have been commanded to bear witness to it among the nations of the earth. Thus saith the Lord—Sectarianism is an abomination unto me, and unbrotherliness I will not tolerate. I desire love and unity, and my children shall be of one heart, even as I am one. At sundry times have I spoken through my prophets, and though many and various my dispensations, there is unity in them. But the followers of these my prophets have quarrelled and fought, and they hate and exclude each other. The unity of Heaven's messages have they denied, and the science that binds and harmonizes them their eyes see not, and their hearts ignore. Hear ye men, there is one music, but many instruments, one body but many limbs, one spirit but diverse gifts, one blood yet many nations, one church yet many churches. Blessed are the peace-makers, who reconcile differences and establish peace, good will, and brotherhood in the name of the Father.

These words hath the Lord our God spoken unto us, and his new Gospel he hath revealed unto us, a Gospel of exceeding joy. The Church Universal hath he already planted in this land, and therein are all prophets and all Scriptures harmonized in beautiful synthesis. And these blessed tidings the loving Father has charged me and my brother apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord. Thus shall all discord be over, saith the Lord, and peace shall reign on earth. Humbly therefore I exhort you, brethren, to accept this new message of universal love. Hate not, but love ye one another, and be ye one in spirit and in truth, even as the Father is one. All errors

and impurities ye shall eschew, in whatever Church or nation they may be found; but ye shall hate no Scripture, no prophet, no church. Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect. Every saint, every prophet, and every martyr ye shall honor and love as a man of God. Gather ye the wisdom of the East and the West, and accept and assimilate the example of the saints of all ages. So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity, and the highest purity of the best men in the world may be yours. Above all, love one another, and merge all differences in universal brotherhood. Beloved brethren, accept our love and give us yours, and let the East and the West with one heart celebrate the jubilee of the New Dispensation. Let Asia, Europe, Africa, and America, with diverse instruments, praise the New Dispensation, and sing the Fatherhood of God and the Brotherhood of Man.

Correspondence.

NEW HARBOR, Maine,

March 28th, 1883.

Dear *Herald*:—Your weekly visits bring to my heart joy and gladness while I read its precious columns of rich instructions from the Saints in different parts of the world. I feel very grateful to my Heavenly Father that I ever heard the gospel of the Son of God, as taught by the Elders of this dispensation; although I hear but little outside of the printed word, since we first heard the truth as brought to light through the agency of the martyred Prophet, in 1842. Bro. J. C. Foss visited us three years ago this winter, and is the only Elder that we have seen since our connection with the true Church. He held several meetings with us and sowed some of the good seed of the kingdom, which I think has taken root, and needs watering; and if some of the traveling Elders who come this way could make it convenient to come here and labor a few days, I think we might have quite a little branch. I hope that it may be the will of my heavenly Father that such will be the case. We live about twelve miles from the depot in Damariscotta, where the Knox and Lincoln trains stop, and our mail stage runs from there, daily, and would bring any one direct to our house where they would find a home as long as they would wish to stay; and a free church to preach in. May God bless all the honest in heart, is the prayer of a sister in the truth.

Yours with much respect,

ELIZA DAVIS POLAND.

EDENVILLE, Iowa,

April 15th, 1883.

Bro. Joseph Smith:—It is with a feeling of thankfulness that I write you. To-day we have been blessed with one of those "Good" Saints' meetings. Our hearts were made glad and that to feel the presence of the Holy Spirit. The social meetings of the Saints have been held at my house for the last six months, at eleven o'clock of each Sabbath; also prayer meeting for some weeks, on Wednesday evening. I am happy to write that the Saints here are in the main alive to the work. Bro. Isaac N. White,

the president of our Branch is away most every Sabbath, presenting the gospel at other places. To-day he is at Cambridge, about twenty miles west; next Sunday, he will be at Des Moines. We have preaching at our school-house every alternate Sabbath; Bro. Alfred White is to preach to us to-night to give us his good bye sermon—as he and family are intending to take cars to-morrow morn for their new home in ("Zion") Independence, Missouri. One by one they near the center of the promised Zion. We regret to lose such a family of Saints as our brother's, but feel that they are going where many others shall soon go, and so bid them God speed. I am doing but little in the way of preaching, as it takes most of my time of the Sabbath to be with the Saints; as I am Priest of Branch. I do a little local labor but it seems a very little, seeing there is so many to be convinced of this work. Brethren Loar and T. R. White have located at this place in the mercantile business. So the Saints here are from the "bench and anvil, from merchant's desk and plow;" each branch being represented by our people.

Yours in the truth,
D. C. WHITE.

Miscellaneous.

BORN.

BRIGGS—At Clinton, Clinton county, Iowa, November 20th, 1882, to Bro. M. O. and Sr. Cynthia Briggs, a son. Blessed January 7th, 1883, by Elders H. C. Bronson and Warren Turner, and named John Warren.

At Reese Creek, Gallatin county, Montana, February 3d, 1883, to Bro. D. R. and sister Jenet Harris, a son, named Alexander Thomas.

MARRIED.

POWELL—GRAFF.—By Elder M. H. Forscutt, on April 15th, at the residence of the bride's mother, near Osborn, Mo.; Bro. Joseph E. Powell, to Miss Christina Graff. High encomiums were passed upon the happy couple, and upon the simple but beautiful ceremony by which they were made one. The guests were numerous from far and near, and worthy of them the sumptuous fare diffusing happiness, imparting cheer,—a veritable wedding feast. Long live and happily the joyous ones who were the occasion of it.

DON'T BE TOO CRITICAL.

WHATEVER you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any one any good, and it will do you harm, if your mind being called disagreeable. If you don't like any one's nose, or object to any one's chin, don't put your feelings into words. If any one's manners don't please you, remember your own. People are not all made to suit one taste; recollect that. Take things as you find them, unless you can alter them. Even a dinner; after it is swallowed, can not be made any better. Continual fault-finding, continual criticism of the conduct of this one, and the speech of that one, the dress of the other, and the opinion of t'other, will make home the unhappiest place under the sun. If you are never pleased with any one, no one will

ever be pleased with you. And if it is known you are hard to suit, few will take pains to suit you.

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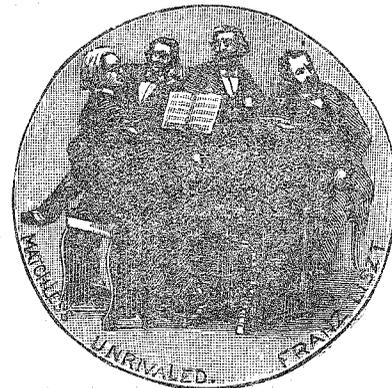
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 5th May, 1883.

No. 18.

THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 5th May, 1883.

In the minutes of the Pottawattamie, Iowa, district conference for February 24 and 25, will be found preambles and a resolution respecting the Editor of the HERALD; in one of which preambles it is stated that the HERALD refused to publish the notice of the resolution requesting the Editor to resign. The readers of the HERALD will do the Editor a favor, if they will turn to the HERALD for August 1st, 1882, page 241, middle column, near the top, where they will see the identical resolution in as plain print as there is on the page. A copy of the same resolution was sent with the conference minutes with a request to publish. The Editor declined to publish the copy of the resolution, giving two reasons in writing that the matter was a personal one, and that the publication in the district conference minutes was sufficient. Those who read the preambles in the conference minutes of the district for February 24-25, and in the General Conference Minutes where they are again presented, might gather the idea that the resolution referred to as having been passed last May had not appeared in the HERALD, which would not be correct, as any one can verify by reading the August 1st HERALD referred to.

EDITORIAL ITEMS.

STRONG efforts will be made to build the Chapel at Lamoni, this summer and fall. Every Saint in the Southern Iowa, and Northern Missouri regions, is interested in that house; for it will form a grand rallying point for the next ten years, where the Elders can meet in Conference at least expense; and whence they can "radiate" all

over the west—we fully believe now is the time to strike—and if the crops are good this season, this chapel ought to be built.

We are informed by the Cleveland, Ohio, *Herald* company, that they can furnish the whole set of the Cleveland *Herald* containing the accounts of the late conference at Kirtland, for fifty cents a set, to any address, post paid. Those of the brethren wanting them please take notice; address Cleveland *Herald*, Cleveland, Ohio.

The brethren of the Fremont District will please remember that Mr. W. P. Clark, states in a letter to us, dated April 8th, that Norris Hall, in the town of Malvern, Mills county, Iowa, can be procured at low rates to hold preaching services in.

Please read the advertizement of the Mason and Hamlin organ in *Herald*. Any of the Saints wishing one can be benefited by corresponding with us. The Mason and Hamlin is one of the standard organs in the United States, probably in the world.

Bro. J. H. Lawn writes us from Paicines, California, April 11th, that there is an error in the minutes of the Northern California District Conference, as published lately: the appointment for President and Vice-President should be—for President J. H. Lawn—for Vice-President J. M. Range.

Bro. T. W. Smith was at Lamoni and spoke for the Saints both in the old chapel and the new, March 18th, on his way to Conference. He spoke well and his sermons were well received. Bro. Blair visited Lamoni, on his way west, and spoke twice on Sunday, April 22d, both discourses full of wise thoughtfulness and encouragement to the Saints. Bro. Heman C. Smith, also, stopped *en route*, and spoke on Wednesday evening, April 25th, and notwithstanding the busy season of seeding, he had a good audience, his discourse was new, even to that much preached to people—the Saints.

Petition from Oak Island, Texas, was for return of H. C. Smith, W. T. Bozarth, A. J. Cato and D. H. Bays, and the petition from Texas Central District was for H. C. Smith, W. T. Bozarth, D. H. Bays,

George Montague and A. J. Cato. See the last issue of HERALD, page 268, where only the one name occurs.

Bro. Rudolph Etzenhouser, gets nearly a column of defense in the Dubuque, Iowa, *Telegraph*, of April 12th. It is certainly very gratifying to know that nearly everywhere where the newspapers publish misconceptions, or misstatements concerning the faith, nowadays, there is some one able and willing to take up the cudgels in its defense. Thanks Bro. Rudolph.

EXTRACTS FROM LETTERS.

Bro. Noah N. Cooke writes from St. Louis, Missouri, April 18th,

We are doing the best we can for the work in this part of the Lord's vineyard; the spiritual condition is improving.

BRO. JOSEPH LUFF gets off the following in the Salt Lake City *Daily Tribune*, April 8th, 1883:

UNPROFITABLE.

THE BOGUS CHURCH ELDERS AFRAID TO MEET
WHITE MEN IN DEBATE.

The *News* refers to the fact that some of the elders had been discussing publicly with the "Josephites" lately, and intimates that it was time wasted, or in other words, it was very "unprofitable business to expend ammunition on a dead duck."

A little over two years since, the writer arranged publicly with one of the Mormon missionaries, about fifteen miles from here, to hold a public debate on the subject of polygamy. The agreement was made before about two hundred people, to hold said debate in Salt Lake City, where a hall sufficiently large could be secured. The standards of appeal in the scriptural part, were to be the Bible, Book of Mormon, and Doctrine and Covenants—the standard books of the Church. It was understood and announced that each disputant was to represent the Church to which he belonged.

All was definitely arranged for except the exact date, which was to be decided by the Utah Elder, and communicated to the writer. About a week after, a letter came stating, first, that the debate could not be held in this city; second, that he could not represent his Church, only having a right to defend his personal views of the subject; and third, that if the writer would go fifteen miles away and meet the unauthorized Elder, he would in turn come back to the city, and re-discuss the proposition—if it was desired. (The last statement was made on the Elder's own responsibility).

The letter stated that the Elder had been to

see "President" Taylor, from whom he had received the instructions which led to the change. He had learned that it was likely to prove an "unprofitable" enterprise. However, rather than let the matter rest, the writer went to the little town fifteen miles distant, and held the debate there, and at the close, produced the written promise of the Elder to return, and asked its fulfillment. The promise was acknowledged, but its fulfillment refused. The offer was made by us to pay all expenses if the Elder would come to Salt Lake City and debate the question; but even this did not avail. The "improbabilities" of such work was manifest.

About three months ago, the writer attended a meeting at Union Fort, and heard an excellent discourse from Elder Bywater, followed by a harangue on polygamy and kindred topics, from Elder Watson, in which the latter stated that since the debate between Parson Newman and Apostle Pratt, the former had been going down—down—to insignificance, and that no man had ever dared to come, since then, and discuss the question of polygamy from the Scriptures. We immediately tore a leaf from our pocket diary and thereupon wrote an expression of our willingness to meet any elder his church would appoint, at any place, and discuss the question, using only the books recognized as standard works in the original Mormon Church. We gave our address, and asked for a reply soon. This paper was taken to and read by the Elder, who, however, has failed to reply. It was in order for him to defy and challenge the world, but "unprofitable" to respect an acceptance when so readily declared.

The writer, together with a co-laborer, baptized over seventy persons, as the result of less than nine months' labor in Utah, all of whom were members of the Mormon Church—some old time Saints, and Missionaries. For this we were personally threatened by those who were compelled to "grin and bear it." They did (shall we say dare) not come out and debate the vexed question. They (perhaps) concluded that the "duck" was "dead," or that ammunition was scarce, and therefore avoided such an "unprofitable" piece of work.

One of the Josephite Elders has been laboring for the past few weeks, and held a couple of brief debates, in San Pete. He also baptized several on his trip, and herein is the "unprofitableness" demonstrated.

Elders Gurley and Kelley, of the Josephites, went to Washington nearly two years ago, and helped the Government to an understanding of the fact that polygamy was not a part of the Mormon faith proper, but was an excrescence on it, and was a *crime* instead of a religion, proving their statements by an appeal to the original books, a copy of which they furnished the President and others.

The *News* heard of the matter, and, knowing that something must be written to quiet the fears of the people, published an article, in which the Church was told to have no fears, as the "duck was dead," or to approach its exact words, "the efforts of these two Josephite elders in Congress would amount to no more than the barking of two diminutive canines." The Edmunds' Bill passed at that session, and then the *News* informs the Church that the Josephites had been largely the cause of it. So it seems that in their estima-

tion at least, the efforts of the Josephites had amounted to something.

The "duck was not then dead."

Surely this little Josephite institution is an anomaly in the eyes of this people. It has been the means, directly and indirectly, of removing over ten thousand people from under the pressure of Brighamism. It has gone to nearly every place in the United States where Mormonism was in disrepute because of real or supposed wrongs and crimes connected with its career, and has replanted the original faith, and remained till the name of Latter Day Saint has been relieved from the odium so unjustly imposed upon it by the Utah apostates, and has lived and labored till that name has been made honorable almost everywhere except in Utah, and would accomplish the same results here, but for the unmanly and unchristian course adopted by many who figure in the pulpit and the press, with a view to keep the people blind.

The *News* cries Apostates! Murderers of the Prophet! Dead Duck! Unprofitable! and three-fourths of the Elders parrot this kind of talk over and over throughout the Territory, and thus seek to keep the people in darkness regarding the real mission of the Josephites; but we take the liberty of interpreting this conduct as an effort to bolster with lies and misrepresentation, that which is too dark and loathsome to bear even an ordinary inspection, much less such an one as the standard books of the church in the hands of a Josephite would bring to bear upon it. "They will not because they dare not," was the remark of a Mormon Elder who had met with a refusal to discuss certain doctrines in England many years ago, from some clergymen. Permit us to use that home-spun speech regarding the *News* and those who peddle its sayings in regard to the Josephites.

We have no desire to abuse or insult men because of their religious opinions, but we take this opportunity of telling the *News* that its course in the past has proved to the mind of every free man that it has not esteemed the Josephite Institution as a "dead duck," but the "unprofitableness" of debate to the Utah Church, has been the result of the lively and earnest "quack" of that strange bird, which is ruinous to Brighamism. Strange that the *News* seeks a monopoly of the sport of shooting at the "dead duck," when ammunition is so precious. Isn't it rather unprofitable?

In conclusion we may as well tell the editor of the *News* that we expect to keep pounding away until the Utah Church yields to the demand we make for public investigation; and in order to afford a good opportunity for it we inform him and all others connected with the institution he represents, that we stand anxiously waiting for them to prove that they have ammunition enough or skill sufficient to even stir the feathers on the "dead duck." Send on your best marksmen, and we will be within easy range. But we do not dispute that it will prove "unprofitable" to you. You are welcome to that opinion, which, we think will meet with general endorsement, outside as well as inside your society.

The spirit of investigation and debate seems to have been transferred to the Josephites, together with the original faith of Mormonism.

Lamoni, a thriving village, but no Shoe maker; no one to take care for our—soles.

The following is from the *Chicago Tribune* of April 12th, 1883, and is quite creditable:

THE MORMON SCHISM.

The recent gathering at Kirtland, O., of Mormons who do not believe in polygamy and who reject it as a spurious revelation coined by Brigham Young and grafted into the creed of the church by him is an important episode in the history of this remarkable sect. The meeting of the so-called Reorganized Church of Latter Day Saints was held upon historic ground, for it was at Kirtland, near by Gen. Garfield's old home, that the first Mormon temple in this country was built. The Mormons first came to Kirtland in 1831, but through certain financial transactions they met with disfavor and were driven out. Thence they went to Missouri. In 1838 they were driven out of that State, and crossed the river into Illinois, where they established their colony at Nauvoo. In 1844 Joseph Smith was killed by a mob. The temple was destroyed, and once more the Mormons sought a refuge at Council Bluffs, but during the ensuing two years the main body of them, under Brigham Young, went to Salt Lake. These were polygamists. It is unquestionable that Brigham Young, who pretended to have received the revelation of polygamy from the Prophet Smith before his death, was the real author of the infamous doctrine, and incorporated it into the creed, for it is not found in any of the writings of the original founder. The Book of Mormon absolutely forbade it.

When Brigham Young succeeded in getting the consent of the United States to settle in Utah he had 16,000 followers blindly devoted to him. There are now 125,000 of them in Utah and about 50,000 in the adjacent Territories, though recent hostile legislation will probably force the latter into Utah again. They have built up a strong and wealthy social community. Their property in 1880 was valued at \$25,000,000. It now raises about 2,000,000 bushels of grain and yields nearly \$10,000,000 in mineral wealth. It is strong enough to defy all efforts of the United States thus far to break up the odious practice of the community, and has shown itself crafty enough to elude the efforts of the Commissioners in the same direction.

At the time of the general break-up and the exodus of Young and his followers to Utah, many Mormons remained behind. Some were at Nauvoo, at Kirtland, and scattered throughout various States. They formed little settlements and opened churches, and followed the creed of the Mormons as it was originally promulgated. Hence they claim to be the original simon-pure Mormons. They were monogamists, and as bitterly opposed to Brigham Young's spurious doctrine of polygamy as any of the Christian sects. In 1857 [1851.—ED.] representatives from these various detachments came together and organized on the old basis, and this was the beginning of the Reorganized Church of Latter Day Saints. The original Mrs. Joseph Smith joined it in 1860, and her son Joseph is now one of its Presidents. In various parts of the world there are 30,000 members belonging to this church. It has gathered sufficiently in strength and influence to send out missionaries to work among the Utah polygamists, and they report encouraging progress. In

Utah less than one-half the Mormons practice polygamy, though the church leaders have declared it to be a *sine qua non* of the faith. There is a strong faction of monogamists there, who are styled Josephites and are under the ban of the church, but they are working earnestly with the Reorganized Latter Day Saints to wipe out the curse of polygamy.

Among themselves they are quite confident that the results of the gathering at Kirtland will be felt with great force in Utah, and that the monogamists there will be encouraged to make a desperate onslaught upon the "twin relic." Any schism is a hopeful sign, and if it is strong enough it is possible that it may be able to second the efforts of the Government and wipe out the disgrace which Brigham Young inflicted upon the church. This would be a great point gained; but even then, with the church cleaned and reorganized, would it be able to live or could it be tolerated in a Christian community? They propose to return to the old faith as it was before it was stained with the later impurities, but it must be remembered that before Brigham Young had any influence, or before polygamy had been declared, the Mormons were hunted from place to place. No people wanted them or would permit them to remain any length of time in their vicinity. This was nearly half a century ago, however, and in that time great advance has been made in liberal opinions, and stronger and more blasphemous utterances than the Mormons ever made are tolerated. It is possible, therefore, that monogamous Mormons, living peacefully, obeying the laws, and performing all the duties of citizens, would be treated as civilly as some other sects which exist in various parts of the country and are allowed the largest degree of license, though they have nothing in common with a Christian community. A Reorganized Mormon who believes in a revelation and behaves himself ought to have as good a chance as an Ingersollite, for instance, who doesn't believe in a revelation or anything else.

THERE is some hope of the faith cure becoming a bone of division in the churches yet. Let it come.

At the regular weekly meeting of the Baptist ministers, at the Grand Pacific, Chicago, this morning, in the absence of the President, Rev. Duncan McGregor called the conference to order, and Rev. William M. Lawrence was chosen Chairman pro tem. After prayer was offered by Rev. Samuel Baker, Jr., Rev. Mr. West, of the State Street, Rockford, Church was introduced.

Rev. J. Spencer Kennard read a very able review of Rev. Dr. Gordon's book, "The Ministry of Healing." He declared his belief in the divine power of miraculous healing. There were many instances of cure when they were entirely beyond the power of human help. If there were any one instance of superhuman healing, it was miracle enough to establish the fact that God visited the world with miraculous healing. Arguments which might assail the fact of miracles of to-day could as well be brought against there having been any work of miracles in the day of Jesus Christ. In the discussion which followed, Rev. E. O. Taylor had always, in a general view, supposed miracles, in the present day, to be out of order, yet he had found great difficulty in interpreting many matters. He thought there should

be a distinction made between miracles in the day of Christ and the present day, but knew no reason why they should not believe that through a prayer of faith God would come to answer them.

Rev. Mr. Raymond thought if they had more faith they would see more miracles.

Rev. Duncan McGregor had read Dr. Gordon's book, and while he was open to conviction, like another reputed Scotchman, "he could not be convinced" by the line of argument presented.

He thought it would be a most unfortunate thing for the Baptist Church if they should follow that line of thought. In the olden time miraculous gifts had been resorted to as a condescension to Jewish weakness, and to stimulate their faith, and were merely to serve a purpose at the time being. He should deplore exceedingly the Baptist Church resorting to a mere material answer to prayer, a sort of bread-and-butter theory, as it were. He, from human instinct, prayed to God, but to dictate to Him was to follow heathenism, and to think of it was fanaticism.

Rev. Mr. Eldson, of Englewood, wished the theory presented were true, but unless he could be brought face to face with an individual case of miraculous healing he could not have faith in it. He thought a great deal of prayer was in the nature of a challenge to God, and no power would ever come in such a way.

Rev. Mr. Burhoe said he was surprised at the obstinate perverseness of some of his brethren. He gravely doubted the right of any one to declare there was no power in miraculous healing to-day. He was inclined to believe, if God saw fit to come and heal any one, He would do so. He believed in the prayer of faith, and was not prepared to say the age of miracles had passed away.—*Chicago Journal*, April 16th, 1883.

Summary of News.

April 14th.—Joseph Brady was convicted yesterday in Dublin of the murder of Lord Frederick Cavendish and Mr. Burke, and was sentenced to be hanged May 14th. This is the second conviction for the same crime.

Gen. Basslay, the leader of the Haytien revolutionary forces, is reported to have captured four towns, and to be in the full tide of coming victory.

A proposed prohibitory amendment was defeated in the Lower House of the Michigan Legislature yesterday.

There are now confined in the Cook County Jail, Illinois, no less than twenty-three persons who are awaiting trial for or have been convicted of homicide. In all cases but two or three the crime for which these persons are held in custody is murder pure and simple. This is a large number to have in jail at one time, and some day the people of Chicago will wake up to that fact.

21st.—In the case of Timothy Kelly, the third of the alleged Phenix Park assassins tried, the jury disagreed yesterday and were discharged. Kelly will be placed on trial again Monday.

22d.—One of the severest snow storms of the season struck Wyoming and Nebraska, yesterday, prostrating telegraph wires in all directions, and blockading railway cuts.

During a storm in the mountains yesterday a

passenger train was blown from the track near Como, Colo., and the baggage car and three coaches were turned over. Several of the train crew and two or three passengers were slightly injured. The wind attained a velocity of sixty miles an hour, and the snow being badly drifted.

A tornado passed over Harrison county, Iowa, on Saturday evening, doing considerable damage to several farms.

23d.—An explosion, not attended with serious consequences, occurred yesterday at the Government small-arms manufactory at Enfield, near London. A quantity of burning tow and some pieces of a tin-box were found among the debris, and it is alleged that two mysterious men were seen around the building just before the explosion.

24th.—A cyclone of the most destructive character swept through South-western Mississippi on Sunday afternoon and laid the four towns of Beauregard, Wesson, Tiltman, and Lawrence in ruins. Thence it struck north and east through Georgia and wrought great devastation at Albany, Eastman, and other towns and villages. The number of persons killed is estimated at over a hundred, and the wounded at more than double that. No catastrophe of like character has been recorded in many years, and it is feared that the worst is not yet known.

25th.—Later details of Sunday's horror, caused by the cyclone which swept through Mississippi and Georgia, are more and more appalling. The cyclone is the fourth within ten years, and followed the exact route of others. Its width was from a quarter to half a mile. The very earth is torn and furrowed in its track. The storm pursued a beaten course, entering the Continent from the Gulf. It struck Wesson, only a few miles from the track of three preceding tornadoes, and only a few miles from Monticello, which was demolished last year. Wesson it left a heap of ruins. Proceeding obliquely through Alabama it struck Georgia below Columbus. At Barnesville the wind roared, the lightning seemed to flash almost incessantly, and one of the heaviest rains ever known there fell for about one hour, accompanied with large hail. The wind in its fury did not blow more than fifteen minutes, but the rain continued to pour in torrents until daylight. In Floyd hailstones fell four inches in diameter. In Elbert hailstones fell, some of which weighed a pound. At Beauregard thirty-one were killed and fifty-nine badly wounded. At Wesson twenty-two were killed and one hundred and fifty hurt, twenty-five mortally. In Georgetown and Rockport thirty-four were killed and fourteen wounded. At Aberdeen, Hohenlinden, and Pine Bluff fifty-five were killed and twenty-five wounded. Through Central Georgia twenty-three were killed and sixty wounded seriously. Whole congregations were killed or wounded. Several families of ten were killed, and many families of five.

26th.—At the trial of Timothy Kelley, one of the men accused of complicity in the Phenix Park murders, the jury have disagreed for the second time. How many more attempts are to be made to send Kelley to the gallows is not known, but his case has been temporarily postponed, and another alleged participant in the murders, one Fagan, has been placed on trial.

There was an explosion yesterday in a mine at Bessieres, France. Nine bodies were recovered.

At roll-call after the explosion 127 miners failed to answer. Many deaths are feared.

Gov. Lowrey estimates the death roll caused by the cyclone, will reach 200 in Mississippi alone, and between 300 and 400 wounded.

Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

FALL RIVER, Massachusetts,
March 26th, 1883.

Brother Joseph.—Enclosed you will find slips from Boston *Herald*. The one headed "A Mormon Reunion" was in the issue of March 15th. My letter was published March 24th. I have just got home after an absence of six weeks. I visited Bristol, R. I., and spent a day with Bro. Robert Farnsworth and family. It was not found practicable just at the present to hold meetings. Bro. Farnsworth is a worthy brother, recently he obtained a pension from the government. His locks are silvered with age, his faith is firm in the truth of the gospel as revealed in the latter days; he desires that the work shall be opened in Bristol, I trust his desires ere long may be granted. From there went to Providence and met for the first time Bro. M. H. Bond, from Michigan. I preached twice on the Sunday, and was pleased with the prospects of the work there. One pleasant feature of the work there is the Sunday School. I found they had the best school in some respects, of any branch in the district. I was informed they had one hundred and ten scholars on their books besides officers and teachers; Bro. Andrew J. Perry, superintendent, and Sr. Metta Barbary their efficient secretary.

On Monday I joined Bro. Bond at Scituate; preached there twice and believe good was done. Wednesday evening together with Brn. Yerrington and Thompson we endeavored to hold forth the word of life at Hebronville; several there are convinced of the truth, and have signified their intention to obey. Thursday attended Saints' meeting in Providence. On Saturday, February 17th, I bid the Providence brethren good by and went to Plainville; Sunday I had the pleasure of preaching twice in their new chapel. O how different it seemed to preach in a chapel, instead as formerly in a private house. The chapel is small, yet large enough for present needs, comfortably seated with settees, very neatly and tastefully fitted up and is a credit to the Church. I spoke there again Monday night. Tuesday quite a number of the Saints went with a team and sleigh from Plainville to Hebronville, where we met Bro. Yerrington, and we again endeavored to point out to them the way of life; being assisted by Brn. Coombs, Holmes, Green, and Yerrington, together with a number of sisters and friends; we had a glorious meeting. The small hours of the morning were reached before we got back to Plainville, a distance of some nine miles.

Wednesday night in company with Brn. Coombs and Green we went to Chapel Corners, some five miles. The thermometer was away down, making it a cold ride. A request had previously, as I understood, been granted us to have the use of the Universalist Church, and word sent us that it should be lighted and warmed for the occasion. We were surprised when we

arrived to find the church closed, not a soul around, and everything looked as cold as a barn. The reason of this we did not stop to learn but tried to make the best of the disappointment and returned to Plainville. On Thursday night I spoke again in the chapel; had excellent liberty. There is a nice little band of Saints there, and I rejoiced greatly at the interest and sympathy manifested. We spent an evening socially with them, and on Saturday bid them good bye and a God bless you, and went to Douglass, preached that evening to the Saints, in the chapel. Sunday spoke twice, also Monday and Tuesday evenings. Wednesday in company with Brn. G. A. Palmer and D. Keith, we rode a distance of ten miles to Tarkiln, and I preached in the White School House to a good congregation; good attention was paid. This is a new place, none of our Elders ever preached there before; after speaking I gave way for any one who chose to speak, and Bro. Keith and Bro. and Sr. Palmer arose and bore a faithful testimony to the work. The people seemed anxious to hear more, and we trust the opportunity may be granted them. Returned next day to Douglass, and I preached again in the chapel. On Friday night I met with them in their business meeting, and a good feeling seemed to prevail. I felt encouraged at the prospects of the work in Douglass. While there we did not have so many out to hear, I suppose the condition of the roads prevented, for it appeared to be a sea of ice, making travel, especially at night, very dangerous. There are good souls there, everything was done for my comfort. We were loth to part, yet I felt that duty called me away, so on Saturday I left them and went to Hyde Park *en route* for Boston; spent a pleasant evening with our friends in the gospel, Bro. A. W. Glover and wife. Sunday went to Boston, preached twice. On Monday I went and heard Joseph Cook deliver one of his Monday lectures. After he got through I made my way to where he was, and asked him if he intended to lecture on the subject of Mormonism, as I had seen it in print he was. He replied not this course. I asked him if he knew there was a distinction between the two churches, the Reorganized Church and the Utah Church. He replied he did; that one in Utah was presided over by John Taylor, the Reorganization by Joseph Smith. I asked him that when he did lecture upon the subject of Mormonism if he would do us justice by stating that the Reorganization utterly repudiated the doctrine of polygamy, and were a separate class of people from those under Taylor in Utah. He replied that he already had done so, and that his statement was in print. I thanked him and hoped he would continue to do so. He wished me success, shook hands and we parted.

In answer to a telegram I went to Cohasset, where we had the promise of the Congregational Church, but we were doomed to another disappointment. The use of the church had been granted, but the one who should have given notice, for some reason failed to do so, and the people were so scattered that it was thought best to postpone it and wait until their fairs that were then on foot should be over; then we have the promise of the church for several nights. Spent the evening with Sr. Mary S. Gammons and others in conversation and singing the songs of Zion. Tuesday returned to Boston; met Bro. Bond who had come from Providence. Wednes-

day met with the Saints in their meeting. Friday, in company with Bro. Bond, went to Cohasset, where we preached at the house of Sister Gammons. There are a number of people here who are styled Russellites. In the days of the Martyrs, as I understand it, there was a man by the name of Giles Russell, who was an Elder in the Church. Some time after the martyrdom he came to this place, and was kindly received by Bro. and Sr. Gammons, who previously had been baptized by John E. Page, but had become dissatisfied with some of the doctrines that afterwards began to be taught. Mr. Russell subsequently began to receive revelations, so I am told; the result was that he was accepted as a prophet. He, together with the labors of Mr. and Mrs. Gammons, baptized a number of those who believed. Both Mr. Russell and Mr. Gammons have now passed away, and "the mantle" does not seem to have fallen upon any one now living, and their work seems to be at a stand still. I find some of them, especially Sister Gammons, constant readers of the *Herald*, *Advocate*, and *Hope*, and they seem to manifest considerable interest in the prosperity of the Reorganization, and have stated their willingness to help in every way possible to bring its doctrines before the people. They appear to be an honest people; Sister Gammons is a very intelligent woman, and bore a strong testimony to the truth of the latter day work, but there appears to be a barrier in the way of their uniting with us that I do not as yet fully understand. What the import of Mr. Russell's revelations are I do not know. I trust they may be able ere long to come into fellowship with us. Our duty lies in doing what we now know, and not keep waiting for something great to turn up. To me the word as contained in "the books" reveals a grand central truth, around which all other things simply revolve. That truth is the glorious gospel of Christ, "the perfect law of liberty," "the law of the Lord that converts the soul," "the faith once delivered to the saints," "the way of life," "plan of salvation," "the celestial law," an obedience to which gives us the promise of a full salvation in the celestial kingdom. And that plan, that law, that gospel, has been restored, the Church has been established for the last time; "the God of heaven (has) set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, and it shall stand forever." Therefore anything that presents itself, claiming to supercede, or go beyond that, I look upon with suspicion; remember what Paul says to the Galatians, first chapter, about any other gospel being preached even by an angel from heaven. We were treated kindly as we have ever been when we have visited them.

On Saturday we left them and went to Plymouth; found the Saints all well. On Sunday morning Bro. M. H. Bond preached in the chapel, and did well. Afternoon met in a Saints' meeting, at the close of which one offered himself for baptism; we repaired to the water, and I baptized Bro. David S. Kelley. In the evening I preached, and was followed by Bro. Bond; congregation large. Monday we visited places of interest in the ancient town of Plymouth, among them the monument on Monument Hill, erected to the memory of our forefathers who came over on the Mayflower, who endured privations to establish civil and religious liberty. We visited Burial

Hill," where lie the remains of many who were among the early settlers of New England. In this place is the spot where the "fort was built." Standing upon this hill we have a commanding view of the town and adjoining country; looking eastward is the broad Atlantic, while away off, just skirting the horizon, on a clear day can be seen the dim outlines of Cape Cod, stretching out as it does like a great arm into the sea. We visited the world renowned Plymouth Rock. In Pilgrim Hall we viewed the relics of the Pilgrims, all of which was very interesting. Bro. Bond left us in the afternoon for Brockton. I stayed and preached in the evening. It having been given out that I would speak on the difference that exists between us as a people, and the Utah Mormons, a good audience was in attendance, and I had excellent liberty in drawing the line; believe good was accomplished in removing prejudice from the minds of the people. The branch here is in a fair way to grow; there is quite a number interested and seemed only to be waiting a favorable opportunity to obey. The Lord has blessed some there in a remarkable manner, of which I may write hereafter. Tuesday night met with them in their business meeting, at which it was deemed wisdom to ordain more officers in the branch, so by vote two were set apart to be ordained. We ordained Bro. Frederic Sears a Teacher, and Bro. Henry Hammerly a Deacon. Wednesday night I preached at the house of Mr. Leander Newhall; Thursday night at the chapel; Friday night we had Saints' meeting and many good testimonies were given to the work.

On Saturday came parting again, so with a shake of the hand and a wish for each other's success and future happiness, I left them, Bro. David Kelley coming down to the train to be with us till the last. Truly "There is a love in Christ that is stronger than the bands of death." Went to Brockton. Sunday I preached twice at the Saints' Hall, evening congregation the best I have seen there. I spoke again Monday evening at the house of Bro. W. Chase. I trust the seed sown, will by the blessing of God find a lodgment in the hearts of some that heard.

I returned home Tuesday evening. While away I received no little kindness at the hands of the Saints and many friends. The protecting care of our heavenly Father has been over me. I take this method to thank all those whose sympathy and prayers have been with and for me. I trust that God will bless latter day Israel where'er they are.

In the gospel of Christ,

JOHN GILBERT.

LAMONI, Iowa.

Bro. Joseph:—I left home December 25th, to visit relations in Canada. Having been away from there eleven years, I found a great many changes when returning to the old home. It made me feel somewhat awkward not to know my own near relations. It was there I obeyed the gospel in 1871, and it made us so many enemies and caused such an uproar among the people I thought I would say nothing about our peculiar faith while there this time; but when questioned, "Do you still believe Mormonism?" our answer was "Yes." And we gave reasons why. We were glad to hear the conclusion of some good people there not of our faith; said

they: "We could not make anything else of you. If you did not believe Mormonism you would be an Infidel."

While visiting my wife's relations near Wilkesport they requested me to hold some meetings. I saw I had to come to the front and show my colors, or be like that fish that goes backwards. Mr. Demitt opened his house and we held three meetings. Quite an interest was taken in our position. We held four meetings at Mr. Kimball's; and four at Con. Moore's at his request. He fitted up his bar-room to hold the meetings in. It seemed strange to hold meetings where they used to sell and drink whisky; but it is written "I came not to call the righteous, but sinners to repentance." I tried to show the way that leads to life, and was blessed in so doing. Believe that there are some there who are not far from the kingdom. The best of attention was had. There is a great change in the people in that part; a spirit of liberty and enquiry now exist. I was treated kindly by all, and enjoyed myself well.

Yours for truth,

JOHN P. JOHNSTON.

STEWARTSVILLE, Missouri,

April 14th, 1883.

Dear Herald:—Will you please answer through your columns the following question: Is it not erroneous and contrary to Scripture to suppose that a person dying in infancy will receive as great a reward as the one who has lived to an old age, and withstood trials and temptations, and passed through much tribulation, that John speaks of. Please answer and oblige many.

Your sister in the gospel,

MRS. ELLEN COVINGTON.

Answer:—No. They may receive as good a glory, but it will not be in the nature of a reward. Tribulation and experience may give farther advancement in knowledge and power perhaps, but not better salvation or greater glory.

ALBION, Idaho,

March 4th, 1883.

Joseph Smith:—I think the *Herald* goes abroad with a greater impetus as a weekly and seems filled with especially good things. It seemed good before, and now doubly so. It seems so good to know that amid all the rumble, and jumble of theories advanced for man's present and future good, by the great minds of the age that there are some good and able men willing to contend day by day for the faith once delivered to the Saints; when so many appear to hold if a man thinks according to the Savior's teachings that he is a bond man, and dare not assert his own thoughts much less his manhood. It would seem evident to even the least intelligent that such a view is incorrect. I believe we need a sure rule to think by, as well as to work by, and when we diverge from that lawful rule, either willfully or ignorantly, we stand upon dangerous ground; we can not arrive at right conclusions. Bro. Joseph you struck the key note, to my mind, in your sermon published in late number of the *Herald*.

If ever we as individuals can stand up in the clear light of heaven's truth, what can check the spread of truth. "What manner of men we should be, in all manner of life and conversation."

As ever your brother and well wisher.

C. L. ALBERTSON.

BEVIER, Macon Co., Mo.,

April 18th, 1883.

Bro. Joseph:—I think to leave here for South Wales about the first of May. I will do my best to preach the gospel in that part. I left there twenty three years ago, went to Utah in 1861. I learn that the Utah Elders are very busy in Wales. I believe I shall do good in that place. Bro. Joseph, I want your prayers; I want you to publish a few words in the *Herald*, and bid me "God speed" on my trip.

I am for truth, your brother,

THOMAS D. REES.

FREEMAN, Gage Co., Neb.,

April 1st, 1883.

Bro. Joseph:—I still feel to rejoice in the latter day work. I was as a sheep that had gone astray. But the good Shepherd left the ninety and nine that safely lay in the shelter of the fold, and says

"I will go, though the road be rough and steep,
I shall go till I find my sheep."

I thank God I am safely back into the fold. We very often go astray, but bless the name of the Lord we have the privilege of coming to Christ in prayer, and he is ever willing to receive us again. E. H. Gurley's sermon in the last week's issue did me much good. It would do me much more good if I could hear brother R. M. Elvin or some one of the dear brothers of the latter day work. Although denied the privilege of facing the preacher and hearing his voice, I still thank God for the benefit that I derive from the sermons contained in the *Herald* each week.

Ever praying for success to the cause,

I remain your brother in Christ,

P. M. ROUSH.

PICTON, Ont., April 9th, 1883.

We have not many in number here, but we enjoy the Spirit at our meetings. This branch is off by itself, but God is with us. Bro. Meddowcroft has gone to Sarnia, expecting to start business there; his family is here yet. Bro. McIntosh has gone west also; Sister McIntosh fell and broke her leg, and he had to go to see her; and I am teacher of the branch, and have the branch to lead. With God's help I hope to do my duty.

Yours in gospel bonds,

GEORGE W. PARKES.

BANDERA, Texas, April 6th, 1883.

Dear Herald:—I once more take up my pen, to inform you, that I am still holding aloft the banner of Christ, yet I fear that I fail sometimes, to hold it to the breeze as I ought. Many times I think I am doing all I can, but in after days I look back and see where I might have done better; then I try to learn wisdom and to improve upon the talent that the "Nobleman" hath given me, I don't want it to be buried. Nor do I want the sickle which has been given me to use in the harvest of souls to become rusty from want of use. No! I want it to be clean and bright, and continue to brighten, until, like the "Crossed Swords" that were seen (in vision) guarding the House of God, it may guard this temple of mine against every evil that may seek an entrance.

When I sent the last communication to you, I was at Cook's Point, in Burleson county; thence we went to Paige in Bastrop county; from there to Lano and Blango counties, and the suffering

I endured because of the trip to the place last named, no one but myself and God knows but little about. January 21st, I went from Mr. Lamoni Wight's to Bro. James Storms' and a short time after I got there, I pulled off my boots and was not able to put one of them on again until the 28th, and then it was with considerable pain; yet I did not fail to attend all of our meetings. But as Bro. Smith has given you an account of the trip I will not worry you with a reiteration of the same thing. By the way, I think Bro. S. was a little uncharitable, when he would take advantage of a brother's sufferings to have his fun, or to laugh to "his heart's content;" yet, I find in Bro. S. a brother indeed. I will here state that I toiled and suffered both from hunger and fatigue, while a soldier in the Confederate Army; for instance, when we left the famous battlefield of Gettysburg, I could have been tracked to Staunton, Va., by the blood that issued from my bare feet at every step, yet the suffering was not as severe as what I endured on this trip. I was then striving to establish a cause that I (vainly) thought to be right. Now I am laboring for a cause *that I know to be right*. Hence, I don't feel like murmuring; for a loving Savior suffered death for me, and I certainly ought to be willing to endure anything for his cause.

Bro. H. C. having some work to do at Perdinales which would detain him two or three weeks, we thought best that I should visit Oak Island and Bandera, and see if something could be done at these two places. Accordingly, I parted with Bro. S. on the 5th of February, and on the 6th, Bro. Storm took his team and conveyed me two miles beyond the Colorado River; a distance of fourteen miles: I then had fourteen miles more to travel on foot; and about forty pounds of baggage to carry. I turned eight miles of the distance behind me that afternoon; something I could not have done, had not the ground been covered with snow, and a stiff norther blowing, northern people would call it a blizzard: when it was about an hour until sunset I stopped at the house of a Mr. Cook and rested until morning; and when I asked what my bill was: the answer was: "Nothing, only to call again when passing this way." I had only six miles to travel that morning, which I accomplished in about three hours and a half, but when I got through I could scarcely get up when I would sit down. I was then at Burnett, the western terminus of the Austin and North-Western R. R., and at one p. m., I boarded the train for Austin. They only have one passenger train on that road, and it is a mixed train; yes, badly mixed; and it has run off the track so often, that their coaches are all disabled, so they can't use them. Hence the car that I went down on was divided into baggage, express, and smoking rooms. In this smoking room I took a seat, (it was all the passenger car they had), and nearly every man that came in, came with a cigar or pipe in his mouth. And there I was compelled to sit and inhale the smoke of the pernicious weed, which, mingled with the disgusting fumes of the whisky bottle made it the most disagreeable ride I ever experienced. The distance is sixty miles, and it took something over four hours to travel it; and I am almost persuaded that if some of our brethren who love the "weed" so well that they "can't quit it," had been there, or in a place like it, they

would never offer another burnt offering to B—I. I arrived at Austin in due time to get the train for Paige, on the Houston and Texas Central R. R., and was soon bouncing away to Paige, where I arrived at 11 p. m., having traveled forty-eight miles in five hours. The next morning I walked out to Bro. Roe's three and a half miles; and at night a few came together, and we endeavored to break the bread of life to the hungry.

On the morning of the 10th of February, at 2:47 a. m., we left Paige and arrived at San Antonio, about 12. We went to the hotel, where we expected to meet some one from Oak Island; but no one had come. We stopped at the house of Bro. W. G. North until Monday morning, when we took passage on the Pleasanton Hack, thinking it went near the place we wanted to go; but when we got to the nearest point we found we had about seven miles to walk; but we set out in good earnest, and in about five hours we found ourselves at Mr. J. P. Neals. My wife was about to give up; and I was not much better. Mr. Neal had been to meet us, but we missed him. Having been refused the use of any of the public houses in that vicinity, Mr. Neal kindly offered us the use of his house, where we preached to a small audience on Thursday evening. On Friday evening, Bro. H. C. came walking up,—a circumstance that we by no means objected to, though it was unexpected. We remained in that vicinity holding meetings as circumstances would permit, until the night of the 22d. On the morning of the 23d, we (Bro. S., my wife, and myself), took passage in Bro. Barber's wagon for Bandera, a distance of about fifty miles; we camped at night at the mountain, Mormon Valley, a place where Lyman Wight and his company stopped for a time. Next morning we spent about two hours looking over the old camp; then resumed our journey, and arrived at Bandera at one p. m., and were soon introduced to "Auntie Hay," and made welcome under her roof.

Sunday at 11 a. m., we held meeting in the Court-house; there were but few in attendance, hence we postponed our evening appointment to attend the Methodist's meeting, and try to get the use of the church to preach in; and as usual, we met with a flat "You can't have it;" by the Rev. Walker. We held two more meetings in the Court-house, and then went to Medina City, about fourteen miles further west, and up the Medina river. We had then traveled about sixty-five miles up the river, (which would, according to the two thirds rule, make about one hundred and fifty miles to follow the stream), and the water has increased in volume all the way up. Our meetings were hindered some at Medina City by the preliminary trial of two murderers. We held four meetings there, and the time came for Bro. S. to leave in order to be at the quarterly conference of the Central Texas District. I accompanied him to Bandera, and on the morning of the 7th of February we parted. I was loth to part with him, but the good of the cause of Christ is paramount to all others. I returned to Medina and held three meetings, and on the 13th returned to Bandera. Preached three times in the Court house. On the 19th I was taken out on the Verde by Bro. W. H. Davenport, preached seven times out there, returned to Bandera, and on Saturday met with the Saints for a business meeting; but a misunderstanding had got out with some, in

regard to the day, and there was not many present; but all who were present seemed to enjoy themselves. I think it is about time something was being done, if there is not, I fear the Lord will "spew them out of his mouth," for being neither cold nor hot.

We ask the prayers of all God's people, in behalf of this mission.

In gospel bonds,

A. J. CATO.

WASHINGTON CORNERS, Cal.,

April 18th, 1883.

Bro. Joseph:—My health is better, thank the Lord, through the prayers of the Saints; and I hope soon to be able to take the field again, and the Lord so willing I hope to keep it until I am called hence. I have given three lectures here, subject "Evolution versus the Bible," and preached once in Sacramento City, and had good liberty.

The light seems to be breaking through the long night we have had on the Pacific coast; and from the signs that appear I look for better times in spiritual work. The Saints are waking up, and the Elders that are trying to work are being blessed with power from on high in their preaching. This is the testimony of all I have talked with.

Yours in gospel bonds,

A. HAWS.

GEORGIANA, Ala., April 15th, 1883.

Bro. Joseph:—It has been upwards of five years since I obeyed the gospel. We received the *Herald* and it always favors us with good news, which adds to our good feeling. I am one amongst our fold that realize I have not lived for as much as I ought to and could have done, though I am disposed and have a desire to gain more spiritual truth, and a desire for a blessing if worthy. We have some preaching at Pleasant Hill Branch, but not very regularly. We hear of Bro. Anthony at Milton, Florida, and we are expecting his arrival soon, if nothing happens. We are of the impression that he was on the previous invoice of able Elders. I have observed that the *Herald* has made its way into dark places and has given an understanding of the truth to persons I least expected.

I request the prayers of the Saints,

I. A. BALDWIN.

MAMMOTH SPRINGS,

Fulton Co., Ark.,

Bro. B. V. Springer paid us a welcome visit; we were happy to see him, and were sorry to see him take his departure for other fields; we hope he will soon return, or some other efficient Elder. Bro. Springer is the first one to visit these parts. I was happy to see him baptize and confirm my wife and three others of my family; son and two daughters. We hope ere long to have a branch organized. There are others now waiting for his return to be baptized; may God speed the time.

JAMES R. JONES.

Whatever tends to make the Christian content with a mere routine of religious duties is harmful to the true "higher life." We can not have it too deeply impressed on our minds and hearts that the religion of Christ is after all a character, not a creed; an every-day life, not a Sabbath routine; a vital, growing principle in the soul, not a fitful zeal for the growth of a church or denomination.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE HOLY GHOST.

"THE Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

Jesus made this promise to his disciples, just before his ascension. This shows us that after Jesus ceased to be with them, they were to be continually guided by revelation. But even the Holy Ghost was not to teach without the Father revealed it; for Jesus said, "He shall not speak of himself, but whatsoever he shall hear, that shall he speak."

It is strange that preachers of the orthodox world, dare to lead the people without its being revealed to them; for Jesus and the Holy Ghost did not presume to do such a thing.

The reason why the Holy Ghost is called the Comforter, is because of the office which he was to perform; for he was to comfort the disciples revealing to them still further knowledge of the things of God. This same Comforter is promised to all who will obey the gospel; for Acts 2:38 reads: "Repent and be baptized, every one of you, in the name Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," which promise says Peter, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Consequently all persons in all ages, who will accept the plan of salvation as taught by Christ and his apostles, will receive this Comforter, which will guide them into all truth.

The Holy Ghost was also to be a revelator to the church; for John, speaking to church generally, says: "Ye have an unction from the Holy One, and ye know all things." Therefore, we see that the revelations of the Holy Ghost are indispensably necessary, to comfort and teach the church. Hence, in the Church of Christ, there is a unity of faith, such as is found in no other body or sect. In the Church of Christ there can be no difference of opinion, in regard to baptism, or any ordinance; for the Holy Ghost will

teach the church all things pertaining to doctrine or ordinances, things present, or things to come. The various schisms which have torn asunder modern orthodoxy, among which we will mention eternal punishment, election and infant damnation, can have no existence in the Church of Christ. For there all matters of importance are decided by revelation. With such a revelator, knowledge abounds in every heart. With such a guide, there is no danger of being deceived. They have a test by which they can try all things, prove all things, judge all things, and overcome all things not ordained of God. When the church falls into sin, and neglects her duties, revelation is necessary to reprove and chasten her. We have many examples of the people of God being reprovved by revelation for suffering contentions to get among them, and destroy the harmony of the church. (Rev. 2d and 3d chapters).

We read in 1 Cor. 1:10, the following: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." Are the orthodox churches of the present day following this rule? No, far from it; for they teach doctrines entirely in opposition to each other, and yet they all declare they are guided by the Holy Spirit. This Holy Spirit must be a very uncertain guide, if he teaches one church to sprinkle infants, another to immerse, and only adults; and another to either immerse, pour, or sprinkle; and still another that it is not necessary to be baptized. If all these churches which teach and practice doctrines so very different, are in possession of the Holy Spirit, then that Spirit is divided against itself, and must fall; but the Holy Spirit is the spirit of truth, and always teaches the same doctrine; and when we see such differences of opinion in the orthodox world, we may know certainly that the "Spirit Guide" is not there, and the only church that enjoys it is the one that believes in present revelation.

Some argue that the divisions in the churches is owing to judgments and opinions of men; this I do not deny; but it only shows that men tried to govern the churches instead of the Holy Ghost; hence the strife and disorder in the Christian world. The Savior prayed for the most perfect union to be in his church. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be

one; as thou, Father art in me, and I in thee, that they also may be one in me; that the world may believe that thou hast sent me."—John 16:20. This plainly shows us that the church must have no more differences in sentiment, than there is between the Father and the Son; and there is no possible way to bring this about, except through present revelation. This, and this alone, can accomplish the work, and perfect the Saints. All other substitutes will be inadequate to the task; and herein is the religion of heaven distinguished from all other religions. Again, Jesus says: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11:27. Here is the most positive testimony, that no man can know God without he obtains a revelation, and that no one can have eternal life without such revealed knowledge. Think of this, all you enemies of present revelation, and tremble; for the only way to know God and obtain eternal life, is by revelation.

"Revelation's holy light,
Is the light, is the light,
And all else is dark as night,
Save this light of God.

MRS. DANIEL JONES.

GENERAL CONFERENCE MINUTES.

[CONCLUDED.]

CHURCH RECORDER'S REPORT.

Bro. H. A. Stebbins reports from Lamoni, Iowa:

I present to the Annual Conference of April, 1883, the following list of branches by States with the net membership of each as said branches stand upon the General Church Record of names, according to the latest reports received by me from branch and district officers, up to March 22d, 1883. In several instances I know that reports have not been made to the Church Recorder showing the gains and losses, hence the General Church Record does not agree with the mention made in the minutes of district conferences or in letters to the *Herald*. Yet on the whole there has been pretty fair order observed in reporting, and in the majority of instances replies have been received to inquiries written by me.

I have not received any corrections to the Australian records; although I understand that there have been great changes made that should be reported and entered on the Church Record, but no one in Australia knowing the facts seems willing to take it in hand. Neither from England nor Wales have I received any reports, with the exception of the regular and always correct report of the Llanelly Branch by the orderly and efficient clerk thereof. All other regions have been reported about as usual.

The following three hundred and seventy-eight branches are supposed to be in an organized condition, and the majority are such in fact, but a few of them are without organization and without meetings. The present membership of each on the Church Record is as follows:

AUSTRALIA.—Bungay 23, Bungwall 15, Hunter River 29, Port Stephens 12, Sydney 20.

DENMARK.—Aalborg 19.
 ENGLAND.—Birmingham 70, Burton-on-Trent 16, Clay Cross 29, Devonport 8, Enfield 8, Farnworth 34, Hackney 29, Hanley 41, Limehouse 69, Manchester 60, Sheffield 25, Stafford 7, Summerfield 21.
 SCOTLAND.—Penston 15.
 SWITZERLAND.—Zurich 29.
 WALES.—Aberaman 27, Carnarvon 8, Llanelly 56, Llan-samlet 29, Merthyr 15, Nantyglo 7, Ogmore 27, Rhonda 12, Ystradgynlais 15.
 CANADA.—Alliston 14, Baddertown (new) 23, Bayham 30, Blenheim 46, Carlingford 31, East Dover 13, Egremont 46, London 150, Lindsley 13, Wilkesport 35, McKillop 10, Olive 26, Picton (new) 24, Pace River 10, St. Thomas 15, Toronto 14, Usborne 32, Walsingham 15, Wellington 23, Zone 39.
 ALABAMA.—Butler 35, Kempville 10, Lone Star 68, Salem 17, Macedonia 14, Pleasant Hill 43, Pleasant View 15, Perseverance 75.
 ARKANSAS.—Silver Hill 12.
 INDIAN TERRITORY.—Delaware 25.
 FLORIDA.—Coldwater 50, Eureka 37, Hinote 16, Mill View 9, Mount Olive 44, Santa Rosa 37, Unity 15.
 CALIFORNIA.—Alameda Creek 56, Humboldt 19, Jefferson 21, Laguna 22, Lodi 9, Long Valley 17, Newport 133, Nortonville 14, Los Angeles (new) 18, Oakland 41, Sacramento 83, San Benito 31, San Bernardino 196, San Francisco 24, Santa Maria 16, Stockton 44, Santa Rosa 68, Uniontown 19, Visalia 13, Watsonville 49.
 COLORADO.—Rocky Mountain 27.
 IDAHO.—Malad 38, Soda Springs 18.
 ILLINOIS.—Alma (Schuyler Co.) 27, Alma (St. Clair Co.) 43, Alma (Marion Co.) 15, Alton 30, Amboy 39, Barry 10, Belleville 72, Braidwood 66, Brush Creek 76, Bryant 14, Buffalo Prairie 77, Caseyville 37, Chicago 61, Deer Creek 21, Dry Fork 20, Elvaston 23, Henderson Grove 33, Kewanee 85, Leland 9, Marengo 15, Millersburg 43, Mission 109, North Bend 23, Pecatonica 9, Peoria 26, Pilot Grove 31, Piper City 19, Pittsfield 43, Plano 167, Princeville 13, Rock Creek 42, Rock Island 15, Sandwich 78, Saint Davids 10, Streator 35, Springerton 48, Truro 13, Tunnel Hill 77.
 INDIANA.—Canavan 24, Clear Lake 61, Eden 26, Hope 4, Low Gap 17, Mount Pleasant 16, New Trenton 16, Olive 17, Pleasant Ridge 31, Union 24.
 IOWA.—Boomer 14, Boonesboro 23, Boyer Valley 39, Buffalo 20, Burlington 67, Butternut Grove 39, Camp Creek 16, Coalville 20, Council Bluffs 137, Crescent City 69, Davis City 60, Des Moines 46, Des Moines Valley 46, Elm Creek 33, Edenville 72, Farm Creek 30, Farmington 52, Franklin 7, Galland's Grove 230, Greenville 16, Jackson 16, Keokuk 41, Keystone 52, Lamoni 423, Little Sioux 150, Lucas 165, Mason's Grove 90, Magnolia 161, Mill Creek 20, Montrose 41, Newton 52, North Coon 23, North Star 63, Pilot Creek (new) 18, Pilot Rock 37, Pleasanton 95, Pleasant View 18, Plum Creek 90, Redding 14, Salem 81, Shelby 22, Shenandoah 92, Sheridan 47, Six Mile Grove 26, Spring Creek 46, Union 58, Weston (new) 21, Unionburg 21, Union Center 90, Union Grove 17, Union Hill 11, Wheeler's Grove 81, Hamburg (new) 22, Creston (new) 14.
 KANSAS.—Arcadia (new) 14, Atchison 18, Blue Rapids 53, Centralia 20, Columbus 38, Elmira 23, Gaylord 38, Good Intent 24, Goshen 41, Indian Creek 16, Jacksonville 8, Mound Valley 38, Netawaka 17, Pleasant View 73, Prairie Home 19, Minersville (new) 7, Scranton 30, Solomon Valley 13, South Logan 15, Wyandotte 51.
 KENTUCKY.—Farmington 30.
 MAINE.—Bear Isle 12, Brooksville 41, Deer Isle 23, Green's Landing 39, Kennebec 38, Mason's Bay 33, May 33, Olive 42, Pleasant River 19, Pleasant View 25, Rockland 13, Saco 6, Seaside 23, Union 9.
 MASSACHUSETTS.—Boston 66, Brockton 13, Douglas 21, Dennisport 72, Fall River 113, New Bedford 18, Plainville 45.
 MICHIGAN.—Bridghampton 18, Coldwater 57, Forester 21, Galien 73, Genesee 15, Hersey 64, Hopkins 18, Lawrence 53, Lebanon 37, Maple Valley 30, Mill Creek 16, Reese 22, Sherman 24, St. Clair 9, Saint Johns 24, Union 27, Vassar (new) 12.
 MINNESOTA.—Grand Prairie 16, Hope of Zion 16, Lake Crystal 8, Oak Lake 23.
 MISSISSIPPI.—Three Rivers 37.
 MISSOURI.—Allenville 32, Alma 25, Belton 11, Bevier 110, Boone Creek 23, Breckenridge 15, Carrollton 39, Center Creek 16, Center Prairie 24, Cheltenham 33, Clear Fork 14, Clintonville (new) 9, Delana 61, Eureka 15, Far West 52, Grand River 9, Gravois 54, Hannibal 28, Holden 8, Independence 189, Kansas City 28, Lone Rock 42, Mount Hope (new) 7, Oregon 22, Platte 71, Pleasant Grove 37, Renick 20, Ross Grove 25, Salt River 29, Starfield 33, Stewartville 63, Stewartville City 44, Stewartville German 57, Saint Joseph 90, Saint Louis 169, Waconda 42, Whearso 21, Valley 24.
 MONTANA.—Butte 18, Gallatin 37, Willow 16.

NEBRASKA.—Blue River 69, Cedar Creek 20, Clear Creek 11, Clearwater (new) 18, Columbus 38, Deer Creek 22, Douglas 32, Hays (new) 16, Lake Shore 30, Moroni 23, Nebraska City, 108, Omaha English 72, Omaha Scandinavian 32, Palmyra 39, Plattford (new) 15, Plattsmouth 23, Platte River 32, Platte Valley 35, Pleasant Grove 21, Union 20.
 NEVADA.—Carson 35, Dayton 8, Elko 11, Franktown 14, Mottsville 45.
 NEW JERSEY.—Hornerstown 21.
 NEW YORK.—Brooklyn 23, Savannah 8.
 OHIO.—Amanda 29, Belmont 22, Churchill 16, Jackson 21, Lampsville 23, Lebanon 31, Liberty 18, Syracuse 57, West Wheeling 24.
 OREGON.—Coos County 12, Myrtle Creek 15, Prairie City 8.
 PENNSYLVANIA.—Danville 21, Hyde Park 22, Mansfield 14, New Park (new) 16, Pittsburg 106, Philadelphia 54, Plymouth 18.
 RHODE ISLAND.—Pawtucket 15, Providence 175.
 TEXAS.—Bandera 26, Central 21, Cheeseland 14, Elkhart 14, Elmwood 33, Red River 24, Shawnee 8, Stockdale 24.
 TENNESSEE.—Eagle Creek 31, Foundry (new) 14.
 UTAH.—Beaver 20, Ephraim 40, Heber City 21, Kaysville 8, Lehi 42, Plain City 27, Provo 25, Salt Lake City 178, Springville 28, Union Fort 41, Wanship 36.
 WEST VIRGINIA.—Clarksburg 19, Fairview 29, Sugar Creek 36, Union Grove 10, Wayne (new) 17.
 WISCONSIN.—Binghamton 39, Excelsior 13, Freedom 40, Janesville 26, Webster 17, Wheatville 18.
 These three hundred and seventy-eight branches aggregate fourteen thousand and forty-three (14,043) members.
 In regard to the following branches I understand that they are all in a disorganized condition, the majority of them having been so for several years, either by the official pronouncement of district conferences or by a general going to pieces, so far as official organization is concerned, and by the cessation of meetings and the absence of other evidences of spiritual life as parts of the body of Christ, the Church. However the number of names given with each is as they stand upon the General Church Record, even though in many cases these members are "scattered abroad" and are unknown to the general Church, as to their faith or their dwelling places.
 The record of these fragments shows as follows:
 WALES.—Beaufort 6, New Tredegar 20.
 CANADA.—Botony 17, Buxton 5, Norton Creek 17.
 ALABAMA.—Brewers Creek 8, Flat Rock 21.
 FLORIDA.—Evening Star 38, Gainesville 12.
 CALIFORNIA.—Brighton 4, Davisville 19, Healdsburg 15, Pine Mountain 9.
 CONNECTICUT.—Brooklyn 7, Fair Haven 5.
 COLORADO.—Denver 10.
 ILLINOIS.—Batavia 13, Boone County 6, Elm River 15, Canton 46, Fox River 29, Victoria 9, Wabash 16.
 INDIANA.—Yellow River 9.
 IOWA.—Buena Vista 7, Burlington German 5, Chariton 26, Croton 7, Davenport 30, Evening Star 9, Fontanelle 4, Fremont 10, Glenwood 28, Harlan 10, Hazel Dell 7, Inland 9, Lemars 9, Nephi 5, Pleasant Grove 11, Pleasant Ridge 2, Pleasantville 7, String Prairie 20, Vincennes 15, Yell 14.
 KANSAS.—Armstrong Academy 22, Black Wolf Creek 8, Fanning 21, Leavenworth 13, Nobletown 21, Pleasant Ridge 3, White Cloud 8.
 MASSACHUSETTS.—North Dartmouth 7, South Yarmouth 14.
 MINNESOTA.—Little Cannon 12.
 MISSISSIPPI.—Bluff Creek 8.
 MISSOURI.—Bigelow 4, Coon Creek 4, Galesburg 15, Guilford 4, Hazel Dell 16, Joplin 11, Knoxville 6, Moselle 5.
 NEBRASKA.—Bell Creek 12, Desoto 19, Elkhorn 4.
 OHIO.—Kirtland 20, Monroe 11.
 OREGON.—Sweet Home 48.
 RHODE ISLAND.—Simmons 11.
 TEXAS.—Lone Star 5, Oak Island 14.
 UTAH.—Providence 17.
 WISCONSIN.—Burlington 29, Darlington 7, Willow 27
 PENNSYLVANIA.—South Bethlehem 1.
 These seventy-seven fragments aggregate one thousand and eighteen members, (1018) making a total of present names upon the Church Record in the whole four hundred and fifty-five organized and disorganized branches of fifteen thousand and sixty-one members

(15,061) officials included. The aggregate one year ago was fourteen thousand six hundred and forty-one (14,641), making a net gain of four hundred and twenty (420) for the year, against nine hundred and forty-six (946) net gain in last annual report.
 The net gain in branches the past year by baptism, by letter, and by vote has been six hundred and eighty-four, and by the organization of eighteen new branches two hundred and eighty-five and by the counting of four fragments of branches twenty-eight, making a gain of nine hundred and ninety-seven total. The loss by Letter of Removal, by death and by expulsion has been five hundred and seventy-seven, which taken from the gain of nine hundred and ninety-seven leaves the net gain of four hundred and twenty as previously stated. In ninety-nine branches there has been a net gain over the losses, but one hundred and forty-two branches have fallen off and had net losses greater than the gains.
 It should be understood that nine hundred and ninety-seven gain does not represent all who have joined the branches by baptism, letter or vote, but only the net gain by branches, that is the increase in each above decrease during the past year, where such net increase has occurred over losses of all kinds, as is the case with the ninety-nine branches. Likewise the five hundred and seven-seventy loss only represents the net losses over gains in those branches which have suffered losses that aggregate more than their gains have been, as is the case with the one hundred and forty-two branches.
 The yearly gain since 1876, as reported annually, has been as follows:

1876—1877.....net 752	1880—1881.....net 713
1877—1878.....net 775	1881—1882.....net 946
1878—1879.....net 1116	1882—1883.....net 420
1879—1880.....net 1235	

 Also the following table that I have prepared shows the standing by States in the 1882 report and in what States there has been a net gain over losses and in what ones there has been a net loss over gains, with the present standing of each State upon the General Church Record:

COUNTRIES AND STATES	1882 Report	Net Gain	Net Loss	Present Total
Australia.....	99	.....	.....	99
Denmark.....	24	.....	5	19
England.....	421	.....	4	417
Scotland.....	15	.....	.....	15
Switzerland.....	30	.....	1	29
Wales.....	224	.....	2	222
Canada.....	538	110	.....	648
Alabama.....	304	.....	.....	306
Aarkansas.....	8	4	.....	12
California.....	958	.....	18	940
Connecticut.....	14	.....	2	12
Colorado.....	39	.....	2	37
Florida.....	2	9	.....	258
Idaho.....	5	.....	1	56
Illinois.....	173	.....	35	1718
Indiana.....	231	.....	19	245
Indian Territory.....	25	.....	.....	25
Iowa.....	3328	186	.....	3494
Kansas.....	641	19	.....	60
Kentucky.....	28	2	.....	36
Maine.....	369	.....	5	358
Massachusetts.....	370	9	.....	369
Michigan.....	514	9	.....	522
Minnesota.....	75	.....	.....	75
Mississippi.....	46	.....	1	45
Missouri.....	1660	.....	4	1656
Montana.....	81	.....	10	71
Nebraska.....	619	93	.....	711
Nevada.....	115	.....	2	113
New Jersey.....	30	1	.....	21
New York.....	35	.....	2	34
Ohio.....	263	9	.....	272
Oregon.....	83	.....	.....	83
Pennsylvania.....	189	53	.....	252
Rhode Island.....	201	.....	.....	201
Texas.....	172	11	.....	183
Tennessee.....	28	17	.....	45
Utah.....	470	11	.....	481
West Virginia.....	64	.....	.....	111
Wisconsin.....	229	.....	13	216
Total.....	14641	543	123	15061

 This shows, as said before, a net gain over all losses of four hundred and twenty members, so far as I have received reports or been able to obtain corrections through correspondence.
 I would also report that I have done but little on

Index work because I wished to labor towards the perfection of the Records as much as possible before this session of the General Conference

In the evening the Temple was filled with an appreciative audience, to hear the lecture of President Joseph Smith. The exercises of the hour began with a good selection of music by the choir, and prayer was offered by Elder John H. Lake.

Elder Smith then entered upon the theme of his lecture, and discussed "Temperance" in its relations to religious and political society, dwelling upon the uses of alcoholic spirits; the legal idea of restraint of our personal liberties; and the idea of discouraging the manufacture of liquors by the efforts to decrease the demands. The lecture was full, complete, and able, and was warmly received by the audience, by frequent interruptions of applause.

WEDNESDAY, APRIL 11TH.

Prayer meeting was in charge of Brn. B. V. Springer and Wm. T. Bozarth. Preaching in the forenoon by Elder Columbus Scott, assisted by Elder J. F. McDowell. The subject was that of the grand character and mission of Christ the Lord.

The afternoon session was opened by singing, "Come! thou fount of every blessing." Prayer was offered by Elder F. G. Pitt.

The chairman of committee on revising and enlarging Rules on Representation, stated that the committee had consulted and agreed upon a report, but in the hurry of leaving home, overlooked the report, had telegraphed for it, but should it not arrive in time, he would be under the necessity of asking for further time.

The assembly took into consideration the resignation of W. H. Curwen, as a member of the Board of Publication:

I hereby tender my resignation as a member of the Board of Publication, on account of my inability to attend the meetings of the Board, since its removal from Plano, Illinois, my business requiring my attention elsewhere at that season of the year.

At the request of Pres. Smith, Elder Alex. H. Smith was called to the chair, by vote of the assembly.

Moved by John Gilbert and Geo. S. Yerrington, to receive the resignation. Spoken to by W. H. Kelley, J. S. Patterson, Z. H. Gurley, John Chisnall and John Gilbert. A substitute offered by E. L. Kelley and Geo. H. Hilliard, That Bro. W. H. Curwen be released from acting further as a member of the Board, and that a committee be appointed to settle with him and other members of the Board of Publication, as to the accounts of the

office. This was spoken to by William H. and E. L. Kelley, when it was moved by E. L. Kelley and John Chisnall, That the whole matter be referred to a committee of three to be appointed by the body, to consider and report what is the proper action to be taken. Motion to refer, prevailed.

Moved, That Wm. H. Kelley, be one of that committee; a substitute, That Alvin Patterson, C. A. Beebe and John Gilbert, be that committee; and they were directed to report to this body.

Bro. Alex. H. Smith vacated the chair, and President Joseph Smith resumed charge.

Report of Second Quorum of Elders read:

The members of the Second Quorum of Elders met but there was not sufficient present to do business, only to receive reports. The following named brethren reported in person: John Gilbert had been constantly in the field since last conference, laboring under Massachusetts District Conference appointment. And is now recommended from that district for General Conference appointment. J. H. Merriam has labored in Canada under General Conference appointment; and is desirous of continuing actively in the work. B. F. Durfee had labored as circumstances had permitted in South Eastern Iowa, and wishes to become an active laborer in the vineyard if desired. O. N. Dutton was presiding Elder of the Janesville, Wis., Branch. Reports by letter were read from F. C. Warnky, S. Mahony, W. C. Cadman, I. N. White, John Smith, by proxy, was president of Massachusetts District.

REPORT ON APPEALS.

We, your committee, submit the following report. In the case of Mr. Gillett vs. Constable, We report that after careful examination, we fail to find any evidence of action of Church authorities in the case, and have nothing from which an appeal can be founded.

We your committee recommend that in the matter of the Elmwood Branch vs. the Texas Central District, which we have examined and on which S. P. Sherrill claims the right of being heard; that it be referred to a Court of Elders from this conference. In the matter of the case of Philander Hinks vs. the Chicago Branch, after having carefully examined the written evidence in the case, as submitted to us, we are led to sustain the action of the court, and of the branch, from whose decision the appeal is taken, and find no just or legal grounds for appeal.

D. S. Mills, H. Robinson, J. Hawley.

Moved, That the report be adopted and the recommendation complied with, in the case of the Elmwood Branch vs. Texas Central District. Motion prevailed.

The Chair appointed as the court, brethren George Hilliard, John Chisnall and L. R. Devore.

Moved, That Bro. H. C. Bronson, act in behalf of Texas Central District.

Petition of Church Hill Branch, for the ordination of an Elder, was read. Moved,

by Brn. G. H. Hilliard and F. P. Scarcliff, that the request be complied with. Moved by John Gilbert and E. C. Brand, to refer to the district. Spoken to by W. H. Kelley, Josiah Ells, J. R. Lambert, G. T. Griffiths, G. H. Hilliard, Joseph Parsons and Z. H. Gurley. Motion to refer carried. A second vote was ordered and the motion to refer again carried. Division was called which resulted 31 for, 21 against.

Moved by B. V. Springer and B. F. Durfee:

Resolved, That it is the opinion of this body that hereafter no one shall be entitled to a seat in the conference as a delegate who has not been duly appointed according to the Articles of Representation.

Brn. Z. H. Gurley and E. L. Kelley raised the point of order, as to the advisability of the resolution. President W. W. Blair, ruled the resolution out of order. An appeal was made from the decision of the chair. Spoken to by W. H. and E. L. Kelley, B. F. Durfee, Z. H. Gurley, W. W. Blair and A. H. Smith. The vote was ordered and the chair was sustained 35 to 23.

Delegate C. A. Beebe, of Pottawattamie District, called up the preamble and resolution in relation to requesting President Joseph Smith to resign the Editorship of the *Herald*

WHEREAS, At the conference of this district, held last May, a resolution was adopted, asking Bro. Joseph Smith to resign the Editorship of the *Herald*, that he might devote more of his time to preaching. And, whereas, our delegates to the Fall Conference were instructed not to present the same, in consequence of the *Herald* having refused to publish the notice of the resolution, at the request of the district. And, whereas, it has since been brought to the notice of the church in various ways; therefore be it

Resolved, That our delegates to the Annual Conference be and are hereby instructed to present to the Annual Conference the resolution passed last May, asking the Editor of the *Herald* to resign, and if possible obtain a favorable vote thereon. And they are especially instructed to oppose its being referred to the Board of Publication, as that is the body which has hired him.

Bro. J. H. Lake was by vote called to preside, and Bro. Smith relieved. Moved by E. C. Brand and John Chisnall, That inasmuch as the resolution referred was not signed, that it should be laid upon the table; but on motion of E. L. Kelley and H. Kemp it was decided to consider it. It was then moved by J. S. Patterson and W. T. Bozarth, That we adopt the Resolution. This was spoken to by W. W. Blair, Z. H. Gurley and E. L. Kelley. Brn. E. L. Kelley and F. G. Pitt, offered as a substitute:

That it is the wish and desire of this body that

President Joseph Smith be retained as Editor of the *Herald and Hope*, but that no work be required of him by the Board of Publication, but that which comes strictly under the duties of Editor; so that he may have more time to devote to his duties as president of the Church.

Spoken to by E. Banta, A. Patterson, E. L. Kelley, C. A. Beebe, M. T. Short, Z. H. Gurley, C. Derry, C. Scott, A. H. Smith, A. W. Glover and J. R. Lambert.

The vote was ordered taken on previous question, and the substitute prevailed. Brn. M. T. Short and C. A. Beebe requested their vote in the negative, be recorded. It was so ordered.

Moved by Z. H. Gurley and C. Derry:

That the Board of Publication be requested to consider favorably the appointment of Bro. Elijah Banta as Business Manager of the Herald Office.

Spoken to by Z. H. Gurley and E. L. Kelley, when on motion by E. L. Kelley and J. S. Patterson, the matter under consideration lie on the table. Pending the consideration, M. T. Short and Z. H. Gurley, moved to adjourn for business tomorrow afternoon, which the chair ruled out of order, as conflicting with the rule for adjournment. Closed by singing "Praise God from whom all blessing flow." Benediction by Pres. W. W. Blair.

Preaching in the evening by Elder G. H. Hilliard, assisted by Elder E. Robinson.

THURSDAY, APRIL 12TH.

The morning prayer meeting was in charge of Brn. E. C. Brand and J. S. Patterson. Preaching during the forenoon by Brn. F. P. Scarcliff and J. S. Patterson.

Afternoon session, April 12th, opened by singing "Come, thou fount of every blessing;" prayer was offered by President Joseph Smith. Minutes of yesterday read, corrected and approved.

Bro. James Brighthouse requested permission to withdraw papers in the appeal of persons from Chicago. Moved by J. S. Patterson and C. Scott, that permission for the withdrawing of papers be granted. E. L. Kelley and G. S. Yerrington moved as a substitute, that those papers be placed in charge of the President of the Chicago Branch. Moved as an amendment to the substitute, by E. L. Kelley and H. Kemp, that the President of the Chicago Branch be instructed to return all personal papers to the persons to whom they belong. Spoken to by J. S. Patterson, J. Brighthouse, W. H. Kelley, Z. H. Gurley. Amendment put upon its passage and prevailed. Substitute as amended put to vote and prevailed.

Moved by J. H. Lake and T. W. Smith, and adopted.

Resolved, That in further sessions of this conference, those who speak upon questions, motions, or resolutions, be limited to five minutes each, and no one to be allowed to speak twice until all have spoken who may desire, and then only on leave granted by motion and vote.

Moved by E. L. and W. H. Kelley to reconsider the resolution. Spoken to by E. L. Kelley, H. C. Brunson, E. Banta, F. G. Pitt. Motion to reconsider put to vote and lost.

Report from the Quorum of the Twelve read and ordered placed in minutes.

The following preambles and resolutions passed by the Quorum of the Twelve, are presented for your consideration.

1st. Whereas, We believe that Marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract is broken by death, or transgression; therefore

Resolved, That it is our understanding that in case of separation of husband and wife, one of which is guilty of the crime of fornication, or adultery, the other becomes released from the Marriage bond, and if they so desire may obtain a divorce and marry again.

2d. Whereas, that as a quorum we do not approve the further publication and sale of the History of Joseph Smith and the Church, written by E. W. Tullidge; and Whereas, Bro. Jason W. Briggs was appointed years ago to write a History of the Reorganization; Therefore, be it

Resolved, That we earnestly request Bro. Briggs to proceed at once to prepare and complete the work required at his hands, and submit the same to the Church for approval.

Report of First Quorum of Elders:

We submit the following report:—R. M. Elvin (present) has traveled 1,800 miles, preached 101 discourses, held one debate and baptized 3. E. Banta (present) has done but little preaching but was getting ready to take the field and work. F. P. Scarcliff (present) has been on a mission and constantly in the ministry, baptized 2. F. G. Pitt (present) preaches on Sundays, keeps up branch meetings, and works in the Sunday School. J. Chisnall (present) has labored some in the branch, and desires to do what he can. H. C. Brunson (present) is president of district, and devoting his entire time to the ministry since last fall. G. Hicklin (present) has been on a mission, devoting his entire time to the ministry, traveled 1,290 miles, preached 103 discourses, and baptized 6. Henry Kemp (present) preached nearly every Sunday, been blessed in his efforts, and baptized 4. G. E. Deuel (present) has been laboring constantly, as a missionary, preached 84 times and baptized 13. G. S. Yerrington (present) has done what he could, preached 40 discourses and baptized one. R. J. Benjamin (present) is not a public speaker, but is doing the best he can. M. H. Bond (present) has preached 20 times, and if it is made clear that it is his duty, will take the field and labor constantly. C. A. Beebe (present) his labors have been confined to the branch. Is now presiding over a district. G. H. Hilliard (present) has labored as circumstances would permit, is now presiding over a

district, baptized 2. T. J. Andrews is laboring constantly in the cause in one way or another, acting as Bishop's Agent, and doing what he can. D. Hougas is preaching and attending to other duties of his calling as best he can. M. B. Oliver has done but little public preaching, but is doing considerable in a private way. J. P. Dillen has not done much preaching but is trying to do his duty. W. Newton is presiding in a branch, preaching and trying to discharge his duty faithfully, baptized 5. J. F. Burton preached 67 times, lectured 3 times, and officiated in other duties of his calling, baptized 11. I. M. Smith has been presiding over district till lately, devoted about half his time to the ministry. G. Walker has labored what he could in the district. J. Kemp is president of branch, preaches nearly every Sunday, is acting as Bishop's Agent. J. Ruby has been laboring in the district, is doing all he can, hopes to still continue to do his duty. J. M. Stubbart preaches some and assists in the branch labor as he can. J. W. Brackenbury is preaching some, and doing the best he can under his circumstances. Hans Hansen has been preaching some, and hopes still to do good. C. C. Reynolds is preaching in the branch, and laboring some in the district, also Bishop's Agent. W. Anderson has labored as his circumstances would permit, baptized 2. T. J. Franklin has been preaching as his circumstances would permit, baptized several. A. Hendrickson is not a public speaker, is 82 years old, does some work in a private way. J. R. Badham is not doing public work in the ministry. H. N. Snively has been laboring some in the ministry. H. C. Smith has done no preaching owing to affliction, has administered to the sick some.

On motion, J. R. Badham was released as secretary, and O. B. Thomas chosen to fill the place.

J. M. Putney, Eli Clothier and C. A. Beebe, were appointed to investigate complaint against members of the quorum; also, R. M. Elvin, M. H. Bond and G. E. Deuel, appointed to investigate other complaints in the quorum.

E. L. Kelley was admitted a member of the quorum, to fill vacancy.

Aggregate baptized and reported by quorum 49.

G. Hicklin, F. P. Scarcliff, R. M. Elvin, F. G. Pitt, H. Kemp, G. E. Deuel, M. H. Bond and G. S. Yerrington, presented themselves, and were recommended for missions.

Number of brethren present 15, reported by letter 20.

The Third Quorum of Elders reported as follows:

We beg leave to report as follows: J. T. Kinaman, John Hawley, D. J. Powell, Wm. Lewis, reported in person. R. Farmer, E. H. Gurley, W. N. Abbott, by letter.

Report of Court of Elders in the case of J. W. Sikes was presented and adopted, and the Court discharged.

The following were received into the quorum: George Mottashed, Arthur Leverton, Edgar Harrington and D. E. Powell.

Resolved, That we instruct the Secretary of the Quorum to get a printed list of the names of members of the quorum; also, that the secretary send a copy to each member of the quorum, with a request to remit ten cents for the same.

The First Quorum of Priests reported as follows:

The members of the First Quorum of Priests met on third floor of Temple. A. W. Glover was chosen to preside, and R. Etzenhouser, secretary *pro tem*.

R. May labored in Eastern Kansas, had been blessed, opened new fields, and expected to continue. John Shook had not preached, but had given out printed matter, and co-operated with others. A. W. Glover had labored as circumstances permitted at Dennisport, Fall River, Boston, Plainville, found that the work is gaining ground.

R. May, D. C. White, A. W. Glover and John Shook, asked for Quorum Licences, and were instructed to present items to Asa S. Cochran, Secretary of Quorum, Lamoni, Iowa, and be supplied.

R. Etzenhouser reported having been in field constantly since November 1st, had baptized one, been blest in his labor, and was ready to take the field under general appointment. Reports were received and read from D. C. White, O. H. Brown, F. Steffe and W. M. Rumel.

Resolution passed that since Bro. Rumel has been ordained an Elder, we as a quorum express our regret, and yet rejoice in his worthiness of a higher calling, and ask the favor of God upon him in his more arduous labor.

Brn. P. Cadwell, J. T. Kinnaman and C. A. Beebe, the committee to whom was referred the Bishop's reports, report that they have examined the same and find them correct.

COMMITTEE REPORTS.

We your committee hereby submit that from the written documents in our possession, we find nothing upon which we can base any action whatever, and ask to be released.

H. Robinson, D. S. Mills, J. Hawley.

We your committee appointed to investigate appeal case of Elmwood Branch vs. Texas Central District, have examined the case, and find the action of the branch to have been irregular, and recommend that the decision of the District Conference be confirmed.

G. H. Hilliard, L. R. Devore, J. Chisnall.

Moved by H. C. Bronson and G. Hicklin, That the report be adopted and the recommendation be concurred in. Spoken to by H. C. Smith, H. C. Bronson, Z. H. Gurley, J. R. Lambert, J. S. Patterson, W. H. Kelley and R. M. Elvin. Motion put to vote and prevailed. Division was called, resulting in 20 for, 11 against.

Committee report on resignation of Bro. W. H. Curwen:

We your committee to whom was referred the resignation of Bro. W. H. Curwen as one of the Board of Publication, hereby beg leave to report that as a result of our examination, we recommend that his resignation be accepted.

A. Patterson, C. A. Beebe, J. Gilbert.

Moved by Z. H. Gurley and J. T. Kinnaman, That the report be received, adopted, and the committee discharged. Motion prevailed.

Brn. John S. Patterson and F. G. Pitt moved a resolution touching book-binding.

Being instructed by our district, we offer the following for your consideration:

Resolved, That we hereby call the attention of the publishing Board to the fact that many of the books on sale are very poorly bound, and request that in future they endeavor to put better bound books on sale.

This on motion of Z. H. Gurley and W. H. Kelley was referred to the Board of Publication. Moved by F. G. Pitt and Z. H. Gurley, as a substitute, That we adopt and refer. Substitute prevailed.

Brn. Charles Derry and John Hawley presented preamble and resolution, authorizing the holding of annual reunion meetings:

Whereas, In consequence of the Church dispensing with the Semi-Annual Conference, the Saints in the Western States feel there is a great void, and also one great means of spiritual strength taken from them; and believing as we do, that not only can the Saints be strengthened in their faith and hope, but also that the people of the world will be induced to attend such meetings, as shall be hereinafter named, and that thereby much good may accrue to the cause of God in general. Therefore, be it

Resolved, That this General Conference does authorize the holding of yearly meetings in the Fall of each succeeding year, at such time and place, or times and places, as shall be deemed wisdom in the mind of the conference, such meetings to be called Annual Reunion Meetings of Latter Day Saints. Be it further

Resolved, That this privilege be extended to all sections of the Church wherever it may be desired; and further, that a committee be appointed, as may be deemed proper, to select such time and place, or times and places, for the holding of such meetings as shall be most convenient for the section or sections where such meeting or meetings may be held.

Moved by E. C. Brand and G. Hicklin, That we adopt the preamble and resolution. Spoken to by W. H. Kelley, C. Derry and J. Hawley. Brn. Z. H. Gurley and C. A. Beebe, moved as a substitute, "That the Chair appoint a camp meeting to be held this coming Autumn in Western Iowa, and that he be authorized to associate with himself a sufficient number of the Eldership to perform said work." Spoken to by E. C. Brand, J. H. Lake, E. L. Kelley, G. Hicklin, C. A. Beebe, H. Kemp and R. Etzenhouser. Brn. W. W. Blair and E. C. Briggs moved as an amendment to the substitute:

Resolved, That this conference recommend that mission or district authorities of the Church arrange to hold the reunion meetings each Autumn within their respective limits for religious exercises.

Moved by F. G. Pitt and G. S. Yerrington to refer the whole matter to a committee, appointed by the chair. Motion to refer prevailed.

The chair appointed on said committee: W. W. Blair, Charles Derry, John Hawley.

Brn. John Gilbert and F. M. Sheehy moved:

That we request the Board of Publication to take measures, as soon as possible, to publish the Tune Book that has been so long anticipated by the Church.

RULES ON REPRESENTATION.

Report of committee on revising and enlarging Rules of Representation, was read:

Your committee on revising and enlarging Rules of Representation, appointed at your Fall session for 1882, beg leave and report that they have consulted and agreed upon the following; which though not perfect, will, we trust, form a sufficient basis for your action.

Sec. 1. That the general officers of the Church, known as the Presidency, the Twelve, the High Council, the Seventy, and the Bishopric (proper), are *ex-officio* members of Conference, and entitled to a voice and vote as representatives of the spiritual authorities of the Church at large.

Sec. 2. That all High Priests and Elders are entitled to voice and vote in General Conference, when present.

Sec. 3. That organized districts be authorized to appoint at their last quarterly session of district conference, next preceding the session of General Conference, delegates to said session of General Conference, who shall be entitled to represent said districts; which delegates so appointed shall be declared members of said General Conference, entitled to voice and vote.

Provided 1st. That the choice and appointment by said districts shall be made by a majority of those present and voting in regular or called session of district conference, of the holding of which due notice shall have been given as to time and place within the district, together with a statement of any important business or action that is to be presented to, or likely to be had by said General Session, affecting said district, and to which their approval or disapproval is desired; that instructions to said delegates may be given as to their action.

Provided 2d. That the only qualification to eligibility to the office of delegate from district to General Conference shall be membership and good standing in the Church.

Provided 3d. That each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in Conference for each delegate to which they may be entitled. The delegates present at Conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference; *provided*, that in case of a disagreement of views among the members of said delegation, the full delegation not being present they shall be entitled to cast only their individual votes as said delegates.

Provided 4th. That no one delegate shall represent in the same conference more than one district.

Sec. 4. That each regularly organized branch of the Church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts.

Provided 1st. That due general notice to the members of branch of the time and place of meeting for the choosing of said delegate be properly given as in cases of districts.

Provided 2. That delegates shall be entitled to

act as such as hereinbefore provided, upon presenting certificates of appointment signed by the presidents, or clerks of districts or branches appointing them.

Sec. 5. That in all cases of grave importance, affecting the polity and faith of the Church, districts and branches may instruct delegates to cast a majority and minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed exceed the number to which the district appointing shall be entitled as hereinbefore provided; and in case of a tie in districts, or branches, on questions presented to them, certified to said delegates, the votes of said districts or branches, shall be cast in equal numbers by the delegates.

Sec. 6. That districts may organize their sessions of conference agreeably to the above rules, by providing for delegate conferences, of which the basis of representation shall be one delegate for each six members in each branch or fraction thereof.

JOSEPH SMITH,

Chairman of Committee on Representation.

April 11th, 1883.

On motion the committee on credentials was discharged at their request.

Brn. J. T. Kinnaman and Z. H. Gurley moved.

That the proposed amendments to rules on representation reported by the committee be received, spread upon the minutes, and that further consideration of the same be deferred to the next Annual Conference, and that due and legal notice of the same be immediately published in the *Herald*, and that the committee be continued.

Motion put to vote and prevailed.

Brn. J. R. Lambert and G. T. Griffiths moved that the Petition of Chicago be now taken up. Spoken to by Bro. F. G. Pitt. Reading of petition asked for. Bro. Z. H. Gurley raised the point of order, that the reading amounted to a discussion. President W. W. Blair ruled that it did not. Bro. F. G. Pitt appealed from the decision of the chair. Spoken to by F. G. Pitt, H. C. Bronson, J. S. Patterson, W. H. Kelley, J. R. Lambert, Z. H. Gurley and W. W. Blair. Put to vote and prevailed. Division called: 19 for, 21 against.

Bro. H. C. Bronson spoke upon the taking up the petition. The vote was ordered by the previous question, and prevailed. A division was called, and 40 voted for, 10 against. The petition was then read. Brn. G. H. Hilliard and G. S. Yerrington moved that this petition be referred to a committee of three, to be appointed by the Chair. Spoken to by Bro. H. Robinson. E. C. Brand and J. R. Lambert moved as an amendment, that all parties interested be instructed to appear before the committee, and throw all possible light upon the case. Bro. J. H. Lake and G. Hicklin, moved as a further amendment, that the committee consist of five, and be appointed by the body. Amendment to the amendment put to vote and prevailed. Amend-

ment as amended put to vote and prevailed. Motion as amended was put to vote and prevailed. On separate motions the following committee were appointed: A. Patterson, F. M. Sheehy and John Gilbert, C. A. Beebe and H. Robinson.

Letter of Secretary of State read:

Department of State,

WASHINGTON, April 4th, 1883.

MESSRS. JOSEPH SMITH AND Z. H. GURLEY,
Committee, &c., Lamoni, Iowa

GENTLEMEN:—I have to acknowledge your communication of the 22d of February last, in regard to a circular letter issued by the Honorable W. M. Evarts when Secretary of State, to the diplomatic agents of this country abroad, requesting Foreign Governments to discriminate against the emigration of Mormon converts to the United States, and you ask that a distinction be made between the polygamous Mormons of Utah and the non-polygamous Mormons of the reformed church to which you belong.

In reply I have to state that Mr. Evarts' circular was directed against polygamy, and intended to warn those persons abroad who emigrated to this country for the purpose of joining polygamous communities, that they would thereby expose themselves to the operation of the penal laws of the United States.

It is contrary to the practice of this Government to give by circular, as is proposed, any sanction or endorsement of a specific form of belief. It is for the agents of any religion to make known its character. Law abiding immigrants are secure against interference.

I am, Gentlemen,

Your obedient servant,

FREDK. T. FRELINGHUYSEN.

On motion it was received and spread upon the minutes, and that the Secretary of Conference furnish the same to the press reporter.

Report of High Priest's Quorum read:

We hereby most respectfully ask your honorable body that Elder Elijah Banta be ordained into the High Priests' Quorum at this Conference.

We also most respectfully present and recommend Bro. Wm. B. Smith of our Quorum for active service in the ministry, as he desires to act thus in his office.

We further wish to have published in the *Herald* this notice, that all the members of this Quorum be and are hereby requested to report by letter, on or before the 1st March of each year, to the President of this Quorum.

CHAS. DERRY, *president.*

Moved, That the report be received and spread upon the minutes.

Closed by singing "All hail the power of Jesus' name." Benediction by Bro. B. V. Springer.

Preaching in the evening by Elder J. F. McDowell, assisted by G. T. Griffiths. Prayer offered by C. Scott.

FRIDAY, APRIL 13TH.

The morning prayer meeting was in charge of Brn. George H. Hilliard and R. Etzenhouser. The forenoon preach-

ing was by President Joseph Smith upon the sacredness of the marriage covenant.

Business was resumed in the afternoon. Opened by singing "Come, let us anew." Prayer offered by Elder John Chisnall.

Moved by Brn. John Gilbert and H. Kemp, That at their request the committee on appeals be released; prevailed.

Report of the Quorum of Seventies read as follows:

Have held three sessions. There are forty members in good standing. Twenty-one have been and are under General Conference appointment; nineteen, with few exceptions, are engaged locally in ministerial duties. The name of E. C. Wildermuth was dropped from the quorum. Memorial resolutions were drafted relative to decease of Bro. C. N. Brown, and will be published.

A report of Elders' meeting read as follows:

A meeting of all the Elders was held, at which the following resolutions were adopted:

(1.) That we as brethren in Christ, discountenance the use of unbecoming language, light speeches, jesting, or mimicking the foolishness of the world, either in act or word.

(2.) That we ask the prayers of all the Saints in behalf of those Elders who are addicted to the use of tobacco, that God will give them wisdom to overcome the habit.

Brn. W. W. Blair, Charles Derry and John Hawley, the committee on Re-union Meetings reported:

The committee to whom was committed the papers in respect to Re-union Meetings by the Church, beg leave to report that they respectfully recommend that this conference advise that mission and district authorities arrange for such re-unions for religious services, when and where it may be by them deemed best.

Moved by Brn. G. H. Hilliards and G. T. Griffiths, That the report be approved. Motion prevailed and the committee was discharged. Report from the Quorum of Twelve was read:

REPORT OF QUORUM OF TWELVE ON
MISSION APPOINTMENTS.

To the Elders and brethren in the Conference,—
Greeting: We respectfully submit for your consideration, the following names and fields of labor, and ask your approval:—

1. W. W. Blair: to be sustained in charge of Rocky Mountain Mission.
2. The Chicago Mission to be continued, and Bro. J. R. Lambert to take charge, with the addition of Northern Illinois.
3. E. C. Briggs: Iowa, Minnesota, and Wisconsin.
4. T. W. Smith: Southern Illinois and Southern Indiana.
5. W. H. Kelley: Michigan, Northern Indiana, Northern Ohio, Western New York, and Western Pennsylvania.
6. J. H. Lake: Dominion of Canada.
7. Josiah Ells: Ohio, Virginia, West Virginia, and Pennsylvania.
8. A. H. Smith: Missouri and Kansas.
9. Z. H. Gurley: present field, with New England added.
10. James Caffall: Nebraska and Colorado.

11. Glaud Rodger: California and Nevada.
 12. M. T. Short: Eastern Iowa and Illinois adjacent.
 13. W. T. Bozarth: present field, under Bro. A. H. Smith.
 14. E. C. Brand: present field, with the privilege to go to Rocky Mountain Mission, if requested by Elder in charge.
 15. B. V. Springer: St. Louis District and Arkansas.
 16. J. F. McDowell: Iowa and Northern Illinois.
 17. G. T. Griffiths: Ohio, West Virginia and West Pennsylvania.
 18. Heman C. Smith: present field.
 19. J. C. Foss: referred to A. H. Smith for appointment of labor.
 20. Isaac Bogue: under direction of W. H. Kelley.
 21. George A. Montague: present field.
 22. J. F. Mintun: present field.
 23. J. T. Davis: present field and the Indian Territory.
 24. Duncan Campbell: under the direction of W. H. Kelley.
 25. I. N. Roberts: under the direction of A. H. Smith.
 26. William B. Smith: Iowa and Illinois.
 27. Charles Derry: present field.
 28. J. F. Burton: present field.
 29. A. J. Cato: South-Western Mission, under H. C. Smith.
 30. John Gilbert: New England Mission.
 31. F. M. Sheehy: New England Mission.
 32. Hans N. Hansen: present field.
 33. George Hicklin: Missouri and Kansas under A. H. Smith.
 34. Gordon E. Deuel and J. H. Merriam released from Canada Mission.
 35. Frank P. Scarcliffe: present field.
 36. Henry Kemp: South Western Iowa.
 37. Hiram Robinson: under Bro. J. Ells.
 38. Temme Henderks: to labor under A. H. Smith, among the Germans.
 39. Samuel Brown: Canada, under J. H. Lake.
 40. James A. McIntosh: present field.
 41. Peter N. Brix: Scandanavian Mission.
 42. Thomas Taylor: sustained in charge English Mission.
 43. Thomas Jenkins: sustained in charge of Welsh Mission.
- R. J. Anthony, J. S. Patterson, Columbus Scott, Joseph Luff, E. H. Gurley, R. M. Elvin, H. C. Bronson, deferred for consultation with them. Several other names not yet reached.
- Moved by E. L. Kelley and G. S. Yerrington, That the report be received, adopted, and the recommendations be concurred in. Moved by E. C. Brand and J. R. Lambert, That the report be taken up item by item. Spoken to by W. H. Kelley, C. Derry, J. F. McDowell and J. R. Lambert. Put to vote and prevailed.
- Clause 1 was on motion adopted.
- Clause 2 was moved by G. T. Griffiths and G. H. Hilliard, That we adopt the recommendation.
- The President presented a preamble and resolution from Northern Illinois District:
- We, the undersigned representatives of the Northern Illinois District having been instructed

by our constituents, present to you the following preamble and resolution adopted at a conference of said district, held at Mission, LaSalle county, Illinois, October 21st and 22d, 1882. Trusting that you may give them your early consideration.

Report of Committee on Chicago Branch. To the Northern Illinois District of the Church of Jesus Christ of Latter Day Saints in conference assembled, greeting: We your committee appointed to draft preamble and resolutions, regarding the action of General Conference in deciding that the Chicago Branch was not connected with the Northern Illinois District beg leave to suggest, that the following preamble and resolution be presented to the Church at their next April Conference:

Whereas, we learn from the report of our delegate to General Conference and also by minutes of General Conference as published in *Saints' Herald*, that General Conference has declared that the Chicago Branch is not connected with the Northern Illinois District, notwithstanding the fact that the said Chicago Branch was formerly turned over to the Northern Illinois district; at a conference in Streator, in the fall of 1880, by M. H. Forscutt, the missionary then in charge at Chicago, and has reported at every district conference since that time.

And, Whereas, by the action of General Conference in this matter the Chicago Branch has been severed from the Northern Illinois District, without the district having any voice in the matter, Therefore,

Resolved: That we the Northern Illinois District in conference assembled herewith enter our protest against this action of General Conference, and respectfully ask the Church at their next Spring Annual Conference, to reconsider their action in this matter, and correct the mistake which we believe they have made.

Our instruction to present the above is found in the following resolution, passed at a District Conference held at Sandwich, DeKalb county, Illinois, February 17th and 18th, 1883.

Resolved, That our delegates are hereby instructed to carry out the spirit of the resolution adopted at our last conference, in regard to the Chicago Branch being a part of the Northern Illinois District.

F. G. Pitt, John S. Patterson:

Spoken to by Bro. Z. H. Gurley, who with Bro. E. L. Kelley, moved that the preamble and resolution be laid upon the table. Spoken upon by F. G. Pitt and J. S. Patterson; and being put to vote, prevailed. Motion to adopt the recommendation of the Twelve was spoken to by J. S. Patterson, M. T. Short, A. W. Glover, C. Scott, E. C. Brand, W. H. Kelley, J. H. Lake, T. J. Kinnaman, F. G. Pitt, Z. H. Gurley, J. Hawley and J. R. Lambert. Previous question was then moved, but the assembly not being favorable, it was lost. Brn. F. G. Pitt and J. Hawley moved as a substitute:

Resolved, That the Mission in Chicago be discontinued, and that Bro. Lambert be appointed to labor in Chicago and Northern Illinois."

Spoken to by Alex. H. Smith, E. L. Kelley, E. Robinson, J. S. Patterson, Z. H. Gurley, J. H. Lake, F. G. Pitt and W.

H. Kelley. The vote on this substitute was ordered by the previous question, and on being put to vote was lost. The motion to adopt was then put to vote and prevailed.

On separate motions, clauses 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 and 15 were adopted. Clause 16 was on motion deferred. Clause 17 was adopted. Clause 18 was moved to adopt. A motion to defer was lost, and the motion to adopt prevailed. Clauses 19 and 20 were adopted on separate motions. Clause 21 was moved to adopt, and was amended by adding the words, "Indian Territory," in which form it prevailed. Clauses 22, 23, 24, 25 and 26 were on separate motions adopted. Clause 27; moved to adopt. A substitute was moved, That the field of labor be this portion of Ohio. Moved as an amendment, to strike out the words Dakota and Minnesota. Amendment put to vote and prevailed. Motion as amended put to vote and prevailed. Clause 28; moved to adopt. An amendment was moved to add Maine. Spoken to by Z. H. Gurley, W. W. Blair, A. W. Glover, T. W. Smith and G. S. Yerrington. Amendment put to vote and lost. Motion to adopt prevailed. Clauses 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42 and 43, were adopted on separate motions. Clause 22 reconsidered and deferred.

It was ordered by vote that the assembly meet for prayer on Sabbath morning at eight o'clock, and that the Sacrament be administered at nine. Closed by singing "Guide us, O, thou Great Jehovah." Benediction by President W. W. Blair.

Preaching in the evening by Elders Wm. B. Smith and E. Robinson.

SATURDAY, APRIL 14TH.

The morning prayer meeting was in charge of Brn. F. G. Pitt and W. M. Rumel.

Preaching in the forenoon by Elder J. H. Lake, assisted by Elder C. Scott.

Afternoon session. Business was resumed at half-past one. Opened by singing, "Come, thou fount of every blessing." Prayer offered by Pres. W. W. Blair. Minutes of yesterday read and approved.

Committee on petition from Chicago reported:

We your committee to whom was referred the petition purporting to be sent from members of the First Chicago Branch, hereby report that after hearing the evidence, the petitioners withdrew their case, and made admissions which clearly exonerate the missionaries.

A. Patterson, F. M. Sheehy, H. Robinson, C. A. Beebe, and J. Gilbert.

Moved by G. H. Hilliard and J. T. Kin-

naman, That the report be adopted, and the committee discharged, which motion prevailed.

Recommendation by the High Priests' Quorum for the ordination of Bro. Elijah Banta as a High Priest was presented, and it was moved by Brn. J. S. Patterson and C. A. Beebe, That the recommendation be adopted, and that he be so ordained.

Spoken to by E. C. Brand, W. H. Kelley, Josiah Ells, M. T. Short, G. H. Hilliard, J. S. Patterson, and being put to vote was lost.

The following places were named for the holding the April conference for 1884: Stewartsville, Kirtland, Independence, Philadelphia, Galland's Grove, Plano, London, Ont San Francisco, San Antonia, Mobile, Boston, Coldwater, St. Louis, and Chicago; when the assembly made choice of Stewartsville, Missouri, the highest number of votes being cast for that place.

An additional report from the Quorum of Twelve was presented:

1. James Caffall: present field.
2. Columbus Scott: to labor under direction of W. H. Kelley.
3. Joseph Luff: sustained in present field, subject to understanding with the Bishopric.
4. J. F. Mintun: to labor in Nebraska, if he and the Bishopric can arrange for his sustenance.
5. J. S. Patterson: to be released from present field, and appointed to labor in Wisconsin.
6. R. M. Elvin: present field.
7. J. F. McDowell: Ohio and Pennsylvania, under those in charge.
8. H. C. Brunson: present field, with Eastern Iowa.
9. Gordon E. Deuel: Canada.
10. E. H. Gurley: Canada.
11. George S. Yerrington: referred to local authorities.
12. J. T. Kinnaman: to labor under direction of A. H. Smith.
13. J. H. Merriam: to labor under direction of A. H. Smith.
14. Harbert Scott: present field.
15. George S. Hyde: Nebraska.
16. M. H. Bond: under Z. H. Gurley, in Eastern field.
17. Moses R. Scott: Southern Indiana; to enter the field at once, if he can come to understanding with the Bishopric.
18. Joshua Armstrong: Nebraska.
19. J. M. Carpenter: referred to District Conference, with recommendation for appointment.
20. Rudolph Etzenhouser: present field. Recommended to this body for ordination to the Eldership.

Resolution passed in Quorum of Twelve to which the notice of Conference is called.

Resolved, That the Quorum of the Twelve be requested to meet at least ten days prior to the sitting of the next Spring Conference, at the place appointed for its meeting; and further, that the appointees of the conference be requested to report to the secretary of the Quorum of Twelve in time to allow action in their several cases.

T. W. SMITH, Sec. of Quorum.

Clauses 1, 2, 3, and 4, were upon separate motions adopted. Clause 5 was read, and it was moved to adopt, which was spoken to by J. S. Patterson, A. H. Smith, E. C. Brand, C. Derry, and E. C. Briggs. Brn. C. Derry and E. C. Brand moved to substitute, That Bro. J. S. Patterson be privileged to labor in Northern Illinois. Put to vote and lost. Motion to adopt put to vote and prevailed. Clauses 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, were read, and on separate motions, adopted. Clause 19 was read, and it was moved to adopt. This was, after several motions to substitute and amend carried, with the amendment that he be ordained to the office of Elder. Clause 20 read, and on motion adopted. On motion, Bro. Joseph P. Knox was appointed a mission in Pennsylvania. Clause 6 was read and adopted. On motion Bro. R. J. Anthony was sustained in his present field.

It was then moved that the recommendations of the Quorum of Twelve be adopted as a whole. Motion put to vote and prevailed.

Bishop George A. Blakeslee nominated Bro. Elijah Banta as a member of the Board of Publication, to fill vacancy caused by resignation of Bro. W. H. Curwen.

Moved by Z. H. Gurley and J. H. Lake, That the nomination of Bro. Elijah Banta as a member of the Board of Publication be confirmed. Spoken to by E. Banta, E. L. Kelley, J. S. Patterson and G. A. Blakeslee, when it was put to vote and prevailed.

On separate motions the following members of the Board of Publication were sustained: Geo. A. Blakeslee, Joseph Smith, P. Cadwell, W. W. Blair.

Moved by J. T. Kinnaman and P. Cadwell, That this body request the members desiring the Tune Book to send their names to the President of the Church. Spoken to by J. T. Kinnaman, Z. H. Gurley, G. S. Yerrington and E. C. Brand. Brn. Z. H. Gurley and J. Gilbert moved as a substitute, That the committee on Tune Book report to the next General Conference the style, size, and probable cost of the book, together with names of hymns proposed to be inserted, for approval or disapproval of the body. Spoken to by Z. H. Gurley, J. T. Kinnaman and Charles Derry. Substitute put upon it passage and lost. Bro. Z. H. Gurley asked for the yeas and nays.

YEAS.—DISTRICTS.

Independence 16 Philadelphia 8

EX OFFICIO.

E. C. Briggs W. H. Kelley A. H. Smith
Z. H. Gurley Jas. Brighthouse J. A. Stewart
L. W. Torrance.—Total yeas 31

NAYS.—DISTRICTS.

Northern Illinois 44	Pittsburg 19
California 25	Little Sioux 38
Southeastern Illinois 17	Michigan and N. Indiana 37
Kawancee 26	Massachusetts 34
Florida 29	St. Louis
London, Ontario 24	Northern Nebraska 19
Kent and Elgin	Des Moines 18
Fremont 25	Pottawottamie 21
Far West 29	Southern Nebraska 23
Nevada 9	Montana 5
Texas Central 8	Decatur 53
Eastern Iowa 19	Utah 27
Southeastern Ohio & West Virginia 9	Malad 4
Gallands Grove 39	Nauvoo and String Prairie 21
	Chicago Branch 5

EX OFFICIO

Joseph Smith	W. W. Blair	J. H. Lake
T. W. Smith	J. R. Lambert	E. C. Brand
J. F. McDowell	M. T. Short	C. Scott
G. T. Griffiths	W. T. Bozarth	J. S. Patterson
H. C. Smith	C. Derry	G. A. Blakeslee
D. S. Mills	E. Robinson	W. B. Smith
P. Cadwell	J. Parsons	F. G. Pitt
C. A. Beebe	G. E. Deuel	Geo. Hicklin
F. P. Scarclif	G. S. Yerrington	Geo. H. Hilliard
M. H. Bond	R. M. Elvin	H. Kemp
H. C. Brunson	J. T. Kinnaman	John Gilbert
F. M. Sheehy	B. F. Durfee	J. J. Hawley
H. Robinson	B. Corless	J. P. Knox
E. Banta	J. Chisnall	L. R. Devore
W. Turner	W. M. Rumel	Wm. Lewis
T. Machevs	R. J. Benjamin	M. S. Sutton
T. J. Beatty	Joel Allen.—Total nays 673	

Moved as an amendment, That the Board of Publication be instructed to publish the Tune Book this year. Amendment was put to vote and lost. Motion put upon its passage and prevailed. Moved by T. W. Smith and E. C. Briggs:

Resolved, That we request the Board of Publication to issue in tract form, as soon as practicable, the reply of the Editor of *Herald* to the pamphlet of Rev. R. Patterson of Pittsburg, Pa., on the origin of the Book of Mormon.

Motion put to vote and prevailed.

Motion adopted that the letter of Secretary of State be published for the use of the Elders.

On motion, the First Presidency was sustained.

On separate motions the Quorum of the Twelve were sustained in the following order: Alex. H. Smith, E. C. Briggs, Z. H. Gurley, T. W. Smith, J. R. Lambert, Josiah Ells, J. H. Lake, J. W. Briggs, Wm. H. Kelley.

On motion the Bishopric: Brn. George A. Blakeslee, E. L. Kelley and Elijah Banta were sustained.

On separate motions the Quorum of Seventies, High Priests, Elders and unenrolled eldership, First Quorum of Priests, the Teachers, and Deacons, were severally sustained.

On motion the Church Secretary and Recorder was sustained.

On motion the Church Librarian, Bro. John Scott, was sustained.

On motion a vote was extended to the Commissary committee, which was amended, that the vote be extended after the committee had settled with the Bishopric;

and it was ordered that the names of committee Brn. W. H. Kelley and Z. H. Gurley appear in said vote of thanks.

On motion a vote of thanks was tendered to the citizens of Kirtland and vicinity for their kindness to the brethren during the sitting of the conference.

On motion the committee on repairs on the Temple were continued.

Closed by singing, "Praise God from whom all blessings flow." Benediction by President Joseph Smith.

SUNDAY, APRIL 15TH.

At eight o'clock the Saints came together for prayer service, in charge of Brn. P. Cadwell and C. A. Beebe. At nine o'clock the Sacrament was administered by Bishop G. A. Blakeslee, assisted by E. L. Krlley and E. Banta; Priests R. Etzenhouser, A. W. Glover and C. D. Seeley, passed the emblems to the congregation.

A child was blessed by J. H. Lake and Alex. H. Smith.

Bro. Rudolph Etzenhouser was ordained to the office of an Elder, under the hands of Elders Joseph R. Lambert and Zenas H. Gurley.

Preaching service was opened by singing, "The morning breaks, the shadows flee." Prayer was offered by Elder G. H. Hilliard. Choir sung, "We come with joy the truth to teach you." Preaching by Elder W. H. Kelley. Text: Acts 16:30, 31. The house was filled, and the sermon was an able defense of the faith. Closed by singing, "Let Zion in her beauty rise." Benediction by Elder G. H. Hilliard.

The afternoon service was opened by singing, "Once more we come before our God." Prayer was offered by Elder Wm. B. Smith. Preaching by Pres. Joseph Smith, upon spiritual things, to a house packed full. Closed by singing, "There is a land immortal." Benediction by the President.

The evening meeting was opened by singing, "Praise ye the Lord! 'tis good to raise." Prayer was offered by Elder Josiah Ells. Choir sung, "A calm and gentle quiet reigns to-night." Elder Z. H. Gurley preached from the text, "Ye shall know the truth, and the truth shall make you free." The house was nearly full, notwithstanding "April showers" were refreshing the earth.

Brn. R. Etzenhouser, John Morgan and A. W. Glover, were appointed by Pres. Joseph Smith to assist Brn. S. Brown and Wm. Rumel, as ushers, and were faithful to their duties, their names do not appear

elsewhere through omission which was unintentional.

Resolved, That conference do now adjourn, to meet at the place appointed, April 6th, 1884, at half-past ten o'clock.

A vote of thanks was tendered to the ushers. Closed by singing, "Home! home shineth before us." Benediction by Elder Z. H. Gurley.

One person arose for baptism.

JOSEPH SMITH, } Presidents.
W. W. BLAIR. }

E. L. KELLEY, } Secretaries.
ROBT. M. ELVIN, }
H. C. SMITH, }

Conference Minutes.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

POTTAWATTAMIE DISTRICT.

Conference was held at Council Bluffs, Iowa, February 24th and 25th, 1883. John H. Hansen president, K. H. Hansen clerk *pro tem*.

Statistical Reports of Branches.—Council Bluffs 137 members; Crescent City 74 members; since last report 1 baptized, 2 received by letter, 2 received by vote. North Star 61 members; since last report 1 received by letter, 2 removed, 1 died. Weston (Scandinavian) 21 members.

Spiritual condition of branches was reported by Elders C. A. Beebe the Council Bluffs, John F. Drabis the Weston, E. C. Briggs the Wheeler's Grove, K. H. Hansen the North Star.

Elders Henry Palmer, Lewis Davis, E. C. Briggs, John F. Drabis, Wm. Gess, and Priest P. Anderson, reported.

District Treasurer, L. Davis reported that he had \$17.15 on hand. Bro. Davis was released as Treasurer.

Bro. Andrew Hall, Bishop's Agent, reported that he had on hand from last report \$5.38, received in tithing and offerings \$25; paid to Sister James Caffall \$31, paid to John Thomas \$4; Church Dr. to Agent \$4.62.

Bro. C. A. Beebe was appointed delegate to the Spring Conference, and the \$17.15 that the District Treasurer reported in hand was voted to go towards defraying the expenses of sending him, and a collection was taken up, amounting to \$7.45, for the same purpose; the branches in the district were requested to take up collections for the same purpose, and report to Andrew Hall.

Bro. Thomas Chatburn, who was requested by last conference to visit Reno, in Cass county, reported that he had not yet been there, desired to be continued so as to give a "satisfactory report;" he was therefore continued.

Whereas, at the conference of this district held last May, a resolution was adopted asking Bro. Joseph Smith to resign the Editorship of the *Herald*, that he might devote more of his time to preaching.

And whereas, our delegates to the Fall Conference were instructed not to present the same in consequence of the *Herald* having refused to publish the notice of the resolution at the request of the district.

And whereas, it has since been brought to the

notice of the Church in various ways; therefore, be it

Resolved, That our delegate to General Conference be and is hereby instructed to present to the conference the resolution passed last May, asking the Editor of the *Herald* to resign, and if possible obtain a favorable vote thereon. And he is especially instructed to oppose its being referred to the Board of Publication, as that is the body which has hired him.

Resolved, that the General Conference be requested to provide an efficient minister to labor at Council Bluffs.

Bro. P. Anderson was continued in his mission. Bro. Frederick Hansen was sustained as clerk. Bro. Andrew Hall was sustained as Bishop's Agent. Bro. C. A. Beebe was elected president for the next three months.

Conference adjourned to meet at Crescent City, Iowa, on the last Saturday of May, 1883, at half-past ten o'clock.

WESTERN WISCONSIN DISTRICT.

A conference was held at North Freedom, Sauk county, Wisconsin, January 20th, and 21st, 1883. A. L. Whiteaker president, W. A. McDowell clerk.

Minutes of last conference read: The errors in the report of the English German Freedom Branch were corrected, and report accepted.

Branch Reports.—English German Freedom Branch consists of 38 members; including 3 Elders, 2 Priests, 2 Teachers, and 1 Deacon; 2 removed, and 2 received by letter, 1 married. J. L. Pride and Cora Wildermuth virtually belong to the branch, but their names do not appear on the record, which if they did, would make the branch number 40, and Elders 4. Excelsior, 11 members; including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 2 removed by letter. Wheatville 14 members; including 3 Elders and 1 Teacher; 2 removed and 1 received. Spiritual condition of the branches good.

Elders Reports.—A. L. Whiteaker had preached a number of times; F. M. Cooper, said he had spoke in all twenty-five times since last report;

A. V. Closson, F. Hackett preached a number of times, and had furnished a place for the Saints to hold meetings in to the amount of \$18.00, reported; J. W. Whiteaker, S. H. Whiteaker. Priests W. A. McDowell, and J. Quandt, reported. Teacher J. W. Whiteaker reported.

Bishop's Agent, A. V. Closson, reported: Received September 23d, 1882, \$16; paid out \$9.50; on hand \$6.50.

W. your committee in the case of Bro. J. Altizer report as follows: That according to the evidence that we can get in his case, and according to his request, we recommend that his name be dropped from the church record. Report received, and committee discharged.

Resolved, That this conference consider the necessity and practicability of sending a delegate to attend General Conference. On being put to vote it was lost.

Resolved, That we sustain A. L. Whiteaker as president and traveling Elder of the district, with our means and prayers, also W. A. McDowell as clerk of the district.

Resolved, That W. A. McDowell be ordained to the office of an Elder at this conference, being called by the Spirit of prophesy and revelation to that office. This prevailed and he was ordained

by F. Hackett and F. M. Cooper. Licenses were granted to W. A. McDowell and F. Hackett as Elders, and J. Quandt licence as a Priest.

At 7:30 p.m. there was preaching by W. A. McDowell. At 10:30 a.m., January 21st, preaching by A. L. Whiteaker. Sacrament and testimony meeting at 2:30 p.m., in charge of Brn. F. Hackett and S. H. Whiteaker. At 7:30 p.m., preaching by F. Cooper.

January 22d, 10 a.m., business was resumed; and it was Resolved to grant sisters Mary Lee, sen., and Mary Lee, jun., Letters of Removal; and Bro. Robert Oehring Letter of Removal, and license as an Elder.

Resolved, That this conference requests the Elders of this District to fulfill their responsibilities of their offices, by going forth and preaching within their reach everywhere.

Adjourned to meet at the Excelsior Branch, Richland county, Wis., June 16th and 17th, 1883.

Miscellaneous.

CORRECTION.

In sending to the Herald Office the minutes of a conference, held at the Excelsior Branch, Richland county, Wisconsin, September 23d, 1882, a report was sent of the English (German) Freedom Branch, which reads thus: "This branch at present consists of 38 members; including 3 Elders, 1 Priest, 1 Teacher, and 1 Deacon; changes since last report, ten members received Letters of Removal from the branch.

S. H. WHITEAKER,
President and Clerk."

It should read as follows: Ten members "voted themselves Letters of Removal."

W. A. McDOWELL, *District Clerk.*

MITE SOCIETY.

The sisters of the Hornerstown Branch, met at the house of Bro. Samuel Hopkins, on Wednesday evening, February 28th, 1883, for the purpose of organizing a Mite Society. The meeting was opened with singing and prayer, after which the following officers were chosen: Sr. Sarah A. Hopkins, president; Sr. Mary E. McGuire, secretary; and Sr. Sarah B. Hopkins, Treasurer. The object of this Mite Society is to procure funds with which to purchase supplies for Sabbath School.

MARY E. MCGUIRE.

MARRIED.

BOWEN—FARROW.—At the residence of the bride's father, at Independence, Missouri, April 1st, 1883, by Elder J. C. Foss, brother C. W. Bowen, and sister Amanda M. Farrow, both of Independence.

DIED.

THOMASON.—Of old age and general debility, at the residence of her son-in-law, Bro. Christopher Danielson, near Leland, LaSalle county, Illinois, at noon, on April 22d, 1883, Bertha Thomason. Deceased was born in Norway, about the year 1794, and at her death was in her 89th year. She united with the Church in 1863, and has since remained a consistent worshipper; she leaves a numerous family to mourn her departure; children and companions 10, grand children and companions 41, great grand children 18, total 69. Funeral services conducted at the house, April 24th, by Elder J. S. Patterson, from Psalms 116. "Precious in the sight of the Lord is the death of his Saints"—peace to her remains.

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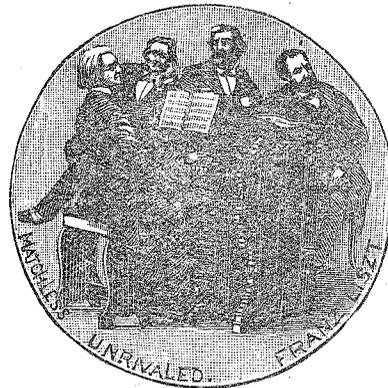
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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE ND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 12th May, 1883.

No. 19.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 12th May, 1883.

EDITORIAL ITEMS.

WE received on May 2d, from the Art Gallery of Mr. J. F. Ryder, at number 239 Superior street, Cleveland, Ohio, several excellent photographic views of the Temple at Kirtland, Ohio. There are three large and some six or seven small, including a view of the interior of the building. One of the large views is of the town and Temple, from the Willoughby road north-west of town, and is a very excellent landscape. Mr. Ryder will, no doubt, take pleasure in supplying copies to any of the Saints who may desire souvenirs of the Temple.

Bro. A. J. Hinkle writes from Green Ridge, Manitoba, that most of the Saints there were trying to sell out for the purpose of moving west to where they could get nearer the body of the Church. They had a very severe Winter there, snow still on the ground at date of April 13th.

No cheap Voice of Warning on hand at present. Will have them by and by.

Card from W. W. Blair announces that he left Omaha, Nebraska, for Salt Lake on the 3d. He delivered two discourses at Omaha, and says of the branch, "Wise management will reunite and build up the Church here."

EXTRACTS FROM LETTERS.

Bro. E. L. Kelley, still at Kirtland looking after the continued repairs on the Temple, wrote from Cleveland, where he had been for material and other business connected with the affair, a breezy letter, dated April 28th, from which we extract:

The Temple is now on a level at least, as the work of raising the warped floors, &c., was a

success. The repairs are now going on slowly, under supervision of Bro. White, the extreme bad weather hindering somewhat. The people of Kirtland and surrounding country I find still retain the kindest sentiment to the Saints who met in Kirtland to worship. Your temperance lecture did great good with the public generally; may you never have less to complain of in due appreciation than by those meeting you and hearing you during the Conference. So the waste places are well builded.

Letter from Bro. Zenas H. Gurley announces the death of their youngest, a babe, but little over a month old. Among other items of news which his letter contains, the following is pleasant to read:

Had the pleasure last Friday, of baptizing Bro. and Sr. Beach, whom you have met; also Bro. Jonathan Bissell, Sr. Church's brother. Held confirmation at Bro. Morse's house, not far from Grand River, and had a time of rejoicing; Brn. Reese, Morse, Robinson and Campbell assisting in confirmation.

Brother Thomas Gregory writes from Wall's End, New South Wales, (Australia), as follows:

We are holding two meetings a week. We have a Sunday School in the morning, a meeting at two o'clock, and at half-past six; we are striving to live as near as we can to our Master. We can see by reading the *Heralds* that there is a great number of Elders; we would like, if it was possible, that an Elder could be sent from America; we are like sheep without a shepherd.

Bro. John S. Patterson writes from Sandwich, Illinois, April 25th:

Health improving; chores round home nearly completed; shall leave for my field of labor next week, taking in all available points on my trip. Am still for the Lord's side of the battle.

Bro. Jonas W. Chatburn wrote from Harlan, Iowa, April 23d:

Last week the Congregational Association met in Harlan; something after the manner of our conferences; one of the discourses given by a gentleman from Shenandoah, Iowa, was "Mormonism in Iowa." He made the distinction between the Reorganized Church and the Utah faction, complete and emphatic. His discourse has done us good in this one particular, getting before the citizens of Harlan our true position on this vexed question of polygamy.

Bro. John T. Phillips wrote from Lucas, Iowa, April 29:

I baptized one lady to-day, Sister Phillips, the wife of Bro. Isaac Phillips. I believe that this

branch is in a pretty good standing at present. We have a good president, Bro. George Spencer. I am determined to battle for the victory by the help of God.

THE following is from Little Rock, a place about five miles north of Plano, Ill., and was published in the *Sandwich*, Illinois, *Argus*, of recent date:

During 1882 there were received at the Hatch Cheese Factory 949,448 pounds milk, which was made into 2,278 cheese, weighing 99,751 lbs., and sold for \$12,387.03, netting the patrons for January \$1.27 per cheese; February \$1.16; March \$1.13; April \$1.18; May \$1.02; June \$.87; July \$.86; August \$.93; September \$1.13; October \$1.24; November \$1.33; December \$1.35. A. J. Hunter makes a good show on milk. He made all the butter he used, raised eight calves and carried the balance of the milk from eight cows to the factory ten months, being 41,086 lbs. milk, and gets \$439.06, making an average of \$54.88 per cow. A. G. Houghtaylen, one cow, eight months, 6,398 lbs. milk, \$66.68. Levi Zeller, five cows, twelve months, 38,952 lbs. milk, \$456.33, average \$91.26.

The material prosperity of the Saints means the material prosperity of Zion. The cause of truth has suffered much from the lack of temporal prosperity which has attended many in the Church. We are here with bodies which need food and raiment, and homes in which to dwell; and the way in which these wants can be best provided for, should be diligently sought for by us. It is high time that we should learn that thanking God because we are poor, when the means by which we might at least possess a competence are at hand, is no acceptable devotion, and not calculated to ennoble our minds, or give prestige to the cause we profess to love. Many charges have been made against the Latter Day Saints, some of them true, and many of them not true; but the charge of unwisely neglecting their temporal prosperity, is alas to be placed in the former category. This is strange too, when we remember the fact that the salvation believed by us is of a decidedly material character; and, it seems, can only be accounted for by a consideration of the fact that some have received the gospel because they believed its promises of future glory and rest upon the earth, pandered to their indolent and shiftless dispositions; and gave them hope of enjoying, when the earth shall be redeemed and

given to the Saints, that which they are here and now precluded from enjoying, because of their own unwillingness to work for it. There is a peculiarity about this class which may with propriety be pointed out, not as an argument, but as a striking example of human weakness and inconsistency, which is this: While professedly thanking God that they are poor, they envy the rich; while regarding poverty as a blessing, they are angry with those who possess its opposite, riches—a curse. That is, they occupy the position in which one would stand, should he be possessed of heaven which he regarded as a blessing, and yet envy those who had to endure the punishments of hell, whoever those may be. In addition to this they seem to be perfectly willing to accept the good things of earth, provided always that they do not have to work for them.

The possession by us of the power to accomplish a good, argues clearly that it is our duty to God and man, to so use that power as to accomplish that good; and that it is not the design of God, to accomplish the work specified in any other way than by our use of this power. Infinite wisdom does not provide a stream with two fountains, when one is amply sufficient to supply all its demands. That there are numerous ways by which Providence accomplishes its designs, can not be denied; but human agency will be found, upon close investigation, to exercise an almost astonishing influence in the accomplishment of God's purposes.

We conclude then that while the Saints are endowed with powers of body and mind, which abundantly fit them for the accumulation of that amount of temporal means necessary for the rebuilding of Zion, that they need not look for these means to be placed in their hands by any miraculous manifestation of God's power; and that the successful and rapid completion of the redemption of Zion, depends largely upon their efforts in this direction. The question then is, How shall this temporal prosperity be secured; how can our ways be ordered so as to conduce most largely to the building of substantial homes in desirable locations, to the erection of suitable houses of worship, and the maintenance of educational institutions, where the promising soil of youthful minds may be sown with good seed, from which a golden harvest may be reaped in the near future, to gladden the hearts of all who love the triumph of truth, and glorify the name of the God whose Zion we are seeking to rebuild. Lamoni is a growing village; new buildings are springing up in many parts of the town.

In looking from the windows of the editorial room, we are gratified with the sights of improvements being made upon almost every hand. But one sad thought intrudes, as is the case in most seasons of human joy, as we look around and can discover no suitable place in which our children may be educated. What is the reason for this? Is it a lack of means, a lack of energy, or a lack of desire for the end that might be attained by a better state of things? Wherever the lack is found to be, it should be supplied promptly and effectually.

The quotation we give from Little Rock correspondence, as published in the *Sandwich Argus*, gives a broad hint to the farmers of Decatur county and other similar places, as to one of the ways in which they may increase their power for good, by a speedy and great addition to their temporal means. This country, for grazing purposes, is fully equal to that from which these almost astonishing figures came; and although we are farther from a central market town, yet not so much farther as to materially lessen the profits. The fact that land is much cheaper here, will more than counterbalance whatever difference there might be in the cost of transportation, so that we are safe in saying, that the business of manufacturing cheese, could be carried on as profitably in this county, as in Kendall county, Ills.

The following is from the *Western Chronicle*, published at Kentville, Nova Scotia, for April 11th, sent us by Bro. Joseph F. Burton, a pointer to what was on foot in that province, Bro. Holmes Davison is a young soldier, but will make a good fight, if the lists are entered.

Dear Sir.—As a subscriber to your paper, I request the privilege of stating through its columns, that recently the Rev. D. Freeman did cause to be published in the *Christian Messenger*, an article entitled "Mormonism" which was in many respects untrue, consequently misrepresenting the faith, doctrines, and practices of the Church of Jesus Christ of Latter Day Saints to a great extent. Also that the *Christian Messenger* refused to publish a reply, and in consideration of which, either Joseph F. Burton, or Holmes J. Davison, will be happy to meet Mr. Freeman before the public with equal privileges, to show to him and the public that the above statements are correct; and also to debate the following questions: 1st. Are the faith, doctrines, practices and offices of the above named church in accordance with the bible? We affirm, he deny. The same with regard to the Baptist Church. He affirms, we deny. King James's translation being the standard of evidence.

Yours respectfully,
HOLMES J. DAVISON.

We clip the following from an Ohio paper the *Dayton Daily Herald*, of the 12th of April:

The reappearance of the Mormons at Kirtland in Northern Ohio, recalls many reminiscences of their attempt to effect a permanent lodgment there fifty years ago. They were driven away by persecution. By persecution they have flourished and taken root permanently in the religious fabric of this country. The Kirtland band did not practice polygamy. Those who propose to reorganize the church there claim to be opposed to the polygamous feature of the church in Utah. People in and around Kirtland seem to be willing to tolerate the returning Mormons. No reasonable objection can be urged against them remaining there, while they conform to the laws of the State and usages of the people in matrimonial affairs. Peace and brotherly love among the men of various creeds in that quarter all depends upon future "visions" of the Mormon leaders. If some old prophet should happen to get a command "from above" to introduce polygamy in Kirtland, the people of that neighborhood, and of the whole State, would soon work themselves into a very unhappy frame of mind.

MATZOS.

THE UNLEAVENED BREAD FOR THE JEWISH EASTER, OR THE FEAST OF THE PASS-OVER—HOW IT IS MADE AND WHAT IT SYMBOLIZES.

It may be interesting to know that at this season 150,000 pounds of matzos, or unleavened bread, are being baked in Chicago. The Jewish Easter, which is known as the Feast of the Passover, will be observed on April 23d, and for eight succeeding days the children of Israel will eat their bread without yeast. It is not surprising, therefore, that three bakeries are running at the present time for their especial benefit.

In the feast of the Passover the Jews commemorate their deliverance from Egypt and the passage of the Red Sea. They were in such a hurry, so the legend runs, in getting away from their taskmasters that they had not time to bake bread, but carried the dough with them and heated it in the rays of the sun. Hence they commemorate the occasion by eating unleavened bread, and the anniversary of their deliverance is styled the "Feast of Liberty." This is the explanation given by the President of a West Side Hebrew congregation, but the Passover is believed to have its origin in greater antiquity. When Pharaoh refused to let the Israelites go the Lord sent the tenth and final plague, and destroyed the first-born in all the land of Egypt. But in order that the Angel of Death might pass the children of Israel by unharmed, the head of each household was instructed to slaughter a lamb and sprinkle the blood upon the doorposts. The paschal lamb is regarded by some Christian churches as a

symbol of the Lamb of God, who was sacrificed for humanity on Calvary. Indeed, it is written that in ancient times children were sacrificed to Moloch. Subsequently children were spared, and a lamb was taken, as in the case of Isaac, mentioned in the Old Testament. This is the germ of the present Easter observances of the Jews, Roman Catholics, and Protestants. The unleavened bread of the Israelites, the sacrament of the Roman Church, and even the flowers of Protestant sects thus bear a subtle relation to one another, and may be traced to one common origin.

To return to the subject of matzos, the largest bakery in this city is conducted by M. Oesterreicher at No. 786 South Halsted street. "I shall use this season," said the proprietor, "nearly 1,000 barrels of flour, and shall turn out from 80,000 to 100,000 pounds of matzos."

"Will that be sold exclusively in Chicago?"

"No; I send boxes of the bread to Hebrews in Missouri, Wisconsin, Michigan, Iowa, Canada, Colorado, and Kansas. I sell in Chicago about 35,000 pounds. One of the largest bakeries in this country is at New Orleans, and is owned by a brother of Adolf Moses, of Chicago. Another large house is that of Simon Brothers, in Cincinnati, while there are quite a number of establishments in New York which do a large business.

"What others are there in Chicago?"

"There is one at the corner of Sixteenth and State streets, kept by Livingstone, which turns out about 40,000 pounds of bread, and another conducted by Polish Jews which produces about 10,000 pounds annually. The Poles claim that their method of baking is more strictly orthodox than any other. There are strict rules governing the manufacture of the bread, for it is laid down that the dough must not be allowed to rise beyond a certain point, and that it must be thoroughly baked."

"Is it distributed in the synagogues?"

"No; the people buy it just as at other seasons they have baker's bread. The night before the feast, however, a vigil is kept in each synagogue, and the unleavened bread is blessed. In this country and in Europe the Jews, for the sake of variety, are accustomed to grind it into meal and make puddings which they call 'matzo kugel' and 'grimsel.'"

A *Tribune* reporter took a trip through Mr. Oesterreicher's matzos bakery, which is in the basement, and observed the curious process of concocting the pious nutriment. The first thing seen was a large trough in

which the flour and water are mixed. The dough is then placed upon a table and a young man presses it by sitting on a sort of lever. He jumps on and off with great rapidity. The stuff is then passed through a rolling machine, and comes out in long white strips of the thickness of sole-leather, but a trifle more plastic. It is then cut into large square biscuits, which are quickly shoveled into an oven. There they remain three minutes, and the result is—matzos. The biscuits are crisp, and, although some might call them insipid, are certainly not unpleasant to the taste. They are shipped in white-wood boxes to the scattered tribes.

During the reporter's visit several dark-eyed children of Judea dropped in, and the uninitiated might suppose that there was something talismanic in the word which each pronounced—"matzos." During the week succeeding the feast it can not be said of any young Israelite, no matter how accomplished, that "he takes the cake." He will have to be satisfied with the "matzos."

Chicago Tribune.

Summary of News.

27th.—The United States of Columbia, Central America, have been visited by an earthquake of the liveliest description. In Antioquia the old cathedral was badly damaged, and in Santa Rosa, Yarimal, Aquidas, and Abejiral the churches, prisons, town-halls, and many houses suffered severely. The volcano of Ometepe, near Lake Nicaragua, is in active operation for the first time in history, and a large island in the mouth of the Atrato River has disappeared entirely.

Sixteen lives were lost by a fire in Warsaw, Poland, yesterday.

A distressing accident happened at Middletown, Ohio, yesterday afternoon, resulting in the death of an entire family—father, mother, and child. A little daughter of a laboring man fell into the canal, and the father plunged into the water to save the child, when he was taken with cramps and drowned. The mother then attempted the rescue and was drowned. Thus the whole family was lost.

April 28th.—The trial of Michael Fagan for the murder of Lord Cavendish and Under-Secretary Burke, was concluded yesterday and he was sentenced to be hung May 28th.

Fitzharris, known as "Skin the Goat," will be placed on trial next Monday as one of the principals in the Phenix Park murders. The trial of Timothy Kelley has been deferred till Wednesday.

Three executions of murderers occurred in the United States yesterday.

A terrible and fatal railroad accident occurred to the Montreal express, on the Chicago & Grand Trunk Railroad, yesterday morning, near Bellevue, Mich. The train was stopped to permit the adjustment of the automatic air-brake, which had got out of order. A brakeman was sent back to flag any trains that might be following on the

same track; but evidently he did not go far enough, for in a few minutes a heavy freight train dashed into the rear of the express, telescoping two Pullman cars. Three persons were killed outright, one has since died, and about twenty received serious injuries.

April 30th.—In a religious riot between Greeks and Arabs, at Port Said, several persons were killed and many wounded, including a number of police. British troops and sailors, with Gatling guns, surrounded the Greek Church to protect it. The Greek Consul took refuge on a gun boat. It is stated that the European residents were saved from a general massacre by the landing of the British sailors.

Reports from nearly every point visited by the terrible cyclone which passed through portions of Texas last Friday night have been received. The loss of life and property was much greater than at first supposed. The loss of life aggregated twenty; the number of wounded is about forty; and the destruction of property will amount to \$75,000 to \$100,000. The cyclone varied in width from 150 yards to a quarter of a mile, and swept everything in its track. The village of Palo Pinto is reported to have been totally demolished. At Rock Church, Cliff Brennam and wife were instantly killed. One of his four children was blown 300 yards away and picked up unconscious. The other three can not be found. No material damage to crops is reported, but fruit trees were stripped bare. No mention has been made of the loss in live stock, although the hides of cattle were terribly lacerated by the hailstones.

A careful survey of the country in Capiah county, Mississippi, which was visited by the cyclone on the night of the twenty-seventh, has been made on horseback. It was found impossible to reach the houses of some of the distressed, owing to fallen trees, debris of fences and houses, which littered the country roads. Several persons were literally cut off entirely from the outside world, and it was with the utmost difficulty that their houses could be reached, even on foot. Twenty were found to have been killed, and scores wounded.

Yesterday afternoon a terrific storm swept four miles north of Benton, Tex., tearing down houses and demolishing everything. Four persons are reported killed. Of seven seeking refuge in a church, two were killed and four not found.

Dispatches from Waco and other places in Texas say that the cyclone on Friday last was very severe throughout a large section of the State west and south-west of Fort Worth and Dallas. A section-house near Milanox Junction was destroyed and one of the hands killed. A school-house at Mt. Vernon was destroyed and three children injured. Another school at McGregor was blown down and nine children were seriously wounded. William Scott and a man named Mitchell living in the same neighborhood were killed, and two old ladies named Graves and Donnan were badly wounded, the former fatally. The houses, fences, and everything moveable in the track of the storm were destroyed or blown away. Mrs. Diamond was killed and her daughter fatally injured near Pelton. An immense quantity of hail fell on the outskirts of the storm, many of the stones being literally chunks of ice, some of them five inches in diameter.

A severe wind and hail storm from the north-west prevailed on Friday evening, at Hammond,

Ga., doing considerable damage. The colored Methodist Church was entirely demolished. Trees were uprooted and blown in every direction, fences blown down, and many panes of glass in almost every house shattered. Thousands of dollars worth of damage was done to farmers, whose crops were entirely destroyed by hail ranging from the size of a common marble to one and one-half inches in diameter.

May 1st.—A terrific explosion of sulphur gas occurred to-day in Keystone Colliery, Locustdale, Pennsylvania, resulting in the instant death of three men, and the possible death of three others. A party of men were engaged in stripping the pillars, taking in the coal between the breasts, a most dangerous undertaking under the most favorable circumstances. One of the pillars came down with a crash, throwing off at the same time a great quantity of gas upon the naked lamps of the miners and causing an explosion which shook the whole mine. The concussion extinguished nearly every light in the mine, and sent a great cloud of dust and choking smoke up the shaft, which, in addition to the shock, which was felt for a mile, indicated to those above the nature of the accident below. The explosion throws 250 men and boys out of work until the necessary repairs can be made.

Wm. Blackburn, aged 55, who was injured in the cyclone at Wesson, Miss., died yesterday. Mrs. Parker, who lost her husband and son, had her arm amputated. Another amputation will be performed Monday.

A letter from Collinsville, Ill., says that an interesting and valuable archaeological discovery was made last week on the farm of the Hon. J. R. Miller, on the bluff overlooking the American Bottom, two miles from that place, where there is a group of ancient mounds. The find was made by Mr. McAdams, Assistant State Geologist, who dug up nineteen human skeletons, adults and children, both male and female, most of them in a good state of preservation, and also found a large quantity of pottery, copper and stone ornaments, and domestic and agricultural implements. Among the latter were several flint hoes, which evidently had been used a good deal. Further excavations will be made, and it is believed that a very valuable collection of relics will be made, and much information of great interest to archaeologists be obtained.

A tidal wave of extraordinary character broke over the steamer *Aquila* on a recent passage from Weymouth across the English Channel. When about an hour out, mountainous seas suddenly, and with scarcely a hint of their coming, smote the vessel, threw her on her beam-ends, swept her decks from stem to stern, flooded the cabins and engine-room, broke the bulwarks in several places, twisted off the iron rail of the bridge, rendered the pump useless, smashed one paddle-box and every skylight, and then immediately subsided, leaving the sea perfectly calm. Not more than five minutes elapsed from the first sign to the last vestige of the tumult.

During 1882 there were 41 theaters destroyed by fire. Of this number 17 were burned in the United States, 7 in England, 5 in Russia, 4 in Germany, 2 in France, 2 in Spain, and one each in Belgium, Sweden, Bulgaria and Roumania.

May 3d.—Patrick Delaney and Thomas Caffrey, two more of the men charged with participation in the murders of Cavendish and Burke,

were arraigned for trial yesterday morning. They created a sensation in the court room by pleading guilty to the charges against them.

When Delaney was called upon to plead, he said: "I am guilty of being in the park at the time Lord Frederick Cavendish and Mr. Burke were killed, but I did not commit the murder. I plead guilty."

The Judge explained to him that this really amounted to a plea of innocence. Delaney then formally pleaded guilty. He said: "I was brought into this at first foolishly, not knowing what it was. I was forced from my work to go to the park. We had to obey the orders of the society or take the consequences. When I got to the park I could not get away. I saw the murders committed, but I took no part in them."

Caffrey on being asked whether he had anything to say why sentence should not now be passed upon him, replied in a loud, clear voice: "All I have got to say, standing on the brink of the grave, is that I did not know what was going to happen until twenty minutes before the murders were committed. I was bound to go to the park under pain of death."

Both were sentenced to be hanged on the 2d of June. The sentence of Delaney will probably be commuted to life servitude.

The jury in the case of Fitz-Harris, charged with the murder of Cavendish and Burke, in Phenix Park, returned a verdict of not guilty. The prisoner seemed overpowered by the verdict, and the Crown prosecutors were evidently dismayed.

Direct telephonic conversation was had between New York and Chicago yesterday over the wires of the Postal Telegraph Company. Sentences containing several words were transmitted, and the voice of the speaker at one end of the line was distinctly recognized by the receiver at the other.

Henry Forham was hanged at Helena, Mont. yesterday for murder. In Franklin County, Mississippi, a colored man named Amos Bailey, who killed a farmer, was taken from the Sheriff's custody by an armed mob and hanged to a tree.

The vicinity of Adams, Lancaster county, Neb., was visited by a destructive prairie-fire Tuesday night. A farm-house with stable, cribs, and three head of horses were burned. The family escaped just in time to save their lives.

Charles Tyler, one of the men injured by the explosion at the Keystone Colliery Monday, died last night. Tyler is the fourth victim of the explosion. He leaves a wife and six children in poor circumstances.

The house of William Jackson was destroyed by fire yesterday morning at Bailey's Harbor, and two of his children lost their lives in the flames.

MILK is declared by practical physicians who have tried it thoroughly to be an almost certain cure for typhoid fever. An old Virginia doctor, who, it is alleged, never loses a patient of typhoid, says his treatment is the simplest thing in the world. "All you have to do is to get the patient's stomachs in good order and then diet them on buttermilk." If it is good as a cure it should be excellent as a preventive.

What seems only ludicrous is sometimes very serious.

The height of meanness is to exult in 's success.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

WALLSEND, Australia,

March 19th, 1883.

Dear Brother Joseph:—Great praise is due to the Church, and also to those Elders sent by the Church into these parts for the purpose of teaching us the way of God, which they have done in a most perfect manner; and evidently according with the spirit and order of the gospel; for the which things' sake compensation is impossible. Individually I can not express my love to them for the timely warning and impartation of light through the word preached, and faith by the word. I will offer that which to my mind might be followed to the solution of a great mystery, and is in part the outcome of a letter from Bro. T. F. Stafford in *Herald* of January 20th, 1883, under the heading of "Who is from Heaven." As I understand the brother, he puts forth his letter more for the purpose of soliciting a solution than of giving one. All that I ask is the prayerful consideration of the reader in my endeavor to solve or to offer some ideas thereon.

There is undoubtedly an order in the works of God, on earth as in heaven, and some agreement between the two; and remember all things originated in heaven before that they are made or placed on the earth. This appears to have a wide application, and it is by this rule we intend to work out a solution if possible. Who is there that is prepared to say that before the work of creation was proceeded with, that they were not first conceived and agreed to in heaven, even from the smallest shrub to the largest oak; and from the smallest insect to the largest animal, including all and every form and principle of life; and hence, if conceived there in heaven they may be said to have come from heaven, in a sense, and now this brings us face to face with our subject. "No man hath ascended to heaven, but he who came down from heaven." Remember, came down from heaven. Now the form is not spoken of as being composed of the same material substance as that which John declares to have handled and to have seen, even the Word of Life which was with the Father before the world was. Now again it appears that there was either two descents of the Son, or otherwise he had made one descent at creation and had not returned from the lower creations to the creations which are above. And again John describes Christ to have been with the Father—mind now before the world was. The idea is, had he returned between the creation or remained on earth, the latter of which seems to have been the most likely; for this reason he prayed for the same glory as he had with the Father before the world was; and from this it seems very clear to my mind that he had not possessed that glory between the aforesaid period until he had trodden the arch enemy of God and man under his feet; and it was then that he hungered, for he had accomplished so great a task; to share once more that same glory which he had with the Father before the world was. Here we call to mind the fact, even after the creation of all things on the earth, that he, the Creator used to walk on earth and talk with those of earth; and on one occasion a certain per-

son walked with God and was not—for God took him and his, with a city, even Zion, the paradise of God, his own blessed abode, the home of our first parents who had been driven out because of transgression and into which the faithful of all kindreds and nations are permitted to enter and to remain until they with the city once more shall be placed on the earth and will then become the abode of the changed and resurrected. In connection with the birth of the Son of Man this appears to be regulated by the same rule, (namely), it was designed in heaven, by the Father for which it was necessary for Mary, as for the followers of Christ that the Holy Ghost should come upon her and also the power of the Highest shall overshadow thee. Was this done for to beget or was it not rather to demonstrate to many this fact; as in the commission of the angel, "he shall be called the Son of God." Mary was as we are, not spiritually discerned of herself, and it was as necessary for her to receive the Holy Ghost to discern in the child Jesus, that he was really the Lord God, and "no man can say that Jesus is the Lord but by the Holy Ghost." No more could Mary; and I now think that the explanation here given should be sufficient for any person. But still I will not seek to force the human mind. If this will meet with the assent of my fellows I will be amply repaid.

We have commenced a fund in the Hunter River Branch, to assist the spread of the gospel; and we hope, if not before then, at the Fall Conference help will be sent to Australia. I intend to notify all the Saints and give them a chance to contribute some little.

From your affectionate brother,
ED. JAS. HAWORTH.

KEMPNER, Lampasas Co., Texas.

May 1st, 1884.

Bro. Joseph:—I moved to this place last September. It was soon known that I was a Mormon; people here knew nothing of the Reorganized Church and of course we were looked on as polygamists of the Utah faith. I lost no time in telling them better. I have distributed books and tracts for twenty miles up and down the Lampasas river. Bro. Elias Land came to my help and preached two discourses at this place; also, I held two meetings ten miles below on the river. There is already much prejudice removed and some few are believing. I think some will obey, by and by. Some of the priests are warning their flocks against us, which seems to work to our favor. We are anxiously waiting for some able Elder to come to our help.

Your brother in Christ,
ABSALOM KUYKENDALL.

PLATTSMOUTH, Nebraska,

April 30th, 1883.

Dear Herald:—Since penning the last lines for your pages, I have visited the historic ground of Kirtland, and took an active part in the late General Conference. The visit did not shake my faith in my God or the gospel of peace. I arrived at home on the 18th inst. Our quarterly conference held on the 22d and 23d inst. We had a good time, at the preaching service the house was full. Came here in company with Brn. L. Anthony and E. C. Brand, seeking to settle up troubles among the Saints. It is surprising how foolish Saints can be that they will sell their birth-right for worldly pleasure and sin. The condition here will be better, although the numbers will be less. There is a good opportunity for preaching.

In bonds,

ROBT. M. ELVIN.

HOLDEN, Mo., April 26th, 1883.

Bro. Joseph:—My wife and I are visiting with the dear folks here upon the goodly land. Father sent my wife money to come and visit her new father, mother, sisters and brothers. She likes them and the country very much. I got a letter from Bro. Anthony day before yesterday; he seems to be in good spirits. I think he has aroused the Floridians a little. He starts for East Florida in about two weeks. Until this time I have only been with the folks at home in Holden about eleven days for over three years. They want me to make them a longer visit this time, and I expect that I will do it; though I feel anxious to get into my appointed field of labor. In the mean time I shall not be idle. I preached last Sunday in Holden, and have an appointment next Sunday out in the country. Plenty of openings around here and scarcely any laborers. Ever praying God to bless you, I remain your brother in Christ.

FRANK P. SCARCLIFF.

GREAT BEND, Kansas,

May 2d, 1883.

Bro. Joseph:—I am not forgetful of my duties to God or that I owe my success in life to his mercy and goodness shown to me in the past, and which is still extended to me. I have no reasons to be ashamed of, or doubt the glorious truth which I have received. There is an abundance of the "form of godliness" here; but I have no use for it. I miss the blessed influence of the society of the Saints, which I realize now more than I ever did before, has been so much to me in the past few years. May God bless the dear Saints of Lamoni, is my earnest prayer. Remember me in the meeting Bro. Joseph, and ask the brethren to pray for me that I may not forget my covenant. Say to the young Saints that the grandeur of life is obtained only through a strict adherence to the principles of truth and righteousness.

With love to all, I subscribe myself your brother in the gospel,

OSCAR L. FERGUSON.

CALIFORNIA.

Bro. Joseph:—I have just returned from a three days meeting held in Long Valley; had a splendid time, long to be remembered. The Spirit of God was one in our midst throughout the entire session. Preaching was by Elders J. H. Lawn, Richard Smith, and John H. Range, each one spoke with excellent liberty to good, attentive congregations. One lady stood up for baptism, and I think several others believe and will eventually join the Church. Had two testimony meetings; would have had more in attendance had it not of been for showers of rain, which caused some to stop at home. Those Elders who addressed us seemed alive in the work, and determined to revive and push forward the Gospel. I really think they means business, and by the help of Him, who has called them they will do a good work. I pray God to strengthen and enable them to perform the work He has called them unto, that the way may be opened up before them.

In bonds,

I. A. MONROE.

DENVER, Col., May 1st, 1883.

We are highly pleased with the *Herald*, as a weekly, and wish it much success. Ever praying for the welfare of the good cause, I remain,

Yours in gospel bonds,

SAMUEL PLATT.

OREGON.

Bro. Joseph:—My health is much better then it was when I wrote to you last. I have opened Sunday School once more. It is nine years since I closed the school. I taught Sabbath School nine years, and a great portion of that time without any help. I then had to close on account of poor health. We have quite a large school for such a small place: about thirty-five children and five teachers; and a great many visitors every Sunday. Remember me in your prayers as I require help. May God bless you and all of his people is my prayer.

Your sister in the truth,

JANET STRANG.

NEW PARK, York Co., Pa.,

April 20th, 1883.

Dear Herald:—We have a nice branch here, of sixteen and they are trying to do their duty and advance the cause which is moving slowly. There are seven here who say they will have me baptize them as soon as possible. The prospects are good. I never saw the time since I came into the Church that there was such a call for preaching as there is now. I have two points where I hold meetings, one is at the Rocks of Deer Creek, about eight miles from here where Bro. Joshua Fowler lives, the Teacher of our branch; he has opened a good work there. He is bringing them into the work fast, he is a good teacher. I believe that he will raise up a branch there. The Spirit and the hand of God are with him. We are establishing the gospel and the truth. The people are taking notice, seeing there is a light that they never saw before. The outside world is encouraging us to go on. We are doing well; God's hand is with us on every side, thank him. Blessed is the name of Jesus. I was at the Rocks some time ago, and when I opened meeting we sang hymn nineteen, and the voice of the Spirit sang with us. The outside world heard it as well as we. O, what a glorious voice it was. Glory to God. Is this not encouraging to the Saints? I preach every Sunday twice, and two and three times a week I hold meetings. There is great need of more preaching through this part. I know of six points where they want Bro. Z. H. Gurley to preach, for they know him from the report of the papers. If he would come here they would hear him, for they know what he is. They want me to get him if I can, and to publish when he comes and they will come far and near to hear him. Please send him here, if possible; he would do a good work. The Lord is blessing me both temporally and spiritually.

Yours in Christ,

M. O. MATTHEWS.

HORNERSTOWN, N. J.,

April 26th, 1883.

Bro. Joseph:—Brethren Frank M. Sheehy and John Gilbert stopped here on their way home from General Conference. Bro. J. A. Stewart was with them. They arrived on Monday evening and Bro. Gilbert preached to a fair audience, notwithstanding it rained, which prevented a number from coming out. Bro. Gilbert left on Tuesday morning, but Bro. Sheehy remained and preached on Tuesday and Wednesday evenings to good audiences. His efforts were well appreciated by the Saints and friends who heard him; and we would much like to have him come this way again soon. On Thursday morning Bro.

Frank left here for Brooklyn and Bro. Stewart left for Philadelphia. I am glad to learn that Bro. Z. H. Gurley still has charge of the Eastern Mission, and that Brn. Sheehy and Gilbert are to labor in the field under his direction. Ever praying for the welfare of Zion.

I remain yours in the one faith,

W. H. BROWN.

PAIGE, Texas,

April 20th, 1883.

Bro. Joseph Smith:—Feeling an interest in the latter day work, believing that every one should do something for the cause in some way; as I am encouraged by reading the letters published in the *Herald*, I take this opportunity of writing to you, hoping by so doing to encourage some benighted one. Two years ago Bro Heman C. Smith preached at this place and as he was one of the wonders (a Mormon preacher) that I had heard of, of course I went to see him, simply from curiosity and to make some enquiries of him in regard to some of my relations that were members of the church he represented. I saw him and heard him preach twice, both able sermons, but differed from what I had been taught by the D. Ds., and right reverends. I let it go, not suffering myself to think much about it, until last May. Bro. A. J. Cato made me a visit; I heard him preach several times; asked him many questions, which were readily answered as his views and mine were different, in regard to the teachings of the Bible. I came to the conclusion that one of us was wrong; and as Bro. Cato seemed to be satisfied I did not know but I might be the one, so I went to God in prayer; read his word carefully. In about three weeks Bro Cato baptized seven, I was one of them; and I have never regretted it. He organized a branch called the Live Oak; the name taken from the tree he preached under. We did not have the pleasure of the only church house in the vicinity; and it was built by the neighbors. In a short time he baptized four more. All are trying to do their duty. Pray for us.

Yours in the faith,

W. G. ALLEN.

GOSHEN, Clay Co., Kansas,

April 23, 1883.

Dear Herald:—Your weekly visits to us have been received with thanks. I have often thought of the effort put forth by those who care for thee, in preparing subject matter for thy pages; and of the many letters received to enter into thy columns, which must pass before the inspector. If calculated to build up, strengthen and feed the hungry and thirsty mind, in thy columns we find them, if not, into the waste basket they go. Who knows what will suit the many thousands that read thy pages, a man in Florida or one in the office, who has read and re-read letters from the many who contribute to your pages, and has made it a study to endeavor to suit all minds, as nearly as possible. I think those who care for thee and prepare thee for us to read; and if our thoughts and letters do not always find room in your columns we should not be discouraged but try again. This may pass into the waste basket, yet I shall love your golden instruction. I know this to be the Church of God, and the gospel we preach to be the power of God unto salvation; and if we will live faithful God has promised to let his angels guard us through all the scourges passing over the earth. It is easier to live as a

good saint should than to be half a one; we have the name and can have the blessing if we will keep all the commandments. "If ye love me, keep my commandments." That is plain, why can not we do that? We are commanded to come together often, pray for and encourage, exhort and endeavor to strengthen one another. Some don't do this; still they want to be saved. We are commanded to teach our children and walk before them so when eight years old they may have a full understanding of faith, repentance, baptism, laying on of hands; and if we do this the Lord has promised to bless them with an obedient spirit. He has commanded us to pray with our families and instruct them. Are we doing this, brethren? God has said he would do so and so, and these signs should follow them that believe. We have a branch here of forty-three members; most all of the saints come out to meetings; some ought to try to be more prompt. We ought not to stay away from prayer meetings. We are having good meetings. We want to live so the Lord will bless us with all the gifts, then there will be more inducement for those who are careless of coming out to the house of God. They are ours to enjoy, if we live faithful.

May the God of heaven bless all that are called to be Saints, and those that are called to leave the comforts of home to preach, is the prayer of your brother in Christ,

A. H. PARSONS.

EAST TAWAS, Michigan,

April 11th, 1883.

Bro. Joseph:—Since I wrote to you last Fall I have been laboring in the field the most of the time. I left here on the 21st of November and went to Grey county Ontario; labored some with the Saints there; also opened a new place and preached fourteen times with good liberty, and some made application for baptism and have since been baptized. I left there for the lumber woods in Michigan on January the 8th, Elder George Hicklin being sent to attend to the work in Grey county; I however did not remain long in the woods, as my brother got hurt and I had to take him home to Sanilac county, Michigan. I then took the field again, February 1st, and since then I have labored in Sanilac, St. Clair and Tuscola counties. On the 18th of February Elder Andrew Barr and myself went into a new place three miles west of Lexington, preached twice, and then left an appointment for Monday night, February 26th; I filled the appointment and spoke to a crowded house with excellent liberty. After meeting a Baptist minister came forward and began to ask questions in regard to the Book of Mormon, &c.; I told him I believed it to be an inspired work. He then began to ridicule it, and said it was not inspired of God, and that he could prove it to be an imposition, and challenged me to debate with him. We made arrangements to meet on the 9th of March; he affirming that the Book of Mormon was not inspired. We met at the time appointed, and the Lord was present by the power of his Spirit, inasmuch that he was completely confounded, and could not in his last speech occupy all his time; his whole argument was showing that Ephraim never left the Eastern Continent; this we admitted, and showed by the Scriptures that his posterity came to this land, and that God wrote the "great things of his law" to them, and that after a certain time had elapsed that law was hid up in the earth to come forth unto the children of men

in the last days; also that the Book of Mormon was that law. There were five or six hundred people present, and thinking people saw that his arguments were in vain; there were two ministers present also; one a Bible Christian, (who was very eager to have the debate on the start), and the other a Disciple; they expressed themselves as being very sorry that the debate had taken place, and thought it had been a great injury to the minds of the people. We feel however that good was done, and that God is not forgetful of our labors.

After the debate I went into St. Clair county, to Bro. Henry Wing's. He gave out an appointment for me to preach in the Burchville School-house, Sunday evening. While it was being noised around, two of the officers of the school busied themselves so much all day Sunday, trying to prevent the meeting, and nailing up the door of the school-house, that they did not have time to attend to their own meeting; but through the influence of our worthy brother Wing the door was opened, and we preached to an attentive audience, both Sunday and Tuesday evenings. I also preached in the Reymond School-house near Bro. Wing's where any of our Elders passing through will find a good opening, as the people are anxious to hear the gospel. I then went above Richmondville three miles, where Elder John J. Cornish has been laboring, and found he had done a good work. The Saints contemplate building a church there this summer; may God bless them in their effort. I preached there several times and then started for home; and passing through Reese I called upon Elder E. DeLong, who induced me to stay a few days with him. I preached three times in Reese, and then went with Bro. DeLong to Vassar, and preached three times there; thence resumed my journey home. Met with the Saints here last Sunday and preached to them; but I am sorry to say, that some of them are not as active in the work as I would like to see them.

I intend to remain here this summer, as I have some obligations to meet, and will (if possible) take the field again in the Fall; for my heart is in this great latter day work, and I feel desirous of telling the gospel to the children of men, that the honest in heart may be gathered out from among the nations, to reign with Jesus throughout one eternal day.

Yours in gospel bonds,

WILLARD J. SMITH.

CLARINDA, Iowa,

April 26th, 1883.

Dear Brethren and Sisters:—We are living alone, as far as the Church is concerned, in this place. There are a great many excellent people living here though, we find. We attend their meetings pretty regularly, and seldom if ever, fail to be edified; for the reason that we hear truths each time, and truth is a benefit to all, let it come from whom it will. Therefore, we think it good for Saints to go to other meetings, occasionally. If we do not attend their meetings, to them we appear selfish, if we attend theirs, they will ours. I am very thankful for the weekly *Herald*, and am as glad to see the new number each week, as I once was the semi-monthly. Though there are some articles wrote to it, which we do not fully endorse, yet even they contain some truths, and are the honest convictions of the writers. My letter has grown longer than I expected, therefore will subscribe myself, your friend for truth,

B. W. DEMPSTER,

HOMEWARD BOUND.

'Twas years ago, one sunny, summer day,
When first I started out to walk the narrow way;
Passed through the door, e'en through the watery grave,
And took him for my guide, who died my soul to save.

How bright and cheerful seemed the pleasant way,
How light my heart—sins of the past all washed away—
The burdened, troubled soul, had found relief,
And now seemed bathed in undisturbed and heavenly peace.

And for a while the way I traveled well,
Until I grew more careless, dangers then befell;
Heeded syren voices, calling me away,
Forgetting that my guidebook said, they'd lead astray.

And oft I wandered, seeking fancied good;
'Twas vain,—true pleasure lies within the rugged road,
Instead of promised joy, unmixed with cares,
These wanderings brought me but remorse and bitter tears.

Then came affliction's dark and gloomy cloud,
For years I groped my way;—at last I cried aloud
'My God, Oh! why hast thou forsaken me,
In pity look, and help me still to trust in thee.'

And when was past the dark and dreary vale,
And I, by patient toiling, climbed the mountain tall,
I saw, Oh joy! so bright the cloud above,
The sunshine of his matchless and eterna' love.

And so we strive to travel on the way,
Where'er He leads our faith should all unshaken be,
O, fellow travelers, let not courage fail,
Though off the road lies through some darksome, lonely vale.

Remember how upon the heights we've viewed
By faith, the glories of the home we're traveling to;
Tasted its joys, to which naught can compare,
What should turn us from the way?—All is fleeting here.

But there we ever shall abide in peace,
Share with the purified the bliss that ne'er shall cease,—
We'll joy to meet—then part—all sorrowing days—
And give to him who sitteth on the throne the praise.

V. V. SNORR.

December 31st, 1882.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE JEWISH PROBLEM FROM THE JEWISH STAND-POINT.

IN *The Century Magazine* for February, is an article called "The Jewish Problem," written by Emma Lazarus, who is doubtless a daughter of Leah.

She states in her prefatory paragraph, that "from the time when the Monotheistic, Semitic slaves of the Pharaohs made themselves hated and feared by their Polytheistic masters, till to-day when the monstrous giants, capital and labor, are arming for a supreme conflict, the Jewish question has been inextricably bound up with the deepest and gravest questions that convulse society. Religious intolerance and race-antipathy are giving place to an equally bitter and dangerous social enmity. This scattered band of Israelites, always in the minority, always in the attitude of protestants against the dominant creed, against society as it is, seems fated to excite the antagonism of their fellow country men. Intellectually endowed, as M. de Lavelaye has remarked, with 'a high ideality and a keen sense of reality' they may be said

broadly to represent liberalism and revolution in Germany and Russia, conservatism and capital in England and America. Liberty they must and will have, but when this is once obtained, their energy is transferred to the aim of fortifying and preserving it."

In a review of Jewish history she notices first the colonies planted in various parts of the Roman and Parthian empires, and extending as far as India, before the time of Jesus. She refers to Graetz's history for proof, that Christianity resulted from a schism in the Jewish Church, and says: "The Jewish Christians of the first century were scarcely distinguishable from the Jew proper. They regarded Jesus as a great and holy man, descended in a perfectly natural manner from King David. They strictly observed the Jewish law on the authority of Jesus himself, who said: 'I am not come to destroy, (the law), but to fulfill.' * * * The gradual crystalization of the huge organism of the church, and the curious blending of Judaism and Paganism in the rites and ceremonies, originated among the Hellenistic Christians. Thus, the Jewish ceremonies of baptism and the evening meal, or communion supper were retained, and to them was attached a mystic significance thoroughly in accord with the Greek temper of mind. Between the Jews and the Ebionites subsisted perfect cordiality and free intercourse; between the Jews and the Pauline christians, on the other hand, existed from the beginning mutual repulsion and contempt. In proportion as the Ebionite Christians inclined more and more decidedly to the tenets of the Hellenistic christians, they naturally widened the distance between themselves and the Jews, until all semblance of unity was lost."

Unfriendly legislation began with Constantine. When the christian state was established the Jews were shut out from official posts which they had honorably filled in Pagan Rome. At a later period, the unscrupulous priests represented Christ, the Son of God and man, as the victim of Jewish crime, and inflamed the hosts of believers with fiery hatred. Christian historians affirm that the priesthood devoted the Jews to pillage because the church needed money. There came a time when the Jew was forced to wear a peculiar costume; was branded on the chin; imprisoned in ghettos; robbed of lands; excluded from trades, &c. The wealthy ones took to usury, because no other resort was left them; the poorer were compelled to degrading labor. "As if," says De Graetz, "all powers had sworn—and in-

deed they had so sworn—to exterminate the Jewish race from the circle of humanity, or to change it into a brutalized horde; even so did they attack it." According to Millman, the crusades and every great mediaeval institution and movement were, in turn, a cause of anguish to the Jew. Of the expulsion of the Jews from Spain, at the instigation of the priests of the Inquisition, Milman exclaims, "Great God of mercy! this was in the name of Christianity! Frantic mothers threw their children into wells and rivers—they destroyed them with their own hands."

In proof of the good qualities of the Jews during the dark ages, our author makes the following quotations:—

"History has never sufficiently acknowledged the influence of the Jews in the Middle Ages, upon the culture of Europe in general, and especially upon that of Southern France. Their medical schools, as well as their schools for the promotion of knowledge of oriental languages, were of the highest importance."—*Fauriel*.

"Their commerce was unrestrained, except by a limitation enforced upon Charlemagne rather by the irreverent covetousness of the clergy than by the misconduct of the Jews. * * * From the ports of Marseilles and Narbonne their vessels kept up a constant communication with the East. In Narbonne they were so flourishing, that of the two prefects or mayors of the city, one was a Jew. The most regular and stately part of Lyons was the Jewish quarter. The superior intelligence and education of the Jews in a period when nobles and kings, and even the clergy, could not write their own names, pointed them out for offices of trust. They were the physicians, the ministers of finance to nobles and monarchs."—*Milman*.

The greatest triumphs of the Jews were under the mild dominion of the Moors, exempted from the influences of the Church, Moimonides, physician of Saladin, was founder of rationalism, the priest who endeavored on broad principles to establish the harmony of reason and religion."—*Milman*.

"The simplicity of their creed enables them more readily and naturally to throw off the shackles of superstition, and to enlarge the boundaries of free thought, than any other sect. Considering their religion from the highest standpoint, their creed to-day is at one with the latest doctrines of science, proclaiming the unity of the creative force. No angels, saints, or mediators have any place in this sublime concep-

tion, arrived at intuitively, in a pre-historic age, by the genius of the race, and confirmed by that modern scientific research which has revolutionized the thought of the world. The modern theory of socialism and humanitarianism erroneously traced to the New Testament, has its root in the Mosaic Code. The Christian doctrine is the doctrine of consolation; the Kingdom of Heaven is held out as a glittering dream to suffering humanity. Poverty exalted into a mission, the vocation of the mystic, the spiritualist, the idealist, enjoined equally upon all, a vision and an extacy offered to the hungry and the needy; what provision is here made for the world as it is? On the other hand, the very latest reforms urged by political economists, in view of the misery of the lower classes, are established by the Mosaic Code, which formulated the principles of the rights of labor, denying the right of private property in land, asserting that the corners of the field, the gleanings of the harvest, belonged in justice, not in charity, to the poor and the stranger; and that man owed a duty, not only to humanity, but even to the beast of the field, and the ox that treads the corn. In accordance with these principles, we find the fathers of modern socialism to be three Jews: Ferdinand LaSalle, Karl Marx, and Johann Jacoby."

Russian and Roumanian mobs and other considerations have roused thinking Jews to the necessity of a vigorous and concerted action of defense. They have long enough practiced to no purpose the doctrine which Christendom has been content to preach, and which was inculcated by one of their own race—when the right cheek was smitten to turn also the left. They have proved themselves willing and able to assimilate with whatever people and to endure every climatic influence. But blind intolerance and ignorance are now forcibly driving them into that position which they have so long hesitated to assume. *They must establish an independent nationality.*

Neither we, nor our immediate descendants can hope to see humanity at that point of perfection where the helpless and submissive victim will, as such, be respected. Existence continues to be a struggle in which the fittest can survive only through the energetic assertion and constant proof of superiority. The idea formulated by George Elliot has already sunk into the minds of many Jewish enthusiasts, and it germinates with miraculous rapidity. "The idea that I am possessed with," says Deronda, "is that of restoring a political existence to my people, making them a nation again, giving them a national centre,

such as the English have, though they too, are scattered over the face of the globe. That is a task which presents itself to me as a duty; * * * I am resolved to devote my life to it. *At the least I may awaken a movement in other minds such as has been awakened in my own.*" "Revive the organic centre," says Mordecai, with still more eloquence. "Let the unity of Israel which has marked the growth and force of religion be an outward reality. * * * When our race shall have an organic centre, a heart and brain to watch and guide and execute, the outraged Jew shall have a defense in the court of nations, as the outraged Englishman, or American. And the world will gain as Israel gains. For there will be a community in van of the East which carries the culture and sympathies of every great nation in its bosom; there will be a land set for a halting-place of enmities, a neutral ground for the East as Belgium is for the West. Difficulties? I know there are difficulties. But let the spirit of sublime achievement move in the East among our people, and the work will begin."

This quotation is more interesting to us from the fact that, in the same great work, George Eliot makes favorable mention of the Book of Mormon.

The Century article concludes as follows:

"I am fully persuaded that all suggested solutions other than this of the Jewish problem are but temporary palliatives. Could the noble prophetess who wrote the above words have lived but till to-day to see the ever-increasing necessity of adopting her inspired counsel, though her own heart would have been lacerated by 'the hideous obloquy of Christian strife,' yet she would have been herself astonished at the flame enkindled by her seed of fire, and the practical shape which the movement projected by her in poetic vision is beginning to assume. Highly significant in this connection are the labors of the 'Alliance Universelle Israelite' and the recent Jewish conference held in Berlin on April 23, 1882, where the chief cities of Germany, England, France, and the United States were represented, where such men as Lasker, Professor Derembourg, Sir J. Goldsmid, professors, privy-councilors, and member of the Imperial Diet took prominent part, and where a vast Jewish system of mutual cooperation and aid was organized. 'The result of the present Russian persecution,' says the 'American Hebrew,' 'has been to knit Jew to Jew as never we have been knitted since the dispersion.' From the princes of Euro-

pean finance to the most wretched despoiled refugee who steps from the steerage of the emigrant steamer upon our soil, every true Jewish heart to-day burns with the same sentiment of patriotism and of sympathy. Mr. Laurence Oliphant's scheme for the colonization of Palestine has been too thoroughly and clearly defined in his own interesting volume, the 'Land of Gilead,' and has attracted too much attention from the press of Europe and America to need more than brief mention here. Strongly impressed with the advisability on political, commercial, and philanthropic grounds, of establishing a Jewish colony in Palestine, Mr. Oliphant started three years ago on an exploring expedition through the land east of the Jordan. The result of his travels was to intensify into an ardent faith his conviction of the practicability and desirability of the plan. In commenting upon it in the 'Nineteenth Century' of August, 1882, he writes:

"The idea of a return to the East has seized upon the imagination of the masses and produced a wave of enthusiasm in favor of emigration to Palestine, the force and extent of which only those who have come in direct contact with it, as I have done, can appreciate."

"How politic and rational, as well as humane, is his suggestion, is proved by the fact that it met with cordial encouragement from princes and statesmen, among others the Prince of Wales, the Prince and Princess of Schleswig-Holstein, the Prime-Minister of England, the French Minister of Foreign Affairs, and the Grand Vizier of Turkey, Khairreddin Pasha. Committees were organized, and Palestine Colonization Societies were formed. All over Russia, Roumania, Poland, Galicia, and Bulgaria, thousands of Jewish families registered themselves as ready to start, a fund of over £2,000,000 was raised, and official agents were appointed all over Turkey, when suddenly the whole movement was paralyzed by the Sultan's ordinance prohibiting Jews from settling in Palestine.

"Every Israelite who entered the Ottoman Empire was obliged to sign a paper binding him not to establish himself in the Holy Land, and thus the enterprise for the moment is at an end. Nevertheless it has afforded conclusive proof of two vital points hitherto generally denied, viz: first, that a very large majority of the Jewish people earnestly wish to be restored to the land of their forefathers, and second, that the Jews not only evince no natural repugnance to agricultural labor, but, on the contrary, enthusiastically proclaim their desire

to pursue it. Says Mr. Oliphant in his letter of August 4th, 1882, to the 'Jewish Chronicle' (London):

"The impetus has been given, and though the movement has been checked, nothing can now retard its final accomplishment; on the contrary, the temporary political obstructions now existing will merely have the effect of damming a flood which will burst forth with greater violence when they have been removed."

"Eternally grateful as all Jews must be to such Christians as George Eliot and Laurence Oliphant, they neither should nor need seek outside of their own ranks their guide or their spokesman. They who in our own generation have led the Conservatives of England, the Liberals of Germany, the Republicans of France, can surely furnish a new Ezra for their own people.

"While a few years ago the most enlightened Jews, yielding to the indolent apathy of comparative security, would have ignored or ridiculed the vision of a Restoration, to-day it is no exaggeration to say that whenever two Israelities of ordinary intelligence come together, the possibility, nay the probability, of again forming a united nation is seriously discussed. 'Already,' as Mr. Oliphant says, 'the alternatives loom in the near future,—either of race-extinction by marriage in countries which are too civilized to attempt it by massacre, or of separation as a young nationality.'

"There is something absolutely startling in the world's sudden awakening to the probable destiny of Israel. To judge from the current literature of the day, as represented by the foremost European periodicals, it has been reserved for Christians to proclaim the speedy advent of that Jewish triumph for which the Jew has hoped against hope during his prolonged agony of twenty centuries. In all such questions as this, that which is agitated to-day, is formulated and acted upon on the morrow, or as Emerson put it, 'the aspiration of this century is the code of the next.' Again and again has history repeated this process. Where so many minds are considering how best to overcome the obstacles, the problem must sooner or later be solved, and when the hour strikes, the man will not be missing. The question is not one of narrow sectarianism; indeed it is scarcely any longer a religious one. Jews who are fully emancipated from the yoke of dogmas have this national sentiment not less, but rather more, fully than do the bigots and zealots who are necessarily men of inferior intellect.

"A young Russian Jew of the former stamp expressed to me, in a recent conversation, views of such significance on this subject that with them I may fitly close my paper, for they sum up the desires and ambitions of the nation.

"The mission of the Jews throughout history has been to protest against corruption and despotism in religion and morals. The religious mission of the Jew belongs to the past: it is no longer necessary to preach the unity of God. But the moral mission remains unchanged: he has still to protest against narrowness, corruption, and materialism. As for his mixing with Christians, I have no fear nor objection in regard to it; he can but mix in blood; the genius of the Semitic race can not be adulterated, but flows through history pure and distinct as the waters of the Rhone through the Rhine. * * * The racial tie binds Jews together even though they discard all religion. What they need is to be once more consolidated as a nation. They are essentially an original people, borrowing neither thoughts, emotions, nor manners of the nations around them. (From this statement I exclude American Jews, who have lost color and individuality, and are neither Jew nor Gentile.) Let them organize with sufficient strength under a competent leader, and establish their central government,—whether in Palestine or South America, East or West, is a matter of indifference. Thus only can they command respect from other nations. But I would not have all Jews congregate in a single community: their fate and their purpose are to be separated. They are to serve as the connecting link between hostile peoples, and to advance the glorious cause of our common humanity. In their midst is to be found every type of mind which a perfect community needs. They are the greatest hero-worshippers in the world; except in matters of religion, they can be more easily swayed and kindled to enthusiasm by an appeal to their imagination than any other people. Let the hero arise to lead. Such things have been seen before and shall be seen again. —I am no dreamer; I speak of facts. In their present wretched condition the Jews have grown old, they have lived too long. But a new life will be instilled into them by such an achievement; and once more incorporated as a fresh and active nation, they will regain youthful vigor and power.'

"No, the nation is not dead that in its class of destitute outcasts produces men filled with so haughty a pride, so high a patriotism, and so indomitable a sense of election for a lofty mission as breathe

through these literally-quoted words of a Russian pariah."

It is thirty-three hundred years since Moses forecast the fate that Israel is now working out. This is the epic of the ages. Emma Lazarus does not realize the full scope of the grand movement. She merges all Israel in Judah. She makes no provision for the nations and colonies of Israelites in Asia, nor for the ten lost tribes. Nor does she recognize the fact that the blessing that prevailed unto the utmost bounds of the everlasting hills, was pronounced upon the head of him who was separate from his brethren. Neither does she recognize the promises contained in the New Testament; and does not know that her article confirms the divine utterances of Christ, and the prophetic declaration of Paul. She does not see that the Iliad of woes she has so graphically penned, has any connection with the words "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." She denies the one great sin of the Jews, against the testimony of her own prophet Zachariah: "They shall look upon me whom they have pierced * * * and there shall be a great mourning in Jerusalem. The land shall mourn, every family apart. * * * One shall say unto him, What are these wounds in thy hands. Then he shall answer, Those with which I was wounded in the house of my friends."

There is nothing in philosophy that explains why a people should suffer for sins of their ancestors, but the divine scheme will be justified when "the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy and holiness shall be upon their heads."

Increasing thousands that Emma Lazarus knows not of, are waiting to join in the cry, "Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem." * * * For her warfare is accomplished; her iniquity is pardoned.

S. F.

"WHAT has he done," is the question upon which every man's value is hinging. It is required of him that he *do*, not dream,—accomplish as well as plan: and the plain, sensible dealing of the world is good after all. Let a man produce his work if he set himself up to be anything in this busy bee-hive of human life. There are too many honest workers for dreamers or visionary schemers to have any show. Let his work testify of him, and the world will very soon see if there be anything in him. A truce to this sentimental gush of "unappreciated lives." A life is appreciated if it be really one of value to the world, or will be; and if it will be in future, it is so now, prospectively, which ought to satisfy a generous spirit. "Results show," as the old saying is, and all may expect to be judged by them.

THE TWO GATES AND WAYS.

"ENTER ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be who go in thereat. Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

Here are two gates spoken of, the one gives entrance to the "narrow way" leading to life, and the other to the "broad way," that leads to destruction. We perceive that there was a time when the parties choosing to walk either of these ways, were not walking therein, had not entered either of the gates. This is proven by the saying, "many there be which go in thereat," on the one hand, and the admonition to "strive to enter the strait gate" on the other. All mankind,—no matter what their attainments afterward,—come into this world in obedience to the same law of our being as infants, helpless innocents; if innocents had broken no law, therefore could not be in the way of destruction. But after coming to the years when they can discern good from evil they are accountable for their acts; and there being many of their own kind ready to tempt them to do evil—as well as the serpent who tempted Mother Eve—they give way to temptation, commit the sin of disobedience and thus enter the wide gate and are in the broad way that leads to destruction.

It is incompatible with the character and attributes of the Deity to let those made after his own image go to destruction without warning them of the consequences, and providing a way out of this broad way and showing them the way of life. Paul, the apostle of Christ, in one of his epistles says "For after that in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe."

Now if the apostle is good authority, the point I am after is this—as made evident in the text—that human wisdom could not know God, could not devise a plan to gain this life eternal. They might "gauge the dimensions of suns, measure the distance of the planets, calculate with unerring certainty the conjunctions and oppositions, the transits and altitudes of the vast wheeling orbs of immensity." Yea, with their human wisdom they might do more than this and yet by it they can not gain Eternal Life.

The text plainly inculcates that God—in his own wisdom—determined that by human wisdom, he should not be known, and inasmuch as the Savior declared as stated in John 17, "This is eternal life that

they might know thee the only true God and Jesus Christ whom thou hast sent," the logical conclusion is, that if by human wisdom God can not be known and to know God is life eternal, that then by human wisdom that life can not be obtained. It follows, if we want to gain this life we must look to some other source than the wisdom of man to obtain a knowledge of the way to secure it. What says the text? "It pleased God by the foolishness of preaching to save them that believe." And what is a preacher? Paul defines him as one that is sent!

A preacher of God then must be sent by him with a message to whom it may concern. A message received signifies communication made from the sender unto the one sent. It must be so in the nature of the case; for if man went of his own accord—no matter how sincere he might be and however much he might believe he was sent of God—the message he declared would be man's wisdom and by the fiat of Jehovah no man could gain eternal life by the message he declared.

Jesus the Savior of all men was the greatest preacher ever trod the earth. He declares that he came from God, that the Father *sent* him, and was so particular as to state that the Father gave him commandment what he should speak, and declared what he was commanded to speak was life everlasting.

We also find in his prayer, John 17, that he was particular in telling his Father that the words received from him—which made known the way of life—he had given to those whom he had chosen as his special witnesses on the earth, that they also might declare the same. For hear him saying to them on the eve of sending them out, "As the Father hath sent me, so send I you." Why was Jesus so particular to give the same words? Because the Father had been particular in giving him those words; and those words being the plan of life, the conditions by which the human family might receive the same were the product of Supreme wisdom, and if man—though sent of God—should add to, or take from those words one iota, the message they would declare would be man's wisdom; it could not accomplish the object sought, and such men would bring the anathema of God upon their heads; as Paul understood when he declared "though we, or an angel from heaven should preach unto you any other gospel than that which we have preached unto you let him be accursed." Paul declares that the word he preached was not received of man, but by the revelation of Jesus Christ, Jesus came

with the well developed plan of salvation devised by his Father, it was the offer of eternal life, the way to go to obtain it which was a narrow way and a gate to enter that narrow way which was strait. He admonishes all to strive to enter that gate; and says that the reason only a *few* find it is because "wide is the gate and broad the way that leadeth to destruction and *many* there be that go in thereat." We can not for a moment entertain the thought that the majority of mankind would desire destruction and consequently would not for that purpose knowingly enter the wide gate. There must be attractions to entice them through the wide gate, and being wide it is easy of access. No great amount of labor, no large amount of self-denial, but tempters who present a life of pleasure and of happiness are many, and the temptations are robed in gaudy and tinselled splendor, to dazzle the mind and captivate the senses. We are satisfied that when the uninitiated first enter the broad way they do it with trepidity, with fearfulness and trembling, and if they do not immediately retrace their steps, pursue the broad road step by step, until they may have obtained a knowledge that it will eventuate in destruction, yet the pleasures of this world have such a hold on them that they become reckless of consequences.

We have seen that Christ came to earth to offer eternal life to the human family, and that this offer consisted of something that was to be said or spoken, evidently suggesting to the mind conditions to be made known unto them. He places eternal life at one end of a narrow way and makes the entrance to this way strait. It is plain then that none can obtain eternal life except by pursuing the narrow way till they find it, and none can enter the narrow way except through this strait gate, hence the admonition "strive to enter."

It is evident to the reader that the words "gate" and "way" are only figures of speech suggestive of the mode of entrance into fellowship with God and his people and the manner of life required after entrance. So that when the Savior says to Nicodemus, "Except a man be born of water and of the Spirit he can not *enter* into the Kingdom of God;" when he says, "He that entereth not by the *door* into the sheepfold, but climbeth up some other way, the same is a thief and a robber;" and when he says, "Strive to *enter* in at the *strait gate*," he has an allusion to the same thing the being adopted into the family of God. We must keep in view that the Father commanded his son what

to say with respect to the conditions of eternal life. We have seen that a man must be born of water and of the Spirit before he can enter the kingdom; or in other words, baptism is the mode or door of entrance therein. We have seen that he who enters not by the door, &c., the same is accounted a criminal, and liable to be dealt with and punished, consequently could not be recognized as a child of God, while the safe conclusion is that he who enters by the door can lay claim to that title.

It is declared that the Good Shepherd entered at the door, (John 10), and to him the porter opened. [Porter is one that hath charge of the door or gate.—*Webster.*] According to the word, the one that Jesus went to, to be baptized, was the John the Baptist. He it was then who was officiating at the gate, and he opened it to the Lamb of God, who as the Great Shepherd, entered through the gate into the narrow way, showing a willingness to conform to his Father's law, and then he could consistently say, "He that will be my disciple, let him deny himself, and take up his cross, and follow me."

But this gate, or baptism, is very strait. [Webster defines strait as close, or narrow.] It is so strait that a man can not squeeze through if he has any of his sins unrepented of; he can only be admitted after his determination to forsake his sins. It is the opinion of the writer that there is a striking example of this in the account given of Simon Magus, (Acts 8 chap.), who though having been baptized by Philip, was told by Peter: "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent of this thy wickedness," &c. It is our opinion, from the context, that he was baptized out of wrong motives, repentance never entered his head, therefore not his heart, and he could not squeeze through the strait gate to enter the narrow way, and was still in the gall of bitterness.

The preachers sent of God always told those who believed their words to *repent* before baptism; as witness the act recorded in Acts 2d. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." And this is a natural consequence—allowing the phrase—and why? Because sin, according to Paul's definition, is the transgression of the law. A sinner then is living in open violation of God's law; and consequently, while so doing, could not be adopted as a son or daughter of him; therefore, to become as such, must cease

to break the law of God—and this is repentance—and then he is a fit subject to enter through the gate upon the narrow way which leads to life.

We do not think it a matter so much of time as of decision concerning the act of repentance. Those three thousand told by Peter to repent did not consume much time in manifesting their repentance, the word says they were baptized the same day. They believed Peter's preaching, which produced a desire to be saved, hence the question what they must do. He seeing their position, from the manner and tone of the question, told them to repent, that is to cease, break off from their evil ways, and then by baptism their sins were cancelled, themselves adopted into the family of God. This narrow way was laid out by Jesus himself, and whoever will take the pains will see it minutely described in his sermon on the mount. It is a very narrow way, so much so that we can only walk single file in it. We can only by our conduct save ourselves, we can not save another; we can succor, encourage, cheer, and comfort each other on the road, but each one must walk that path for themselves. The narrowness is plainly indicated from the sayings: "He will not look upon sin with the least degree of allowance,"—"abstain from all appearance of evil." It is said of God that he walketh not in crooked paths, and hence his children can not be allowed to do so. This narrow way is laid out through a country possessed by an enemy. The world is represented in spiritual phraseology as being an enemy to God.

The prince of this world has great enmity against the author of this way to life, and consequently against all who enter his service; and hence inspires the hearts of his servants to use every possible means to decoy all who essay to walk this "narrow way," from so walking. Every cunning artifice and stratagem capable of being thought of are used, and every thing that caters to the fleshly appetite is paraded in a multitude of ways, and in the finest style, to tempt the feet of the pilgrim from the way to life.

This prince knows that it is prohibited, by the Author of Life, to walk after the flesh, and enjoined to walk after the Spirit, and he being a very skillful general, and knowing that all men are not constituted alike, as what would tempt one would have no effect on another, has inspired his servants to erect establishments in close proximity to, and all along the line of travel of this way, which serve up every kind of a dish of temptation adapted to the

weaknesses of the differently constituted pilgrims to draw them from walking after the Spirit. The enemy is very wary, very skilful, very adroit, and patiently watches for his prey. He knows that he can not accomplish the destruction of a child of God all at once; if he should attempt it his designs would be manifest, and their consummation hindered. He cares not if he can only persuade one step to-day; he knows that after one step has been taken, though they should return to the narrow way, that at some future period he may get them to take the one step easier than before, and perchance another with it, and after awhile they become less timid, take the step bolder, and are led off into a labyrinth, from which they may never return, and lose what they set out for on the narrow way—Eternal Life. It is the *first step* we have to guard against; it plays the mischief with those who take it. It is the first glass makes the drunkard, and who can tell the depths of misery entailed by that first mis-step. Every crime in the calendar may be said to follow in the train of intemperance.

But if the enemy can not by any contrivance of his own outside the church, or from the world, or the flesh, cause our feet to leave this narrow way, he will try to set us at loggerheads amongst ourselves; and this, his heaviest battery, reserved to the last, often makes a breach. He fires a round of grape and canister, composed of jealousies, animosities, back-bitings, evil speakings, slanderings, &c., and a heavy breach is made, sometimes carrying away whole branches of the Church completely demoralizing and disorganizing altogether. Some of the members are killed outright, while some after suffering remorse of conscience seeing the error of their ways—retrace their steps to the narrow path; but oh! what misery, what torture of mind we might have evaded had we not taken the first steps in these sins that caused so much havoc in our midst.

The Great Prince, author of this narrow way that leadeth to life eternal has lined the way with cautions against those who would seek to decoy us from it. Posted up in convenient places are such as follows: "Watch and pray lest ye enter into temptation;" "Abstain from all appearance of evil;" "Beware of men;" "Beware of false prophets;" "Beware of covetousness;" "Beware of evil workers;" "Beware lest ye also being led away with the error of the wicked, fall from your own steadfastness." These admonitions, with many others not mentioned, if followed strictly will prove for our eternal welfare in keep-

ing our feet in the desired path, and by so doing secure the great prize. The humble, faithful pilgrim has the promise of a guide to be with him, whose name is the Comforter, who has been one of the three witnesses to his entrance through the strait gate. "There are three that bear witness on earth, the Spirit, the water, and the blood."

After bearing witness on earth he takes the matter above to the heavens, and there in company with the Father and the Son beareth record to this new born child of God, and entereth his name on the record above. (John 1:5-7). He is an especial guide to all who faithfully walk the narrow way; for Jesus said he should guide into all truth. He has the power also to bless with all spiritual blessings (1 Cor. 12) to comfort and cheer the heart and strengthen the weary pilgrim on his way. He will guide and cheer those whose feet keep the narrow path, but is not bound to follow if we leave it, for he is to guide into all truth, not error, good, and not evil. He may sometimes whisper to a stray sheep that it is time to return to his Father's fold, for God hath said "His Spirit striveth with men," but there is a condition men may get into that this will not be the case, for he says, "My Spirit shall not always strive with man." Sad indeed must be the condition of that man or woman, who has arrived at that state of things; having by his acts so grieved the Holy Spirit that it will have nothing more to do with him, left weak and helpless, to the mercy of the devouring enemy to be overcome and dragged down to perdition. May the Good Being forbid, or strengthen you and me, dear reader, that we may never be found among that number.

The life that the narrow way pilgrims are seeking is said to be eternal, that is, without limit, full of joy and perfect bliss; not like the present one, which only extends to three score and ten years, and is embittered at many stages with suffering, sorrow, disease, and terminates in death. We will not undertake to describe this eternal life for it is beyond our power to do so. Some have been permitted to ascend to the third heavens and view things they were not allowed to utter, Paul, John the Revelator, of olden, and Joseph Smith and Sidney Rigdon of latter times. Paul says "Eye hath not seen, nor ear heard, neither hath it entered the heart of man the things that God hath prepared for those that love him," &c. The latter day prophet says that even the celestial glory—as spoken of by Paul in 1st Cor. 15th chapter—surpasses the understanding

of man, and that no man knows it except God has revealed it unto him; that the terrestrial glory exceeds the celestial in glory, in power, in might and dominion, and that the celestial excels the other in all things. The celestial glory is what the narrow way leads to, even where God and Christ dwell, and they who persevere on to the end obtain this glory. Dear reader, is it worth your while to strive for this glory? Picture in your mind the highest felicity and glory that you can, and you have not the faintest conception of it except God should reveal it. Thrones and dominions of earth sink into insignificance; all the glory and powers of earth fade away into oblivion in comparison to it!

The Savior might well declare or ask the question, "What shall it profit a man if he gain the whole world and lose his own soul?"

Yours in hope of eternal life,

E. STAFFORD.

LAMONI, Iowa, April 24th, 1883.

IS CHRIST THE ETERNAL FATHER.

I SEE NO reason to doubt that he has a right to the title, "Eternal Father," as God, the Director of everything, says that he created everything by the Son. He says he created the heavens and earth, by his Only Begotten he created all things; and again he says: "I, God, said to my Only Begotten, which was with me from the beginning, Let us make man in our image, and after our likeness, and it was so." We see by this quotation, that God the Father gives his Only Begotten power and authority to create all things, from the beginning; therefore he (Christ) has the right to the title, Father, for he was the Creator; and God, his Father, gave the direction to create; for he says: "I do nothing, but the Father through me;" "and as the Father commands me, this I do;" "I do nothing of myself." Therefore we see the reason that Christ says unto Nephi: "I am Jesus Christ, the Son of God; I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning." He says also, "I am Alpha and Omega, the Beginning and the End." As he (Christ) was from the beginning, he must have been as he says, without end, and is not this eternal? Therefore he is the Father, the Eternal God, as he says to the brother of Jared in the mount: "I am Jesus Christ. I am the Father, [because I created all things], and the Son, [because I am chosen of the Father of heaven]."

Therefore he is Father of this system of creation, and the creator of all that are

therein; for he saith I am Jesus Christ, the Son of God, the Father of heaven and earth.

We can reason thus: If Christ was the creator of all the living and the dead, and had all power given him in heaven and on earth, there is no reason why he should not be called the Eternal Father. And again, he is called God, therefore he is God, as he is to rule this earth, as King of Kings, and Lord of Lords. There is no doubt in my mind that he is (or will be) the God of the system of planets of which this earth is one. In this case he (Christ) would be the very Eternal Father of all his creation, both of heaven and of earth, and all that are in them. Therefore he showed himself to the brother of Jared, that he might know that he was the Son of Man, even after the manner, and in the likeness of the same body, even as he showed himself unto the Nephites. And he ministered unto him, even as he ministered unto the Nephites, and all this that this man might know that he (the Son of Man) was God, and because of the knowledge of this man, he saw the finger of Jesus. (Ether 1st chapter).

Now we see why so many say that Jesus is the one and the same God, the Supreme Ruler of the heavens. It is because he has a right to the offices of Creator and a governor of the laws of this Universe. When the character of Christ is not clearly seen, it is difficult to discern the right from the wrong; to give each his right name in the right way. When one comes to the knowledge that Jesus Christ is Author of this world, and all that pertains thereto, either in this life or the next, we will feel safe, and continue with knowledge that Jesus Christ is the very Eternal Father, and God of all living

THOS. M. PARK.

PRAYER.—Literally, prayer is supplication; it is asking. By asking is meant, not simply desire expressed, but paramount desire. There must be a desire for the thing asked, greater than for anything else that would be incompatible with it. This is prayer, and nothing else is. If a man may have either an estate or so much money for the asking, but can not have both, however much he may desire the estate, he can not really ask for it unless he desires it more than the money. And so, whatever desire a man may have of heaven, or of the presence with him of the Spirit of God, yet if he has a stronger desire for any form of worldly good, any form of expression that he might use in the guise of prayer, would not be asking. It would be hypocrisy to the omniscient eye. It is only a paramount desire presented to God with the submission becoming a creature, that is prayer.

An old man repents of that which a young man boasts.

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Selections.

THE PARENT'S FIRST LESSON.

THE very first lesson a parent has to learn is that whatever he attempts to teach, he must himself first practice. Whatever he wishes his child to avoid, he must make up his mind to renounce; and that from the very earliest stage of existence and down to the minutest things. In young children the imitative faculty is so enormous, the reasoning power so small, that one can not be too careful, even with infants, to guard against indulging in a harsh tone, a brusque manner, a sad or angry look. As far as is possible, the tender bud should live in an atmosphere of continual sunshine, under which it may safely and happily unfold, hour by hour and day by day. To effect this, there is required from the parents, or those who stand in the parents' stead, an amount of self-control and self-denial which would be almost impossible had not heaven implanted on the one side maternal instinct on the other that extraordinary winning charm which there is about all young creatures, making us put up with their endless waywardness, and love them all the better the more trouble they give us.

That is—mothers do. When I said "maternal instinct" I spoke advisably and intentionally. Of paternal instinct there is almost none. A man is proud of his sons and daughters because they are *his* sons and daughters—bound to carry down his name to posterity; but he rarely takes the slightest interest in any body else's children, and in his own only so far as they contribute to his pleasure, amusement, or dignity. The passionate love a woman often has for another woman's children, and for the feeblest, naughtiest, ugliest of her own, is to men a thing entirely unknown. Two-thirds of parental love is pure pride, and the remaining third, not seldom, pure egotism.

Therefore for the first seven, nay, ten years of a child's life, it should in most cases be left as much as possible to the care of women. Not that every woman has the motherly heart; but the fatherly heart is a rarer thing still.

Besides, men's work in the world naturally unfits them for the management of children. It is very hard for a man, who has been worried in business all day long, to come home and be pestered by a crying

child; even though the poor innocent can not help itself—is probably only tired or sick or hungry. But the father will not see this; he will only see that the child annoys him, and must therefore be "naughty."—*Selected.*

CONCEPTIONS OF GOD.

It is not to be supposed that God manifests himself to all ages or to all men of one age in the same manner; He speaks at sundry times and in divers manners. He works by diversity in the domain of grace no less than in the kingdom of nature. But often the difference is more in us than in him. Though he is ever near and waiting to be gracious, unbelief bars him from our hearts, and sin separates him from us. So we come to judge, thing and speak of him according to our experience.

To the patriarchs and prophets of old, God was very near and familiar. Enoch walked with God through a long life, and then was translated to heaven without dying. Abraham oft communed with Jehovah, who revealed to him the long future down to Gospel times. Jacob wrestled with the divine messenger till break of day, and would not let him go until he had obtained the blessing. The Psalmist's theme ever rested on God and His works, and regarded Him as the source of every blessing. Augustine talked to and with God as a familiar friend, who enraptured his heart and sweetened all his experiences.

Are such exceptional cases, or imaginative or fanatical? Neither. Admitting a personal Deity, and the reality of religion, the exercises of devout minds are no more than would be expected. If there is a Being who created, upholds and governs the universe, he must be omniscient and omnipresent, ready to hear our cry, to help our infirmities and guide our steps. He loves us and cares for us—He is a God at hand, and not afar off.

The tendency of the present day is to abstraction and isolation. There is a pride of false philosophy that looks upon practical religion as enthusiasm and fanaticism. Nothing can be admitted as rational unless it can be measured by the senses, and subjected to all physical tests. Men must scrutinize, and analyze, and classify to the last degree of artifice and speculation. Every principle must be a dogma with its exact place in the system defined. All must proceed by rule and order. By subjecting not only the intellect, but also the emotions, to such requirements, the spiritual nature is restrained and the vitality of religion endangered.

It is our duty to listen to the demands of the intellect, to be consistent with reason, to guard against every form of superstition. But in doing this, there is no need of repressing and denying the requisitions of our moral and spiritual powers. These, it is true, differ in individuals, circumstances and times; but they have a basis in all minds and a reality. Those are not necessarily the most correct and reliable who are the most cool and calculating. The moral instinct, the glow of emotion and the impulse of the heart are often more authoritative. The warm heart is as essential as the cool head.

The feelings and emotions are not to be distrusted so long as they are well founded. The conceptions can never be too vivid, if their basis is truth. Nature and revelation authorize the belief in God and his personal supervision of all our affairs, and thus should we conceive of him. We do injustice to him and ourselves if we do not allow and cherish such conceptions. The tendency at present with Christians is too much to doubt, indifference and coldness; there is need of more faith, more vivid conceptions of the living God and the vital truths of the gospel, more interest in the Bible, more love to each other, more earnest co-operation in doing good.—*Morning Star.*

MORAL COURAGE.

WHEN I was a boy of twelve years of age, fifty-two years ago, my father dictated to me the following composition, which he required me to write out, commit to memory, and from time to time rehearse to him. I am inclined to think he was not himself the author of it:

"There is a moral courage which enables a man to triumph over foes more formidable than were ever marshaled by any Cæsar—a courage which impels him to do his duty; to hold fast his integrity; to maintain a conscience void of offense toward God and toward man—at every hazard and sacrifice, in defiance of the world and the prince of the world. Such was the courage of Moses, of Joseph, of Daniel, of Aristides, of Phocion, of Regulus, of Paul, of Luther, of Washington. Such is the courage which sustains every good man amidst the temptations, allurements, honors, conflicts, opposition, malice, cruelty, persecution, which beset and threaten him at every stage of his progress through life. It is not a noisy, obtrusive, blustering, boastful courage, which pushes itself into notice when there is no real danger, but which shrinks away when the enemy is at the door. It is calm, self-pos-

sessed, meek, gentle, unostentatious, modest, retiring; but when the fearful hour arrives, then you shall behold the majesty of genuine Christian courage, in all her native energy, breathing the spirit of angelic purity, and grasping victory from the fiery furnace or the lion's den, when not one of all the millions of this world's heroes would have ventured to share her fortune.

"I fear God, and I have no other fear," is the sublimest sentiment ever felt or uttered by mortal man."

Conference Minutes.

ST. LOUIS DISTRICT.

This conference convened in St. Louis, Mo., March 31st, 1883; D. Cottam president, *pro tem.*, J. G. Smith clerk.

Branch Reports.—St. Louis 170; including 6 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 baptized, 1 removed by letter. Balance cash on hand, December 31st, 1882, \$95.68; received since, \$21.51; total, \$117.19; expended \$28.10; balance, March 25th, 1883, \$89.09. Belleville 72; including 5 Elders, 4 Priests, 2 Teachers, 2 Deacons; 1 died. Caseyville 34; including 2 Elders, 3 Priests, 1 Teacher, 1 Deacon; 4 died. Cheltenham 32; including 2 Elders, 1 Deacon; 1 removed by letter. Moselle, no changes. Boone Creek, 4 removed by letter. Alton disorganized. Alma, Gravois and Whearso, not reported. The majority of the branches reported in good spiritual condition.

Elders W. Smith, W. Still, N. N. Cooke and B. V. Springer, reported their labors in the Church during the last quarter.

Belleville, Bethlehem Sunday School reported a total membership of 65; including 8 officers and teachers; average attendance 41, school books 107, library books 95. Balance last report \$9.91; income since, \$16.82. Expended, \$13.50; balance, \$13.23.

Preaching in the morning by Elder James Whitehead. Sacrament and testimony meeting in the afternoon. Many interesting and feeling testimonies were borne to the truth of the work; prayers were offered for its prosperity and success. President Cottam spoke in an unknown tongue. Elder N. N. Cooke gave the interpretation, as follows: "But you have said that the work moveth slow in this part of my vineyard, but I the Lord God am at the helm, and I will guide it aright. There are some that have been moved, and some that I will still move, to the honor and glory of my Holy Name; and I will cause my work to rush forth,—angels shall administer with those that administer, and I will bless them abundantly with my Spirit. St. Louis District shall yet bloom as the rose."

Officers present: 1 High Priest, 1 Seventy, 8 Elders, 3 Priests, 2 Teachers, 1 Deacon.

On motion, All the authorities of the Church were sustained in righteousness.

Resolved, That we recommend and petition the General Conference of the Church to return Elder B. V. Springer to labor in this district.

The district report is as follows: 10 branches, with a membership of 488; including 2 High Priests, 28 Elders, 22 Priests, 9 Teachers, 8 Dea-

cons. During the year past 13 were received by baptism, 11 by letter and vote, 16 removed by letter, 2 expelled, 16 died; a net decrease of 10.

Preaching in the evening by Elder Frank P. Scarcliff.

Adjourned to meet in St. Louis, Mo., Saturday afternoon, July 7th, 1883, and on Sunday, July 8th, 1883, at 10 a. m.

CENTRAL MISSOURI DISTRICT.

This conference convened with the Wakanda Branch on the 3d day of March, 1883, at ten o'clock, a. m., President Booker in the chair, M. A. Trotter clerk. There were present and reported, Elders W. L. Booker, E. W. Cato, J. B. Prettyman, Joseph B. Belcher, Emsley Curtis, David Powell, and M. A. Trotter.

Report of Branches.—Wakanda 42, including 7 Elders, 1 Deacon, no changes since last report. Carrollton 37, including 5 Elders, 1 Priest, 1 died; no report from Alma Valley, or Grand River.

The committee appointed to visit the Alma Branch, reported as follows: We visited the Alma Branch and the houses of nearly all the members, and held a series of meetings, and all difficulties were settled; peace and friendship restored and a good feeling prevailed amongst the members; baptized and confirmed one. Report received and committee discharged.

The following preamble and resolutions were read and adopted:

Whereas, the Valley Branch has become disorganized in consequence of the members moving away; therefore, Resolved, that this conference empower and authorize the clerk of this district to ascertain who of the members are worthy, and grant the same certificates of removal, and those that are not worthy report the same at this conference at the next meeting thereof.

The following resolution was adopted: Resolved, That the president of this district appoint a committee of three to visit the Grand River Branch, labor with, prefer charges, and notify such to be and appear at the next conference and answer to the charges preferred against them. The chair appointed Elders David Powell, J. B. Belcher and E. W. Cato.

Bishop's Agent reported on hand last report \$13.60; paid to Bishop \$13.00; paid for registered letter 13cts; total amount on hand 47cts.

Elder J. B. Belcher was elected president of the district, and M. A. Trotter sustained as clerk.

Preaching on Sunday at 11 o'clock a. m., by Bro. J. B. Belcher. Prayer and sacrament meeting in afternoon. Preaching in evening by Bro. E. Curtis.

Adjourned to meet with the Wakanda Branch on the 7th day of July, 1883, at 10 o'clock, a. m.

SOUTH EASTERN ILLINOIS DISTRICT.

Conference was held in the Springerton Branch, Saturday and Sunday, March 17th and 18th, 1883. I. M. Smith president, I. A. Morris clerk. Hymn 124 was sung, and prayer was offered by Father Thomas P. Green.

Branches.—Brush Creek, no changes. Deer Creek, 34 members, including 1 High Priest, 2 Elders, 2 Teachers, 1 Deacon; 2 died, 13 whereabouts not known. Dry Fork, 20 members, including 3 Elders and 2 Deacons, 3 of the members scattered. Springerton, 58 members, including 2 Teachers. Tunnel Hill, 77 members, including

5 Elders, 1 Priest, and 2 Teachers, 3 received by baptism and 1 by letter. Alma, 15 members, including 2 Elders. Branch asking for assistance from conference.

Elders I. A. Morris, John F. Henson, T. P. Green, G. H. Hilliard, Wm. H. Brewer, Martin R. Brown and Elisha Webb, reported in person. Teacher Asbury Huffhines reported.

Saturday evening session, 3 p. m.—Elders missions: It was Resolved, That I. A. Morris and J. F. Henson visit Richland county as often as they can the next quarter; that G. H. Hilliard and T. P. Green visit Brush Creek; that Bro. Walker be requested to visit Springerton the ensuing quarter; that all the Elders, Priests, and Teachers be requested to labor all they can under the circumstances.

Isaac M. Smith offered his resignation as district president; and it was on motion accepted. Bro. G. H. Hilliard was then unanimously elected president of district.

Report of committee from last conference: We your committee, appointed to settle difficulties in Alma Branch have not performed that duty owing to our circumstances, and ask to be released, or given further time. On motion the report was accepted and the committee continued.

Night session. Preaching by I. A. Morris.

March 18th, 10:30 a. m., morning session: Preaching by I. M. Smith. Sacrament and fellowship in the afternoon at 3 o'clock. Sunday evening session, meeting in charge of Brn. E. Webb and I. A. Morris. Preaching by G. H. Hilliard at 7:30 p. m.

G. H. Hilliard was chosen delegate to April Conference.

Adjourned to meet in the Brush Creek Branch, Friday night before the third Sunday in August, 1883.

NORTHERN NEBRASKA DISTRICT.

Conference convened at Omaha, Nebraska, March 23d, 1883, at 7:30 p. m. N. Brown president, H. Nielson clerk. The evening session was devoted to prayer and testimony; a peaceful time was enjoyed.

Reports of Branches.—Union Branch, number of members at last report 26, present 29; baptized 3. Pleasant Grove 21. Platte Valley last report 35, present 38; baptized 2, received by letter 1. Omaha (English) last report 72, present 69; removed by letter 2, died 1. Omaha (Scandinavian).

Report of Elders.—J. F. Mintun and R. M. Elvin reported by letter. E. C. Brand, W. Rumel, E. Rannie, O. Brown and H. Nielsen, reported.

The spiritual condition of branches was reported by delegates very favorably, with but few exceptions.

Resolved, That the Saints be called upon to make a freewill offering towards sending a delegate to General Conference, and that donors go up to the stand and deposit what they feel disposed to give, this evening and to-morrow afternoon. Carried.

The district president presented his resignation. It was made the special order of business for this evening.

Resolved, That the several branches composing this district be instructed to report their statistical condition semi-annually instead of quarterly.

It was laid on the table until next conference. An appeal from Sr. Ann Starky was presented. Resolved, That inasmuch as the Omaha (En-

glish) Branch has not been properly notified concerning Sr. Ann Starky's appeal, that the appeal be referred, and the sister properly notified and instructed as to how to bring her case before the conference.

H. Nielsen was appointed to preach Sunday forenoon, on the law of tithing.

Resolved, That all the Elders, Priests, Teachers and Deacons, be instructed to labor under the direction of the District President.

Resolved, That our delegate to General Conference be instructed to vote according to his own discretion in the representation matter, and to use his influence to have Brn. E. C. Brand, J. F. Mintun and C. Derry, returned to this field.

The resignation of the district president was accepted, and a vote of thanks tendered him for his services in the district.

W. M. Rumel was unanimously elected district president. The general and district authorities of the Church were sustained.

A vote of thanks was tendered to the Omaha Saints for their hospitality towards Saints from other parts of the district, that had come to the conference.

Sunday forenoon, preaching by H. Nielson, on the law of tithing. Preaching in the afternoon by H. Brown, followed with prayer and testimony; several sick persons were administered to; and W. M. Rumel ordained to the office of an Elder.

Adjourned to meet at Platte Valley, the last Friday in June [29th], 1883, at half-past seven o'clock in the evening.

Miscellaneous.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

CONFERENCE NOTICE.

The semi-annual conference of the Philadelphia District, will be held in Brooklyn, New York, on Sunday, June 24th, 1883.

JOS. A. STEWART, *President*.
W. H. BROWN, *Secretary*.

BORN.

KIRKENDALL.—At Creola, Vinton county, Ohio, April 1st, 1883, to Bro. Asa L. and Sr. Blanche Kirkendall, a son; named Luther Carlos.

MARRIED.

RAINBOLT—WEEKS.—At the residence of Eld. John X. Davis, Newton, Jasper county, Iowa, who also performed the marriage ceremony, April 22d, 1883, Mr. Ferd. D. Rainbolt and Sr. Ida Belle Weeks; the groom is from Des Moines, the bride from Newton.

"Sweet their union, pure their pleasure,
Heart with hand to each they give;
Each one's heart the others treasure,
May they thus forever live.

PETERS—HABERJAN.—By Elder John Stone. At No. 2,244, Ridge Avenue, Philadelphia, Pennsylvania, February 1st, 1883, Bro. Jacob Peters and Mrs. Ann C. Haberjan, both of this city. May God bless the pair.

WHITE—PIERCE.—By Elder John Stone, At No. 2,244, Ridge Avenue, Philadelphia, Pennsylvania, April 19th, 1883, Bro. Pearson G. White and Mrs. Margaret Pierce, both of this city. May God bless the pair.

DIED.

LOCK.—At her home, Coldwater, Michigan, February 22d, 1883, in the 43d year of her age, Sr. Catharine M. Lock. She leaves to mourn her loss, her husband, Bro. Dudley Lock, and two sons. Sister Lock first heard the preaching of the gospel in the Winter of 1871-2; and after a thorough investigation, believed and obeyed the same. Ever afterwards she was foremost among the Saints to help the work, and both lived and taught the gospel of Christ. She passed away with a strong testimony of its truth, and confidently awaits the promise of Jesus—when he shall bring them that are his with him. Funeral services conducted by Elder Wm. H. Kelley; the music and hymns used being those selected by the deceased for the last sad rites.

Lines Written in Memoriam of Catharine B. Lock, Deceased, by Sr. Elsie Lockery.

How strong the ties which bound her here,
None but a mother's heart can tell;
The watchcare of her boys she craved,
But bowed resigned to heaven's will.

Full well she knew the paths of sin,
Which lure the young with bright array.
But in His care she trusted them,
Who never will her trust betray.

Come cast your burden on the Lord,
Accept the gospel's precious truth,
Yield to its precepts, lavish there
The pure devotedness of youth!

And, husband, orphan, weary ones,
Forgive us if we press too near;
But as a little band of Saints,
We loved and miss our sister dear.

Her heart went out for famished ones,
Who might to truth eternal cling;
She knew the food that nourished her,
Would lasting joys to others bring.

She charged us all to faithfulness,
To labor here with all our might,
Sustain our Herald's weekly form,
And ever stand for truth and right.

Then wonder not that we are sad,
But let us each his burden share,
Gone is the mother, sister, friend—
We're mourners all, this sad, sad hour.

COLDWATER, Mich., 22d Feb., 1883.

EWING.—At Davis City, Decatur county, Iowa, March 29th, 1883, of disease of the heart and lungs, Sr. Deborah Ewing, aged 71 years and 25 days. She was born in Sempronius, Cayuga county, New York, March 4th, 1812.

EWING.—At Davis City, Iowa, April 3d, 1883, Bro. George Ewing, aged 77 years, 11 months and 8 days. He was born April 26th, 1805, at or near the place where now stands the city of Toledo, Ohio.

Thus passed away this aged couple, dying within five days of each other, he to a great degree by reason of grief at the loss of her who had been his companion for over fifty years. According to the items given to the writer of this some years ago, Sr. Ewing was baptized in April, 1831, by Elder Edson Fuller, and Bro. Ewing was baptized in September, 1831, by Elder Demas Harris, both at Brownhelm, Lorain county, Ohio. They were married on the 30th of October, 1832, and there have been born to them eight sons and four daughters. Ten of these children are now living, and seven of them were present at the time of their parents' deaths, or at their burial. Bro. and Sr. Ewing remained in Ohio until 1842, when they removed to Hancock county, Illinois, settling at Ramus, (Macedonia), and remaining till 1846, when they removed to DeKalb county, Illinois, near Sycamore, living there for nearly thirty years. Since 1875

they have lived part of the time in Sandwich, Illinois, and part of the time in Decatur county, Iowa. On October 30th, 1882, their children gathered and celebrated the golden wedding anniversary of their parents' union, and now both have passed away, within six months of that pleasant occasion. Bro. Ewing was one of those who, during the Winter prior to April, 1860, received a testimony by the Holy Spirit of the calling of the present Joseph Smith to have charge over the Church of Christ, and in his last illness he said that he had always followed the Church, and he wished for himself and wife to be laid to rest at Lamoni, where the Saints buried their dead, also that President Smith should preach their funeral sermons. In all of this his wishes were complied with, one sermon being preached on April 1st, and the other on April 22d. One item of historical interest is worthy of note, namely that Bro. Ewing was a boy doing service on one of the vessels of Perry's fleet at the battle of Lake Erie, probably one of the last, if not the last to live of those who had part in "Perry's Victory." H. A. S.

CARVER.—At Monterey, Allegan Co., Mich., February 13th, 1883, Robert Carver, aged 49 years, 4 months and 10 days. He was not a member of the Church; but was always kind and brotherly to the Saints; and the Elders always found a welcome at his home.

LEAVINS.—At Lamberta, Alabama, April 8th, 1883, of sickness caused from an operation on the eye for cataract, Sr. Martha Leavins. She was born in Jefferson county, Georgia, June 18th, 1808; was baptized August 7th, 1881, by Elder G. A. Montague, and confirmed by him and J. H. Givens. She had been a consistent member of the Baptist Church about fifty years; but believed the gospel as presented by the Saints, and obeyed it; though blind and infirm in body, she went down into the waters of baptism to follow her Lord, received the Spirit, and died strong in the faith.

We live; but our beloved ones who have died also live. We stand weeping on this globe, floating in infinite space; but our glorified dear ones are, like ourselves, in God's world. The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are, like myself, dwelling in the great paternal mansion of God; they still belong to me as I to them. We are not separated. No time lies between us; for I, like them, dwell in eternity, rest in the arms of God.

Consolation is the dropping of a gentle dew from Heaven on desert-hearts beneath; it is one of the choicest gifts of Divine mercy.

A man may be great by chance, but never wise nor good without taking pains for it.

Heaven has no promise of comfort to the lazy man, but to those who "labor and are heavy laden" the invitation is, Come and rest.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

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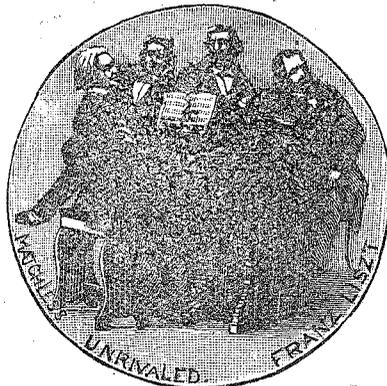
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Yours in bonds,

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JOSEPH SMITH EDITOR.

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"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 19th May, 1883.

No. 20.

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Every Saturday; price \$2.50 per year.

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 19th May, 1883.

KIRTLAND, since the Saints left it so many years ago, has been the scene of a great many ventures in religion, and quite a number of the offshoots of Mormonism have made efforts at a lodgement there. It was here that the portion of worshipers known as the followers of Zadoc Brooks had for a time their headquarters; and after them the Miner portion; then the effort of I. VanDusen, and lastly the Reorganization. Bro. J. F. McDowell, perhaps as much as any other one Elder, is entitled to credit for its occupancy for many years as a local missionary field; and we think it was by him that a branch was organized, holding their services in the Temple, which the little band partially reclaimed from vandalism.

But Bro. McDowell came further west, and but few of the old number were left, among them Sr. Rebecca Dayton, E. Stratton, Bro and Sr. Fahnestock, M. Scribner, Sr. Harvey, Father Bond and wife, and a few others.

But for many years the Church has had only a nominal standing there, the branch dwindled away, until the keys of the Temple were left in charge of Sr. Dayton, who for the love she had for the Master, remained a devoted and faithful witness to whoever might call to see the Temple.

The Temple was levied upon and sold at Sheriff sale, at or during the existence of the Brooks faction at Kirtland, and was bought by Elder Russell Huntley, who repaired it to some extent to preserve it from the weather. After the decay of Brooksism, Elder R. Huntly decided it to Elder Mark H. Forscutt and Joseph Smith, during whose ostensible ownership suit was

brought by the Church and the title found to be in the Church. The custody of the building has since then been in their hands through the Bishop, who held it by local agency.

A few years ago the idea of holding the annual spring session of conference at Kirtland in the Temple was broached and advocated by Bro. T. W. Smith, who believed that such holding of conference was not only feasible, but would do an incalculable amount of good. But at the time scarcely any but himself thought as Bro. Smith did on the subject, and his suggestion was not acted upon; it may have been because the time was not come. In the Spring of 1882 the Church met in conference at Independence, Missouri; and at that session the idea of meeting at Kirtland met with some favor, and looked less formidable than before. It was talked of more or less among the Saints, and the project took shape at the session held at Lamoni last fall, when it was resolved to meet there. Considerable doubt about its entire feasibility was entertained by some still; and the only plausible way that presented itself was to ask the Church to aid in the work by contributing to the repairing of the building; which the Bishopric reported could be done for a certain sum to the extent of putting it into a state to be preserved. But as to the conference a commissary committee consisting of Brn. W. H. Kelley and Z. H. Gurley, who with the Bishopric were to be also a "committee of ways and means," was appointed, to make the necessary arrangements for holding the conference on the old camping ground. The men appointed to this task did well. They took in the situation, and so far as the care of the visiting Saints and Elders was concerned, we believe no one had reason to complain.

The Reorganized Church has held conference in Independence and Kirtland; at the latter place in the only temple built by Latter Day Saints, and accepted of God to his worship. And whatever the outside world may say, or think; or whatever the dwellers in Utah under Pres. John Taylor may think, or say, the Saints who met in the Temple last April may feel justly proud that the Lord blessed them there.

The day of our convening the question of molestation by uncivil, or evil disposed persons was considered, and in conversation with one of the citizens we made inquiry in regard to local police authorities. He kindly gave the information desired, but stated that he thought we would not be disturbed. And to the great pleasure of the Saints, and to the credit of the people in and around Kirtland, we can write that no police officers were appointed by the conference, no application was made to local authorities, nor was there any necessity for either; the session throughout being one of the quietest, pleasantest and best behaved we have ever held.

If any body wants to hear bug-a-boo stories about the Mormons we can assure them that they are plentier, huger and blacker away from Kirtland than they are right there on the historic ground.

THE late Conference at Kirtland acted favorably upon a resolution presented by the delegates from the Galland's Grove District, coincided in by the delegates from Pottawattamie, Fremont, and Little Sioux districts, to the effect that at some time in the late Summer or Fall, there should be a reunion of the Saints some where in the west part of Iowa.

This resolution has since been favorably considered by one of the Nebraska districts, and likely will be by other of the west and south-west—it certainly should do.

We personally favor the proposition, and suggest that each of the four districts, Little Sioux, Galland's Grove, Pottawattamie and Fremont appoint each a committee of one to meet at Council Bluffs, which is about midway, at an early day and confer, and agree at what time in the Fall and at what place such reunion should be held.

The resolution as passed by the Conference seems to offer a permission for any of the districts to hold such a reunion; but should this be attempted according to the letter, the main purpose of its introduction and adoption would be defeated. This purpose was that there should be such a reunion as would in a great measure replace the Fall session of Conference, a mass, or camp meeting, to hold two, four or six days as the interest should demand.

We are heartily in sympathy and favor such a meeting—a grand latter-day rally, that will mark an era in the history of the Reorganization; and we hope that the districts named will at once move in the matter, and agree upon time and place and then make such other arrangements as will make the affair a success. We promised some of the delegates from the west that we would not only attend such meeting, but that we would give them all the aid through the HERALD that they would need, or could ask. We begin our part early, so as not to be found wanting. Let the good work go like fire in the dry grass, let the meeting be a rousing one. There are plenty of preachers to fill all the time allotted—there will be no long, tedious, business sessions, with their strifes and perplexities, to prevent a full spiritual enjoyment. There will be time for prayer meetings, Saints' and testimony meetings, visiting and getting acquainted—let us have a good one, brethren.

THE Conference at Kirtland adopted a resolution passed at the Northern Illinois District conference, and presented by delegates from said district for action, asking the Board of Publication to have the books offered to sale by the Herald Office "better bound." It must not be taken amiss if the Board presumes to ask of those who read the resolution in the Conference Minutes, to consider the following statement.

The Editor of the HERALD has carried dozens of the Scriptures, Book of Mormon, Doctrine and Covenants, and Saints' Harps, and has some of the first and intermediate editions of those works on hand now, in good condition, and has never had one of them go to pieces on his hands. He carried one of the poorest bound Scriptures for nearly four years, and then sold it to an Elder who has it yet, and during the time he used it he carried it in satchel and open buggy hundreds of miles, without starting a stitch or loosening a leaf. He has used a Doctrine and Covenants and one of the Rules of Order, together now for years, carrying them to the Fall and April Conferences, to and from, in satchel and overcoat pocket for several years, and they are still in good condition for use, backs whole, leaves all in and untorn, and they are of the common binding. We also know of books in the hands of other Elders and members of the Church, that have been carried for years, and are still in good condition. Why this difference?

Books are usually made of frail material, and by reason of the demand, those intend-

ed for daily use have been made as small and compact as possible, with safety. Large type, clear print and thick paper, always makes books bulky and heavy. Nor is it practicable to make large print and small sized books, and get much reading into them.

The Doctrine and Covenants is in as small type as is desirable, so is the Book of Mormon and the Scriptures. To get good paper for these books we have to use heavy thinnish paper, and then ask the binders to bind as closely as can be consistently done. Heavier binding would be out of harmony. The Saints' Harp is also in as small type as convenient and is bound as nearly in proportion as practicable.

Ever since the Church has had a publishing Board, there has been a system of chronic complaint and persistent inquiry and fault-finding with the high price of HERALD, HOPE, and the books of the Church; and resolutions of such complaints have been passed at different conferences; and both by private letter and public statement the prices of the various publications of the Church have been declared to be too high; some have personally remonstrated with the Editor upon these alleged high prices, and have stated that it was a shame that the Saints had to pay so much for the books of the Church. This complaint of high prices has induced the Board to get the books out as cheaply as it was possible to do, and still retain a semblance of good, serviceable well looking books; and now there are the two counter complaints, those of "high prices" and "give us better binding."

We give below prices of binding, and will be much obliged to the person who will tell us how to get better quality and lower prices:

Saints' Harp, Imitation Morocco, plain edges, 48c. Same book, same binding, gilt edges, 70c. Saints' Harp, Imitation Morocco, marbled edges, 49c. Bound tracts, cloth, 17c. Holy Scriptures, in skivers, (sheep skin), sprinkled edges, 38c. Morocco, gilt edges, 87c. Imitation, gilt edges, 56c. Doctrine and Covenants, sheep, 32c. Morocco, marbled edges, 64c. Book of Mormon, Roan, (sheep), 46c. Morocco, 65c.

We are aware that it is said that the binding done years ago is much better than that done now-a-days. This judgment is based upon specimens of books that are well preserved, and have been kept by careful hands; but what has become of the thousands of others of the same editions of books? They fell into careless hands and are gone to pieces. We suggest that

books are friends, and as such are entitled to kindly care and attention. They are made to read and not to abuse. The book that is subjected to twisting in the hands, of either singer or speaker, or is used to lean upon while speaking, or is shut back to back in holding it open, or is filled with place markers or newspaper cuttings, until its thickness is increased, or is sat upon in or out of church, or is used as a window prop at church or at home, or is given the baby as a plaything, or is "chewed" at the edges and corners by giggling girls or thoughtless women, or is thrown at any person, animal, (cat) or thing, or is jammed tightly into bookcase or box, or is left lying on the ledge of an open window at church or at home, to get wet with dew or rain; or is carelessly laid on shelf, table, organ, stand, mantel, writing desk, chair, or window sill, to be knocked off upon the floor; or have the fly leaves at front or back pulled out to write memoranda or notes upon; or is left out of doors on chair, bench, or under shade tree, where moisture gathers, is sure to go to pieces, nor would it save them if they should be ever so much better either in paper or binding.

We would like to have the privilege of tracing the history of the books that the persons who complain of poor binding have owned and used. We know a little of some of them. For instance, we once saw one of them while preaching in the stand, take his hymn book in his left hand, and resting the end of it on the desk in front of him, leaned upon it so hard as to press the covers open and to bend the back of it quite perceptibly. We saw another whose Scriptures lay open on the desk atop a large King James' version, bring his shut fist down upon it with a blow that fairly made the leaves dance; and in such a way as could not fail to break the pasted and glued back, and strain the sewing. We know another who has a Scriptures that is warped and bulged out of all shape by the numerous slips of memoranda, notes, and place keepers that he keeps in it. We know another Elder in whose house we saw a Saints' Harp on the floor by a baby big enough to tear paper, which Harp was minus its back. We saw a Saint at church raise a heavy window sash and put a Harp under it upon its end to hold it up—the poor book was bent and twisted out of shape when taken out of its perilous place.

But enough on this point. The Board will do the best it can to secure goodness of binding with cheapness; but so far as one member of it is concerned, he does not

expect to see books made of paper and leather that will stand the use and abuse that some men and women will give them. He advises that Saints learn to treat their books decently and as they should do; and he is satisfied that when they do this the Board will cease to hear such continued complaint of poor binding.

We do not write this to reflect upon Conference, nor upon those who desire to see a better class of binding on the Church books, but as a reminder to all readers to treat their books better.

THE following notice of the choosing in of men to fill the Utah apostolic quorum was selected a good while ago for the HERALD, but was overlooked in the press of matter.

The Mormon apostles filled two long-standing vacancies in their ranks to-day, by the election of George Teasdale and Heber J. Grant. The latter is a young man, and so far as known a monogamist. He is the first monogamist admitted to the apostles since the pretended revelation concerning plural marriage. The selections cause general astonishment and chagrin, Teasdale being a conspicuously weak man intellectually, and Grant a mere boy, not yet 30; while old, able, and tried elders are ignored. It is understood John Taylor made the selection.

EDITORIAL ITEMS.

THE name of Bro. James Caffall should appear in the list of names of the Quorum of Twelve as sustained in the regular order. Also, there should have appeared in the minutes of Saturday evening, April 14th, that there was preaching at 7:30, by Bro. A. H. Smith, assisted by Bro. E. C. Briggs. Also a mistake was made in conference minutes where it is stated that George Montague was recommended to "present field," and amended by adding "Indian Territory." The facts are that Indian Territory was included in George Montague's present field. The amendment was in the case of J. T. Davis recommended to "present field" (Missouri and Kansas), which was amended by adding Indian Territory. These items were unintentionally omitted, and we trust no offense will be taken, as no slight or disrespect was intended.

It is stated by the *Deseret News* that the laws of Norway in respect to religious bodies have been so modified that even the Latter Day Saints have a right to hold services and establish branches, without fear of legal molestation. So far so good. If this has been done at the solicitation of lawyers employed by the Utah Church, it is still a step toward human liberty and should be welcome to mankind.

Bro. C. M. Fulks wrote from Weir City, Kansas, a long and chatty letter, chiefly about the pleasure he had in meeting and conversing with an old-time Saint, by the name of Scammins. Bro. Fulks states that Bro. J. T. Davies is actively engaged in his field of appointment. Bro. Davies is well received and is doing well.

Brn. A. H. Smith and J. W. Brackenbury have formed a real estate co-partnership at Independence, Missouri, for the sale of lands. It may be well for those wishing settlement there, or in the regions about, to give them a call. Bro. Smith will be the traveling agent, and Bro. Brackenbury the local agent; address the firm Smith and Brackenbury. See card in HERALD.

THE following is placed under the head of "Publications Received" in the *Phrenological Journal*, from which I transcribe.

"Utah and its people. Facts and statistics bearing on the Mormon problem. By a Gentile." If one half of the showing of this pamphlet be true, a city controlled by Mormon civilization is happier than it would be under Christian. The taxes are represented as low, so low that Utah ought to be a farmers's paradise; and as compared with other states and territories. This Gentile says there are few liquor saloons and disreputable places in Utah; and where such places exist, they are run and sustained by anti-Mormons. He also says that ninety-eight per cent of the gamblers in Utah, and ninety-five per cent of the lawyers are Gentiles. But this sort of evidence, good as it is, would not convert us to Mormonism, so long as polygamy is upheld as a cardinal virtue in its system.

Bro. Wm. Anderson, of Oakland, California, wrote April 27th:

I was glad to hear from you and to learn of the success achieved at the late Annual Conference. I felt a deep interest in its prosperity; it has given us the best advertising we, as a church, ever had. All the papers have had something to say; some state nearly facts, others anything else but facts. The cause in this northern district has received a new impetus. Preparations are being made for some preaching. Bro. Phillips has succeeded in getting an opening in a new place (Walnut Creek), and sent me to dish out the truth. I made the effort, before a large congregation, and expect to continue as often as possible until some one else can be found as a substitute. Several have been baptized lately, and more will follow Sunday, so I learn.

The Wild Man from the Mountains (Thomas R. Daily) has been to the city and raised quite a little stir in one of the sects' meetings, by relating his little experience among them; he is one of the Lord's curiosities. Bro. H. P. Brown is taking quite an interest in the work. Bro. Haws is quite poorly, not able to follow his business; he thinks of going to Nevada soon with his brother, and camp in the mountains. Bro. George S. Lincoln is trying hard to get up an interest in

the city; he is untiring in his effort to spread the truth. Some fellow commented on our late Conference through the *Bulletin*. I wrote a short reply and sent George S. Lincoln with it to the *Evening Bulletin* but they refused to publish it. Their excuse was they could not allow a controversy through their paper and my article would call one forth. And so it would.

Summary of News.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

May 5th.—Lawrence Hanlon, who was placed on trial yesterday on the charge of attempting to murder Juror Dennis Field, was found guilty this morning, and sentenced to penal servitude for life. Hanlon, on receiving his sentence, muttered: "I won't be the last. God save Ireland from such informers."

The authorities of Neuchâtel, Switzerland, have informed the Salvation Army that the interdict on their weekday evening and Sunday afternoon meetings will be maintained, and if any attempt be made to infringe it they will be altogether suppressed.

At Cronstadt, Russia, a building used as a manufactory of explosives has been discovered. Several naval officers who are said to have been concerned in the manufacture of explosives have been arrested.

At Hamburg five Socialists have been sentenced to imprisonment, one to three months, for circulating pamphlets slandering Bismark.

A terrific rain and hail storm, accompanied by thunder and lightning, occurred in the vicinity of Scranton, Pa., last evening. The fall of rain is estimated at five inches. An immense amount of property was damaged. The Wyoming House and other large buildings and factories were struck by lightning. The telegraph wires were prostrated.

The past two days Marshall, Mich., has been visited by almost continuous thunder-storms of extraordinary violence. At nearly every flash of lightning a bolt struck the earth. Numerous trees, barns, hay-stacks, etc., have been destroyed and several disastrous fires have been occasioned. Four large barns and contents, a sheep-shed, and a thousand bushels of grain belonging to Russell Pierce, of Newton, were reduced to ashes, a valuable horse perished in the flames. Within a few miles two other barns were burned, and one badly injured.

A large frame barn near Coldwater, Mich., together with all its contents including three horses and eight head of cattle, were totally destroyed by fire last night, having been struck by lightning.

A fire last night turned twelve families into the street, at Fort Fairfield, Me. Nine stores and shops were burned.

Fire broke out at Union City, Ind., last night. It is reported that nearly the whole west part of the town was burned. Telegraph communication is cut off. The estimated loss is \$250,000. The fire was seen from Richmond, Ind., twenty-five miles distant.

John Lee was hanged by legal process at Gainesville, Fla., yesterday, and Amos Bailey was lynched at Little Springs, Miss. At the ex-

execution of a man named Walker at Trenton, Ga., a fight occurred in which a brother of the Sheriff was shot and several persons were severely wounded.

Mary Shields, horribly mangled during the cyclone at Wesson, Miss., has died.

Lake vessels which were caught in the storm of Thursday night are coming into port at Chicago in bad condition, and a number of minor mishaps are recorded.

May 7th.—The town of Koningshoff, in Bohemia, was nearly destroyed by fire yesterday afternoon. It was an important manufacturing center, and many operatives are left without houses or employment.

The *Alaska*, which came in to New York, yesterday, beat her best previous westward record by two hours, her time being 6 days 23 hours and 48 minutes. Moody and Sankey, the revivalists, who were among the passengers, held services every day and several leading members of temperance organizations talked, and succeeded in getting ninety of the passengers to sign the total abstinence pledge.

The number of persons killed by tornadoes in this country in 1881 was 187; in 1882, 369, and up to date (May 6th) this year the number is estimated at 250.

Two hundred persons who have reason to believe themselves to be included in the category of "suspects" are said to have left Dublin since the beginning of the second private inquiry into the murder conspiracy.

While the men were coming up from work in the Vale Mine, N. S., a rope broke, and the boxes ran down the slope, killing four men and two boys, and fatally injuring two men and two boys.

At least seventy lives have been lost by the burning of the steamer *Grappler*, off Victoria, B. C. Two bodies only were recovered with the survivors. Harrowing accounts are given of the disaster.

A barn 200 feet long, containing 500 tons of hay, burned last evening at Pittsburgh, Pa. The stock-yards narrowly escaped destruction. Loss \$30,000. The origin of the fire was incendiary.

Information is received from Fort Apache, N. M., that 1,200 San Carlos Indians have left the agency and are settling in the mountains around that post, and demand corn and small grain for seed. The commanding officer, Capt. W. E. Dougherty, has issued 6,000 pounds of corn and asked the Secretary of the Interior for small seed. Fears are entertained that there will be difficulty in keeping them quiet, as they will not return to the agency, and there is no provisions for supplies.

Information is received here that a band of marauding Comanches raided the Cons Cattle Company's ranch in Garter county, Texas, run off a number of horses, killed several cattle, and that a party of well-armed cowboys were in hot pursuit.

The agricultural laborers of England and Scotland, whose condition is believed by many to be as bad as that of the same classes in Ireland, have succeeded at last in forcing Ministerial action in their interests. The government yesterday announced that it had completed the preparation of the Tenant-Farmers' Compensation bill. This will guarantee to farmers compensation for whatever improvements they may make during their tenancies, and provides for arbitration to settle disputes between farmers

and landlords as to the proper amount of compensation. In all cases where arbitration is resorted to the referee will have the power to determine the increased renting-value of the land made by the tenant's improvements, and use this determination to prevent unjust evictions by means of raising rents, the tenant being allowed to demand arbitration whenever he believed the increase unfair. The bill will also limit distraint for the rent to one year. The bill is decidedly progressive, and indicates the Government's intention to propitiate the uneasy radical element in England which is fast growing strong, and which has in the agricultural districts made itself a power, and is being used scrupulously and unscrupulously by agitators who have come to the front.

An entire family of white persons, a boy and girl only escaping, were murdered near the Village of Palaccos, Cuba. Alonzo Rivers, a wealthy tobacco-grower, was shot dead while driving home with his family, near Pinar Del Rio.

May 8th.—Timothy Kelly was placed on trial for the third time in Dublin yesterday. The informer Carey swore that with the exception of Brady every one of the arrested "Invincibles" offered to turn Queen's evidence, and that he was the last one to do so.

At Pana, Ills., Ex-City Marshal, S. V. Roseberry, his wife, daughter, and youngest son were dangerously poisoned last Saturday evening by eating peaches that had been put up in tin cans. During the night they were so violently ill that none were able to get for assistance. Next day a physician was summoned, who gave relief, and all are now out of danger.

Before daybreak yesterday morning, East St. Louis was visited by the most disastrous fire it has ever known. No less than twenty-five dwellings were destroyed and fifty families rendered homeless. The loss is placed at \$50,000, and as there is only a partial insurance, many of the victims are rendered penniless as well as homeless.

The original of Uncle Tom, the character made famous by Mrs. Stowe's work, died at Dresden, Ont., Saturday, aged ninety-four years. The true name of Uncle Tom was Josiah Henson, and during his lifetime was known and addressed as Uncle Si. He was one of the finest specimens of his race, shiny black skin, keen, restless eyes, intelligent face, framed by a full silver gray beard, head bald only a little way back from the forehead, and covered for the most part with a wealth of snowy wool. While in England in 1876, he lectured about fifty times in London, and preached from pulpits where formerly stood Wesley and Whitfield. He left England to go through Scotland and Ireland, and then return home, and had got to Edinburgh when a summons from the Lord High Chamberlain brought him back to London and Windsor Castle. Queen Victoria received him with great cordiality, declaring that she could not let him, whom she had known of since she was a young lady, return to America without seeing him, gave him her photograph, which bore her autograph, the whole set in a solid gold frame. He also received a fine gold watch from a wealthy English family.

May 9th.—The sentence of death passed upon Patrick Delaney, one of the assistants in the Phenix Park murders, who pleaded guilty to the

crime with which he was charged, has been commuted to penal servitude for life.

Very discouraging reports as to the condition of winter wheat in Illinois are made to the State Department of Agriculture. According to the returns made up to May 1st from nearly 1,600 townships the wheat has been so damaged by the fly, by winter-killing, and other causes that it will not realize more than 40 per cent of a full crop.

The most terrific hail-storm ever seen in Colorado visited Denver about 11 o'clock yesterday morning. The hail stones were of immense size, and heaped up in the streets a depth of from four to five inches. The ground appeared as though a great snow had occurred. In twenty minutes there was a rainfall of two inches. So violent was the fall that it was dangerous for man or beast to venture out of doors. All over the city the tin roofs were cut and houses flooded. The loss to merchants and owners of buildings will aggregate many thousands, while the damage of orchards, gardens, and crops within the belt of the storm is immense. All manner of vegetation was crushed and torn to pieces by the great deluge: windows and skylights of large blocks were crushed in, and the buildings flooded. Horses, attached to vehicles were terrified and ran madly through the streets, smashing wagons and carriages to pieces. Several houses were struck by lightning, and a number of persons injured in various ways by the storm. It is said by historians in Denver that this was the greatest hail-storm ever seen in the United States.

May 10th.—The English Government succeeded yesterday in convicting Timothy Kelley of murder in connection with the Phoenix Park tragedy, and sentenced him to death. The government, on the third trial, intended to secure a verdict and postpone the trial in order to secure other informer's corroboration of Carey's evidence, which, in the two previous trials, had failed to convict. The prosecuting counsel have throughout been convinced of Kelley's guilt; but popular feeling as to the methods employed ran so high as to prevent an agreement by the juries. The verdict was secured entirely by the confession of Delaney, made at the time when he pleaded guilty and was sentenced, which strongly contradicted the alibi evidence put in, and to which the court particularly attracted the attention of the new jury.

In the Italian Chamber of Deputies yesterday the Premier, Depretis, in replying to a question concerning the home policy of the government, said that force would be quickly used to suppress all attempts to create any public disturbance, and while abroad the government expected to maintain peace, it also intended to sustain existing treaties, and to see that they were respected by other nations.

A fearful storm of wind, rain and hail passed over Dubuque, Iowa, yesterday afternoon. Trees, walls, telephone wires and sheds were prostrated. One large frame house on the hill was blown to pieces, but only one of the inmates was seriously hurt. The children in the public schools were in a panic and were with difficulty restrained from rushing out in the storm. In the Fourth Ward School most of the windows exposed to the storm were broken and the building flooded. The steamer *Ben Hershey*, tied up at the levee, was blown across the river and stranded on a sandbar, and several barges were

carried away. Wooden sidewalks were floated and washed down the streets. The damage in the city will reach many thousands of dollars. It is the most terrible storm experienced here for many years. Outside of the city great damage was done to the grain fields in washing away the soil and recently sown seed.

The loss by the sinking of the steamer *Big Horne*, near Poplar River, Minn., yesterday, will aggregate fully \$325,000. Very little of the cargo care be saved, and the vessel will be a total loss.

Early yesterday morning a fire occurred at Vermontville, Mich., resulting in the destruction of a large saw and planing mill and the loss of two lives, Park Grimes, one of the owners of the mill, and Cassius Ides, an old mill man, were the names of the persons lost.

One of the most serious accidents that has ever occurred at a fire in New Haven, Conn., happened last night, flames were discovered in the loft of a livery stable, which was soon under control, with a loss of about \$5,000. There was some danger apprehended from the wall on Center street, and just as the order was given to the firemen to stand from under, the wall fell burying eight men under the debris. Two of them are fatally injured and the others are more or less seriously. The fire was undoubtedly of incendiary origin.

Farm laborers, who are conspiring near Muncie, to destroy self-binding reapers, last night fired Adam Sheller's barn near Desota, Ind. The building, containing six horses, a number of cows, farming implements and one self-binder, was consumed. There is considerable agitation here over the outrage, as a number of barns containing self-binders have been burned here this spring.

An accident occurred last night to a regular day passenger train bound for Chicago, which might have resulted in serious loss of life. Shortly after the train had passed Muncie, Ind., the gas stove in the baggage car exploded, setting fire to the entire outfit. The clothes of the newsboy in the baggage car caught fire while he was attempting to suppress the flames. The express messenger attempted to extinguish the flames, and in so doing received most serious injuries. The bell-rope was burned, so that no communication could be had with the engineer to stay the flying train. The boy jumped from the blazing car, and finally, when the flames burst from the car, the engineer saw the trouble, and stopped the train. But before this was done the whole interior of the car was ablaze. It was filled with the passengers' baggage, and express and mail matter, all of which was consumed. There were no means of extinguishing fire on the train, and it had to be allowed to burn itself out, thus delaying the train nearly four hours.

THIEVES IN ENGLAND.

FROM a return of judicial statistics for the year 1881, issued by the Home Secretary, it appears that there are no fewer than 71,637 known thieves and depredators in England and Wales. Of these, however, only 39,161 are in a position to carry on active operations, the rest being in convict or local prisons. These criminals are worse than drones in a social hive. They are the Ishmaelites of society preying upon honest people when out of prison, and supported at the public expense when in. Without reckoning the value of property stolen and not recovered during the year, we find that the cost of police and prisons in 1881 in England and Wales was nearly four millions sterling, which has to be defrayed either by direct or indirect taxation.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Correspondence.

ADELL, Dallas Co., Iowa.

Dear Herald:—It has been but a short time since I obeyed the Gospel and I do not regret it; as I know it is the Church of God. My wife, myself, and four others were baptized January 30th, 1883, and I shall always give God the honor. He says in his Holy word, "Harden not your hearts; ye believe in God, believe also in me." I rejoice that I did not turn away when I had a chance to hear the word. Bro. W. Nirk came into our neighborhood and had meetings at our school-house, and the neighbors thought the best way to get rid of them was to stay at home; they thought that there might be some weak minded ones who might join them old Mormons; but bless God for the truth, and I think if we only live faithful until death shall change this cold world into heaven, we still will rejoice more than ever. Brothers and sisters, let us try and be faithful and show to the world that we are the children of God. There are eight of us here now, and we have meeting every week, and have a good time. My health has been very poor for years, but since I have obeyed the gospel I have had such good health, that it seems that it can't be myself. To-day I feel stronger in the faith than ever, and why? The reason is, that God never turns any away empty if we ask in the right way; and thank God, I have found the right way. It was one year that I was in a great study to know the right church, but when I heard the brethren preach I was not so much at a loss; but then this Mormonism was the drawback there; but it did not draw me back very far; I soon saw that that was only an effort to break down the truth; but thanks be to God it takes more than man to do that. Let us show to the world that we are not so weak minded as they suppose. G. H. Joy.

CHIPPEWA FALLS, Wisconsin,

April 29th, 1883.

Bro. Joseph:—I am very much pleased with the *Herald*. I was one among the many that was very anxious for it to become a weekly. There is no branch of the Church here, so the *Herald* and the Spirit have to do the preaching for me. If anything occurs that I don't get my *Herald* Saturday night, I am more disappointed than I would be without my Sunday dinner. Its pages are a source of joy and comfort to me, and I pray that all that write for it may be inspired to set forth the truth in simplicity and clearness, that the poor and unlearned may understand the great gospel plan of Jesus Christ that we may measure ourselves by it, and see if we have embraced the truth for the love of it. Beloved Saints, it is not enough that we obey the truth because we fear God will punish us if we don't, or even because he will reward us if we do; but if we obey the truth because we love it, because it is the only clement we can enjoy ourselves in, then and not till then are we fit for the gift of Eternal Life with that same free agency that was given to us before the foundations of this earth were laid. If any one has an idea that our father, Adam, brought the principle of evil into exist-

tance, I believe it must be a mistaken or incorrect idea. I believe the principle of evil ever did and ever will exist, and is as essential for our perfection as the principle of good. I see no way of comprehending the good only by its opposite, or the presence of evil; hence the necessity of our having it to contend with all through our probation. Jesus praying for his apostles, he said, "I pray thee, Father, not that thou wouldst take them out of the world, but that thou wouldst preserve them from the evils of the world. I have overcome the world." Now if we can by the help of the Spirit and the teachings of the gospel of Christ overcome the evils of the world, day by day, till we have finished our race here; O, how great will be our joy to say with our Master, "I have overcome the world." May we never be shaken, or yield till we have gained the prize—Eternal Life.

Your brother in Gospel,

RICHARD PREATOR.

BYESVILLE, Ohio,

April 30th, 1883.

Bro. Joseph:—I write to apprise you of the rapid progress the Church is making in this part. Some time ago there was a request made through the *Herald* by a Mr. Luke Sharp, of this place, asking that one of the Elders of the Reorganized Church would call and see him; also made the statement that there was a minister here by the name of W. M. McBroom, who would like very much to have the privilege of exchanging views with one of our Elders. On reading the above notice I immediately wrote Bro. Sharp a card, the import of which was, that I would visit him providing he would get me a house to speak in. In reply he wrote me to come, that he would procure me a house. Accordingly I went, and on my arrival here I had an interview with Mr. McBroom. He stated that he would like to debate the points of difference between us, which I gladly agreed to do; but before leaving his house he changed his mind, making the plea that his throat was sore and his lungs were affected, in view of which he did not think he would dare enter into discussion just then; but peradventure he would before I leave the town. He then informed me I could have the use of his church to preach in just as long as I wished, providing he did not want to use it himself. I accepted his invitation and preached for six nights, to an audience that would average two or three hundred; enjoyed excellent liberty. By this time a number of the Second Advents (to which church the Reverend belonged) had become very much interested in our doctrine, and so expressed themselves to him; but this did not meet his approbation, from the fact, he did as all others have done by us, when they discovered that some of their flock have their eyes open to the truth, he closed his church against me, and then undertook to expose Mormonism. Still he did not meet the issue fairly and squarely, as he had previously promised to do; neither did his despicable actions meet the approval of the citizens, as on the third night that he spoke on Mormonism there were but eighteen persons out to hear him. I have had the pleasure of baptizing seven here, five since the Kirtland Conference. There are many more who are on the verge of coming into the Church. I organized a branch, named Byesville; Bro. Luke Sharp, President, Bro. Geo. Rosser, Priest; Bro. Wm Moor, Teacher. I

sincerely believe that we will have a large branch here in a short time. I leave here for West Wheeling in company with Bro. M. S. Sutton to attend to regulating the Branch. This Branch is in a very bad condition and has been for some few years. They are not having any meetings there at present, but the prospects are that every thing will work out all right bye and bye. There are more calls for preaching than we can attend to. We ask an interest in the prayers of all Saints.

Yours in the one faith,
G. T. GRIFFITHS.

SPRING-TIME HAS COME AGAIN.

WYANDOTTE, Kas.,
April 19th, 1883.

For the Herald:—As the first bright days of Spring come and make glad the heart of man—more glad because the chilling blasts of Winter are past—so doth love come with joyous tidings to the hearts of many and heal the wounds of years gone by. Wednesday the 21st day of March, was one of the first pleasant days of spring, and its evening was one of the most beautiful. The moon bathed mother earth in a flood of golden light, the stars shone in all their brightness and seemed to contend for superiority over each other, warriors had laid down their implements of war,—the sword being forged into plow-shares—man had ceased all strife among men, all was calm and peaceful, love and fidelity ruled supreme, and God looked down from out the portals of heaven and said “Blessed be thou, ye band of faithful Saints assembled in my name, for I will hearken unto thy supplications and bless thee in the name of my Son.”

Surely, they were a blessed throng, for never was there a more intensely interesting Saints' meeting than was held that night under the hospitable roof of Sister Allen. Faithful Saints—true believers in their doctrine of salvation—seekers after the truth—old and young—and strangers to the church were there assembled, and all joined in singing “Come thou fount of every blessing,” and all heads bowed as prayers by the devoted leader, and brother and sister Saints went up to heaven, and the deepest interest was paid as testimonial after testimonial of God's power and wisdom and goodness and the glorious work of the sainted church were given; until it seemed as if we were standing on hallowed ground in the very presence of the great and Almighty God. Thus progressed the meeting of this glorious band of pilgrims, each testifying of glorious things and praying for each other, till the hour grew late, when the God-chosen leader, Benjamin J. Franklin, arose from his seat, and with a peculiar movement drew forth a document making legal the union in holy bonds of matrimony of Bro. Alphonso Milotte and Sister Caroline Allen of Wyandotte, Wyandotte county, Kansas, which was solemnized by the leader, and they stood before God in the sight of man and the law as husband and wife, and were greeted with the joyous congratulations of the surprised yet happy band of Saints. A sumptuous repast was served and all united in singing the marriage hymn, and thus ended this glorious meeting which may ever bring to the happy and worthy couple the highest degree of prosperity and happiness that is allotted to mortals here below. May the sun shine down upon them in all his brightness, and may heaven strew

their pathway with flowers and golden opportunities through life; and when death, with its dark mantle shall come to claim its own, may their eyes be closed in silence and their hands folded each upon the other's breast, and may they be placed together, side by side, beneath nature's green heath, and rest for all time to come in the arms of Jesus, for 'tis said, “Whom God hath joined together, let no man put asunder.”

“Our summer may squander
A blaze serener, grander;
Our autumn beam
May, like a dream
Of heav'n, die calm away;
But, no—let life before us
Bring all the light it may,
‘Twill ne'er shed idly o'er us
Like that first youthful ray.”

E. M. W.

KEWANEE, Ill., May 2d, 1883.

Bro. Joseph: Since my return from General Conference I have been called by telegram from Bro. T. F. Stafford of Lewiston, Illinois, as some of his family were stricken down by the hand of affliction; but thanks be to our Master, we left them rejoicing in the blessings of God. I expect to start this week for Millersburg, Buffalo Prairie, and Rock Island county; and thence into Eastern Iowa. I wish to say to those in some parts of the Kewanee District who seem to complain because they do not have as much preaching in their immediate vicinity as they ought, to please remember that the district embraces quite a large territory; and to further remember that the president is the only one that has been traveling and preaching in the district, and therefore all points can not be reached at once; and please further remember, that the president has in some parts where this complaint seems to come from, done more preaching than in any other part of the entire district. I expect to continue my services in the field assigned me at the last General Conference, and do all I can for the advancement of the cause we all love so well, and for its ultimate triumph will labor and pray.

Yours in the one faith,
H. C. BRONSON.

GREAT BEND, Kan., May 9th, 1883.

Bro. Joseph: I received the *Heralds* yesterday, for which accept my thanks. In looking over their columns, and reading of the progress of the work everywhere, my soul was stirred with that blessed blissful emotion that comes to us through the hope of the gospel. I read with pure Christian pride the article submitted to the Secretary of State in behalf of the Church, signed by yourself and Bro. Gurley. It is to me a noble effort, and one that will do much to show the difference between the true and the false. I am glad the distinction is being forced upon the world, without feeling any disloyalty to the truth which I have received, the gospel that is dearer to me than any worldly thing. I have always felt a timidity in being called a Mormon, the reason for which every lover of truth, honor, and virtue, will see at a glance. I have always willingly and gladly expressed my faith and belief to every inquiring person, but I have always hesitated to say I was a “Mormon.” I love the Book of Mormon and wish that I might adhere closer to its principles. But when I look back over the history of the Church, of the terrible evils connected with it, I sometimes shrink from bearing any of the burden of those evils, even by accepting the name under which they have been

perpetrated. In the doctrines which I have received I find no principles to be ashamed of, and upon those principles I build all my hopes, both for the present and the future life.

I rejoice in one thing, that since I have been in the Church, I have been under the best of teaching in doctrine, for if any point of doctrine needs “airing,” it usually goes through the process at Lamoni; consequently, I feel pretty well founded in the faith, yet fully realize the danger of falling by the way. I pray that I may hold out faithful and true to the end of the race. I pray for the Church, especially with whom I have been so pleasantly associated in the past few years, and to whom I feel deeply grateful for their kind love and forbearance. I am interested in the future of Lamoni, especially the young Saints of that place. I pray that they may conduct themselves to the honor and glory of God, and fit themselves for use in His kingdom. Remember me in your prayers, and in your meetings.

Your brother in the Gospel,
OSCAR L. FERGUSON.

FALL RIVER, Mass., May 3d, 1883.

Brother Joseph:—I arrived home last Saturday. On my way home in company with F. M. Sheehy, we visited Pittsburgh, Philadelphia, Horners-town, N. J. And I went to Oakdale, Long Island; F. M. staying at Brooklyn. I stayed at Oakdale three days; spoke three times, and baptized two men. Our district conference convenes on the 5th inst here; looking for a splendid gathering.

In hope,
JOHN GILBERT.

Dear Herald:—In order to obviate the necessity of writing quite a number of individual letters, I will reach the interested ones through your columns. At the close of the conference, the good byes were exchanged with many, and again at Cleveland with others, and at Toledo I found none were going my way, except Sr. Robinson and son, of Peoria. I called at Peoria and visited two or three days; then on to Canton, stopped over night, and spoke to the little band of Saints; thence on to Burnside, the home of my boyhood. Spent a week visiting old time associates; spoke once in the Christian Church; thence to Carthage, took in the city; but old father time has wrought many changes. In walking the streets, where once almost every face was familiar, all were strangers now; I met only one of my old associates, Wm. R. Hamilton, Ex Sheriff of the county. I visited the Republican office and had a pleasant chat with the Editor, J. M. Davidson, who by the way is a gentleman and a scholar, and is related by marriage with the royal family of Springer. I also had a view of the beautiful phiz of T. C. Sharp,—the old fossil remains who runs the *Gazette*: his face was quite familiar forty years ago, and I am glad to state that he retains his primitive beauty remarkably well. I visited the old jail building, which brought to my mind sad reminiscences of the long ago. It is now occupied by J. M. Browning, Esq., a very estimable gentleman. On the afternoon of April 30th, in company with my dear old mother, I started for home, arriving at Keokuk, that prince of good fellows, and Bro. “chip,” B. F. Durfee, met us at the depot with a carriage to convey mother to his house; which he did without much ceremony,—and I was coolly informed

that an appointment for me to speak that night was out, and I talked a while to the Saints and friends; not very satisfactory to myself on account of a severe cold in my head; but we did have a splendid visit with Bro. Durfee and his estimable family,—a bright spot in my pilgrimage. Arrived at home safely on May 1st, found all well and a welcome all around the circle. In conclusion I will say to those of my field of labor in Missouri and Arkansas, I expect to be with them ere long, and strive by the help of the Master to perform my whole duty to God and man, tenderly, lovingly, and fearlessly,

Yours determindly,
B. V. SPRINGER.

ALLISTON, Ontario,
April 30th, 1883.

Dear Brother:—Through the kind representations of Bro. J. H. Lake, I was appointed by General Conference to labor in Canada. I was also requested by the district conference to labor in Canada. I took the field immediately after appointment and have been in it ever since, till the 26th inst.; have met with much success in way of new openings and numerous Macedonian cries; but in all my experience, with all the preaching that I have done, I have met with less success in the item of additions by baptism than in any like period of time before. The hard winter may have had something to do in retarding, as many have said, "You tell the truth;" "I have heard more truth from you in one sermon than I ever heard from any one man before," &c. I met with very little opposition or misrepresentation, as the people seem to be wakening to the distinction between the Latter Day Saints and Brighamism; in some places more slowly than in others, however. I have enjoyed much liberty in presenting the word. Made one opening at a place called Bloomfield, in Prince Edward county; where I had to walk from Picton five miles every night and walk back after preaching, (Queer hospitality?), yet the town hall was lighted, heated, and furnished free and the people turned out well, and expressed themselves favorably, in some cases decidedly for us.

During my absence, however, it did not fare so well with my poor wife as she got her leg broken above the ankle and the ankle dislocated four weeks ago last Saturday, she is progressing favorably, no doctors however; bone set, ankle in its right place, all by the kind Master's love and the faith and prayers of the Saints. She utterly refused to have a doctor set the bone on any account. The pain however continues very severe, although she is able to walk on it by the aid of a stick.

There are quite a number of old-time Saints and some Brighamites that I have got the addresses of, scattered in different parts of Canada which I did intend visiting, but for the mishap to my wife calling me back sooner than I expected; but I hope to be able to reach some of them yet, and shall write to others, and try preaching by the pen if I can not reach them any other way. As you have always been so kind as to send me tracts for distribution I still presume on your generosity to ask you to send another bundle as I find them almost invaluable; particularly in removing the idea that we are Brighamites, and removing prejudice against the doctrine. People have come to the meetings saying; "I got

one of your tracts, liked it; supposed you were same as the Mormons; see differently now, and such like remarks. Hope you had a peaceful and good conference at Kirtland. The leading papers in the United States are or have been filled with rehearsals and other items (some of interest) on Mormonism, growing out of the Kirtland assembly. Surely the Saints are beginning to find "grace in the eyes of the people." The constant importuning at the feet of the President of the nation has not been in vain. May God bless the good work and bless you indeed. I know of a surity it is as true as God himself, for it is his own word and work; it must go on till it fills the whole earth. Pray for me in my weakness and failings, that I may receive strength and grace to overcome the flesh and the devil. I am not so much afraid of the world—my great fear is self, or the flesh. The Saints here have become apathetic since I left them, the officers here do little or nothing to keep up the spirits of the Saints. In Egremont they are alive to the work and trying to do their duty, elsewhere the work in Canada so far as report is in general good.

Ever praying for the good to prevail, I remain in gospel bonds, your brother,

JAMES A. McINTOSH.

ASHLAND, Nebraska,
May 5th, 1883.

Bro. Joseph:—I have been reading the *Herald* which makes me rejoice to see how the good work is advancing. I have been greatly strengthened through reading and searching its columns, as it is the only way I have had of hearing a gospel sermon for over a year. I believe the last was by Bro. R. M. Elvin, which was greatly with power and demonstration of the Spirit. I not only take pleasure in reading the *Herald*, but love to let my friends and neighbors have them to read. I am still contending for the faith once delivered to the Saints. I know that I am a very weak mortal, and many times do err; but then I have assurance of an advocate with the Father. And when the burdens of earth become grievous he is always willing to cheer me up, and speak words of comfort and encouragement. Thus day by day we can discover renewed evidence of our acceptance with God, and the divinity of the work. My desire is to prove faithful. Pray for me.

In hope of eternal life,

CLAYTON BARGAR.

WEBBERVILLE, Ingham Co., Mich.,
May 7th, 1883.

Dear Herald:—We are glad to receive your weekly visits, as the *Herald* and *Advocate* are all the preachers we have. It is over four years since we moved from London, Canada, and I have not seen a Saint since, except my own family and one sister, who is a sister in the gospel as well as in the flesh. My sister and I are doing all we can to enlighten the minds of the people here. May God give his blessing and help them to the light of the gospel. We are lending our books, papers and tracts to any who will read them. There are some who would like to hear one of our Elders. My son is waiting to be baptized. I have great reason to bless God for what he is doing for me and mine.

I remain your sister in the gospel,

MATILDA BILLINSKY.

INDEPENDENCE, Mo., May 2d, 1883.

Brother Joseph:—One month ago I was made choice of to preside over the Independence Branch. I found things in a bad condition; but we are making a settling up of matters. Additions to the branch are made about every Sunday, some from other branches. Bro. Alexander gave us a good sermon about the General Conference at Kirtland, Ohio, on his return home. He wants me to go into Nodaway county, and I leave in a little while on his call. All goes well.

J. C. FOSS.

IONE VALLEY, Cal.,
April 30th, 1883.

Mr. Editor of the Herald:—I was reading your *Herald* the other day, and noticed a letter from one of the members asking for an able Elder, if there was one to be had. I see nothing wrong in that that he should have got the answer he did. The answer sounds to me like an insult, don't it to you. "Exactly, we will comply as soon as our new invoice of able Elders arrives and we get them properly sorted, very able, able, good, partly able, unable, and disabled." Now, that don't sound like a proper answer to me. I like to see things done right and in the right way. I am not a member of the Church, but believe in the gospel. I will ask a question and I hope it will be answered if the above is not. Will some one please tell me if Elias is Elijah?

W. B. McREYNOLDS.

EMERSON, Iowa,
May 8th, 1883.

Bro. Joseph:—The Keystone Branch still occupies a place among the living; and still trying to hold on to the rod of iron, and keep the banner of King Jesus afloat. On Saturday, April 28th, Bro D. Hougas made us a visit, preached twice with good liberty to full houses. May 5th, Bro. G. E. Deuel came in our midst, the word was sent around, and we met at the school-house at half-past seven and listened to one of the most powerful discourses it has been our privilege to hear. On Sunday at eleven o'clock, he spoke again with power and the Spirit that did our hungry souls good. At three o'clock we met at the house of Bro. Wm. Schick, and partook of the emblems of the Lord's Supper, and then spent some time in prayer and testimony. The Spirit was manifest with us. In the evening we met at the school-house again and Bro. Deuel spoke to us, with feeling and power. He left us with many strong requests to come again

Yours for the truth,

J. B. CLINE.

ALEX. H. SMITH.

J. W. BRACKENBURY.

SMITH & BRACKENBURY,
REAL ESTATE AGENTS,
Independence, Jackson Co., Missouri.

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19may6m

HELP WANTED.

I wish to ask through the Herald if there is anywhere in the Church, a Woman, or Girl, that wants a place as general house worker, no matter whether white or colored, so they can do house work. We need one very much. A good home and good wages are offered.

T. F. STAFFORD, Lewiston, Illinois:

19May2t

ADDRESSES.

Gomer T. Griffiths, Glencoe, Belmont county, Ohio.
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.
Alexander H. Smith, Independence, Jackson county, Mo.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in pray-er?

If you see the hot tears falling
From a brother's eyes,
Share them. And by sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is ripp'ing
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest Giver
He will make each seed to grow;
So, until its happy end,
Your life shall never lack a friend.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

BEARING TESTIMONY OF CHRIST.

A DUE consideration of the relationship which we bear one to another; as also that sustained to the race, prompts men in all nations to give expression to principles, by which declaration, their positions in a religious, or political sense may be properly understood, and they entitled to the benefit of that statement in all subsequent time. That all men are entitled to such right of expression is beyond the peradventure of a doubt. That it is a duty which each in some sense owes to the race and self is also equally true; that by it each soul shall have the benefit of its own choice or selection, as the sum of our differences lies in the "choice" we make, for unto whatsoever a man yieldeth himself "servant to obey" he becomes subject; and in the "selection" each individual undoubtedly thinks he has the best. This fact should teach us the necessity of a large liberality in deed and in truth; a broad charity that has no fears of religious theories, a power

of mind to accept or reject as the case may require, knowing and understanding that *each man with his work* must pass into judgment finally, and at the hands of the Great Judge of the universe receive that which his work merits either good or evil. And all the glory and praise with which man may have lauded and cajoled his fellows while here, will certainly be of no special benefit there, either to the one upon whom such worship has been extravagantly expended, or to the individual who has offered it; for "every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Hence we see that in the trial or judgment, it is proposed to subject each man's work to a "fiery" ordeal and when thus exposed naught of it will remain but what is right and proper as that which is "fittest" will survive.

I understand that the gospel is the same to-day that it was before the foundation of the earth was laid, as in God there is "no variableness, or shadow of turning;" neither is there in his gospel or plan of saving man: as "it is the power of God unto salvation." But while this is true, yet in different periods of the world's history, and especially in his dealings with those that professed his name, we find that certain dispensations have been given to the people, usually through some prophet as his especial calling and work; not that the gospel or its requirements had become changed, or modified, but simply because the people would not live in harmony with the gospel, and as they could not abide the law of that order and be cleansed under it, a dispensation was given by which a lower grade of spiritual life was administered, and under which they might develop and be saved in that order rather than be entirely lost, hence "the law was added because of transgression;" in this case it was intended as a "schoolmaster," to bring the confessors of it to Christ, or back to the gospel; but to what extent it has succeeded, I am not prepared to say. Much of the dispensation, however committed to Moses, passed away with him; part of the especial work remaining departed at Joshua's death, "the law and the prophets" continuing until John and Christ, when the dispensation committed under Moses was entirely disposed of. The "love of God" and of "neighbor" upon which the gospel is based had remained unchanged during all those long years of patient waiting, by which God desired to save the people, but they would not; and yet notwithstanding these

facts, that people called Israel thought they were in possession of the only sacred truth extant, and were disposed to treat uncivilly and unkindly the teachings of those who differed from them, this feeling and sentiment reaching its climax in the crucifixion of Christ.

To us as a church, in 1830, was committed the gospel in its "fulness;" but in 1832, we were told that "condemnation" already rested "upon the children of Zion even all;" and it was specifically stated that said condemnation should remain until "they repent (turn away from something) and remember the new covenant, even the Book of Mormon," &c. To add to a fulness is always dangerous as seen in this case, and as the "return" was not made, the "rejection" of the Church was the inevitable. Now this view seems terrible to some of the old-time Saints, who both think and say, "We had the prophet Joseph with us and why did not he lead us back if it was necessary?" For the same reason, I answer, that Moses did not lead Israel back,—simply because he could not. Nay more, Moses even gave them "the law," and the commands under it which were not good, and in which God had no pleasure, yet Moses and Joseph doubtless did the best that the condition of the people would allow, and does not history repeat itself? The dispensation to, or local interests of the Church forty or fifty years ago and to-day are widely different. If I have anything committed to me above another in this work, it is to insist upon a "return" to that primitive faith, and in this I may have appeared even radical to some of my brethren, or over jealous for the gospel. If so, I trust sincerely that the following statement will be sufficient explanation as to the reason why.

In the month of May, 1877, one afternoon as I sat in my house, I felt suddenly, a pleasant yet peculiar influence and power to rest upon me; first upon my head and then to pass steadily down, until I was enveloped therein. So powerful was this influence, that my bones quaked and felt powerless, and I hastened to rise up and step to the bed near me and lie down; before my lower limbs should lose their strength; instantly, I was in vision, part of which had its fulfillment in the Conference held at Lamoni, last fall; and in the vision, or during the time of it, I received the following:

"Hearken, O Israel, and hear, for thus saith the Lord God; There shall not any man among you teach aught save the gospel of Christ, and this shall ye teach: Faith in God, in Christ, and in the Holy

Ghost. Repentance from dead works, and in this let no man think himself able to resist the power of the evil one; but to every soul that desires to repent, I the Lord will give them strength to overcome. Baptism by immersion for the remission of sins, and the laying on of hands for confirmation into the Church and the reception of the Holy Spirit. Resurrection from the dead and eternal judgment, the administration of the Lord's supper, and the organization of the Church after the primitive pattern; This shall ye teach and naught else, saith the Lord God."

After a moment's pause, I received what seemed to me a double portion of the Spirit, and these words: "As I live, saith the Lord God, there is no man who can gather my people; but, in mine own due time, and in mine own way, I will gather my people."

This to me is God's command, and my object in publishing it is, that I may be upon the record, bearing testimony of the Gospel of Christ, by which we may be saved in the celestial glory of God's kingdom, and perchance aid some in coming to an understanding of the truth which makes us free men and women in the sight of God.

Now, in conclusion, a word to those who are called to be Saints; have you not read that in the last days "perilous times shall come;" are you prepared for those "times?" Again: "darkness shall cover the earth, and gross darkness the people;" have you sufficient light to protect you from this "gross darkness?" Again: "As with the people, so with the priest;" are you trusting in some priest, prophet, or apostle to guide you? If so, beware; for everything "which can be shaken will be shaken." Let your guide be the Holy Spirit of God, as John the "beloved" expressed it. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." And as Jesus promised when "the spirit of truth is come, he will guide you into all truth."

Book of Mormon makes promise of the "Holy Ghost" to all "who seek to bring forth God's Zion" in this day.—Remember, that all the "virgins" fell asleep—"as with the people, so with the priest") the midnight cry aroused them *all*; but one half had "no oil," and those who had, were denominated "wise,"—and they were "wise," because they had taken the Holy Spirit for their guide. No servant of

Christ should be a guide for you to follow, only as he follows Christ; hence, my exhortation is, follow no man, but Christ, and thank God for his Spirit to guide you in these days of agitated thought, and when you have learned this by experience, you will have found the key which opens the "hidden portal."

In bonds,

Z. H. GURLEY.

PLEASANTON, Iowa, May 3d, 1883.

SERMON BY ELDER J. W. GILLEN,
OF LAMONI, IOWA,
AT OLD CHURCH NEAR LAMONI,
DECEMBER 31st, 1882.

I call your attention to the reading of the third chapter of the first general epistle of John:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin because he is born of God. In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby know we that we are of the truth and shall assure our hearts of him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive

of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

I thought this morning what time I might occupy, to call your attention to two passages of Scripture. I shall not tell you where they are, but shall quote them. "God is love," connected with another passage, "Perfect love casteth out all fear, for there is no fear in love."

Whether I shall be able to do justice to the text that I have quoted or not is very doubtful. Still if I shall have that assistance from him who is love, perhaps I shall be able to say something that may be for your edification, and this is the only object that I have in view. My desire is, that if by any means I may be able to assist and encourage, and build up the faith of the Saints, and if possible to induce them to a closer walk with God, that they may become more like him. And while my efforts shall be to endeavor to encourage others, and induce a closer walk with God, I too feel admonished of the necessity of endeavoring to practice that which I set forth unto others as obligatory upon them.

"God is love." You will discover that in the Scriptures nowhere is an effort made to prove the existence of a God. It is assumed. And the first declaration we have in the Scriptures is, "In the beginning God."

I do not know that it will be necessary for me to set forth some of the reasons why we believe in the existence of a God; why we accept of a supreme, overruling, governing power. But it seems to me to be quite evident to every thinking mind, to every reasoning individual, that there must be a power superior to man. That there must be some being in existence who is the cause of all things that we behold around us. And it seems to me that present existence argues an eternal existence. Something now exists, and we think, that reasoning from this standpoint we are irresistibly driven to the conclusion, that something must have always existed. For nothing can not produce something. For everything there is, it is evident there must be an adequate cause. We examine ourselves, and we see that we are organized and beautifully arranged, and everything seeming to be adapted to the end in view. Perhaps man is the most intricate piece of machinery in existence; and when we discover a mechanism, an adaptation of

means to an end, we certainly conclude that there must have been a designing mind, there must have been a mechanic, an intelligent one too, that understood the arrangement of parts, and understood the end for which the individual thing that is constructed was adapted. We look forth upon the visible world, and as the Psalmist declares: "The heavens declare the glory of God, and the firmament showeth his handiwork."

Now we can not say that law is the cause of this. That is we can not say that law separate and apart from intelligence possibly could produce these things; for we understand law at best to be but a rule of action, or a rule for action. You may define it either way, a rule of action or a rule for action, I care not which way you have it. If it is a rule, there must have been some one to lay down this rule. To simply refer to law, or to chance, or to the working of a law without an individual working by this law, it seems to me is to abandon all claim to being a philosopher.

But some who are willing to admit the argument from design, that is from effect to cause, still desire to carry that same argument to the Deity himself. But we think there is one thing lacking. There is one link missing here. Because before we look for a cause of an effect, we must first come to the conclusion, and be satisfied that that thing is an effect, that it had a beginning. We must certainly prove that it had a beginning, or else we have no right to look for a cause, for the originator of that thing. We have no right to look for a cause if it always existed. If it never had a beginning, it is not an effect, and does not need a cause. When we are arguing from effect to cause, the first thing is to ascertain whether this thing we are examining had a beginning. If there was a time when it did not exist, then there must have been an adequate cause to produce this effect.

When we examine the earth and all there is upon it, we are driven to the conclusion, that there was a time in the history of this earth, when man did not exist. Nay, if we are to accept the deductions of science, there was a time when man could not exist upon it. Not only man, but the present race of animals—there was a time when they could not exist, that the earth was not in a condition for them to subsist upon it, and they could not live there. That the conditions were such that it was not adapted to life upon it at all at one period of its existence. And we go down still farther, if we accept the deductions of science, and we find a time in the history

of the earth when it was in its embryotic state, when not only the animals that are now upon it did not exist, nor man nor any living thing. There was a time when life was not upon the planet. We pass down through one strata after another, and we find one grave-yard after another, and we pass down below the era of life, and find a time when no living thing subsisted upon this earth. Hence all that live, whether past or present, at one time were not. They are effects. Then there must be an adequate cause for them.

The Scriptures tell us too, that "The heavens declare the glory of God, and the firmament showeth his handiwork." If we accept this declaration as it reads, as truth, then we are irresistibly driven to the conclusion, that all that we behold of the various planets is the workmanship of God's hands. And if so we ask, What law, what power it was that placed them in such orderly arrangement by which they move in their orbits, obedient to the laws that govern them?

Law, what is it? The laws of nature, we hear men talking very learnedly about them. We hear men who have never stopped to inquire what is meant by the laws of nature. Why do you use the term just as flippantly as though you understood all about nature and nature's laws? Men talk as though they had gone into the laboratory of nature, and there discovered the secret workings of it, the main springs, and the causes that have produced all these things. Why you say, What do you mean by a law of nature? I apprehend that there is not one in ten of those who use this term that can tell you anything about it. They are simply at a loss, they know nothing about it. Suppose we should have to give a definition of a law of nature, What should we say it is? Simply a fixed, stated, uniform law. A law that acts constantly, uniformly. If any one is able to give us a better definition than that, I have failed to discover what that definition can be. I can not for the life of me tell. I have thought about it, and studied about it when I have heard individuals talk so learnedly about the laws of nature, I have studied in regard to it, and I have used my weak powers to endeavor to find a better definition of the phrase, laws of nature, than this. That they are firmly fixed, universal laws. Some power acting constantly if you will.

The moment we talk about law, or about the existence of law, certainly it refers us to the originator of this law. If law is a rule of action, or a rule for action, I care not which, then there must have

been some one who laid down this rule. I care not whether they are the laws of nature, or what we might term the laws of God, or laws for the government of nature, or for the government of man, we hold that all law is the one and the same thing.

We understand that if law is eternal, then the individual making this law must be as eternal, and indeed if there is any difference, must be prior to the law. That if the laws of nature are eternal, then the individual who formed those laws must be eternal also. We inquire what is law? I understand it to be simply the will of God, and that all law is referable to God, to God's will. * * *

We ask, Why does the earth move in its orbit? Why does it have its annual and diurnal motion? Why does it revolve in its elliptic? We answer because it is God's will. God has placed it there, and it is his will that it should thus revolve. Can you tell us any better reason for it? Can there be any better reason for it? All law is the will of God, and upon this hypothesis we argue that all law is eternal, because God himself is eternal. And that everything exists by the will of God, and everything is governed by the will of God. We find that wherever God's law is acting without the agency of man, that law acts in a uniform manner. There is harmony, there is no disorder there. Everything moves forward in its proper order, obedient to the laws that govern it, and everything moves in harmony. But whenever man has anything to do with this law, whenever man is brought into relation to it, whenever he becomes a factor, then we find imperfection. We find things do not move in harmony with the will of God. But all inert matter, all matter, or all bodies that are not possessed of intelligence, that are not endowed with rational powers, all that act as mere machines acted upon, then the law acts constantly, uniformly, without deviation, because they move obedient unto God's will. And therefore they move in harmony.

We understand then, that all law is referable to the will of God. Therefore, when we come to ask the question in regard to positive law, or moral law; whether God commanded certain things because they are right; or whether they are right simply because they are commanded, we are led to the conclusion at once, that if all law is referable to the will of God, then all law must have been and existed eternally. God does not command to-day things simply because they are right, and that other things are right because they are

commanded. This question has been agitated very much. Whether certain laws that were given to us, were given because they were right, that is according to the eternal fitness of things; or whether their right and rectitude simply consists in their being a commandment of God.

Now if we take the position that God is eternal, and that all law is the will of God and referable thereto, then we can see that all law has existed from eternity, and that those laws must have been enacted, must have been given expression to, so far as man is concerned,—and we hold that all law is equal so far as intelligent creatures are concerned.

There are only three classes of intelligences with which we are acquainted other than God, so far as I know anything about it, angels, devils, and men. Angels we understand rejoice in doing the will of God. We find that they rejoice in executing his commands. Devils were not always devils it appears, but became such by the violation of some law. Now mark you, "Sin is the transgression of the law." If we take the Scriptural view of the matter, we will say that devils rebelled, these certain spirits rebelled, and are "reserved now in chains of darkness unto the judgment of the great day." That they are undergoing a certain punishment, and are held in reserve for a punishment. If we take this ground, then we are certainly irresistibly driven to the conclusion that law existed there, and that they violated that law.

The angels kept the law, whoever they are. No matter who they are, or what they are, whether they came into existence at a certain period of time, or whether they always existed. What they are has nothing to do with the inquiry this morning. But we simply say, that according to the Scriptures there was a certain class of spirits which rebelled. We care not when they had a beginning, or how they had a beginning, or what the character of their rebellion was. It simply appears that there was a law, and that they failed to keep that law whatever it was.

Now our object is to show that this law is binding upon man, that is upon all intelligences, that it is universal. Why? Because we claim that this law is love, the law of love. And we hold that this law has been in existence always, from all eternity. We hold inasmuch as God is love, that everything that he has made, that everything that he has formed was formed in love, and for the benefit of his creatures.

Should it be proven, or should it be

taken for granted, or should they accept the statement made in the revelation, that there are thousands of worlds like this, and there are intelligences living upon them. You may accept this statement, or you may reason by analogy, and say that other planets are surrounded by atmospheres, and adapted to man equally as well as the one upon which we live. You may go still farther and reason from analogy, or take the revelation, as a statement of a fact, that there are other worlds, and that they are peopled with intelligences. Let that be as it may. We hold that this law of love is universal. We hold that it is adapted to all intelligences, whether there be men upon the other planets, or whether there be angels, that all are governed by the one general law, and that law is love. And we hold that when the Savior said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," he referred to the relation of the creature with the Creator, of one individual with another; and we see it is adapted to individuals who may live in communities. It presents our duty to our neighbors, as well as the creature's duty to God.

We find when we look at it in this manner, that the law is eternal, that it existed from all eternity, and that it is universal, and that the will of God to Adam, and the law of God to other individuals, are but expressions, are but single enactments or manifestations of this particular law, or rather particular manifestations of this law, expressions of it.

We hold that all laws are alike, they are but simple expressions of the one grand law. That each expression is but a particular manifestation of this law. That the law existed before the enactment.

Now in regard to the government of man, we understand that in the far distant past when these spirits rebelled, whenever it was, we understand that they failed to keep the law of God, whatever the particular nature of the rebellion was, that the principle of it was, that they sinned in not loving God. Had they loved God they would have obeyed him, no matter what the particular requirement was, no matter what they were commanded to do, I care not what it was. The principle that they transgressed, was love to God. It was not a particular enactment that they transgressed; they did not keep this general law, love to God. And I think too, that the love to their fellow creature, or their fellow spirit was violated too. Because not satisfied with their own transgression, they sought to lead others into a like rebellion,

and sin from their allegiance and their duty to God. And therefore, not only did they fail to love God themselves, but they held out inducements to others to ignore, or to set aside this love to God, to turn away from it. So that both love to God and love to man, upon which "hangs all the law and the prophets," was violated by them, and because of this violation they were cast out, and are reserved unto chains of darkness unto the judgment of the great day.

God is love, and we hold that whatever laws he gives to man are given in love, and for the good of man. In the garden of Eden God gave to man a law. Now I understand that the general law had existed before from all eternity. But this particular expression of it was then given. "Of every tree in the garden thou mayst freely eat; but of the tree of the knowledge of good and evil thou shalt not eat." Why? Simply because God has commanded it, if you will; and you as the creature, owing love to God, ought cheerfully and willingly to observe whatever law God has given you.

Why? It seems reasonable when we come to the conclusion that God is our Creator, that he has fitted up the earth for our abode; that he has adorned it with everything that is to gratify our best feelings, if you will, and to satisfy our love for the beautiful, and satisfy our wants and provide for our necessities and supply us with everything necessary; surely if we love God as we ought to love him, with all our hearts; had Adam done this, he certainly never would have allowed any mere curiosity or love to the woman to turn him aside from his love to God. It is evident that the woman in partaking of the fruit, forgot her love, forgot her duty to God. She could not have loved him as she ought, else she would not have allowed any power to influence her, or turn her aside from keeping this law of love to him. We understand it was a violation of this grand law, this moral law, if you please. This law upon which all other laws rest. Upon which all other laws hang; for upon these two commandments the Son of God declares, "Hang all the law and the prophets."

We take it then, that although law has its exactions, those exactions that attach to law are given in love, and for man's good. There are some who seem to think that it is unjust, and that there is no love in punishing man, or in God punishing his creatures because of their transgressions. We hold it is in love. We hold that when the parent corrects the child with a view to

the reformation and the ultimate good of the child, when he does it in a proper spirit, in a proper manner, he is manifesting more love for the child than he possibly can do to neglect that proper correction. We hold that a parent is not faithful to his trust, that he does not discharge the duties resting upon him as he ought to do, if he sees his children do that which is wrong and fails to correct them for it. So we consider when man departs from God, and God attaches a certain punishment to the transgression of the law, that it is done in love, and the object is man's ultimate good. We hold that all punishment, whether here or hereafter, and we can not look at it in any other way from the standpoint that God is love, has for its object the reformation and ultimate good of man. Why? Because "God is love." Yes, says one, God is just too. So he is. We admit that. But there can be no love without justice. That is a perverted love which is not just. Justice belongs with love. That love is not a pure love that ignores justice. We understand where there is love, with that love is justice, is impartiality too. It is uniform too. Whatever corrections may come in for the transgression of this general law of love to God, they are in mercy to man and with the ultimate good of man in view. We claim that inasmuch as God is love, that all his acts to man are in love. They are because of his love to man.

You will discover that before the foundation of the earth was laid, he knew what would be the consequence of placing man upon it. He knew that man would depart, would fall from his original state of innocence; therefore God provided himself with a means for the recovery of man. He devised a plan if you will whereby man could be restored, after suffering pain, sickness and sorrow. That he would ultimately, provided man should keep this law of love, that although he had fallen, yet if he would make use of the means that he had prepared, whereby he might reinstate himself with God, that God would restore him, not only to that from which he had fallen, but to a higher degree of exaltation than man could possibly have enjoyed had he not fallen. I claim then that man is benefitted, if I might be allowed the expression, by the fall. That every individual that keeps God's law, and is governed in his individual actions by love, love to God and love to man, that it will be a benefit to him. In other words he shall attain to a higher degree of glory, a higher degree of enjoyment, and be

placed in a higher sphere than he possibly could have been, had man not fallen. I do not say that the fall was altogether for man's benefit, but that the promise is made by God himself, that "All things shall work together for good," and I accept the statement just as it is written, if we love God, if we will accept the means that God has placed within our reach, that God in love has given us, that is if we will accept of the gift of his Son, for in love he gave him, and the Son was prompted by love to come and offer himself, and work out man's salvation, to pay the debt for him. And that therefore we hold, that inasmuch as an individual loves God, he would be willing; not only willing, but anxious, and not only anxious, but he will rejoice in the opportunity of doing whatever God commands him to do.

Now we hold this to be a fact, that it is not simply because it is a duty, simply because it is required that we should perform anything, but we ought in everything that we do, to be glad, rejoice, and be thankful; yea our hearts ought to swell with love and gratitude to God, that we have the opportunity of showing our love to God, of doing just what he commands, no matter what it may be. We ought to ever rejoice in doing the will of God whatever it may be. Therefore we understand that there is one part of the Scripture that tells us to live above the law, all special enactments of the law, above anything except the one perfect law, because "perfect love casts out all fear." There is no fear of transgressing God's law. There is no fear of being cast out into endless darkness. There is no fear in those who love God with all the heart, that they will be ultimately cast off. There is no fear of a failure to ultimately attain the end they are making for. There will be no fear. Why? "Perfect love casts out all fear." We hold if we love God with all our hearts, our mights, and our minds and our strength, and if that love reaches out towards man, as God's love reaches out towards us, as the Son's love reaches out towards us,—we claim that if this love to God dwells in the heart of man, it is the spirit of God dwelling there, for this love comes from the spirit of God, for "God is love." And the more we love God the more we have of his Spirit, and this begets in us a desire to make our fellow men partakers of this good. We not only desire to love God ourselves, but we desire that everybody else should love him. Suppose they do us wrong, suppose an injury is done to us, does our love abandon us? No, it ought to come out in pity, in

sympathy for them, in commiseration for their weakness; for I hold that perfect love is the fulfilling of the law, and that "perfect love casts out all fear."

Where the love of God dwells in the heart of a man, he will not perform certain requirements that are made at his hands because it is a duty simply, he will not go out to preach simply because it is a duty; he will not seek out his fellow man because it is a duty simply, he will not go and labor to sustain the cause of Christ because it is a duty, because the law says he shall. He will stop looking at what the law says in regard to the matter. If he loves the Lord his God with all his heart and mind, he will work for him, and will take pleasure in working for him, he will delight in working for him. It will cause his heart to reach out towards his fellow man, and to do all things in his power that are for their good.

But says one, This is all well enough if we knew that everything was all right. But it has to pass through other hands, and whether these use it for this purpose or whether they do not we do not know. Here comes in the Scripture now, "Perfect love casts out all fear." It is evident we may be loving God, but there is something else lacking. We can not have kept the other part. Remember one part of the love is to God and the other is to man. We may have kept the love we had to God but we have lost our love for our fellowman. We can not love our brother as God has commanded us to love him, our love is deficient, it is not perfect, his law is not observed in its entirety, when there is this fear. Our duty to God we may be performing, we may perhaps be loving God with all our hearts; but this is not possible, because the apostle says, "How shall we love God whom we have not seen, and hate," mistrust, misjudge, be suspicious of, be fearful of, "our brother whom we have seen." Shall I put for the word "hate" mistrust, suspicion, misjudge, be fearful of, "our brethren whom we have seen?" It follows that according to the apostle's reasoning, we can not love God whom we have not seen, if we hate or despise, or suspicion or are afraid of, or misjudge our "brethren whom we have seen." Are these terms admissible here? If they are, then it is evident that there is something wrong in our hearts, or we have discovered something that is wrong in our fellow man.

What ought to be our course towards such individuals? Suppose this is the case, what does the law require of us? That we shall hold them off in the dis-

tance? Is this the way the father does with the son whom he loves? Is this the way a mother does with her child because it has transgressed the law; does she for that reason hold it off at a distance, and never give it an opportunity of redeeming itself. Is this the course that a mother pursues towards her child? Is this the course that a father pursues towards his son or daughter? No. Why not? Simply because they love their children with a purer affection than that with which we as brethren love one another. Hence our love is not as perfect as theirs. For there is no fear in love. "Perfect love casts out all fear." "Love is the fulfilling of the law."

What I want to get at this morning is to show, that no matter what is required of us by special enactments, by certain laws, they are all based upon this one fundamental law of love to God and love to man. That is the substrata, if you will, upon which everything else rests. If we keep these two laws we will do whatever God requires of us, whatever Christ requires of us. Whatever our duty to God is we will do it willingly and cheerfully, not because God commands us simply, not simply as a cold duty, not simply because we feel that we are obliged to do it; but we do it heartily, because we love to do something for God, because he has done so much for us. We love to serve him. Why? Because he loves us. And because we are so wholly and entirely dependent upon him for all that we have and are, that we ought to rejoice in having the opportunity of showing our gratitude to God in serving him, in loving him and doing whatever he requires of us in regard to the great work.

God's law we understand to be the will of God. That is, the laws of God are the will of God. For instance we are told that Jesus Christ came to do the will of the Father. We are told that if we are obedient to the truth, the truth shall make us free. We are told that God's word is truth. We are told that the commandments of God are truth. God's laws are truth. We are told that Christ came to bear witness to the truth, and he says, "Thy word is truth." Well surely the word of God is the will of God, is it not? Then the will of God is man's law, whatever that will is. Whatever God's will is, man is to do. That is God's law to man, and is obligatory upon him. Hence all these various expressions of God's will in the various enactments in the gospel, are but special enactments, particular expressions of this one great general law of love.

I remark now, that so far as this is concerned, we pray that the will of God may be done. "Thy will be done." What do we mean by this? That God's will shall be done. What is God's will? The salvation of man, is it not? "God willeth that all men should be saved," does he not? Verily if God's will is that all men should be saved, if we desire God's will to be done upon the earth, if we desire it to be universally kept as it is kept by the angels in heaven, we understand they rejoice in doing his will, take pleasure in doing it, if we desire God's will to be done, and we take pleasure in doing it, and obeying his law because we love to do it, what is our duty now to our fellow man, if we love our neighbor as ourselves? Do you love the truth? Yes. Are you anxious to have the human family all obey the truth? Is it good for you? If it is good for you, if it is good for me, if we are made happy in the truth, if we love the truth and rejoice in it, if we find that we have been better men because we have obeyed the truth, if we have found more happiness because we have obeyed the truth, if we find it brings the spirit of life from God, if we find that it brings happiness and peace and joy in the Holy Ghost, shall we who love our neighbors as ourselves, withhold this great blessing from them? This is the great question for us. If we have love to God and love to man; if the angels rejoice over one sinner that repenteth; if there is joy in heaven over it, ought we not to have joy also?

I inquire right now, if we keep these two commandments, love to God and love to our fellow man, is there any obstacle, is there anything that lies in our way that should hinder us from doing all that lies within our power to bring this good to our fellow man also? I say if we love God with all our hearts and our neighbors as ourselves, we will want to impart it to them, we will want them to have the same good that we ourselves have. If it has brought joy and gladness to us, if we love them we shall want to bring joy and gladness to them. We will not stop at simple things; we will not stop at little obstacles; we will not stop because this one does not do just as we think he ought to do, or because some one else is not doing just as we think he ought to do, or because some one else is not acting just as we think he ought to act. Perhaps they are acting conscientiously. Perhaps they are acting sincerely. Perhaps they are living up to the best light which they have. Perhaps they view it from a different standpoint from what you do. Perhaps they have canvass-

ed the ground much better than you have. Perhaps they are doing the very best that according to their understanding can be done. And if they are, and you are keeping the commandments, then there is no fear there. Because there is no fear in love. "Perfect love casts out all fear." The great difficulty seems to be this: That we have not that love in our hearts that we ought to have, and not that confidence in Him that we ought, and it is our privilege to have.

But says one, this is all practicable, it is easy to love God and have faith in him. But have you implicit confidence in him? The child that loves its parents with all its heart, just thinks that whatever father does, whatever mother does is all right. Do we not think sometimes when certain things take place, that if God loves us as he is represented to do, or as much as he ought to do, that he would let us pass over these afflictions? Do we not sometimes think that his afflictions are not altogether in love? When we are prostrate upon a bed of sickness and affliction, and are suffering pain and anguish, do we not sometimes think that God might have done a little better and have saved us from this suffering from these pains? Does not that thought sometimes cross our minds? Hence you discover there is something lacking. You do not love God, you do not have that confidence in God, you are not joying and rejoicing in the will of God. You are not willing that God's will should be done. There is fear there. There is not perfect love there. Love is not fulfilled there, for love is the fulfilling of the law, and whenever that law is not fulfilled in its entirety, whenever we allow ourselves to depart from the path of rectitude, and the path of duty, from the path that Christ marked out for us, perfect love is not there, and the law is not fulfilled, I say in its entirety, there is something lacking.

When we withhold the means that we have that might be used for the purpose of carrying this great good to our fellow men, setting forth God's great love to man, spreading it abroad upon the earth; when we fail to put forth proper efforts, it matters not whether it is I or you or somebody else. If he allows love to family, to children, to wife, to father or mother, or any one to stand between him and his God, that moment perfect love is not there. We do not keep the commandment. There must be fear there. There must be doubts there, there must be misgivings there, for perfect love casts out all fear. There will be no fear there, if our love is

perfect. You know Christ says, "A new commandment I give unto you, that ye love one another."

When we keep his commands simply from a standpoint of duty, simply because it is a duty, it seems to me that the general law is broken. If I do a certain thing because I am commanded to do it, because it is my duty to do it; if I do it simply because it is a duty, because I am required to do it, I have failed to keep the law. I may discharge duty, but where is my love to God? The law of love is not kept; and we hold that the Scriptures teach that whatever we are required to do by God, if we love God we will rejoice in the privilege of doing it, we will be glad to do it, and will rejoice in doing it whenever that will is made known unto us. If we love God we will be willing to err rather on the side of love than to act simply because stern duty requires us to act.

Says one, If I could avoid it, I would let it go. Then we do not want to do any more than we can help; we do not wish to do any more than we are compelled to do, than we are required to do, than it is our bounden duty to do.

One revelation tells us that we ought to bring to pass much righteousness of ourselves. That he that waiteth to be commanded in all things, is a slothful servant. Why? Because if we love God and our fellow men we will put forth efforts for their good, for their well being, for their happiness, for their comfort, that the law does not require of us, that is the strict letter of the law. Therefore, whenever we see that we can work a good for the cause of God, that we can do anything to bring man to love God, that is, when we can put forth any effort that will induce man to love God, or do anything to roll forth the work of God; wherever we see an opportunity, wherever the privilege is give unto us of benefitting our fellow man, of relieving misery, of comforting and alleviating the distressed, there our duty is. As it was in regard to the neighbor, who is my neighbor? Now it is a certain fact that the law had no hold upon this Samaritan who passed by to relieve the distresses of this man who fell among thieves. There was no law binding him to do it. But he did it of his own accord. He did it willingly, freely. Without any compulsion, without any influence being brought to bear upon him. His own goodness of heart and love to his fellow man was what prompted him. He saw misery. He saw need. He saw where he could do some good. Where he could be of some benefit to his fellow man. And he

did it. Hence the saying, "Go thou and do likewise." Do not stop to ask the question, "Who is my neighbor." There was a case of suffering; there was a case of want; there was a case of need. Whenever there is such a case presented, I say there is our neighbor, wherever it is. Love, the general law of love, I say, underlies all other law and requires us to do this. Love to God and love to man.

I do not know that I shall occupy any more time. My thoughts have been rambling and rather disjointed; but if I have said anything that will induce any one to think more upon this matter, and will induce any one to greater efforts in keeping the great fundamental law of love to God and love to man, then I shall be fully satisfied. I desire to see love in every heart. I wish to see an increase of love towards one another. I desire less listening to fears and doubts towards one another. I want if I possibly can to induce more confidence in one another. If I can get us to love one another more; if anything I can say will get us to love one another more, it will banish doubt and distrust, unless we have good reasons for it. We ought to have good grounds for it before we ever allow it a place in our hearts. There is no fear in love. "Perfect love casts out all fear."

Remember this, that "God is love." The more we become God-like the more pure love we will have in our hearts. Remember that charity, which is the pure love of God in the heart, "Thinketh no evil, is not easily provoked, rejoiceth not in iniquity, but rejoiceth in the truth, believeth all things, hopeth all things, endureth all things. Charity never faileth. But whether there be prophecies they shall fail." They are only for time. "Whether there be tongues they shall cease." They are only for time. "Whether there be knowledge," so far as worldly knowledge is concerned, "it shall vanish away." But love that binds the heavenly hosts together, pure love, will continue through all eternity. It has been from eternity, and it will continue. It is the general fundamental law governing all creatures, pointing their duty out the one towards the other, and their duty to God their Creator. It is the chain that binds all intelligences together. It never fails.

Now the more we get of love to God in our hearts, and love to our fellow man, the better we are prepared to enter into that community of love, to enter into the presence of him who is love. Into the presence of those who are obeying the law of love, and who are rejoicing over

the repentance of every sinner upon earth.

May God help us to thus cultivate the spirit of love. And let me say that those who love most come nearest to God, they are most God-like. If we do make mistakes, let us make them on the side of love. Let us be found erring in that direction, if error be found. May God help us then to love one another, with a pure heart, fervently. Let us allow nothing to step in between God and us. Let us allow nothing to cause us to cast aside, or to obstruct or hinder our love to God. Let love to God be supreme, then love to our fellow men. May God help us to cultivate this spirit of love, is my prayer.

Reported for the Herald.

A WONDERFUL LAND.

ANCIENT ruins have recently been discovered in Sonora, which if reports are true, surpass anything of the kind yet found on this continent. The ruins are said to be about four leagues southeast of Magdalena. There is one pyramid which has a base of 1,350 feet, and rises to a height of 750 feet; there is a winding roadway leading up an easy grade to the top, which is wide enough for carriages to pass over, which is said to be twenty-three miles in length; the outer walls of the roadway are built in solid masonry from huge blocks of granite in rubble work, and the circles are as uniform and the grade as regular as they could be made at the present day by our best engineers. The wall, however, is only occasionally exposed, being covered by debris and earth; and in many places the sahuaro and other indigenious plants have grown up, giving the pyramid the appearance of a mountain. To the east of the pyramid a short distance is a small mountain, about the same size, which rises to about the same height and if the reports are true will prove more interesting to the archæologist than the pyramid. There seems to be a heavy layer of a species of gypsum about half way up the mountain which is as white as snow and can be cut into any conceivable shape, yet sufficiently hard to retain its shape, after being cut. In this layer of stone a people of an unknown age have cut hundreds upon hundreds of rooms, from 6x10 to 16 or 10 feet square. These rooms are cut out of the solid stone and so even and true are the walls, floor and ceiling to plumb and level as to defy variation. There are no windows in these rooms and but one entrance which is from the top. The rooms are about eight feet high from floor to ceiling; the stone is so white that it seems almost transparent, and

the rooms are not at all dark. On the wall of these rooms are numerous hieroglyphics and representations of human forms with hands and feet of human beings cut in the stone in different places. But strange to say, all the hands have five fingers and one thumb, and the feet have six toes. Charcoal is found on the floor of many of these rooms which would indicate that they built fires in their houses. Stone implements of every description are to be found in great numbers in and about the rooms. The houses are one above the other to three or more stories high; but between each story there is a jog or recess the full width of the room below, so that they present the appearance of large steps leading up the mountain. Who these people were and in what age they lived must be answered, if answered at all, by the 'wise men of the East.' Some say they were the ancestors of the Mayos, a race of Indians who still inhabit Southern Sonora, who have blue eyes, a fair skin and light hair, and are said to be a moral, frugal and industrious race of people, who have a written language and know something about mathematics.

Conference Minutes.

STRING PRAIRIE AND NAUVOO DISTRICT.

Minutes of a quarterly conference of the String Prairie and Nauvoo District, held at Keokuk, Iowa, March 3d, 1883. Conference assembled according to previous appointment; house called to order by Bro. B. F. Durfee. On motion, Bro. James McKeirnan was called to the chair. Solomon Salisbury and Samuel Ferris, secretaries *pro tem*. The meeting opened by singing, prayer was offered by Bro. J. A. Robinson of Peoria.

Branches.—The Burlington Branch reported; the report was approved. Montrose Branch reported; the report was approved.

Elder J. A. Robinson of Peoria, by request, addressed the conference. Elders Johnson of Burlington, James McKeirnan of Farmington, Solomon Salisbury of LaCrosse, reported.

Met at two o'clock p. m., according to previous appointment. Reading of previous conference minutes. Report of Keokuk Branch read and approved. Bishop's Agent's report: \$2.17 on hand last report, \$3 received since, \$3.50, on hand this report \$6.50; report received. Farmington Branch report read and approved.

Report of Committee.—Wells vs. Nichols read. Resolved, That this conference receive the report of said committee. Resolved, That the report be approved, and the committee released. Resolved, That this conference grant Bro. J. R. Nichols license as an Elder. Approved.

Resolved, That the office of District Treasurer be abolished, and the funds in his hands be paid over to Bishop's Agent. Approved.

On balloting for president of the district for the next term, Bro. Solomon Salisbury received the

majority, and was declared elected. Bro. John Stevenson was chosen district secretary.

A two day meeting was ordered to be held at Montrose, Iowa, in the month of May.

Brethren B. F. Durfee, Don C. Millikin, J. M. Jacobs, and Sisters E. Newberry and Schroder, were chosen delegates to April Conference.

Officers present.—Seventies 1, Elders 7, Priests 1, Teachers 1, Deacons 1.

It was voted that Bro. Gaither receive a Deacon's License from this conference.

A vote of thanks was tendered Bro. John Lambert for his services as District Treasurer, Vote of thanks was also tendered Bro. James McKeirnan for his services as District President.

Elders B. F. Durfee and S. Ferris reported.

On Saturday evening Bro. James McKeirnan preached at 7.30. Sunday morning services were held, Bro. J. A. Robinson preaching at 11. A social meeting was held at 2.30 p. m., and a general good feeling prevailed. Bro. Solomon Salisbury preached at 7.30 in the evening, and an adjournment was had, to meet at Rock Creek, Hancock county, Illinois, June 2d and 3d, 1883, at 10 a. m. of the first day.

SOUTHERN NEBRASKA DISTRICT.

This conference was held in the Saints' Church at Nebraska City, Nebraska, April 22d and 23d, 1883. Levi Anthony president, Robert M. Elvin secretary.

Sunday, 10.30 a. m., preaching by Elder E. C. Brand, upon the principle of immediate revelation. 2.30 p. m., the Saints met in fellowship; two children were blessed, and five sick administered to. 7.30 p. m., preaching by R. M. Elvin, text, Malachi 3: 6, 7.

Monday, 9 a. m.—Present: 1 High Priest, 1 Seventy, 7 Elders, 6 Priests, 2 Teachers, 2 Deacons.

District Officers and Secretary reported.

Bishop's Agent, J. W. Waldsmith, reported:—Received as Tithing and sent to Bishop Blakeslee, \$140.25; received as Freewill Offering, and paid out, \$31.60; collected for delegate to General Conference \$35.35, paid delegate \$33.45, on hand \$1.90.

Elders' Reports.—Edwin C. Brand preached 18 times; Joshua Armstrong labored in several places in the district; H. Fields, sen., by letter; Jas. Thompson preached several times. J. W. Waldsmith has charge and preaches in the branch. Knud Johnson preached a few times. R. C. Elvin preached some here and at Omaha. James Ervin, by letter, hold meetings in branch. R. M. Elvin preached 24 times, held one discussion, baptized and confirmed 2. P. C. Petersen done no public preaching. Priests: J. B. Gouldsmith had charge of Branch and South Bend Sabbath School; Martin Cain labored in branch; Hugh Thornton, no labor, good desires; Alex. Buchanan endeavored to discharge his duties. Teachers: R. Meredith, sen., acting teacher of the Nebraska City Branch, had visited some; the branch is in harmonious condition; N. Trook had visited Eight Mile Grove and attended home meetings.

Branches.—Nebraska City last report 109, present number 108, including 1 High Priest, 6 Elders, 4 Priests, 2 Teachers, 2 Deacons; 1 received by vote, 2 expelled. Blue River, last report 69, present number 69, including 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 baptized, 1 expelled, 1 marriage.

Platte River: last report 32, present number 29, including 1 Elder, 2 Priests, 1 Teacher; 3 removed. Palmyria, report returned. Moroni, last report 23, present number 24, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 1 baptized. Platts-mouth, last report 23, present number 26, including 1 Elder, 2 Priests, 1 Teacher; 4 received by letter, 1 expelled. Clear Creek, no report.

Sunday School report read.

Report of committee to visit Palmyra, report received and committee discharged.

Report of delegate to General Conference. Whereas, the consideration of holding Fall Union meetings in the West, was considered by the General Conference; therefore, be it

Resolved, That we as a district, hereby express to our brethren in the several districts in the Missouri Valley, that we are heartily in sympathy with the movement, and shall labor and pray for the success thereof.

Missions granted to Brn. L. Anthony, J. Armstrong and James Thomson were released.

Motion adopted that Elders R. M. Elvin and E. C. Brand accompany the president to aid the officers of the Platts-mouth Branch in settling difficulties.

General authorities sustained. District authorities sustained.

An hour was devoted to free discussion. At 7:45 p. m. preaching by E. C. Brand; text, Eph. 4:4.

Adjourned to meet with the Moroni Branch, July 15th, 1883, at 10:30 a. m.

TEXAS CENTRAL DISTRICT.

The above conference convened with the Live Oak Branch, in Bastrop county, Texas, March 10th, 1883. Heman C. Smith president *pro tem*, John C. Wilson clerk *pro tem*.

Reports from Live Oak, Texas Central and Elmwood Branches, were read and referred back for correction. Elkhart and Cheeseland not reported.

The committee to the Cheeseland Branch was continued, and requested to report to the next conference.

Elders H. L. Thompson, W. G. Allen and Heman C. Smith, reported in-person; W. W. Belcher and Elias Land, by letter. Priest E. D. Thompson, by letter.

Bro. Heman C. Smith was appointed to act as delegate to the General Conference, to be held at Kirtland, Ohio.

A request from the Elmwood Branch was presented, to petition General Conference to continue Bro. Heman C. Smith in this mission, and if practicable to associate Brethren D. H. Bays and W. T. Bozarth with him. The request was adopted, and it was resolved to petition General Conference to continue Brethren A. J. Cato and George Montague in this mission also.

Whereas, this conference has been notified by the Elmwood Branch of a resolution to appeal the case of Elder S. P. Sherril to General Conference for final decision; it is Resolved, That the District Secretary be requested to make, by writing, a statement of the case as recorded, and send to conference, together with the request that the conference appoint some one to act as counsel for the district.

It was resolved that the ordination of William Fankler to the office of an Elder be ratified.

All the spiritual authorities were sustained in

righteousness. Bro. Belcher was sustained as president, and Sr. McMains as secretary of the district.

Preaching at night by Bro. Thompson, assisted by Br. Allen. Sunday at eleven o'clock a. m. by Bro. Fanckler, assisted by Bro. Smith. Prayer meeting in charge of Bro. Thompson in the afternoon; and preaching at night by Bro. Smith, assisted by Bro. Fanckler.

Adjourned to meet with the Elmwood Branch, June 16th, 1883.

Miscellaneous.

ORDER OF ENOCH.

To the Stockholders of the First United Order of Enoch: A dividend of twenty per cent on capital stock has been declared, which will be due and payable on presentation of Certificates as heretofore, on and after June 1st, 1883.

DAVID DANCER, *Pres.*

ASA S. COCHRAN, *Secy.*

LAMONI, Iowa, May 10th, 1883. 2t.

PITTSBURG DISTRICT CONFERENCE.

To the Saints of the Pittsburg District. I herewith give notice, that the Quarterly Conference of the above district will be held at Glen Easton, West Virginia, June 2d and 3d, 1883; to begin Saturday, at 10:30 a. m. We request every branch to send a delegate and a statistical report. It is expected that Brethren J. Ells, J. F. McDowell, M. H. Bond, and others of the traveling ministry will be present. It is desirable that those coming will come on Friday if possible, leaving Bellaire at 2:30 p. m., on Baltimore and Ohio R. R., stopping at Glen Easton. We anticipate a pleasant time, and hope the Saints will make an effort to get there.

G. T. GRIFFITHS, *Dist. Pres.*

KEWANEE DISTRICT.

The next Quarterly Conference of the Kewanee District, will convene at Millersburg, Mercer county, Illinois, the first Saturday and Sunday in June, commencing at ten o'clock a. m., on Saturday. A good representation is desired.

H. C. BRONSON, *Pres. of Dist.*

KEWANEE, Ills., 2d, May.

BORN.

BUCHANAN.—At Nebraska City, Nebraska, March 23d, 1883, to Bro. Alexander and Sister Deliah Buchanan, a son; blessed April 22d, 1883, by Bro. Robt. M. Elvin, and named James Alexander.

DIED.

EZZELL.—Near Marmaton, Bourbon county, Kansas, on the 26th of March, 1883; of whooping cough, Micha Hyrum, son of Bro. L. H. and S. J. Ezzell, aged 20 months and 4 days. Prayer and remarks by the father.

WILLIAMS.—Daniel Morgan Williams was born May 12th, 1794, in the Parish of Llanarthue, in the county of Carmarthen, South Wales, and died April 7th, 1883, at the house of his step son, David Jones, in Norwalk Township, Pottawattamie county, Iowa, Funeral sermon by Elder Hans Hansen.

As when we are in prosperity we are ready to think our mountain will never be brought low; so when we are in adversity, we are ready to think our valley will never be filled up;

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JOSEPH SMITH - EDITOR.

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☞ All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, 26th May, 1883.

No. 21.

THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 26th May, 1883.

EDITORIAL ITEMS.

LAMONI, like many other places, has been laboring with a week's continuous rain. The north-west and south-east winds are driving the sodden clouds to and fro over the land, drenching it from both ways.

Please read the letter from Bro. Wm. Still, St. Louis, Missouri.

The San Francisco, California, *Chronicle* for May 7th, contains the following notice of Bro. Anderson's effort referred to by him in his late letter: "A Mormon preacher has been holding forth in the Methodist Episcopal Church at Walnut Creek, Contra Costa county, lately.

A card from Bro. Wm. Anderson of Oakland, California, May 6th, states that the wife of Bro. H. P. Brown, a Catholic lady, had united with the Church by baptism, "accepting the gospel as it is in Christ." "Quite an ingathering of late; we all feel good."

Bro. T. F. Stafford, of Lewistown, Ills., wants a girl or woman to take charge of his housework; a good opportunity for somebody; there are himself, wife and two children in the household.

By letter from Kirtland to Coldwater, Michigan, we learn that the roof of the Temple at Kirtland caught fire from the tinner's kit, employed in tinning the belfry; and but for the timely discovery, and the energy and activity of Bro. E. L. Kelley and assistance of Bro. C. Scott and Sr. E. L. Kelley, the old building would have been burned. Sr. Kelley wrote: "Five minutes later and the whole thing would have had to go. Ed. went out on that slick tin roof—and the wind was blowing a gale about that time—and it seemed that

his doing so was all that saved it. No damage was done to the building to amount to anything as it was. Everything seemed to come out as if a kind providence had directed all of us. I drew water and the rest carried."

Six were baptized at Fall River, Massachusetts, during the session of their district conference, and six at Hebronville. So writes Bro. J. Gilbert; conference was a success. Two of those baptized at Fall River were of the number of those who went to Jaffa, Palestine, with J. G. Adams in 1866, Isaiah B. and George Ames.

Bro. Briggs Alden writes from Fontanelle, Adair county, Iowa, that there is a German house of worship in that place, the society of which have no preacher. If an Elder speaking German would go there he would find an opportunity to preach; possibly to win souls to the faith. Bro. Alden says that one could stop with him till the effort would decide whether they would, or would not hear the message.

Elder J. H. Merriam is a member of the Town Board at Stewartville, Missouri, of which town Bro. J. M. Terry writes encouragingly of the prospects there. Another of the brethren has been chosen as collector of taxes there.

Bro. E. C. Brown, of Fonda, Iowa, has been doing a good work in the school-house in his own town. He had the use of the M. E. Church for a time; but this was at length refused, when the School Board offered him the school house. Some were awaiting baptism at Pilot Rock, and one it is thought at Eldora. Bro. Brown preached the funeral discourse on the 6th over the remains of a young man by the name of Russell, to the largest congregation ever assembled on a similar occasion in Pocahontas county. His effort was well received.

QUESTIONS AND ANSWERS.

Ques.—Has a district conference the right to appoint local missionaries to labor exclusively within the limits of said district?

Ans.—Yes.

Ques.—If they do, how should they or their families receive their support?

Ans.—From the contributions of the Saints of the district.

Ques.—As there is more or less expense in every district, and the office of district treasurer has been abolished by order of General Conference, how are the expenses of a district to be paid, and who shall pay them?

Ans.—They are to be paid by the district. Funds for the purpose may be raised directly, and be paid into the hands of the Bishop's Agent, to be drawn on for the purpose; or an agreement be made between the Bishopric and the district providing for such payment out of the general fund raised in the district, and paid to the Bishop or his Agent under the general law, and paid out as agreed upon.

EXTRACTS OF LETTERS.

Bro. A. Greek, of Salesville, Montana, writes May 5th, 1883:

I think the *Hope* a very nice paper, and am willing to help it all I can; and if you know of one of the little "Hopes" that is not able to subscribe for the paper I will pay for it and send it to them one year. If each one will help that much we can increase the subscription greatly.

Bro. J. R. Cook, writing from Sacramento, California, May 5th, says:

Bro. James H. Parr is now president of the Sacramento Branch, which is in a more flourishing condition than it has been for years, as are many of the branches in this upper California at the present.

Bro. W. W. Blair has arrived at his place of labor. He wrote us on the 8th from Salt Lake City. He held services at Omaha on Sunday night the 5th, and Monday night following, and had good liberty. He reports good meetings at Crescent City and Council Bluffs; good prospects for additions in all these places, as also at Lucas. Some gave their names to unite. He says further on:

The work here moves, and prospects are good. Bro. Luff has just returned from the south, and reports large and deeply interested congregations out to hear both himself and Bro. Hansen. He has gone up to the Warm Springs to baptize two men, heads of families.

The faculty for self-improvement in the negro race is evident from the observations of Mr. Medill, of Chicago, as seen from the extract we print of his visit south.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Correspondence.

17 Arthur Road, Stoke Newington,
LONDON, England, (N.),

May 1st, 1883.

Dear Herald:—I suppose I must say I am glad to see you a weekly, or I shall be out of fashion; but to be out of the fashion I will say I shall be glad to see your face twice a week, for you do me good every time you come. As soon as I have scanned your pages I begin to look at the spot where your numbers are laid near my chair, and if you are a day over your time, it seems a long time to wait. I think I have read all, except one number since 65, the year I bowed to the principles you so nobly advocate. Go on, little Herald, tell your editor, and all associated with him, I love them as my brothers; and sometimes I am pained to see some questions asked of him, that if the persons who ask would read the standard works of the Church they would have no need to ask, for they could get all the information they need. Some also write to your columns to answer the questions of others, but do not answer the questions at all. I see in this Herald April 7th, an attempt to answer Sister Almira M. Snow's question; but he is a long way from the mark, for neither the Christianized Jew, or Gentile can prove that the ark was deposited in a vault of the Temple. If it had been it would have seen daylight before this, and the gold that covers it would have been melted down, from the covering of the ark to the lining of the Gentiles' pockets. It seems by Scripture that when the Lord has anything to hide from the world he never hides it in a building, where thieves break through and steal; but look at the hiding place of the sixty-two pounds of gold found at Cumorah with the Urim and Thummim, etc.; and is not the ark with its sacred contents, viz., the Priests' clothing, with the gold plates on the shoulders, on which is engraven the names of the twelve tribes, attached to which is the Urim and Thummim, the covenant God made with Israel, together with Aaron's rod that budded, and last, not least, the pot of manna, as precious as they were. It will be a rare day for all Israel when the covenants will be read to all his living house, probably from the house top; and all the Saints are promised to taste of the hidden manna together with a white stone and individual Urim and Thummim. See Rev. 2: 17.

I am not surprised at Sister Snow, or any other real Saint, wanting to know where the ark with its sacred contents is. Now if our sister will believe the Apocrypha, I will tell her where it has been for 2500 years. If you will read the 2d Maccabees, 2 chapter, and one to thirteen verses, inclusive. You will see that all Christianized Jews do not tell the truth. Was Jephtha's daughter sacrificed? Judges 11: 30, 40. The damsel was sacrificed according to the vow, or covenant that Jephtha made with the Lord; and what real Saint would not keep the vow; the daughter evidently was a Saint, and the daughters of Israel knew it, by going to her tomb every year to mourn for a noble woman. The sons of God,

Job 38: 3, 7. The sons of God shouted for joy in heaven at the fact of the line and rule were laid upon the earth for a homestead for his body and spirit combined. He may well shout for joy. Every true Saint can echo this.

Dear Herald it is good to be a Saint in latter days. In conclusion I will try to be a Saint in my heart.

Ever praying for success to Zion,

C. D. NORTON.

LANCASTER, Indiana,

May 6th, 1883.

Bro. Joseph:—We are yet in the faith, trusting and hoping that better times will dawn on us, down here in southern Indiana. It seems that some here have lost their first love, and are growing cold to the covenants they have made; but I must say my faith is confirmed in this work, from day to day. Seeing the minutes of General Conference I am strengthened, and it gave me courage and caused me to praise God that he had remembered his promises, and had vindicated his word that was spoken by the mouth of the chosen Seer. How can any one doubt the Reorganization? It has accomplished some of the things prophesied of; and has proved its mission so far, by unmistakable evidences, that God is at the helm. My prayer is for its success, and as long as we are humble, prayerful, and faithful, we will grow in favor with the people; and above all with the Savior; and if he is with us, who can stand against us successfully.

We organized a Sabbath School here to-day, as a Union School; I was chosen superintendent, and will try to do the best I can; will endeavor to set forth the truth. Pray for me.

God's peace be with you,

V. D. BAGGERLY.

OSHKOSH, Wis., May 6th, 1883.

Bro. Joseph Smith:—I feel happy to see the work of God continue as it does at present. There are many brethren and sisters that are doing a great work for the Church, and when I read the Herald, Hope, Advocate, and the different books of the Church, my eyes are filled with tears at times for joy for the cause. I feel at times that I can not stay away from preaching the gospel any longer. It is true, "Woe is me if I preach the gospel," but more so if I preach it not, but am found wanted at home for years to come; unless the Church should comply with my request which is a trifle—being \$200.00 per year to be sent out to preach, per foot. I have asked that at different times, and made the proposition, but no heed was taken, why I do not know. Please state why. At the first place it is not half as much as some are getting from the Church, if I am correct in figures. 2d, I believe it a great deal more just to pay a man a certain amount agreed upon, than to leave it to the judgment of a few, or the Bishopric, to decide what is necessary to pay an Elder and his family according to their wants; for while one Elder and family wants from five hundred to one thousand dollars per year to live on, the other is willing to live on from two hundred to four hundred dollars under the like circumstances, and I claim that this personality should not be among Latter Day Saints. And as long as there is as much personality shown as there is at present it is utterly impossible for the Church to prosper fast. We read that in the Apostolic age

the Saints had temporal things in common and prospered, and among the Nephites when in the greatest prosperity there was neither poor, nor rich, and every Saint, or head of the family received according to the size of his family; and this is as it should be. Although being poor at present myself (having had fate against me for many years) and therefore expecting words like this from some, it is well enough for him to write on this subject, for that would give him some property and so forth. It is a very delicate point, God knowing I do not crave property to live at ease, and rather would write on this subject were I rich. Wanting to profit some by writing thus and to give offense to none, without any personality whatever, I wrote thus.

Now to another subject which is found in Book of Doctrine and Covenants, p. 200. "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ, the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old; the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and walk uprightly before the Lord."

We see by this that we as parents (those of us that are parents) are bound by the law of God to try with all earnestness of our souls to bring our children unto the Lord in much prayer; and to see to it that they are baptized and so forth, when eight years old, (provided that we ourselves have the love of God in our bosom as we should have at all times). We have no right to claim the name of Latter Day Saint to ourselves if we are among the worst artful dodgers that ever lived, in twisting out of everything that does not seem just exactly to our natural fancy. Children at eight years of age know a great deal of wickedness, especially nowadays, and why not as well be capable of learning, with the greatest of effort made in teaching them true wisdom.

May God grant us wisdom, is the prayer of your brother,

JOSEPH LAMPERT.

No. 1646, 7th Street, OAKLAND, Cal.,
May 6th, 1883.

Bro. Joseph:—The future prospects of the work in this district are good. We have opened up a new field in Sanamoon Valley; Bro. Wm. Anderson commenced at Walnut Creek, two weeks ago last Sunday; he preached in the Methodist Church, to a full house. We have rented the Masonic Hall, by the month in order to have regular meetings there. There are several other places in Sanamoon Valley we intend to open up soon.

I have been to Sacramento, found the Saints there in good spirits. They have been for some time without much preaching there; the branch has taken a new start. Bro. Parr was chosen President of the Branch. Bro. J. R. Cook is alive in the work, preaching out in the country in the Methodist Church. Bro. Thomas Daley is preaching in the mountains to the miners, or where opportunity may afford, Bro. G. W. Harlow is full of faith and does all he can. The

good Sisters Bixbey, Hunt, and others have put in their efforts in holding the fort in the past, may God bless them. The prospect is bright in Oakland; several have united with the Church of late. Bro. H. P. Brown's wife was baptized to-day, there was many of her Catholic friends looked on but she was brave in fulfilling her Savior's command, "Ye must be born again." I am in full faith and confidence in the future success; if we put our trust in the Lord, as in the days of yore.

Your brother in gospel bonds,
D. J. PHILLIPS.

No. 5, Walnut-St., PROVIDENCE, R. I.,
April 30th, 1883.

Dear Bro. Joseph:—Judging from our own standpoint, and realizing that all items of the work, interesting to us, may be still more interesting to you, and as we are cheered and blest by each *Herald* in this line, for which we rejoice, we accept the same for others, and so doing, write you a few lines for that more than welcome paper.

Having a good opportunity with Bro. Yerrington while on the way to Hebronville, (Bro. Thompson's mission), we learned that the General Conference at Kirtland (perhaps in answer to the prayers of many Saints), was a season long to be remembered by many, both in the church and out of it, and that the prestige gone forth is most excellent. For this we praise our Heavenly Father, and take courage to go on.

We also learn, that on the way home, at Waterbury, Conn., by order of the District President, (Jno. Smith), all things considered, he ordained Bro. Collier to the office of an Elder; also received invitation to come again, with the prospective baptism of three or four, if the Lord will.

Here at Hebronville, Bro. Yerrington has been called from the place of assistant to that of leader, in this mission, by reason of Bro. Thompson's illness, which has been quite serious; but as he seems to be some on the gain, by the Lord's blessing we hope he may recover. Having been requested by Bros. Thompson and Yerrington, also by a desire to know of the work ourselves, we have been out here several times; and have felt well paid for the travel (eight miles) for our hearts have been made to rejoice in the blessing of the Spirit there, given in a little meeting of eighteen or twenty. Also, the blessing of the Lord in his ordinance of anointing and prayer for the sick, which has brought in one dear brother, that was a square and active Methodist; also his wife, who was in the lead, she having employed various doctors, (one from Philadelphia, Pa., as we hear), to little or no avail; but hearing the gospel from Bro. Thompson, she called for the ordinance, by which the Lord granted his blessing, and she testifies to be healed by him; also her husband testifies to similar blessings in the same way. So we feel that the Lord is truly working there, for we see much of the "one spirit," that is ever characteristic of the Lord's work; and by the appearance of those who attend the meetings, we feel assured that among the honest of heart in Hebronville the Lord will truly claim a people for himself. Last Sabbath we journeyed there, having a northeast storm of sleet most of the day, yet we were more than paid for the toil, in meeting some six or eight happy converts, four of whom

are young, and comprising the heads of two or three families, and two fine girls, willing and glad to yield obedience to the gospel by baptism; which duty devolved upon Bro. Yerrington, who at 12:30 officiated in that ordinance to six, all things being done satisfactorily, and we trust to divine acceptance, a goodly number being witnesses. At 2:30 P.M. meeting was called for confirmation, which was first in order, and led by Bro. Yerrington, assisted by Bro. Chas. Coombs, President of the Plainville Branch; their "Church home" at present in confirmation, linked with enjoined faithfulness, was a calling to two or three to a specialty in the Lord's work of the Latter Days. Succeeding we had the sacrament, also the demonstration of the Spirit in power, by Bros. Coombs and Yerrington, in exhortations, prophecy, and a tongue with interpretation. Also testimony of all the Saints, in all, an excellent meeting of about three hours, enjoyed by all present. Others are expected ere long to obey; and this in a place where some nine months ago Bro. Thompson was refused a place to speak, even from the railroad platform, having been licensed there in former years to preach the sectarian gospel, but as a Latter Day Saint, they "did not want any of his stuff." But the Lord opened one man's heart to ask him into his house, also to eat supper, and there they told him that there was one Latter Day Saint in the village, so searching around he found her, and that she was willing to open her doors for the gospel in its fullness. Thus the Lord provided and the work began. Now our opponents, the world with its wisdom (?) wonder that in this enlightened age, why it is that this ignorant little sect cannot be extinguished. They seem not to realize the fact that it is the "little stone" of the Prophet Daniel that was cut out without hands, to smite the image, and is fast, and surely becoming a great mountain, to fill the whole earth." Truly, if we serve the Lord with faithfulness, in sincerity and humility, he will give us grace to overcome. Let us all pray for each other, that we all may receive his blessing, and especially those that are called to minister in holy things, and that we may all gain eternal life, with celestial salvation, is our prayer.

Yours, in the true gospel,
I. S. BROWN.

STEWARTVILLE, Mo.,
May 14th, 1883.

Bro. Joseph:—We had a refreshing rain, yesterday, which was much needed, as the crops were suffering from drouth. Saints generally well, except Bro. Jacob Warnock, who has been sorely afflicted with rheumatic fever for some weeks past. We ask prayers in his behalf. Work growing, gradually; prejudice giving back as the light of truth advances. Intemperance and attendant evils, are strong enemies with which we as a community have to contend. It is strange that even professed Saints will lower themselves enough to tamper with the accursed stuff. We would love to see Saints take a higher stand than this. Prosperity can not attend the Church to that degree that it should, as long as its members will endeavor to hold the gospel of purity and liberty in one hand, and with the other pour down their throats that which will destroy manhood and invite the entrance of the arch fiend. We have changed our place of meeting to a hall whose capacity is

between six and seven hundred, which we think will give room for the General Conference; so we are thus far prepared for the coming event. There are some inquiring after truth, one here and one there. There have been several baptized lately in the neighboring branch, and one in this one. We have a respectable hearing at our Sunday night meetings, and the very best order. May the good work go on, and be hastened in God's own time.

Yours for truth,
J. M. TERRY.

COLDWATER, Michigan,
May 10th, 1883.

Bro. J. Smith:—Your letter at hand. Uncle Wm. B. Smith is here and preached an excellent discourse last Sunday. Saints enjoy hearing him on past experiences connected with the history of the Church. He is old and the sands of life fast running out, but his crowning hope is in the gospel preached by Paul, and his brother, Joseph. Brn. Lake and Briggs comforted the Saints and aided the cause while here. Went away rejoicing. We are having it very wet just now. E. L. at Kirtland yet, and presumably C. Scott, by this date. Uncle William just from there, brings good report, and says the interest to hear more of the faith continues.

Fraternally,
W. H. KELLEY.

OLIVET, Mahaska Co., Iowa,
May 12th, 1883.

Bro. Joseph Smith:—The third day after adjournment at Kirtland I began work at Dubuque, and continued as long as was then expedient. The work is gaining there. I took my leave with a peculiar degree of peace, thanking God, Saints and friends for a kind remembrance of my needs.

As I got no word from Bro. Turner, of Clinton, I passed on to Marshalltown, resting and visiting at our genial friends, Mr. and Sr. Murphy's, where true hospitality is extended to gospel wanderers.

On the eve of 28th and twice on 29th, I tried to dispense the word of life at Bro. Wm. H. Kelley's old scene of action, the locality of Bro. and Sr. Brush, at Timber Creek; extraordinary liberty and interest were had. On 30th put in on appearance at headquarters, Edenville; found it much changed by moving about of the Saints resident there, and the absence of A. White and family, where the writer was wont to go, day or night, and always find home in reality. I was pleased to find my associate laborer of other days, Bro. I. N. White, ready for permanent work again. Also Bro. W. C. Nirk nearly ready to embark; and Bro. W. S. Loar, arranging for a share of his time in the field. All of these brethren are safe and wise laborers in the work.

I returned to Marshalltown on 3d, to make arrangements for a place to speak, which is still pending. Formed the acquaintance of Mr. and Sr. Bullis.

On the 5th I arrived here, greeted by Sr. Laughlin and family. That cowhiding which was to have been done last winter, and our esteemed Bro. McDowell to be the receiver, has not been meted out to me, as his proxy, yet.

The social, religious, skeptical and theological atmosphere is at a state of unrest, and we are doing what we can to keep it stirred evenly; found it necessary to renew a challenge made

jointly last winter. Am cognizant of the fact of being only an amateur, but will try a contest if needful. Bro. McDowell has more and warmer friends than ever. The omens for the work are good; splendid liberty in speaking.

I have rejoiced in a special degree of the Holy Spirit's peaceful influence while at Sr. Laughlin's and Sr. Murphy's at Marshalltown, and fully realized that where true integrity is had for the work, God is mindful of the lone sheep of his fold. Any desiring labor in this locality of which I may not know, in Central Iowa, or close proximity, can address me at Edenville, Marshall county, Iowa. Bro. P. Cadwell's kind solicitations for June, I can not respond to. I have been blessed in every effort put forth speaking and otherwise, and hope by a close vigil on my line of action to maintain such equilibrium.

Praying for wisdom to rightly represent the Great Latter Day Work,

I am your Brother in Christ,

R. ETZENHOUSER.

May 14th, 1883.

Dear Herald:—You are received at our house with great delight. I hail thee as an angel of mercy; for in thy columns I find the blessed testimony of my dear sisters and brothers. So many times does the Spirit testify to the truth contained in thee, it is truly food for the hungry and strength for the weak one. We have no Saints here, but some very dear friends, which might become Saints if they were to know the doctrine. I intend that they shall know a part of it if you will send me some tracts; as I shall inclose the money to pay for them. My desire is to try to do my duty, and meet with you all in the promised land.

Your sister,

MARGARET RICHNER.

WATSONVILLE, Santa Cruz Co., Cal.,
May 4th, 1883.

Bro. Joseph:—It is with pleasure I write to you expressing my feelings toward this work, and the good I have received since I became a member of the Church of God once more. When I was a child twelve years old, I was baptized into this Church; but only stayed in about two years; I was persuaded to leave the Church, not only by those who pretended to be friends, but the adversary; so I yielded to those that were constantly talking to me, and then I turned back into the wicked world; and for seventeen years I paid no attention to the commandments of God. But thanks to my Heavenly Father I am a member once more; and it is my intention to serve God, my Heavenly Father and not man. I know since I have turned my attention to the works of God, I have seen a change that satisfies me that it is better to be a Saint and be laughed at by those who are so stubborn that they will not listen to the Word of God. What care I for that, I have myself to look after; that when I depart from this life I may be ready to meet my Savior, and be caught up in the clouds with all those who are worthy of that home that God has promised to those who will obey his commandments.

I must speak a word for Bro. Daniel Brown, who presides over this branch. He works faithfully and does all in his power to build up this Church. If this branch should dwindle away it would not be his fault for he sets a good example

before the members and also the world. I would like to have some of the Elders to visit this branch and enliven it up. There are some here who are lukewarm and backward; and perhaps if we could get them together again, they would see the ground they stand upon, and do better in the future. It is my intention to put my shoulder to the wheel and press forward and show to the world I am what I profess to be.

WM. P. KING.

REESE, Michigan,

May 10th, 1883.

Bro. Joseph:—I am at home at present and have been for the last four weeks, excepting Sunday. My health has been very poor, and has kept me home. I was troubled with diphtheria and for five days my case was doubtful; however, the prayers of Saints and my identity with the Church of Christ prevailed. I am restored and feel to know from whom such blessings come. Last Sunday I preached twice in Vassar, a good feeling of interest was manifested. I received a notice from Columbiaville, a request for me to come; I will respond to it soon. Recently we were pleased to entertain Bro. Willard Smith and Jennie his amiable wife. While they remained here Bro. Smith helped to revive the work by preaching three times here, and twice in Vassar. We were sorry they could not have stayed longer. I baptized one in Reese since writing, and I feel strong in this latter day work. I hope I may always prove a profitable servant: I have not so successfully represented my field of labor as my desire has been; however, if all is well, I hope to double my diligence and crowd a better report in the future. I pray that all Saints will wake up to temporal duties, that the work of the ministry may be carried on without delay. The truth taught by the Saints is inviting. I hope there will never again come a famine for hearing the "Words of the Law," as spoken by Amos 8:11. We are pleased to see the columns of the *Herald* and other papers reporting so favorably of the late session of conference held at Kirtland. I sincerely hope that it will be productive of good throughout.

In Christ,

E. DELONG.

No. 1745 Madison-st, ST. LOUIS, Mo.,
May 1st, 1883.

Bro. Joseph:—Now that the conference is over, and you have returned home, I desire to send you a few whisperings of my feelings as an Elder, and President of this little village branch; the village itself contains about 400,000, however, and I am trying to act as the legal representative; but I only wish I was a prominent church official; although I am at a loss to know what that means—if one laboring continually for the Church in all its interests in St. Louis, is not entitled to the same respect, as those who sometimes are doing about half the work, and drawing continually from the Bishop, while we are self-supporting. I don't know why. What I allude to, is that little article I sent about the middle of December; which you were so very kind to give room in *Herald* for in March 17th number, while the prominent church members in the field (St. Louis is out of it) were having their epistolary communications the day after date. Joseph, I shall trouble you no more under that head, (communi-

ications), but these discriminations, the dividing lines, this exception may do for a certain class, but not for Mo. In the first place I have lived long enough to know it is wrong; and in the next place it will only engender hard feeling and strife. Thank God we are not in Utah. Now don't think I am excited over this, for I am not; I only wish fair play. For if a man has brains enough to act as he should as a minister and elder—and is not a church official and prominent in his official capacity—he had better step down and take a back seat. Now I wish to rest my case here; but am ready at any time for a revival. If the *Church Herald* is only for the few let them have it.

Yours respectfully in gospel bonds,

WILLIAM STILL.

P. S.—We have had two accessions to St. Louis Branch, from England, by letter, from the Birmingham Branch.

W. S.

CLEAR LAKE, Steuben Co., Indiana,
May 14th, 1883.

Joseph:—My journey towards Illinois and Iowa, my appointed field of labor seems rather slow. I found it somewhat difficult to get away from some of the old friends in Kirtland. The general wish of the people, both far and near, is that the Church should locate itself for a permanent length of time in Kirtland never to be left again uncared for, as in years gone by. I had the pleasure of preaching one discourse in the Temple after you left for Lamoni, and on conversing with many of the older inhabitants with whom I had formed an acquaintance some twenty-five and fifty years ago, they gave me great encouragements that in case a faithful Elder was kept there to impart the good word, that they would be attentive hearers; while others spoke more plainly that when a good opportunity offered, they intended to unite with the Church; and I think that the prospects look fair for quite a number of the citizens of Kirtland handing in their names for baptism soon. Before leaving Kirtland for the west, by invitation of friends, some of whom attended the conference, living at Perry, distant six miles from Painesville on the main road leading to Buffalo, desired to hear more on the subject of this latter day work. I gave them a call and was invited to occupy the Disciple Church, both morning and evening, which I did; and trust I have sown some seed of the good word there, that I believe ere long will bring forth an abundant harvest. At least there is an opening where a good faithful Elder can find a home among a liberal class of people and find doors open for preaching. But on account of my mission for Illinois and Iowa, it was quite impossible for me to stay longer at Kirtland; so, as it will be seen from this writing, I am still calling by the way. I am at present visiting among the Saints at Clear Lake, Indiana; left Kirtland May fourth, and got into Coldwater on Friday evening, called on Bro. William H. Kelley, Saturday morning, May 5th, and on Sunday, May 6th, went to the school-house with Bro. Kelley, where I preached once, had good attendance and am much pleased with my visit at this place. Bro. William H. Kelley and wife are God's people, is all I need to say on that point. It has been by earnest invitation that I have stopped among the brethren here. Bro. Patterson being over on business at

Coldwater, brought me over to this branch, on Friday last, and on yesterday, Sunday, May 13th, I preached in the Saints' Chapel, morning and evening, to a crowded house; and I have three appointments out to fill for the balance of this week. Joseph, I think I shall get down into Illinois after a while, the Lord willing. The work goes bravely on. The Saints here have a splendid Sunday School. I may say more on this subject in my next. May God bless the *Hope* and *Herald* and all the means made use of to spread gospel tidings abroad.

From your Uncle,

WILLIAM B. SMITH.

DELOTT, Iowa, May 6th, 1883.

Brother Joseph:—Feeling sad and lonely, (and so impressed), I write you. I have belonged to the Church of Christ seven years. Was baptized by Elder E. T. Dobson. I was from childhood nurtured and fostered in infidelity, which almost made me a natural skeptic, but God in his infinite mercy sought to draw me to him by affliction. Whilst I was passing down into the water for baptism, my strength began to fail me, and immediately my mind was directed to the Savior's baptism; and I asked him to support and bear me up; and when I rose from the water, I never experienced such happiness and joy; light seemed to burst in upon my dark and benighted mind, and I was made to rejoice; I knew that my redeemer lived, that I was accepted of him; that Joseph Smith was a prophet of God; that the Book of Mormon was divine. Since then I have had many and lasting testimonies of the truth of this great latter day work, and I feel satisfied it is God's work, and am firmly rooted and grounded in it. Although I have many trials and troubles, I am willing to trust all to God. He is my solace and comfort. He it is that has laid down those precious promises in his sacred word, that bears me on life's rugged pathway, and bids me hope. I desire to be faithful and to so live, that when this mortal shall put on immortality, I shall be worthy of an inheritance in the celestial glory of our God.

Your sister in the gospel,

KATE TURNER.

KIRTLAND, Ohio, May 14th, 1883.

Bro. Joseph Smith:—On the 1st inst, I had the pleasure of baptizing my sister-in-law, Miss Ettie M. Bass, in the clear placid waters of Prospect Lake, near Lawrence, Michigan. The day was mild and lovely, and the occasion was solemn and grand. After waiting at home a few days, expecting to join Bro. E. H. Gurley in a brief tour in Michigan, prior to coming here, and he not arriving at our place till the evening of the 7th; I having arranged to start to this place on the 8th, so I only shared the company of Bro. Gurley to Kalamazoo; he then went north to spend a part of this month in Michigan, before going on to Canada, his field of labor; I came on, reaching Kirtland the next day. Found Bro. Kelley and family well, and enjoying their visit to Kirtland.

The Temple repairing moves slowly along, but the work is of substantial and satisfactory character. The basement is quite nicely cleaned up, solid piers and sound posts having been supplied to the floor sleepers where needed. Basement doors and windows have been provided with new casings and iron rod protectors, and

withal present a decidedly improved appearance. Tinning over the belfry is nearly completed, and the work of the painters is now awaiting them.

I spoke twice yesterday, and had our audiences been seated in an ordinary building, they would have been considered fair sized. Audiences at the Temple services are gradually on the increase.

On the 11th, I performed the sad duty of preaching the funeral of the infant daughter of Bro. and Sr. Scribner at their house, about two miles west of Painesville. A respectable audience of about fifty persons were present, and were, as we afterward learned, agreeably surprised, that the Saints entertained a hope with reference to the future, of so decidedly "orthodox" cast?

Bro. E. L. Kelly and family, have arranged temporarily to remain here for a season. He will take general oversight of the work in this and surrounding vicinities while here. Have arranged to hold meetings near Painesville, next Friday evening, and over Sunday following. Pray for us, More "bye and bye."

C. SCOTT.

Summary of News.

May 10th.—The third trial of Timothy Kelley for complicity in the Phenix Park murders, has resulted, as was expected, in his sentence to death. The confession of Delany that the informer Cary told the truth, settled the case of Kelly, who was undoubtedly one of the attacking party.

There was a bad collision yesterday on the Third Avenue elevated railroad, New York city. Haring, the fireman, was caught and forced against the boiler. One of his legs was broken and the other badly bruised, and he was seriously burned and scalded about the lower part of the body and legs. The water-tank engine burst, and the scalding water poured down in a flood upon the horses of one of the surface cars. The forward platform of the first car of the switching train was badly broken, and the cylinder head of the engine blown out. The passengers were badly shaken up, and the engine almost knocked into the street.

A wash-out near Norfolk, Neb., caused the wreck of a train; the brakeman was killed and the engineer badly injured.

One of the heaviest storms for years occurred yesterday afternoon, at Dubuque, Iowa. The rain fell in floods, accompanied by hail, and terrific thunder and lightning. Telegraph wires were prostrated, fences blown down, and considerable damage done by wash-outs and flooding of cellars, breaking windows, etc. A house on the bluffs was blown down, but fortunately none of the inmates were seriously injured. The steamer *Ben Hershey*, with several barges lying at the levee, were blown from their moorings and carried across the river.

A wind storm yesterday afternoon, at Fort Madison, Iowa, played havoc with shade trees; blew down two barns, and unroofed several houses.

Within a week, the 2,000 employees of the North Chicago rolling mills, who have for several months been idle, will resume work.

A fire, early yesterday morning, at Oshkosh, Wis., destroyed a hay pressing establishment,

together with three dwelling houses, a team of horses, hay-pressing machinery and a quantity of hay. Several barns and adjoining buildings were also destroyed. The fire spread rapidly, and the occupants of the houses barely escaped.

Yesterday afternoon, fire broke out in the stove works at Indianapolis, Ind., and did damage to the amount of \$60,000.

May 11th.—Dr. W. W. McLane, pastor of the Second Presbyterian Church of Steubenville, O., has been suspended from the ministry by the Presbytery of Steubenville on the ground of heresy. His offense consisted in the publication of a work entitled "The Cross in the Light of To-day," which was held to deny the atonement and the mediatorial power of Christ.

At Dublin yesterday, Joseph Mullett was found guilty of conspiracy to murder Dennis Field, one of the jurors in the Hynes case, and was sentenced to imprisonment for life. Another adjournment was taken in the case of the men arrested in London for the unlawful possession of nitro-glycerine.

Marvin Fenner was yesterday found guilty of murder in the first degree and sentenced to imprisonment for life. He killed John Hesler, near Grand Rapids, Wis., the motive for the crime being robbery.

Pittsburg, Pa., had an execution yesterday, Ward McConkey being hanged for the murder of George A. McClure, at McKeesport, in August 1881.

Yesterday was a day of terribly-destructive conflagrations in the United States. At Communipaw, N. J., the immense works of the Standard Oil Company, the largest in the country, were almost entirely destroyed, and seven lives lost, with a loss estimated at \$1,500,000. Eight buildings were burnt at Vienna, O.; Avoca, Ia., had a \$100,000 fire; and three lives were lost by the burning of a residence in Baltimore. At Harrison, Ont., six stores were burned and one life lost. Other disastrous fires occurred at Cincinnati, Rome, N. Y.; St. Albans, Vt.; Columbus, O.; Lafayette, Ind.; Lawrenceville, Pa.; and half a dozen other points.

A little twelve-year old girl in Knoxville, Ia., was frightened to death by a severe thunder storm a few nights since. She had been quite well the day before, but awoke during the storm and besought her mother to take her to her bed, "for she was afraid of thunder." Her supplications were unheeded, and soon the mother was aroused by the child's difficult breathing. Approaching the bed with a light, she found her in a dying condition, and in a few moments she breathed her last.

A fearful storm of wind, hail and rain passed over Sterling, Ill., on the 9th. A large amount of damage was done by uprooting trees, blowing down buildings, and fearful damage generally was wrought.

During a very heavy rain storm, on the evening of the 9th, at Janesville, Wis., a whirlwind did considerable damage to farm buildings and orchards. In Rock township one school-house, and all the buildings on five farms were wrecked.

A small sized hurricane passed over a portion of Lansing, Mich., shortly after noon yesterday. Chimneys, fences, trees, etc., were scattered promiscuously. The roof of an unfinished steeple of the M. E. Church was carried a full block, and other damage done.

During the severe storm on the 9th, a tornado passed through the vicinity of Fairfax, Iowa, and did a large amount of damage to buildings, demolishing several, and unroofing many. Fences were flattened and trees torn out by the roots.

Violent and almost uninterrupted rain has prevailed over nearly the entire State of Iowa for the last two days. The storm has been the heaviest in the central and eastern portion. High winds have been general, and thunder and lightning have been frequent, with a prevailing tendency to strike.

The heaviest rain and thunder storm that has occurred for years, passed over Joliet, Ills., on the 9th. The lightning was terrific, and did considerable damage, striking several houses and stunning the occupants. The most singular phenomenon occurred in the telephone exchange and telegraph offices, where the electricity gave a most brilliant and dazzling display of pyrotechnics. Balls of fire, as large as a man's fist, interwoven with illuminated streaks kept up a constant exhibition for two hours, with sharp, gun-like explosions. A wash-out caused the ditching of a train-load of live stock. A large number of cattle were killed.

About seven o'clock on the evening of the 9th, a veritable cyclone struck Evanston, Ill., accompanied by a driving rain, which continued through the night. The roof of the belfry of the Methodist Church was taken off and carried over the house across the street. The large stained-glass windows of the Congregational Church were driven in, and the storm given free course through the structure. The chimney of the lecture-room was blown down, making a large rent in the roof, through which brick and timber were hurled at the pipe-organ below. The damage is estimated at \$1,000. The Methodist Church, at South Evanston, valued at \$3,000, was picked up from its foundation and thrown into a shapeless wreck. The storm seemed to have a special antipathy for churches, as the German Lutheran Church, west of the village, was also blown over.

The First Baptist Church of St. Albans, Vt., was burned yesterday, at a loss of \$40,000.

London May weather has been very cold and cheerless, rains prevailing with heavy snow throughout Southern England. A terrific snow-storm has visited Galway, Ireland, where the snow lies over two feet deep.

There are already 55,000 troops and 3,000 military officers quartered at Moscow in anticipation of the coronation ceremonies.

A few days ago Indians attacked Casta ranch, in Sonora, killed three gentlemen, and mortally wounded another.

A man worth \$6,000,000 shot himself through the heart, in the bath room of his residence at Cleveland, Ohio. Ill health was the cause assigned. Wealth does not always bring health and happiness, it would appear.

Mrs. Jessie R. Grant, mother of General U. S. Grant, died of heart disease, at her home at Jersey City, yesterday, aged ninety-four years.

May 14th.—There is over a foot of snow over a great part of Ireland, and in England and Scotland heavy storms of snow and sleet have done great damage. In the north the snow is as heavy as during the winter, and thousands of lambs have died in the chevots.

A bomb was exploded on the street in Moscow, Russia, Saturday. Several persons were wounded. The police say it was only a railway signal. This explanation is not satisfactory to the public, who have become alarmed.

With much reason the Irish Nationalist leaders fear the influence of the Vatican in Irish politics, and seek to prevent any declaration by the head of the church against the interference of priests in matters political. Yesterday Mr. Edmund Leamy, member of Parliament for Waterford City, addressed a meeting of 4,000 of the men of Wexford, and bitterly denounced the Gladstonian policy which seeks to antagonize priest and people.

A passenger train was precipitated into Hughes River, W. Va., yesterday, by the bridge giving way. The passengers were uninjured. The conductor and engineer are supposed to have been killed. The train fell fifteen feet.

At five o'clock on Sunday afternoon Kansas City, Mo., was visited by a terrible cyclone, and the loss will be at least \$300,000. So far as has been ascertained, but five people were killed outright. At least fifty buildings were blown down, and two hundred more badly damaged. Among those demolished was the elegant new church of the German Evangelical Society, but recently completed at a cost of \$35,000; and the new Methodist Chapel was scattered to the four corners of the vacant lots beyond. After passing through the city, the cyclone proved very destructive to farm property; houses and barns were demolished on every hand; one house blown down took fire, and with the contents was entirely destroyed. School-house No. 7 was blown away. A farmer's wife was dashed against a cherry tree and killed; Mr. Reid, her husband, was fatally injured. The four children who were in the house—the oldest ten and the youngest only ten weeks—escaped without serious injury. It was pitiful to see those four children hover around their dead mother. Examination showed that the dead woman's neck was broken.

Austin, Texas, was visited yesterday by a \$175,000 fire. The Anderson Pressed Brick Company's Works near Fullerton avenue, Chicago, were totally destroyed by fire last evening; loss \$250,000.

May 15th.—Joseph Brady, the first of the condemned of the Phenix Park murderers, was hanged at Kilmainham jail, yesterday morning at eight o'clock. Fully 4,000 persons were gathered in the roadway leading to the jail; no one was allowed to stand in front of the building.

A British mail-train from Glasgow was in collision with a train from Carlisle last night. Seven were killed and several injured.

News from Christiania, Sweden, denotes that the present position of political affairs in Norway is very serious. The resolution of the Odelsthing to proceed with the impeachment against all the eleven Ministers of the Crown in the Supreme Court formed for this occasion, is considered as meaning war to the knife against the Crown and as aiming at separation from Sweden.

Four thousand boot and shoe makers at Cincinnati were locked out yesterday owing to a dispute with the manufacturers.

A fire in the Village of Leamington, Ont., yesterday morning destroyed the entire business section and burnt over five acres of ground. The loss is estimated at \$150,000. The entire

Town of Qu'Appelle, Manitoba, an important station on the Canadian Pacific Railroad, was destroyed, and the same fate overtook Bartlett, Dak., a village of about 1,000 inhabitants. At Seattle, W. T., the steamship *Mississippi*, of the Oregon Improvement Company's line, was burned to the water's edge, with a loss of \$65,000. The chief engineer of the vessel perished in the flames.

To-day's paper, in speaking of the Kansas City cyclone, says: At Oronogo it struck the town with terrific force at 7:40 p. m., entirely demolishing the business part of the place and leaving but few dwellings. Three persons were killed outright. Thirty-three persons were seriously hurt, some of them fatally, one of whom has since died. Reports indicate that the surrounding country has suffered greatly by the destruction of buildings, fences, and crops, which were swept away by flood as well as wind. Three persons are known to have been killed in the town. Two others were killed in the country near there. Sixty were wounded, among whom are some thirty or forty who are seriously hurt. Two houses in Webb City and ten in Centerville were blown down by last evening's storm. But no one was seriously injured in either town. At Liberty, Mo., several houses were destroyed or badly damaged, and in the country adjacent several farm-houses and other buildings were blown down, fences destroyed, and trees uprooted. Capt. John Thompson was severely hurt and his horse killed while passing a barn that was blown down. At Missouri City, on the Missouri River, the steamer *Bright Light* was torn from her moorings, blown across the river, and lodged on a sandbar. It is not stated whether she was damaged. The storm last night passed one and a half miles south and east of Pattonsburg, destroying timber and everything in its path. Three dwellings, church, and two barns are reported destroyed, and a number of cattle killed. Only two persons are known to be injured—Al Burton and son. Fragments of houses and pieces of clothing were blown into Pattonsburg from across Grand River, indicating a good deal of destruction done on the south side of that stream.

In the vicinity of White Pigeon, Mich, the storm was felt with much force. Three distinct storm-clouds were seen to form; the first to scatter, the second to strike the ground about ten miles to the south-west apparently, and the third which touched the ground about three miles south from this place. The first building in the pathway of the cyclone was the Stone Lake School-house, in which were twenty-three pupils and the teacher. The wind lifted the building, down to the floor, and carried parts of it some hundred rods: The floor was moved four feet, but the seats were untouched, and the children found themselves in an instant with only the sky for a roof. The further path of the storm was strewn with houses in ruins, barns without roofs, orchards blown down, &c. After traveling two miles it struck the home of Peter Moak, and swept both house and barn into a mass of debris. His son William was in the barn, and was instantly killed. His body was carried 200 feet, and when found his head was nearly buried in the earth. Of the three persons in the house, two escaped by rushing into the cellar; the third, an aged lady, was lifted and carried nearly 100 feet in an opposite direction from which most of the

debris of the house was blown. She escaped with a few bruises.

About six o'clock last evening, the vicinity of Indianapolis, Ind., was visited by a furious wind and rain storm. There was no particular damage in the city, but the village of Southport, six miles south suffered severely. The Methodist and Presbyterian churches and a school-house were blown down, and residences and shade-trees greatly damaged, the town being almost wrecked.

A severe storm, accompanied by hard rain, vivid lightning and high wind, passed over Cleveland, Ohio, last night, but was not extraordinarily violent. No damage as yet is reported here. The cyclone swept over Willoughby, Ohio, uprooting trees, unroofing houses, and seriously injuring one person. The hurricane struck Fredericktown with similar effect, and several people were injured, among them Postmaster Moore. The storm appears to have been general throughout Northern Ohio, with very high winds in spots.

May 16th.—For several weeks Jefferson Davis has been in very bad health, and has shown all the signs of a rapid breaking up. Yesterday he had an attack of throat disease, which materially impeded his breathing. He is thought to be not in any immediate danger.

At Chicago, yesterday, Judge Barnum sentenced Thomas Walsh, the brute who beat his wife to death with a strap, to thirty-five years' imprisonment in the penitentiary. This really means only eighteen years and nine months if Walsh obeys the prison rules.

Several shots were fired from ambush at a care-taker at Castleisland, Ireland, on Sunday, and he was severely wounded. The affair is much commented on, and considerable alarm is caused, as it was hoped such deliberate outrages had been checked. Eight persons have been arrested on suspicion.

Twenty-seven buildings were destroyed by fire at Harrodsburg, Ky., including the Assembly Presbyterian Church.

Violent rain and hailstorms, accompanied with high winds, amounting almost to cyclones in some places, were reported from Mound City and the north-west part of Jackson county, Illinois, doing much damage to fruit and crops. In the Whitewater Valley, two nurseries had 68,000 panes of glass broken by hail. In Washington, Pa., and vicinity, the damage to property was very great. One man was badly hurt. The eastern section of Maryland was severely visited, and the peach orchards suffered; thousands of trees were stripped of their fruit blossoms: one grower estimates his loss at 70,000 baskets.

The German Reformed Church at Ridgley, Md., was struck by lightning and the roof torn off.

From Petersburg, Va., heavy hail storms are reported, with high winds, and many telegraph poles blown down.

A destructive cyclone swept over Fredericktown, O., last evening, accompanied by a heavy hail-storm. Hail-stones measuring eleven inches in circumference and weighing eight to ten ounces were picked up on the streets. A dark, funnel-shaped cloud did much damage to buildings and fences. The oldest citizens say they never saw a storm one-half as great as this one.

The Pope in his circular to the Irish Bishops says: "Whatever Parnell's object may be, his followers have often adopted a course openly

against the rules of the Pope's letter to Cardinal McCabe, and the instructions sent to the Bishops which were accepted at their meeting in Dublin. While it is lawful for the Irish to seek a redress for their grievances and strive for their rights, they should at the same time seek God's justice, and remember the wickedness of illegal means in furthering even a just cause. It is the duty of the clergy to curb the excited feelings of the people and urge justice and moderation. The clergy are not permitted to depart from these rules and join and promote movements inconsistent with them. Collections to relieve distress are permitted, but a subscription to inflame popular passions is condemned. The clergy must hold aloof when it is plain that, by such movements, hatred and dissension are aroused or distinguished persons insulted, and when crimes and murders go uncensured, and when patriotism is measured by the amount subscribed, for the people are thereby intimidated. Therefore the Parnell fund is disapproved, and no clergyman should recommend subscriptions thereto, or promote it."

Selections.

THE NEGROES.

HOW THEIR CONDITION IN THE SOUTH IS IMPROVING.

Once in a while we find a man who has traveled in the South for the purpose of ascertaining for himself to what extent the South is improving and to satisfy himself as to whether the colored people are possessed of sufficient taste and adaptability to take in the advanced conditions of American civilization who is fair enough to express in unequivocal terms what others have labored to disprove. Mr. Joseph Medill, editor of *The Chicago Tribune*, has taken a trip to Florida, and returns with the following statement, made in New York in an interview published in the *New York Tribune*.

It is eight or nine years since I was last in the South, and I was struck by the evident improvement all through the country. There is more contentment now than then, and a greater number of white people are at work: the colored people appear to be all at work, and have improved immensely in their seventeen or eighteen years of freedom. Every observant Northern man I talked with had noticed the same thing. Apparently they are in better condition than ever before; they are acquiring property, living better, dressing better, and their children are going to school very generally. It is my opinion that nearly one-half of all the colored children in the South over 10 years old and under 20, of both sexes, can read and write. While I was coming down the St. John's River, half a dozen little colored lads, from 7 years to 12 of age, were on the lower deck of the steamboat. An Englishman, who was traveling as tutor with an Italian Marquis, asked them if they could read or write. On their replying affirmatively, he asked them to write their names, ages, and where they were born in his note-book. They did it except one, who could read only, and in a very fair hand; some of them considerably better than mine. In talking to the colored men I found that the younger men had acquired the art of reading, and many of the older ones, too. They are fond of reading the newspapers, and seem as

well posted as the whites in the current news of the day and political matters. I asked a young black at Palatka, who seemed idle at the time, what he did for a living. "In summer," he said, "I fish for a living, and in the winter I live off the Yanks."

If the South were visited by more such men as Mr. Medill, the false impressions which are made upon the people of the North by men who resort to devilish journalistic adroitness in order to satisfy their color bias, would soon give way to something like a fair estimate, a just knowledge, and a high appreciation of the advancement of the colored people throughout the whole South.

SENSIBLE AND SOUND.

DON'T be afraid of killing yourself with over-work, son, is the facetious way the Burlington *Hawkeye* has of counseling young men to thrift. Men seldom work so hard as that on the sunny side of thirty. They die sometimes; but it is because they quit work at six p. m. and don't get home until two a. m. It's the intervals that kill, my son. The work gives you appetite for your meals; it lends solidity to your slumber; it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, my son—young men who make a living by sucking the end of a cane, and who can tie a necktie in eleven different knots and never lay a wrinkle in it; who can spend more money in a day than you can earn in a month, son; and who will go to the Sheriff's to buy a postal card, and apply at the office of the street commissioners for a marriage license. So find out what you want to be and to do, son, and take off your coat and make success in the world. The busier you are, the less evil you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holiday, and the better satisfied will the world be with you.

DANIEL WEBSTER, it is said, once declared that if he had "as many sons as old Priam" he would have them all "learn a trade so they would have something to fall back on in case they failed in speculation." A Philadelphia paper commenting on this subject says:

The number of young men and girls who are brought up to no useful trade or calling is on the increase. The effect of this is seen in political life, where thousands of men are begging, as at present in Washington, for "position," with a vague idea that untrained powers and ignorance can find shelter in some cosy nook where they may at least draw their pay. Being practically of no earthly use to themselves or any one else, they only hope to find some place where they can continue to exist without benefiting any one. A destitute young man, without a trade, and who is not qualified by practice to become a tramp, is very likely to become one, or far worse even by becoming a criminal.

God's laws are not to be evaded with impunity. Cleanliness in externals as well as purity of life is one of these not to be safely violated. Cleanliness in our person, our houses, our towns and cities. Of these laws He distinctly says: "If ye will not hearken to me and will not do all these commandments; I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart." Against all sanitary reform have always been found the ignorant, the prejudiced and the ungodly. The sad thing is that the carelessness or apathy of these should lead to the loss of so many innocent and valuable lives. Be it cholera or yellow fever, the pure and the innocent must lay down their lives for the sins of the ignorant and unholly.

EXHORTATION.

Awake, Ye saints of Zion,
Sleep not as others sleep;
For soon your Master cometh—
O then your vigils keep.
Have oil within your vessels;
Let not your voice be dumb;
For soon upon Mount Zion
You shall be gathered home.

Arise my chosen servants,
Proclaim to fallen man,
That dire destruction's coming—
Is even now at hand.
Tell them that Faith, Repentance,
Baptism is the way;
And that the Holy Spirit
Gives light that they may see.

Be faithful all ye children,
Walk not in ways perverse;
For danger is around you,
Shrink not to bear your cross.
Ne'er call your burden heavy,
Nor think your trials hard;
For if ye are but faithful
You'll earn the great reward.

LAMONT, May 10th, 1883.

Sr. WIGHTMAN.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor; writers are responsible for their own views. Contributions solicited.

THE TRUTH THE WAY.

"Jesus saith unto him, I am the truth the way and the life."—John 14: 6.

It is written that Jesus come into the world to save sinners and that he brought life and immortality to light through the gospel. He found man in a wretched condition, living in the midst of death, surrounded on every hand with influences over which he had no control, a helpless, dependent creature and in need of a Savior that he might be redeemed from his helpless condition and from the power of an eternal death. Man's experience has taught him that he is weak and that within himself he has no strength, or power to save himself. He reads the history of man and of his once happy Eden home and his spiritual nature asserts its rights and earnestly desires to regain that power and dominion he once had. But how can he, without a helper? The Spirit is willing but the flesh is weak. Nothing but his fair Eden home will satisfy the longings of his soul. The gospel comes to him laden with rich promises and a glorious hope. He examines it, and it seems to suit all the demands; and when he is almost persuaded to lay hold of the hope set before him, the natural man begins to look around upon the beautiful things of this earth and its enjoyments; and as he does so, some one reasons with him upon the grandeur of the law of nature and nature's god, and of the wonderful wisdom of man; and to the carnal mind it is like sweet

strains of music filling his being with joy for a moment, the next it is gone on the wings of the wind. It is like the dream of the night vision, he eateth and is filled; but when he waketh it is not so, he is hungry still. When left to himself he finds himself still undone, and in despair he is ready to cry out, "Whither shall I turn?" And his spiritual nature says, To him that said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." "There is a spirit in man and the inspiration of the Almighty giveth them understanding." God put that spirit in him and that spirit seeks to commune with the highest intelligence. Isaiah says: "The Lord created the heavens and stretched them out; he spread forth the earth and that which cometh out of it; he giveth breath unto the people upon it, and spirit to them that walk therein." The spirit of man is not satisfied with the things of the earth; he wants a more enduring home; he hears and reads of the mansions of the blessed and he longs then for a city whose maker and builder is God. But how can he secure an inheritance there? Surely not by his own wisdom or power; neither by the riches of earth. What then must he do? Believe the gospel of the Lord and Savior Jesus Christ and obey it. That man might be saved, Jesus sent his gospel to all the world and gave men authority to tell the people what to do to be saved. "But seek ye first the kingdom of God and his righteousness" were the words of the blessed Lord. And again, "Except a man is born of water and the Spirit he can not enter into the Kingdom of God" comes with great force spoken by him that was sent, and to them to whom he was sent; evidently humanity must bow to the scepter of the King of Glory; and if saved at all, must be saved in His kingdom. And that man might understand what he demanded of the world, he sent forth his ministers holding, as Peter declares, a royal priesthood; and as Paul affirms, were ambassadors for Christ, and had authority to beseech the world in Christ's stead to become reconciled to God. And when and wherever men confessed the Lord and asked what to do, they readily told them; and their answer was always the same. Peter's answer to the people on the day of Pentecost was "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38. And when Saul of Tarsus was on his way to Damascus to punish the Saints and met Jesus on the way and he trembling and astonished

said, "Lord, what wilt thou have me to do. And the Lord said unto him: "Arise, and go into the city and it shall be told thee what thou must do."—Acts 9: 6. Ananias was sent to tell him what to do, and his answer was, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. Philip went to Samaria telling the people to seek the Kingdom of God. "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8: 12. Then Peter and John went from Jerusalem to Samaria and confirmed the baptized ones members of the Kingdom of God by the laying on of hands, and by obedience to this ordinance they received the Holy Ghost. See Acts 8, Paul in his letter to Corinthians, says: "Be ye followers of me, even as I also am of Christ. Now I praise you brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you."—1 Cor. 11: 1-2.

When Paul was traveling through the upper coasts he found some professed disciples and when he had taught them the words of the Lord according to the gospel, he baptized them, and laid his hand on them and they received the Holy Ghost. (See Acts 19). By a belief in the gospel and obedience to the ordinances they were made children of the kingdom of light; but before that they were Gentiles in the flesh. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2: 12. Truly a deplorable condition. God did not recognize them. They were out of Christ. And that they might have both the Father and the Son they must keep the ordinances as the apostles delivered them. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."—Romans 6: 3. Baptized into Christ; into his church. "And he is the head of the body, the church." (Colossians 1: 18). "For his body's sake, which is the church." (Vs. 24). "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Verse 13: 14.

To further show that they must be baptized before they are entitled to an inheritance in the church and kingdom of God, I quote from Gal. 3: 27-29. "For as many

of you as have been baptized into Christ have put on Christ. There is neither Jew, nor Greek; there is neither bond nor free; there is neither male, nor female; for ye are all one in Christ Jesus. And if you are Christ's then are you Abraham's seed, and heirs according to the promise." Now as many as were baptized into Christ, the church, were heirs according to the promise. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the Saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye are builded together for a habitation of God."—Eph. 2: 19-22. If that church with living apostles and prophets was like a building fitly framed together for a temple of the Lord, and the members of it were builded together for a habitation of God, surely nothing less than the same living body can save men to-day. The world if saved must be saved by seeking the kingdom of God, keeping its laws and ordinances as the Lord gave them. "Obedience is better than sacrifice," said one of olden time. Jesus said, "And why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like."—Luke 6: 46-7. His commandment was, "Go and preach the gospel to every creature and he that believeth and is baptized shall be saved." He that heareth these sayings and doeth them shall be saved in the kingdom of God; but he that doeth them not shall be damned. James said, "Be ye doers of the word, not deceiving yourselves." Paul says, "Christ became the author of eternal salvation to them that obey him." Surely the Savior of man and all the ministers God gave him out of the world have not mistaken in this thing. Peter exhorted the strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia to be mindful of the words spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior. He commanded that Cornelius and his people should be baptized in the name of Jesus Christ. John said: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." (Rev. 22: 14). "I am the way, the truth, and the life," comes to us full of meaning. "Strait is the gate and narrow is the way that leads to eternal life," points the wayward, wander-

ing and erring ones to the mansions of the blessed. O, what a blessed hope! Come, all ye that are weary and heavy laden, throw off that terrible burden and stand free in the liberty of the gospel of peace. Obey the precepts and examples of the just, the pure and the good. Put on the whole armor of God, and go forth conquering and to conquer. And when the victory is won, hear the joyful acclaim, "Enter thou into the joy of thy Lord."

R. J. ANTHONY.

WHAT IS DEATH.

THERE is nothing so certain in life as death. How true are the words of the poet:

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all—
Thou hast all seasons for thine own, O death!"

Said the great Apostle to the Gentiles, "For me to die is gain." And again on another occasion we hear him using language like this. "I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better." The grand old Apostle does not seem to have looked upon death as something terrible; something to be feared and dreaded. The thought of dying (or departing as he expressed it) seemed rather to have given him joy and consolation. For him "to die was gain," and to "depart and be with Christ far better" than to remain in this world of sin and sorrow. I think death is a misnomer. We should not call our leaving this world, death, but rather dissolution; that is, a separating of body and spirit. Sure, the body dies a temporal death, but even this is a temporary death as well as a temporal. Temporary, for the reason that it dies for a time only; for, if we believe the Scriptures, we are assured that every one of these earth houses will, in the Lord's own due time, come forth from the stillness of the grave, or the depths of the ocean, or from wherever it may have fallen, or have been placed; and it shall be said of each one, "He is not here, but risen." Let each one of us strive to so live that when the grim monster shall come to us we may hail his advent with joy and not with sorrow.

W. H. BROWN.

A GENTLEMAN is a rarer thing than some of us think for. Which of us can point out many such in his circle—men whose aims are generous; whose truth is constant and elevated; who can look the world honestly in the face, with an equal, manly sympathy for the great and the small? We all know a hundred whose coats are well made, and a score who have excellent manners, but of gentlemen, how many? Let us take a little scrap of paper and each make his list.

IS REBAPTISM ESSENTIAL?

IN looking over *Herald* of October 15th, 1882, I saw the question asked by a brother in Utah in the following language: "If I was baptized in the days of Joseph the Martyr, and have come to Utah, and have been baptized into Utah Mormonism, etc, would I not have to be baptized to become a member of the Reorganized Church?" The above question being left open, I thought I would say a word or two on the subject.

I am well aware that I shall come in contact with many of my brothers and sisters in the Church in my views on the above subject; but before we condemn, let us stop and consider the subject, and see what grounds we have in the word of the Lord for rebaptism. Until a short time ago, I was a strong believer in the doctrine of rebaptism; but in a conversation with a man of the world on the principles of the Gospel, (about ten months ago), my views were changed in the twinkling of an eye, not by the man's argument, but by the impression that came upon me.

For the benefit of those who may wish to consider this, I will give the subject of argument at the time. The man above alluded to, was a confirmed believer in the doctrine of "once in grace always in grace," or once in a saved condition, always so; and of course my argument was, that if a man after being converted to God, turned from him, committed sin, and forsook the ways of the Lord, that he would become a castaway, (or lost). He then said to me, "Through obedience to the gospel we become sons of God, and do you believe because a man may turn from the Lord and commit sin, that he will lose his sonship? If so, a man may be a son of God to-day, and a son of the devil to-morrow, and so on through his life."

Now, dear reader, if you are a believer in rebaptism, what answer would you make to the above question? For you will observe there is a point there on the subject in question. The answer came to me without a moment's thought on my part, and seemed to be surrounded with light as it came, and it was to this effect: That a man falling into sin and forsaking the Lord, does not lose his sonship; but through sin and transgression he becomes disinherited. Now, if such is the case, which I certainly believe, is rebaptism essential?

Now, for example, I am my father's son, (earthly father). I may be disobedient to his commands, and do everything in my power to displease him; yet I am

his son. I may so provoke him, that he disinherits me, and banishes me from his house, yea more, I maybe so disobedient that he may have to confine me in prison; but for all that I am his son. Then from this standpoint I argue, that if a man once obeys the Gospel, and is baptized by legal authority, and thus becomes a son of God, that such baptism will stand good to all eternity, and in no case to my mind is re-baptism necessary.

But says one, Does not the Bible teach us that if we sin that we are to turn and do our first works? Yes, very, true, it does. Rev. 2:5.—“Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” Now it will be seen by the above quotation, that the greatest stress is laid on repentance—forsaking sin. Will any one take the position that baptism is the first works of the plan of salvation? I should hardly think so, for faith and repentance both come before baptism; and faith and repentance, to my mind, are the first works here spoken of. And to the man who has been led astray, or wandered from the true faith of the gospel of our Savior Jesus Christ, into the doctrine of Adam-God, blood atonement, polygamy, or any other corrupt doctrine, surely can see the necessity of turning from the errors, which he has fallen into, and exercising the true faith of the gospel, and repenting of all sin, (turning from sin and doing that which is right in the sight of God), and to all such we read they have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1. Also, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9. Also, the prodigal son, although he took his portion, left his father's house, and wandered into a far country, and fed on husks and became clothed with rags; yet when he exercised faith in his father, and his house, and repented of his folly, he did not have to pass through nature's laws and be born again in order to become a son, or to find acceptance with his father as a son. But when he made his humble confession to his father, “I have sinned against heaven and in thy sight, and am no more worthy to be called thy son,” the father had the best robe brought forth and put upon him, (type of the robe of righteousness), a ring on his finger, and shoes on his feet, and the father had a feast made, and was merry; for he said, “this my son was dead and is alive again; he was

lost, and is found.” So we, if we should allow ourselves to be led away by the devices of the evil one, and find ourselves feeding on husks, (the vain things of the word), and see the wretched state we have placed ourselves in by sin and transgression, then like the prodigal son say, “I will arise and go to my father, and say, I have sinned against heaven, and in thy sight;” confess our faults to our brothers and sisters, and ask their forgiveness if we have done them any wrong; forgive all who may have trespassed against us, and live with an eye single to God's glory, discharging all those Christian duties that belong to a true follower of Christ, we shall find to our comfort, that God will accept of us as the Father accepted his prodigal son when he returned, and will bless us with his Holy Spirit without rebaptism by water.

Yes, I hear some say when they read this, that if a person commits certain sins it is his duty to be rebaptized. This is not our opinion, and if it is yours, will you please tell us where we shall find the doctrine of rebaptism taught in the revelations of God.

We have seen some commit sin, others dispute and quarrel with their brothers and sisters, and after doing such things would not humble themselves, nor confess they had done any wrong, (as the law of God directs), but would allow themselves to be cut off from the Church. Then in a few weeks would ask to be rebaptized, and still show no humility, nor confess their faults to those they had wronged, but simply used the ordinance of rebaptism as a cloak for their sins, and came back into the Church again with the same bitterness in their hearts, to break out again and cause more trouble; and by such things as these cause others (of the world) to treat this holy ordinance of God with contempt, and use light phrases in connection with it, such as, “They want another dip,” or “They want another plunging,” &c.

In conclusion let me ask one or two questions. Will God forgive any sins to those who have obeyed the gospel, without rebaptism? If so, where shall we find the line drawn between those sins he will forgive, and those he will not, for John says, as quoted above, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

Hoping that our Heavenly Father will bless us all with light, wisdom, and understanding, that we may all see eye to eye, is the prayer of your brother, in the gospel,

ARTHUR LEVERTON.

BOTHWELL, Ont., Nov. 26th, 1882.

THE MORMONS AND POLYGAMY— THE TRUE HISTORICAL FACTS.

Editor Bulletin:—In your edition of Wednesday last you have a report of a Mormon meeting of those who pretend not to be polygamists, to follow the paternal Joseph Smith and his son, now their leader. These men accept Joseph the elder, as a prophet, and pretend that he did not teach, preach, practice or countenance the holding of more than one wife. They pretend that the abomination was introduced only after his death, by Brigham Young and others. Now, sir, there is good reason for believing that these statements are entirely unfounded, that these men wilfully disregard the truth, and are probably only a disguised form of the same old leaders. The following facts can be relied upon. They are well known to the writer, and can be proven by abundant testimony if challenged:

First—In 1840 Mormon preachers were distinctly charged with polygamy, and although they denied the charge, it is quite certain that it developed itself very soon after as a fact.

Second—In 1842 the writer was among the farmers in the neighborhood of Nauvoo, in Illinois, and polygamy was one of the charges made against the Mormon settlement, and not denied.

Third—In 1844 the writer was as at Far West, Missouri, from which the Mormons had been driven to Nauvoo, and stayed all night with a farmer who had been one of them, but seceded and remained behind. He had in his house the children of two wives, though the second one had married another man.

Fourth—In 1846 when the Mormons fled from Nauvoo, through Iowa and Missouri, to Council Bluffs, the writer saw many of them with two, three and four wives, and children by them of six or seven years, and the doctrine openly avowed.

The elder Smith, the Prophet, so-called, had just been killed when this exodus took place.

Now, it is not to be conceived that these people were falsely charged with polygamy and afterward adopted it from choice. The charge came from the fact. But they were falsifiers from the beginning. If John Smith junior wants to be a prophet, and people like to believe in him, it is none of our business, but let him not drag his father in and leave out the corner stone of the faith. I believe in neither polygamy nor falsehood, and I incline to think this sect of Mormons entitled to no more belief or respect than the others. SCIENTIA.

Editor Evening Bulletin:—In your edition of Thursday, “Scientia” has given us what I suppose he considers positive evidences that polygamy is the corner stone of Mormonism, and does not forget to seriously doubt the effort made by the Reorganization, under Joseph Smith, in combatting that evil.

The Reorganization I believe to be honest in its work, sincerely believing as it does, that polygamy is a sad innovation upon the original faith. “Scientia” is right when he says “these men accept Joseph the elder as a prophet.” And they not only pretend, but believe sincerely that he neither taught, preached, practiced nor

gave countenance in any manner to the doctrine. If he did it stands always ready to be convinced of the fact. Its faith in his prophetic calling can not be shaken; but his participation in polygamy in any manner would not for a moment prevent it denouncing him as a wicked transgressor. "Scientia" has failed to prove this, and we hesitate not to challenge him to do so, letting every church record and document be the rule of evidence.

A very prevalent idea is entertained that if polygamy could but be proven as existing during the life time of Joseph Smith, it would establish that the Reorganization is a falsifier in denying it as a corner doctrine of the original faith.

This position is not tenable when viewed in the light of facts. The view of the Reorganization is this, that Mormonism in the abstract rests upon Divine law and any tenet introduced not in harmony with that law, whether by Joseph Smith, Brigham Young, or any other person is wrong; and such person introducing it is a transgressor and amenable to God for so doing. Joseph Smith, now presiding, I am persuaded to believe from a personal acquaintance and knowledge of his character and his devotion to what he believes to be a continuation of his father's work, would be the first one to step forward and justly denounce him as a transgressor, if he could be convinced that his father was the cause of so wicked and abominable departure from the original faith as he surely believes polygamy to be.

"Scientia" labors to prove its existence in 1840. Admitting, for argument's sake, that his assertion is true, what is proved? Simply a transgression in the church, not by any means that it was a corner of the original faith. If "Scientia" will accompany me back to a much earlier period, 1832, he can learn something that may perhaps aid him in his reflections upon Mormonism. In a revelation received by Joseph Smith, dated the 23d of September, 1832, is found these words, "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation, and this condemnation resteth upon the children of Zion even all, and they shall remain under this condemnation until they repent and remember the new covenant even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written."

The Reorganization does not hesitate

to point out to all mankind that even at that early age of the Church, not yet two years old, it had become so manifestly corrupt in its departing from the counsels of God as found in the Book of Mormon and other commandments which it was required to observe, that God pronounces the whole Church under condemnation. As a member of the Reorganization I can not date the incipient stage of polygamy, but like all great crimes and crises that startle the world at times, a chain of events lead to their final culmination; so I believe with polygamy in the Mormon Church; a long line of successive transgressions followed in the growth of that condemned church, that led it up step by step to that awful culmination of apostasy, the receiving of the polygamous revelation from an evil source, its practice and expulsion from Nauvoo and rejection by God; a monument of disgrace and warning to all who transgress a covenant made with God.

"Scientia" says "they were falsifiers from the beginning," in denying polygamy in face of facts. These polygamists I have no doubt from its commencement made lies their refuge. This is exemplified in the leading polygamist presiding in Utah, John Taylor, whilst engaged in a religious debate in France. His opponent accused him of polygamy, which he vehemently denied as untrue, at the same time had a number of wives in Utah. "Scientia" thinks the Reorganization is entitled to no more credit or respect than the others; that its leaders are only a disguised form of the old leaders, believing but still denying polygamy.

The Reorganization and its mission is to try and reclaim those transgressors who have departed from the way, those covenant breakers, those law breakers, whose shame we are made to unjustly bear; its mission will never cease until the last vestige of this shameful odium is swept away and the cause it represents becomes honorable in the sight of all men.

MEMBER OF THE REORGANIZATION.

WILL-POWER.

THE universe is run by the Divine will-power. Man's will-power is not a peculiar product of his own, but is the offspring of the universal will-power. "The Son is one with the Father," says Christ. Will-power can be condensed or rarefied, grossified or sublimated, but these different forms are one in substance, though different in degree and quality. In the first case we call it anger, wrath, rage; in the latter case it becomes faith or love. Faith

and love are forms of sublimated will-power that grow in efficacy by their sublimation. To the degree that we refine and educate our will-power, to that degree we make it useful and applicable. It is the true homeopathic principle in its highest spiritual aspect that pervades all creation; that that which becomes destructive and endangers life and health, when used in condensed form, becomes regenerative and healing when applied in a very much finer and attenuated form. In the sexual effects this fundamental principle of truth becomes of peculiarly striking evidence, and as it is true in the spiritual and moral life of man, we may safely conclude that it will also be valid in his physical life, for the principles and laws of creation are the same in both forms of its manifestation. The same principle is applicable, and is, in fact, the only genuine remedy for the evil of drunkenness. When the life-principles of the cereals is extracted, and in highly condensed or grossified form taken as liquor, it becomes deadly poison that burns up body and soul. Take it as nature prepared it in finely attenuated form—as unfermented breads and mush of wheat, barley, and maize, with grapes and fruits, and life, genuine life is restored, and the worst drunkard will be redeemed and become a man again. All diseases can be cured—one might say, can only be cured by will-power, or faith-power, or love-power. The finer, the more radiant, the more penetrating the power becomes. It is a strange infatuation, or deception, to believe that a physician or a drug cures a patient. The life of man is in his soul, and the life of the soul is its faith. A person that is not entirely grounded in faith to God or to Christ, or believes that the spiritual powers only control his soul and not his body, loses his organic faith when abnormal external conditions produce an acute form of disease. If the organic faith is not lost, any acute disease will be healed by the agency of nature alone, when the abnormal causes are removed and normal conditions are put in its place. If the last faith-action is not restored by faith in a doctor or a certain form of medical treatment, the soul becomes sick and chronic disease is established, because the soul has lost its life, that is, its faith. The faith of the soul manifests itself through the body by corresponding forms of breath, and the breath of faith—that is, the breath of life—is different in quantity and quality from the breath of doubt, or fear, or unbelief; the former gives life, the latter forms give death or paralyze life, when by prayer or by whatever external cause, the soul is re-estab-

lished in the attitude of faith, it regains the breath of faith, and thereby life and health are restored.

To the degree that we develop and discipline and educate our will-power, by applying it to uses in finer forms, we master the universe, and become conjoined to the spiritual powers of God. If we rely on our own individual supply of will-power we will find it soon exhausted, but if we tune our own will into accord with the universal or Divine will, and subject it to the laws that regulate the latter as revealed, we can draw from the universal fund of will-power, and thereby become supplied with inexhaustible stores.—(Selected) by C.

LETTER FROM ELDER CAFFALL.

Dear Herald:—The fact of Christ telling his disciples to leave the city that would not hear, would seem to favor the idea that there would be residents of cities that would not hear them. And the singularity of this is no more apparent (in the opinion of the writer) than the declaration comparing the Kingdom of Heaven to a net gathering all kinds, good and bad. They are both somewhat peculiar, and cause a wonderment, that any human being should turn a deaf ear to the only system that can afford solid comfort in mortality, and give an earnest of celestial joy in the beyond. And that those who recognize God's government, which frowns on even the appearance of evil, only promising reward or justification for good deeds should think of, much less practice evil, and then use more cunning or deception and lying to hide or deny the deeds, than was necessary to perpetrate them, or assiduously laboring to make somebody else a scapogoat for their wrongs is marvellously strange, to say the least. But puzzling or perplexing as it may be, there is a thought founded in God's truth and justice making it tolerable, and 'tis this: That all may cultivate good desires, aspire to and receive the benefits resulting from good works performed during the battle that will rage through life's journey. For though evil exists, there is no force used in a manner to compel, in the absence of any desire for a participation in the evil. What though my path over the sterile plains or through the desolate kanyons of Colorado be beset with reptiles, vicious in their nature. If they have no more power over me than I give them. If there are bounds to which I may go, and be secure from their venom or deadly bite, and I transcend and fall into their embrace, who is to blame? It is certainly said the devil goeth about as a roaring lion seeking

whom he may devour;—terrible, is it not? Well, yes, somewhat. But not so bad either, when it is remembered that the same authority declares: "Resist the devil and he will flee."

During the last ten years I have seen a frequent curling of the lip, snapping of the eye, and heard many protests against law, and we want to hear less of law and justice, more of mercy, &c. And to make this position formidable, 'tis said, Christ came to save and not destroy, as if the advocacy and enforcement of Christ's own laws would neutralize or render ineffective the great plan of salvation. Why did Christ say that he who offended, and refused to be reconciled, or hear the church, should be as a heathen man or a publican? Why did he tell his disciples as soon as he informed them how close they were related to God, that every branch that did not bring forth fruit, &c., God would take it away. From where? From the vine; and the vine was Christ. And to fully explain himself, he said that the branch could not bear fruit of itself, except it abide in the vine. No more could they, except they should abide in him. Hence the injunction: Abide in me. And having himself obtained the grandest victory ever obtained since God said Let there be light, during his severe struggle for forty days in the wilderness; and that by law, for it was the recognition of God's law with a corresponding effort to be governed by the same that he overcame, or resisted the offers of the devil. It was this that made him crouch and wither as it were before Him, when he said: "Get thee behind me, Satan." The declaration, "It is written," when his Satanic majesty saw a fixed determination by the Savior to be governed thereby, disarmed him of courage, and gave evidence that the will of the Father amid his severest trials was both meat and drink to him. And that the most dazzling jewels he could present was but the poorest and most miserable dross. Yes; knowing that his strength to resist all opposition lay in keeping his Father's law, with the greatest consistency he could, and did thus instruct his disciples.

The only reason that can be assigned for Christ's thus teaching is, that their spiritual welfare could not be otherwise enhanced. And it is most remarkable, that that young Palmyra Seer caught this inspiration, as is evidenced in the following declaration: "That which is governed by law is also preserved by law, and perfected and sanctified by the same." And nothing is more logical, that if a keeping

of a law preserves, a disregard for that law or laws that preserves will expose to danger; or if one brings justification, the other brings condemnation, otherwise law were a farce. In which event we might change our policy, and instead of proclaiming a specific and exclusive gospel, join in with the masses, pass an examination by the orthodox, get the signet or mark in hand or forehead, or be christened Orthodox or Evangelic, and glide with ease down the current of popularity, all of which can be reached by acknowledging that God's laws are flexible. These sentiments are not the result of a consciousness of a purity above others, or a belief of a less liability of violating law than others; but the honest convictions of my mind, through efforts to understand the great plan of salvation for man's redemption. Hence, when I read in the law that he who shall trespass shall not partake of the sacrament until he is reconciled to me, it means just that; and law being the rule of action, when such an emergency shall arise, it involves a necessity for labor. And the "let him not partake" imposes a responsibility on some one. And justification of the one whose duty it is to perform the labor depends on its performance of course, while the justification in the eyes of the law, of the offender, is made to depend on the required reconciliation. The work therefore is imperative. And thus it is that the item of law which declares, he that learns not his duty, or fails to show himself approved, shall not be counted worthy to stand, has a significance which is by no means diminished in another item, which reveals the fact that a failure to bring the offender before the church, and do with him as the Scriptures direct, may incur the displeasure of the lawgiver. (Doc. & Cov., sec. 64.)

It is possible that a non effort to be an apologist for God may evidence to such an extent of a non-regard for man's well being as to expose him to criticism and a charge of a lack of charity. It may be thought that any effort culminating in a member confessing to a wrong, or being severed from the body, is officious, unkind and cruel. And I don't know but fingers may have been put into ears to shut out the sound of expulsion, excommunication, or cut off—under the pretext that they are hard, and harsh sayings. If so, then Christ is hard, harsh and cruel; for he himself taught and enforced the method of separation. And but for that, I had not known aught of the expulsion method. But since man is haughty, proud and revengeful, he is apt to prostitute his power to unholy

purposes. But he should never be thus charged, unless there is ground for such a charge; and if there is, no time should be lost in preferring it, and the same alacrity exhibited, in a proper examination and decision.

Never having learned that Christ taught in vain, or without authority, I know no reason why objection should be raised to his separating method, or even exhibit a slothfulness, much less a negligence, in carrying it out when duty makes it imperative. A failure to act because justice may demand a decision which would give an offense, would evince a cowardice, or a non-realization of responsibility; while to watch for iniquity, or exhibit a diligence terminating in declaring against some one through spite or revenge, is to exhibit an ignorance or depravity, giving evidence that if ever God's love did fire such a soul, the fire has ceased to burn. It has been said, cowardice asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But conscience asks, Is it right? Whatever conscience may be, or whatever works it may lead to, the Latter Day Saints have accepted a higher law, or rule, than that of conscience, which is God's law. And we are told that he who doeth according to said law shall be saved; but he that doeth not, or breaketh the law, shall be damned if he continues to break it. But we are all tenacious of rights, and when defining law, are wont to define very much in favor of self, and look on the one as our enemy who may fail to accept our definition and give co-operation for our special benefit. This arises from a self-justifying spirit or disposition in man. To write bitter things against one's self is not a lesson presented for learning in the gospel school. But efforts to educate our spirits, to call light light, darkness darkness, right right, and wrong wrong, is most essential to a proper and full development in Christ. And any Latter Day Saint who fails to see and forsake his own faults; and not only seeing but stumbling over others, and insisting that they shall confess and forsake, while he wraps himself tighter in his pharisaical cloak, is in a very bad dilemma. For a continual correction of errors is the road to perfection.

If a branch is brought into being with one or more officers, the necessity by that fact is established for official activity; not a spasmodic, but a well directed, and persistent activity. I would not oppose labor in organized branches, by the traveling ministry. So far from that, that I consider it very necessary, when legitimately done, or by those properly appointed. But going

without tidings, or a galloping among the branches, under the pretext of a love for the work, when the sequel develops the fact that personal interest was the only incentive, should not be tolerated. Touching the regulation or setting in order the churches, the law of God is very explicit. And if this had been better understood, and less efforts made to throw suspicion and create distrust in those designated without desire or aspiration on their part, save to do God's will, much of the spiritual inactivity and evils resulting therefrom might have been prevented. The fiat, "Those that hear you, hear me, and those that reject you reject me," is still in force. And when labor by those legally and properly designated, is performed in Christ's name, and as his law directs, and is rejected, it is a rejection, whether by Saint or sinner, and effects of that rejection are known, seen, and felt. I believe every member amenable to the body for his moral conduct and ministerial labor, whatever his official position. That a General Conference has power to appoint and in a measure regulate, ministerial labor, I believe. But I do not believe that a General Conference has the right to grant, or curtail duties or privileges contrary to the written and received law. Futhermore if branch officials had been more studious, and correspondingly sought to be more united among themselves, with a view to a performance of official duties, and then labored to have infused life among the members of their respective branches, much good would have come, where evil has entered. And the necessity for labor by the traveling ministry lessened. The law of the Lord is not given to tell us exactly where hell is or may be, or the length or severity of the condemnation of those who go there. Or how beautiful or grand heaven is, or will be, further than that sin will be banished, and it will be beautiful. But more especially to tell us how to escape the one and gain the other. Hence, less soaring and delving to solve mysteries, and greater efforts to know ourselves; the law, given to govern, standing and working where appointed, learning and discharging present duty, and thereby showing ourselves approved, is, for our spiritual growth, absolutely necessary. Nor need this prevent efforts to study and learn from all we behold. For there is much to be learned from other sources, very much, but God's law is supreme. Nor does this preclude a recognition of good, wherever seen, or by whomsoever done, but does evidence an appreciation of human rights. And since Christ not only recognizes the good

done by giving a cup of cold water, with a promise of reward, we certainly should not be backward in this work. And however the idea could be entertained, that none had had a good thought or performed a kind act, unless he had been, was, or should become a Latter Day Saint, is beyond my ken; and that of course is not wonderful. He who induces the inebriate to desist from his killing practice, and raises him to a higher plane of morality, is doing a good work, as are those who go among the suffering as angels of mercy, alleviating and making their sorrow less. But with all that, should they fail to accept the fulness of the gospel, become and remain valiant in the testimony of Jesus, there, for them is no guarantee of celestial glory.

Every individual who assumes the responsibility of following Christ, should by virtue of faith and fidelity, enjoy spiritual life in himself, which God has promised to give. And yet he may say:

*"But the friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God."*

And so it is, or should be with a branch, for it is a body corporate having power, by virtue of its relation with the body, to regulate its own affairs. And those who accept responsible positions, as presiding Elder, Priest, Teacher or Deacon, therein, are measurably responsible for its spiritual condition, as they are not appointed to be ciphers, officious, or meddling, but active, wise, and diligent. And a discrimination between officious and a zeal leading to an understanding of timely, and proper performance of duty, is most essential; as is a discrimination between natural impulses, and spirit impression. And a failure in either may be attributed, or assigned as a cause, for much of contention, inactivity, or a departure of spiritual life.

If the law provides for, or imposes a system of visitation, it evidences that good is to come to the members through that method that is not to be otherwise obtained. If therefore a failure to carry out this system a deprivation of good ensues, which is tantamount to an invitation to evil to enter, it enters bringing its effects, who is culpable? Districts coming into being through an increase of branches, and as additional auxiliary for the spread of the cause, branches may, and should receive help through the timely co-operation of the president of the district, who should be free to devote his entire time in the field without having to take thought for the morrow; that at the gathering in conference capacity he may tell the wants and needs of the district, and be familiar with

the available help, suggest Elders best adapted for certain localities; for adaptability, in elevating men to offices, and appointing to missions, ought so far as possible, to be considered and acted upon. The adoption of measures for the further extension of the work, and the impartation of suitable instruction should be the stimulus for meeting in conference. But it has often happened that the consumption of precious time in the discussion of some topic, foreign and detrimental to the cause, tending to division rather than making the bonds of union stronger, has been the object rather than extending the cause, or evidencing such a desire.

The constant labor of an energetic presiding officer would supercede the necessity of so frequent gathering of district conferences. Two gatherings instead of four, in a year, would be ample, and prove a matter of economy in time and money. And if twenty members spent two dollars four times a year, and the gatherings reduced from four to two, would make a saving of eighty dollars, which would be so much toward sustaining the president in the field. And it does appear to the writer (though it is but suggestive) that many long and well trodden fields where the gospel has to the dwellers therein become an old song, might be abandoned, and new ones sought and explored. It would be reviving to read in the minutes of some district conference of the opening up of new fields. And it might afford an experience to some of our worthy young Elders in the work, of carrying the gospel to strangers, without purse or scrip, and with sometimes blistered feet and aching limbs; who, if they continue to swing round the circles of branches and districts, having good times in visiting district conferences and Saints, may die in blessed ignorance of such experience. These are some of my proclivities as I look out, or think of the cause I have espoused. And efforts to inoculate others with my proclivities by me is not attempted. So far as co-operation with quorums or the body is necessary, I would not be behind, but aside from those considerations, I am myself; looking for, nor expecting no unmerited favors, loving brotherly kindness and unity, wishing by all laudable means to promote and increase them, but never descending beneath a proper dignity to obtain favor, or shun censure or rebuke.

I struck Trinidad, in Las Animas county, two hundred miles south of Denver, on the 14th of April, applied for and obtained access, to the Court House, where I commence labor. On the 22d about forty

citizens of the above place, which is said to contain five thousand inhabitants, favored me with their presence. Similar favors being denied me in other localities, I appreciated being admitted to this public place, a Temple of Justice. Though after printing, circulating and posting bills, my expectations were raised to a larger congregation than forty; but alas! The Court House is capable of accommodating three hundred persons, a lofty ceiling, velocity of sound very great. In speaking to so few I sought to modify my voice, but whether I came up to the standard of an Elder in *Herald* for March 10th, is doubtful. Four miles south of Trinidad is Starkville, a coal mining district. Here lives Bro. J. W. Kent who migrated from Iowa two years ago. Here I have held five or six meetings, with an average number of twenty; some apparently interested. Four miles east of Trinidad lives Bro. H. G. Smith and wife, who also came from Iowa. Twelve miles south of Starkville is the line between Colorado and New Mexico. There are all kinds of nationalities here, but in Las Animas county it would seem that the Mexicans preponderate, as they elected a sheriff who could neither read nor write. His deputies of course do all the required writing. There is quite an element of Italians, who with the Mexicans, are Catholic. This fact, with a strong skeptical element, and orthodox, which abounds everywhere, leaves but a small portion that may probably listen to what is called Mormonism. As a general thing the people in Colorado are the most listless I ever saw. The announcing of any subjects, through papers or posters, reviewing discourses given by the most popular divines through the press, all seem to fail to create an interest or the least excitement. I was anxious through an urgent request a man made of Bro. Boyd while living in Greeley to induce me to visit Sterling, who said he would secure a school house, and a good hearing might be depended on. I reached there in March; it lies over a hundred miles north of Denver, near the Platte River, to which point both Brn. Boyd and McConley have moved. The first meeting I held was in a private house. It was Sunday; appointed a meeting for Tuesday night in the school house. On the night a Colorado zephyr was felt; the house was built of sod, of more than an ordinary size, two windows, one half sash minus, and several lights gone from the other, the door off, hinges having broken, and to crown the whole beside, the floor becovered with dust as if a broom had not been drawn over it in the

last decade. The house was perfumed but not with frankincense, myrrh, nor Hoyt's German Cologne. For Mr. Skunk had taken up his abode in close proximity. Blocking out the wind so that a lamp would give us light, after singing and prayer, I addressed the audience composed of six men, one woman and a boy. One of the men present suggested the propriety of appointing the meeting earlier the following night; thinking this evinced an interest, we acted on the suggestion, and the next evening we were greeted with three men and a woman; the third night three men, a woman, a girl and boy; the fourth time was Sunday, when we looked for a big attendance. With Bro. Boyd, swept and fixed the school house; but neither boy, girl, woman nor man put in an appearance. We held one more meeting; had three men, a boy, and three girls. What the result of labor may be in this locality, I know not, but do not feel very sanguine. That man who was so anxious for us to go to Sterling, never put in an appearance. So your readers will see that packed houses, many near the kingdom, can not at present be reported from Colorado. So far from this that it would appear this is the place for one of a city, and two of a family only, or a total rejection of the message.

JAMES CAFFALL.

Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

CONFERENCE NOTICE.

The District Conference for Michigan and Northern Indiana is appointed to be held at Clear Lake, Steuben county, Indiana; to begin on Saturday the 9th of June, at 10 o'clock a. m. We hope that as many of the officials and brethren will attend as can. All of the branches should send reports and make their requests known, of whatever nature and character they may be. Ample preparation is being made (so we are informed), to entertain all who may come. Let all become interested in making this conference a most excellent one. Can not we beat the one recently held at Kirtland, Ohio? Emulation is good in a good thing—or cause. Take the Ft. Wayne, Jackson and Saginaw R. R.; get off at Ray Station; enquire for Jackson Smith, A. Patterson, B. Teters, Housman, Baily and others. This railroad crosses the Michigan Central at Jackson; and the Lake Shore and Michigan Southern at Jonesville. Ray is south of these crossings. Brn. Duncan Campbell, J. F. McDowell, C. Scott, E. L. Kelley with as many of the First Presidency, Twelve, Seventy, High Priests, Elders etc., as can arrange to meet this appointment, are expected to be present. Don't wait to get everything else done, then think of conference, if you have time. Think of it as among the important things. Attend, or send a

good word. We only hold conference here twice a year. Just before leaving home, stop a moment, reflect, and see if you have the right spirit. If not, better have prayers before starting—then attend in that frame of mind and feeling and we will have an enjoyable conference—long to be remembered for good.

WM. H. KELLEY, *Pres. of Dis.*

ORDER OF ENOCH.

To the Stockholders of the First United Order of Enoch: A dividend of twenty per cent on capital stock has been declared, which will be due and payable on presentation of Certificates as heretofore, on and after June 1st, 1883.

DAVID DANCER, *Pres.*

ASA S. COCHRAN, *Secy.*

LAMONI, IOWA, May 10th, 1883.

ADDRESSES.

Joseph R. Lamb *rt*, 14 South Sheldon Street, Chicago, Illinois.

Gomer T. Griffiths, Glencoe, Belmont county, Ohio.

Bishop George A. Blakelee, Galien, Berrien county, Michigan.

Alexander H. Smith, Independence, Jackson county, Mo.

H. C. Bronson, Box 167, Kewanee, Ill.

Joseph Luff, box 1046, Salt Lake City, Utah.

W. W. Blair, Box 417, Salt Lake City, Utah.

DIED.

CARRICO.—Betsy Carrico born December 4th, 1811, at Bethlehem, Grafton Co., New Hampshire, died on the 2d of May, 1883, at the residence of her eldest daughter, Sister Almira Adams, Harrison county, Iowa. Sister Carrico obeyed the gospel in a very early day; lived with the Saints in Kirtland and was there married to Thomas Carrico. Her life was one of usefulness to her fellow man, and of faithfulness to God. Loved by all lovers of virtue and purity who knew her; her loss is keenly felt. Her example lives before the eyes of her children and acquaintances, and was truly one worthy the imitation of all. Her years were full being in number seventy-one. For more than a year this noble woman, who has always been so helpful to all, lay helpless, except at brief intervals, but her Heavenly Father has blest her with two kind and loving daughters, Sisters Almira and Jane Adams, who never wearied in caring for their mother. Their children also nobly emulated the example of their parents in seeking to comfort dear grandma in all her sufferings; nor can too much be said of the patient kindness of their husbands, Byron and Addison Adams. Their knowledge of her worth had rendered her dear to them all. We all mourn the necessity of her departure from our midst; but we rejoice to know that she is released from her intense suffering, and now waits in blissful anticipation that glorious morn when Christ will burst the bands of death, and restore the renewed and glorified body to the waiting spirit, when death shall be no more, and her joy and ours shall be complete in him. Elder P. Cadwell conducted the funeral. The writer endeavored to improve the occasion from Rom. 6: 5.

CHARLES DERRY.

CRAKE.—At London, Ontario, April 25th, 1883, Sr. Beatrice Martha Thompson Crake, aged 19 years. Deceased was born at Ipswich, Suffolk, England, and was baptized at London, Ontario, about eighteen months previous to her death, by Elder George Mottashed. Funeral service was on Sunday, April 29th, and was conducted by Elder George Mottashed. Hymn 1069 was sung, that being a hymn the sister sung

about two hours before her spirit took its departure; the 21 chapter of John was read and commented upon. A funeral sermon was preached in memory of the dear departed sister, on Sunday, May 6th, from the 14th chapter of Revelations, 12th and 13th verses by Elder Mottashed in the Saints' Church, Maitland street. During the illness of our dear sister which lasted about seven weeks, she suffered much; but bore her sufferings with true Christian resignation; and bore a testimony to the truth of the gospel of Jesus Christ.

BASS.—At Lamoni, Decatur County, Iowa, March 25th, 1883, William Henry, son of Seth M. and Sarah C. Bass. Deceased was 5 years, 3 months and 2 days old, and is supposed to have died of blood poison, occasioned by a cut on his foot nearly three weeks before his death.

"When the buds broke forth in spring-time
Little darling, bright and fair,
Left us all alone and weeping
O'er his little vacant chair.
He was laughing, sweetly laughing,
As he trotted to and fro,
I can hear his sweet voice ringing,
In the starlight's gentle glow.
When we gather round the table,
When we say our evening prayer,
Then we miss our Willie darling;
There's a little vacant chair!
And the birds will come to listen
For the voice they loved to hear,
But the voice is gone forever,
And the days seem sad and drear!"

WEBB.—At Sacramento, California, April 18th, 1883, of infirmity and old age, Elder E. H. Webb, aged 74 years, 8 months and 2 days. Of his death Bro. J. R. Cook writes: "He sent word for the Saints to pray that he might go home. It will be useless for me to write much concerning him, as his life forms a part of the history of the Church. Suffice it to say that his record is a bright one, and he died strong in the faith."

CHASE.—At Brockton, Massachusetts, May 2d, 1883, Lizzie M. daughter of Bro. W. B. and Sr. Rosa Chase, aged 2 years and 26 days. Funeral services conducted by Elder John Smith. "For of such is the kingdom of heaven."

DEVORE.—Near Graysville, Monroe county, Ohio, March 1st, 1883, of consumption, Elizabeth A. Devore; aged 54 years, 10 months and 15 days. She was born April 16th, 1828, in Harrison county, Ohio; united with the church, November 7th, 1882, under the ministration of her son, L. R. Devore, and Elder H. Robinson. She died possessing the faith of the righteous, whose hope is glorious.

"Dearest Mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God who hath bereft us,
He can all our sorrows heal."

ALEX. H. SMITH.

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THE SAINTS' HERALD.

(SUPPLEMENT.)

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 524.

Lamoni, Iowa, 26th May, 1883.

No. 21.

BISHOP'S REPORT.

Semi-Annual Report of George A. Blakeslee, Bishop of the Church of Jesus Christ of Latter Day Saints, of Tithes and Offerings received from October 1st, 1882, to March 31st, 1883, inclusive.

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	Richard Allen, Agent, Cal.....	93 50
	Mary Knipschild,.....	17 25
	B. S. Seavey, Maine.....	5 00
	Lucy A. Seavey,.....	1 00
	James McCary,.....	1 00
	Sr. Susan McCary,.....	1 00
	Jane McCary,.....	1 00
	Eliza Hansen,.....	1 00
	Sr. Daniel Jones, Neb.....	2 00
	Belle Bangs, Mich.....	25
	John Shook,.....	75
	Cyrus Thurston,.....	50
	James Patterson,.....	25
	Cyrene Washburn,.....	50
	Sale of Church Farm, Lamoni, Iowa.....	2000 00
	Dividend United Order of Enoch.....	640 00
	Edwin M. Bowen, Mont.....	20 00
	Mary H. Raymond,.....	5 00
	Richard Allen, Agent, Cal.....	50 00
	G. Frehls, New Mex.....	20 00
	Janet Black, Iowa.....	1 00
	W. B. Miller, Washington, D. C.....	5 00
	Jane Britnell, Mich.....	2 00
Jan. 8,	Union Branch,.....	2 00
8,	John Shook,.....	75
	J. D. White,.....	25
	Robt. Alcott,.....	25
	Kate Alcott,.....	25
	Sarah Wheaton,.....	05
	Hannah Thurston,.....	25
	Stanley Clark,.....	05
	Chas. Butler,.....	25
	Zora Davidson,.....	15
	Lydia Clark,.....	25
	Mary Wheaton,.....	25
	James Howell,.....	25
	Laura Howell,.....	25
	G. A. Blakeslee, Tithing for 1882.....	200 00
10,	Margaret Winson, Ill.....	10 00
	W. H. Ray, Iowa.....	5 00
	Sr. Conelly, Lawrence Branch, Mich.....	25
	Bro. Conelly,.....	18
	Sr. Hulse,.....	1 97
	S. P. Bass,.....	45
	Bro. Manse,.....	35
	Sr. Conelly,.....	25
	Sr. McHarness,.....	25
	Bro. & Sr. Manse,.....	50
	Sr. Webster,.....	30
	Flora Conelly,.....	30
	Sr. & S. Bass.....	20
	John Pett, Agent, Iowa.....	110 00
15,	Brooksville Branch, Maine, per Sr. Gray.....	15 00
	J. F. Gibbons, Minn.....	10 00

Jan. 15,	B. Beardsley, Iowa.....	1 40
	S. Mathews, Wis.....	1 00
	L. C. Larson, Mont.....	10 00
	John A. White,.....	5 00
	Emma Roseberry, Cal.....	10 00
	M. A. Christy, Iowa.....	4 00
	R. Bowman, Ver.....	2 50
	T. R. Allen, Iowa.....	25
	Harriet Royal, Penn.....	5 00
	F. P. Knight, Iowa.....	2 50
	M. J. Leatherdale, Canada.....	50
	L. Conover, Iowa.....	5 00
20,	John Smith, Agent, Mass.....	37 97
23,	Thos. Bell, by John Pett, agent, Iowa.....	50 00
	Henry Way, Minn.....	10 00
	Geo. Gould,.....	3 00
25,	H. B. Hulse, tithing, Mich.....	50 00
	John Allen, Iowa.....	1 00
27,	James Cross, Mo.....	5 00
	Sarah Cross,.....	5 00
	John Taylor,.....	2 00
	E. H. Gurley, Iowa, draft returned.....	20 00
29,	J. & I. R., Iowa.....	2 00
	Ellen Platte, Cal.....	10 00
	Samuel Platte,.....	5 00
Feb. 1,	William Vincent, Mo.....	5 00
	Jas. B. Price, Cal.....	25 00
	Wm. Hart,.....	17 00
	Emma Roseberry.....	10 00
	John Roberts,.....	11 00
2,	Edward & Eliza Landers, Iowa.....	5 00
3,	J. & I. R.,.....	1 00
	Sr. Daniel Jones, Neb.....	2 00
5,	Stephen Stone, Conn.....	3 00
	Robt. Alcott, Mich.....	25
	Kate Alcott,.....	25
	Zora Davidson,.....	25
	Belle Bangs,.....	50
	Jennie Thurston,.....	50
	Ida Thurston,.....	50
	Dora Shook,.....	50
	James Howell,.....	25
	Laura Howell,.....	25
	Sarah Wheaton,.....	05
	Lydia Clark,.....	25
	Lydia Blakeslee,.....	1 00
	Belle Blakeslee,.....	25
	J. B. Harris, Kan.....	1 50
	Walter Menzler,.....	50
	Mary Evans,.....	50
	Geo. G. Chapman, Kan.....	1 00
	Bro. & Sr. J. B. Farr,.....	164 20
8,	Thos. Reese, Mont.....	100 00
9,	Sr. Jane Perry, Ill.....	5 00
10,	Geo. W. Crouse, Md.....	10 00
	John X. Davis, agent, Iowa.....	32 82
12,	John P. Larson, Neb.....	17 50
	H. Beardsley, Cal.....	5 00
	E. James, Ill.....	3 00
	Mary Hawkins, Cal.....	7 50
	David Wright, Mo.....	40
	A. B. Smith, Cal.....	90
	Harriet Royal, Pa.....	5 00
	J. Heckler, Mo.....	10 00
	Richard Allen, agent, Cal.....	40 00
	Sister D. Kestner, Iowa.....	5 00
	W. Schade,.....	5 00
	T. M. Parr, Minn.....	1 00
16,	E. C. Pearson, Mich.....	1 00
	Maria Hemingway,.....	10
	Chas. Walvin,.....	1 00
	A. P. DeWolf,.....	1 00
	Alex. Carpenter,.....	25
	Moses Hemingway,.....	50
	Thos. Cheeney,.....	1 50
	Maggie J. Head, Iowa.....	1 00

Feb. 16, N. W. Crawley, agent, Maine.....	6 00
David Dancer, Iowa.....	433 39
17, Edgar Remington, tithing, Mich.....	20 00
19, Sr. E. B. Edson, Ill.....	10 00
Sr. E. Brayton, Mich.....	5 00
20, Michael Gish, Iowa.....	5 00
22, Bro. & Sr. C. A. Hall, Iowa.....	10 00
Peter Develin, Kan.....	4 00
Chas. Cater, per E. L. Kelley, Iowa.....	25
Geo. W. Lush,	1 00
Wm. Shick,	10 00
W. H. Fender,	55
M. P. Davis,	25
F. H. Fender,	50
Isaac Clites,	50
John W. Navert,	50
Chas. Hammond,	50
Albert Beaver,	1 00
Robt. Hiller,	1 00
J. R. Badham,	50
Chas. Hipp,	1 00
E. S. Wilcox,	30
Annie Nielsen, Neb.....	1 00
P. G. Bergstein,	1 00
Sr. A. K. Neilsen,	50
Sr. Iverson,	25
A. Buchanan,	25
Sr. Jensen,	25
Eliza Slocum,	25
Ed. Osborne,	50
Neil Neilson,	2 00
Wm. Calkins, Iowa.....	1 00
Richard Farmer,	1 00
John Forgeus,	50
St. Joseph Branch, Mo., by M. H. Forscutt.	3 50
F. M. Beebe, Mo., by E. L. Kelley.....	25
F. B. Franklin,	25
Eliza Morgan,	50
John Wasmund,	5 00
Edward Bennett,	2 00
Wm. Roberts,	25
Sr. B. Roberts,	25
Reese Roberts,	25
Wm. Evans,	25
Susanna Lewis,	50
Martha Griffith,	1 00
David D. Jones,	1 00
J. F. Thomas,	50
John W. Morgan,	1 00
Sr. Betsy Jones,	25
John J. Jones,	25
John T. Williams,	50
Ellen Davis,	50
Margaret Morgan,	05
Mark Surridge,	50
John T. Richards,	1 00
Howell Price,	1 00
David J. Jones,	75
Sarah A. Morgan,	50
James & Margaret Davis, tithing.....	30 00
Mary Burnett,	5 00
Elijah Morrison,	10 00
C. H. Derry,	7 75
Mar. 5, R. Alcott, Michigan.....	25
Silas White,	25
Lydia Clark,	25
Sr. F. McMaster,	15
James Carpenter,	10
Chas. Butler,	25
James Howell,	25
Lydia Blakeslee,	1 00
Sarah Wheaton,	10
Hattie Butler,	05
H. B. Thurston,	20
Belle Bange,	1 00
John Shook,	50
Kate Alcott,	25
Frank Butler,	25
P. White,	10
R. Wheaton,	50
Mary Wheaton,	50
M. Davidson,	25
Bro. & Sr. T. R. Allen, tithing, Iowa.....	5 00
Josiah Curtis, Mo.....	27 00
Jacob Reese, Pa.....	5 00
Albert Bailey, Mich.....	10
John Most,	07
F. Smith,	25
John Most,	33
Bro. & Sr. Watson,	22
G. Smith,	15

Mar. 5, Mary Smith, Mich.....	15
Isabel Smith,	06
John Vanduzer,	35
Melvina Bailey,	10
Bro. Harvey,	25
Bro. Weaver,	25
Sr. Susan Bailey,	03
Sr. Jones,	12
Sr. Bailey,	50
Bro. Bailey,	13
Sr. Most,	25
Bro. Most,	72
Sr. Vanduser,	54
Bro. Watson,	13
G. Smith,	25
J. W. Waldsmith, agent, tithing, Neb.....	140 25
Sr. Mary H. Raymond, Mont.....	5 00
Richard Allen, agent, Cal.....	100 00
John Pett, agent, tithing, Iowa.....	52 00
Christian Christensen, Mo.....	15 00
Andrew Tabbat, Minn.....	5 00
John H. Lee, agent, Oregon.....	50 00
J. D. Price, Kan.....	10 00
Sr. E. A. Burnam, Mo.....	4 00
Wm. Bentham,	5 00
E. W. Cato, agent,	13 00
John Allen, tithing, Iowa.....	2 50
Bro. & Sr. J. E. Epperly, tithing, Ill.....	8 00
Mina J. Epperly, Ill.....	70
Alice Strickland, Ill.....	1 00
J. N. DeLong, Mo.....	10 00
Hersey Branch, per John Wedmark, Mich.	5 50
Margaret Banks, Neb.....	1 00
A friend, Pa.....	50 00
6, D. Brand,	10 00
J. F. Harris, Jr., Pa.....	10 00
16, Sr. A. M. Wilsey, Ill.....	5 00
Jas. Bowman, tithing, Idaho.....	10 00
Margaret Peacock,	10 00
Sr. E. Callett,	5 00
Sr. Kaster, Iowa.....	5 00
W. R. & A. S. Sellon, Iowa.....	5 00
Burlington Branch,	8 32
Levi Cheeney, Ill.....	4 00
Orson Hildreth, Manitoba.....	75
Sr. Hildreth,	75
Bro. & Sr. J. N. Crosby,	1 50
Sr. Jones,	75
Bro. & Sr. A. J. Hinkle,	1 50
Sr. Jessie Dancer, Iowa.....	10 00
Archibald Cameron, agent, Pa.....	113 80
Ellis Short, Ark.....	25 00
Thomas Vince, Ontario.....	5 00
Melvina Hevener, Ill.....	5 00
Silas D. Herner,	2 00
Henry Scarcliff, Mo.....	50
Elizabeth Scarcliff,	50
Fred Scarcliff, Mo.....	20
Nancy Johnson,	30
Samantha Woodstock, Mo.....	1 00
Mattie Evans,	50
Newton Evans,	50
Geo. Millikin,	5 00
T. J. Andrews, agent, Cal.....	10 00
John Johnson, Mont.....	6 40
T. E. Jenkins, Wales.....	8 65
A. J. Vickery, Ala.....	5 00
A sister, Iowa.....	2 50
J. M. Parks, Cal.....	5 00
J. A. Wilson, Ill.....	3 00
E. Chapman, Kan.....	10 00
H. Gallup, Iowa.....	2 00
W. T. Griffith,	75
Bro. Nye, Wis.....	2 00
W. J. R. Herring, Minn.....	16 50
J. D. Tarrant, Neb.....	6 75
H. L. Farrier, Minn.....	25 00
Sarah Rinker, Cal.....	1 00
Sr. Bigelow,	1 00
Lillie J. Smith, D. T.....	3 00
E. L. Albertson, Idaho.....	13 90
21, J. H. Peters, Mich, 160 acres land in Pat-	
nau Co., Mo., (estimated).....	640 00
23, John Good, Ia., per E. L. Kelley, tithing.	5 00
Wm. Edwards, tithing, Mich.....	5 00
24, Bro. Mancee, Lawrence Branch, Mich.....	50
Sr. Mancee,	25
S. P. Bass,	50
Bro. Webber,	50
Sr. Hulse,	25
Total	\$7,792 13

Expenditures, of Tithing, Offerings, &c., from	
October 1st, 1882, to March 31st, 1883, inclusive.	
1882.	
Oct. 1, By Balance due G. A. Blakeslee.....	\$ 91 46
10, To Columbus Scott.....	25 00
12, Frank P. Scarcliff, order and fee.....	40 40
Robt. M. Elvin.....	50 00
18, J. F. Mintun.....	50 00
Andrew Hall, agent.....	50 00
J. A. McIntosh.....	25 00
25, George Hicklin, and fee.....	25 20
Nov. 3, T. W. Smith,	30 15
George Montague,	25 15
A. J. Cato,	25 15
4, R. J. Anthony,	25 15
9, E. L. Kelley.....	30 00
16, Rent of Kirtland Hotel.....	50 00
17, George S. Hyde, and fee.....	15 13
20, John Thomas,	15 15
22, Utah Mission by H. N. Hansen, and fee...	34 15
Z. H. Gurley.....	50 00
27, E. L. Kelley's expenses to Southern Indi-	
ana Mission.....	8 50
E. L. Kelley, cash.....	10 00
E. L. Kelley, hotel bill.....	1 00
G. A. Blakeslee, expenses to Southern Indi-	
ana Mission.....	27 05
30, Z. H. Gurley.....	50 00
George Hicklin, to wife and fee.....	25 10
Dec. 27, Charles Derry.....	25 00
Sr. George Montague.....	15 00
J. F. Mintun.....	10 00
John H. Lake, per E. L. Kelley.....	25 00
28, Chicago Mission, per J. R. Lambert.....	25 00
G. T. Griffiths.....	40 00
Alex. H. Smith.....	50 00
Sr. G. E. Deuel.....	20 00
W. T. Bozarth.....	50 00
Peter N. Brix.....	125 00
John Landers.....	20 00
Joseph R. Lambert.....	250 00
Josiah Ellis.....	25 00
G. S. Hyde.....	10 00
James McDowell.....	5 00
Edward DeLong.....	10 00
E. L. Kelley for traveling expenses from	
May 20 to Dec. 11, 1882.....	196 40
1883.	
Jan. 2, G. S. Hyde.....	20 00
Frank P. Scarcliff, and fee.....	50 15
Joseph Luff.....	75 00
A. H. Smith.....	75 00
Express on money of R. Brown, Canada	1 50
Harbert Scott.....	25 00
C. Scott.....	20 00
3, John Thomas, for wife.....	20 00
T. W. Smith.....	20 00
E. H. Gurley (returned).....	20 00
Josiah Ellis.....	10 00
4, H. A. Stebbins.....	115 49
8, Manitoba Mission, per W. H. Kelley.....	64 00
Chicago Mission, per W. H. Kelley.....	25 00
The poor.....	1 00
A. H. Smith.....	50 00
Z. H. Gurley.....	50 00
G. A. Blakeslee for traveling expenses for	
Church from May 1st to Dec. 30th.....	164 50
12, G. E. Deuel, for wife.....	20 00
15, W. H. Kelley.....	65 00
R. J. Anthony.....	25 00
18, H. C. Smith.....	30 00
19, A. H. Smith.....	75 00
Register fees.....	40
Envelopes and stamps.....	2 00
22, Poor, per M. B. Oliver.....	20 00
Register fee.....	10
25, Poor.....	1 00
27, G. S. Hyde, and fee.....	15 10
Feb. 1, Chicago Mission, by J. R. Lambert.....	25 00
2, B. H. Bonfory, Agent for Church lands...	10 00
Herald Office for books to Elders in field,	
and <i>Heralds</i> in foreign missions, &c.....	126 23
Frank P. Scarcliff, and fee.....	20 15
10, W. H. Kelley.....	33 82
13, Columbus Scott.....	20 00
17, J. R. Lambert.....	233 39
Sr. G. E. Deuel.....	15 00
20, T. W. Smith, and fee.....	20 15
21, Chicago Mission, per J. R. Lambert.....	30 00
23, E. L. Kelley.....	123 40
A. H. Smith.....	15 00

1883.	Mch. 5, Sr. Geo. Montague, and fee.....	15 10
	Sr. Geo. Hicklin	20 10
	W. T. Bozarth	40 20
	Joseph Smith, expenses to Wash- ton, D. C.....	20 00
	Z. H. Gurley.....	25 00
	6, J. F. Burton, and fee.....	20 15
	Edward DeLong,	10 10
	H. Robinson,	25 10
	J. A. McIntosh,	15 10
	Stamps and stationery.....	5 00
	16, G. S. Hyde, and fee.....	20 13
	J. F. Mintun.....	15 00
	A. H. Smith, and express.....	40 20
	Robt. Elvin, and express.....	40 20
	21, Chicago Mission, by J. R. Lambert.....	50 00

Mch. 21, E. L. Kelley.....	107 00
J. H. Lake, by E. L. Kelley.....	35 00
E. L. Kelley, traveling expenses.....	13 00
Stationery, paper and envelopes.....	2 00
23, Charles Derry.....	25 00
23, Sr. G. E. Deuel.....	10 00
Commission on P. O. orders.....	1 00

Summary Report of G. A. Blakeslee, Bishop of the Church of Jesus Christ of Latter Day Saints, for the year ending March 31st, 1883.

1882.	Dr.	Cr.
April 1, Balance on hand last annual report.....	1,895 61	
Sept. 30, To Receipts six months, published in June and September reports.....	2,610 82	

Sep. 30, By Expenditures for same time	4,597 89
To Balance due Bishop.....	91 46

1883.

Mar. 31, To Receipts for six months, ending March 31st, 1883.....	7,792 23
By Expenditures for same time	3,922 95
By Balance due Church.....	3,869 28
	<u>\$12,390 12</u>
	<u>\$12,390 12</u>

Balance due Church in hands of Bishop..... 3,869 28

Balance due Church in hands of Agents..... 681 50

Church Dr. to Agents..... 14 13

By Balance total due Church.... 4,686 65

\$4,700 78 \$4,700 78

REPORTS OF BISHOP'S AGENTS.

Statement of Receipts and Expenditures as Reported by the Bishop's Agents, for the year ending March 1st, 1883.

ALABAMA.

ALABAMA DISTRICT, F. Vickery Agent.	
Balance on hand last report.....	30 05
1882. Cr.	
Apr. 27, Paid J. R. Lambert.....	30 05

CALIFORNIA.

NORTHERN CALIFORNIA DISTRICT, Thomas J. Andrews, Agent	
Books and cash on hand last report.....	\$123 93
1882	
Mar. 21, Richard Ferris, tithing.....	21 00
Emma Roland,	2 00
Margaret Wingate,	2 50
Apr. 9, Jacob Hegar,	20 00
Jun. 17, Sr. M. D. Moore,	2 00
Jul. 29, Edwin T. Dawson,	1 00
Sept. 30 Sr. N. Fradeen, offering.....	5 00
1883.	
Jan. 19, J. B. Price, tithing.....	25 00
Emma Roseberry,	10 00
William Hart,	17 00
Feb. 17, Mahala D. Moore,	5 00
17, Wm. Anderson,	5 00
	<u>\$239 43</u>
1882. Cr.	
Sep. 12, Sent Bishop G. A. Blakeslee	65 00
1883.	
Jan. 25, Sent Bishop G. A. Blakeslee	62 00
Mch. 1, Sent Bishop G. A. Blakeslee	10 00
	<u>\$137 00</u>
Mch. 1, Balance on hand.....	102 43
	<u>\$239 43</u>

SOUTHERN CALIFORNIA DISTRICT, Richard Allen, Agent.	
On hand at last report.....	13 55
1882.	
Mch. 22, H. C. Ladd, tithing.....	10 08
May 13, David Harris	40 00
Jun. 14, W. P. Pickering	25 00
Sep. 10, Hannah Lytle	20 00
Mary Ralph,	20 00
Oct. 1, Edward Ridley,	25 00
Nov. 7, Hiram L. Holt,	88 50
15, A. M. Starkey,	5 00
Dec. 10, L. N. Brooks,	50 00
1883.	
Jan. 20, Catherine McIntyre.....	10 50
Feb. 3, Henry E. Goff,	5 00
E. J. French,	5 00
4, E. S. Mills,	75 00
5, Richard Allen,	40 00
11, Adaline Bowen,	10 00
15, W. P. Pickering,	3 00
	<u>\$445 63</u>

1882. Cr.	
Jun. 19, Paid for book.....	75
Sent Bishop G. A. Blakeslee.....	50 00
Exchange.....	25
Oct. 12, Sent Bishop Blakeslee.....	100 00
Exchange on ditto.....	50
Nov. 16, Sent Bishop Blakeslee.....	93 50
Exchange on ditto.....	50
	<u>\$445 63</u>

Nov. 19, Relief of Sr. Nicols.....	2 50
Dec. 16, Relief of Sr. Nicols.....	2 00
28, Sent Bishop Blakeslee and exchange.....	50 25
1883.	
Feb. 5, By relief Sr. Nicols.....	3 00
Sent Bishop Blakeslee and exchange.....	40 20
17, Sent Bishop Blakeslee and exchange.....	100 50
Mar. 1, By Balance on hand.....	1 63
	<u>\$445 68</u>

CANADA.

KENT AND ELGIN DISTRICT, James Robb, Agent.	
On hand at last report.....	18 17
1882.	
Mar. 27, Arthur Leverton, tithing....	5 00
John Taylor,	10 00
Jun. 1, Margaret Robb, offering.....	1 50
Phelan Shaw,	1 00
Agnes Shaw,	1 00
3, Thomas Miller.....	1 00
Mary Miller.....	2 00
Received from District.....	17 00
Aug. 17, Oliver Choute.....	3 50
Thomas Muire.....	5 00
Phelan Shaw.....	5 00
Nancy Shaw.....	1 00
Margaret Jane Gray.....	1 00
Mary E. Kimball.....	75
Eliza Prindel.....	1 00
Thomas Goheen.....	1 00
Ben. Blackamore.....	2 00
Oct. 14, Received from District.....	9 30
Henry Leatherdale reported by Geo. Hicklin.....	4 00
Ester Traxler, ditto.....	2 00
John Traxler, ditto.....	1 00
William Lively.....	3 00
John Taylor, by G. Hicklin.....	1 00
George Shaw,	2 00
A. McKenzie,	1 60
Mary Miller,	50
Bro. Coburn,	50
John Shippy,	50
Mary Miller, by agent.....	2 00
Thomas Miller.....	1 00
Samuel H. Bacon.....	50
Anthony Sharron.....	5 00
Emily Miller.....	75
Robt. Buck.....	1 00
R. Coburn.....	75
Mary Nicholson.....	50
Thomas Badder.....	1 00
Dec. 29, Margaret Robb.....	50
1883.	
Jan. 29, Agnes Shaw.....	1 00
Feb. 13, Robt. Burr, tithing.....	10 00
	<u>\$126 32</u>
1882. Cr.	
Mar. 2, Paid John H. Lake.....	10 00
27, Sent Bishop Rogers.....	10 00
Jun. 5, Paid John H. Lake.....	5 00
Gordon E. Deuel.....	10 00
George Hicklin.....	6 00
Aug. 17, Gordon E. Deuel.....	26 00
Oct. 14, George Hicklin.....	16 10
Geo. Hicklin.....	10 10
Dec. 25, Gordon E. Deuel.....	5 00
1883.	
Mar. 1, By Balance on hand.....	28 12
	<u>\$126 32</u>

LONDON CANADA DISTRICT, Samuel Brown, Agent.

On hand at last report.....	25 23
1882.	
Mar. 12, Alexander Smith.....	10 00
May 28, John Battin.....	5 00
A. Millotte.....	1 25
William Hunt.....	75
Sr. Everet.....	75
Sr. Craike.....	1 00
Emma Andrews.....	50
Harriet Gravelle.....	25
John Thoby.....	1 50
A. Millotte.....	50
William Hunt.....	45
Richard Gould.....	25
Jun. 10, Elizabeth Kennedy.....	50
Balance conference collection	1 42
Jun. 14, Bayham Branch.....	3 00
Margaret Brown.....	30
Jane Brown.....	27
Samuel Moore.....	55
Mary Smith.....	25
Robt. Brown.....	25
Alexander Smith.....	30 50
George Tomlinson.....	6 50
Edward Grimshaw.....	55
Wm. H. Gray.....	45
Mary A. Brown.....	10
Margaret Jane Gray.....	04
Isabel Brown.....	06
Mattie E. Brown.....	01
Samuel Brown.....	40
Andrew Brown.....	35
Samuel Smith.....	10
Rebecca Smith.....	07
David Smith.....	21
Isabel Smith.....	03
Ellen Smith.....	23
Herbert Gray.....	50
Amanda E. Gray.....	01
Isabel Travis.....	10
Elizabeth Smith.....	10
Jun. 7, John Kennedy.....	2 00
Mary S. Kennedy.....	2 00
Rebecca H. Kennedy.....	1 00
Jul. 30, John Battin.....	2 00
Egremont Branch.....	5 00
Aug. 26, Martha Timbrell.....	2 00
Oct. 9, Levi Judkins.....	2 00
29, Wm. E. Hewitt.....	25
Nov. 4, Egremont Branch.....	7 07
Oct. 4, Bishop G. A. Blakeslee.....	25 00
30, Fannie Brock.....	3 50
1883.	
Jan. 10, John Cornish.....	5 00
23, A. Howson, Egremont Bran.	50
Walter Morrison,	75
John Kennedy,	10
Wm. Kennedy,	25
Elizabeth Kennedy,	25
Margaret Whitehead,	10
John Hamilton,	25
Jane Hamilton,	10
Wm. J. Jordon,	50
James Hamilton,	05
J. Hamilton, Aliston Branch	25
James Brown,	25
Collection.....	2 97
	<u>\$158 49</u>
Balance due agent.....	01
	<u>\$158 50</u>

1882. Cr.	
Mch. 20, Paid John H. Lake.....	10 00
Jun. 11, John H. Lake.....	10 00
11, The poor.....	10 00
15, E. H. Gurley.....	10 00
Jul. 20, Janet McIntosh.....	10 00
Sept. 2, E. H. Gurley.....	22 00
18, Janet McIntosh.....	5 00
Oct. 20, Janet McIntosh.....	10 00
Nov. 5, Janet McIntosh.....	25 00
Geo. Hicklin.....	5 00
Dec. 4, John H. Lake.....	15 00
15, Geo. Hicklin.....	10 00
25, J. A. McIntosh.....	6 00
1883.	
Jan. 20, Samuel Brown.....	5 50
Feb. 13, Geo. Hicklin.....	5 00
	<u>\$158 50</u>
Due Agent.....	01

COLORADO.

COLORADO DISTRICT, James Kemp, Agent.	
Received from Rocky Mountain Branch.....	11 05
Sr. M. Standerling.....	1 00
	<u>\$12 05</u>
Cr.	
Paid out for Colorado Mission	12 05

IDAHO.

IDAHO DISTRICT, John Lewis, Agent.	
Collection for R. J. Anthony	16 00
Utah Mission.....	15 00
Utah.....	31 00
Collection Joseph Luff.....	46 00
	<u>\$108 00</u>
Cr.	
Paid R. J. Anthony.....	16 00
Utah Mission.....	46 00
Joseph Luff.....	46 00
	<u>\$108 00</u>

ILLINOIS.

KEWANEE DISTRICT, R. J. Benjamine, Agent.	
1882.	
Mar. 1, On hand last report.....	2 33
Oct. 1, Hiel Bronson.....	2 00
A. M. Hitchcock.....	1 00
R. J. Benjamine.....	2 00
Dec. 1, R. J. Benjamine.....	2 00
3, Mary Anderson.....	2 00
District conference collection	6 78
Sarah Sumpson.....	2 50
Thomas France.....	5 00
4, Kewanee Branch.....	4 37
24, Hiel Bronson.....	1 00
1883.	
Feb. 14, Ulda Bachelor.....	15
F. G. Dungee.....	1 40
Alice Dungee.....	20
R. J. Benjamine.....	1 00
Mar. 1, Balance due agent.....	7 26
	<u>\$33 73</u>
Balance due Agent.....	7 27
	<u>\$41 00</u>

1882. Cr. Oct. Paid H. C. Bronson..... 10 00 Dec. 4, The poor..... 3 00 Joseph Terry..... 3 00 H. C. Bronson..... 15 00 21, Sr. H. C. Bronson..... 10 00 \$41 00

NORTHERN ILLINOIS DISTRICT, F. G. Pitt, Agent

1882. Oct. 22, William Calhoun..... 1 00 Nov. 12, I. L. Rogers..... 20 00 Dec. 13, Andrew Hayer..... 10 00 John Hougas..... 5 00 Thomas Hougas..... 20 00 Andrew Anderson..... 10 00 Oliver Klefson..... 5 00 Oliver Hayer, Jr..... 4 50 Oliver Hayer, Sen..... 40 00 Dec. 17, Sr. Mary Partridge..... 10 00 23, John Hoyle..... 1 00 24, Oden Jacobs..... 25 00 31, F. G. Pitt..... 10 00

1883. Jan. 1, John Hoyle..... 1 50 10, Austin Hayer..... 10 00 17, James Brighthouse..... 3 00 Feb. 17, James Crick..... 5 00 28, J. W. Wilsey..... 5 00 28, Sr. J. Margaret Hull..... 25 00 \$211 00

1882. Cr. Nov. 18, Paid John S. Patterson.... 20 00 Dec. 18, Board (Wixom)..... 33 50 30, John S. Patterson..... 25 00 Board (Wixom)..... 30 00

1883. Feb. 21, John S. Patterson..... 25 00 23, Sr. White..... 5 00 \$138 50

Mar. 1, Balance on hand..... 72 50 \$211 00

STRING PRAIRIE DISTRICT, J. H. Lambert, Agent.

1882. Mar. 1, On hand last report..... 3 50 5, Augusta Kestner..... 5 00 Burlington Branch..... 13 00 May 28, Thomas Stevenson..... 50 Anna Stevenson..... 50 Jun. 13, G. P. Lambert..... 36 00 Sep. 4, Sarah P. Carroll..... 2 00 4, G. P. Lambert..... 1 00 14, A. W. Head..... 3 50 \$65 00

1883. Cr. Jun. 24, Sent G. A. Blakeslee..... 55 00 Mch. 1, Balance on hand..... 10 00 \$65 00

INDIANA.

INDIANA SOUTHERN DISTRICT, S. Rector, Agent.

1882. Mar. 1, On hand last report..... 1 00 Apr. 15, New Trenton Branch..... 5 00 Aug. 26, Sr. Mary Lee..... 50 Nov. 10, Sr. Mary A. Ford..... 75 24, Sr. Mary A. Ford..... 25 27, Perry Lee, tithing..... 5 00 Mary Lee, tithing..... 5 00

1883. Feb. 2, Sr. Mary A. Ford..... 75 9, V. D. Baggerly..... 25 \$18 50

1882. Cr. Apr. 15, Paid C. Scott..... 5 00 Dec. 20, Harbert Scott..... 11 50 \$16 50

Mar. 1, Balance on hand..... 2 00 \$18 50

IOWA.

FREMONT DISTRICT, Wm. Leeka, Agent.

1882. Dec. 20, John Leeka, tithing..... 75 00

1883. Feb. 22, Bro. Hershey..... 1 00 25, Sarah Hills..... 18 00 27, Wm. Leeka..... 455 33 Henry Kemp, free-will off..... 1 00 Wm. Gaylord..... 1 00 Sr. Brand..... 1 00 Geo. Kemp..... 1 50 Nicholas Taylor..... 25 Olive Taylor..... 25 Dan. Gard..... 10 Wm. Calkins..... 25 Olive Calkins..... 25 A friend..... 50 A friend..... 25 Sarah Calkins..... 05 Charles Calkins..... 03 David Calkins..... 05 Sadia Topham..... 10 Sarah Gard..... 50 \$548 43

1883. Cr. Apr. 28, Paid Sr. E. C. Brand..... 10 00 Jun. 23, ditto..... 15 00 Jul. 22, ditto..... 6 10 Sr. R. J. Anthony..... 63 75 Aug. 6, Sr. E. C. Brand..... 15 00 Sep. 6, ditto..... 20 00 Oct. 11, ditto..... 30 00

1883. Dec. 2, ditto..... 25 00 Feb. 1, ditto..... 11 00 26, Sr. R. J. Anthony..... 345 48 G. A. Foldham..... 1 50 Wheeler Baldwin..... 5 00 \$547 83

Mar. 1, Balance on hand..... 60 \$548 43

GALLAND'S GROVE DISTRICT, John Pett, Agent.

Mch. 1, On hand at last report..... 40 00 4, Thomas Chapman..... 10 00 Mary Sweet..... 1 00 David Hall..... 5 00 Jun. 10, David Hain..... 20 00 18, John B. Hunt..... 100 00 Mary E. Hunt..... 5 00 Mary Hunt..... 5 00 July 1, Richard Leytham..... 50 00 3, David Brewster..... 10 00 3, Henry Halliday..... 10 00 Sept. 7, James Allen..... 5 00 10, David Hall..... 115 00 Emeline Hall..... 3 00 24, Mary Anna Jenkins..... 5 00 30, James Allen..... 5 00 Oct. 25, James Allen..... 5 00 Nov. 24, James Allen..... 5 00 Dec. 10, Mary Hawley..... 5 00 15, David & Emeline Hall..... 32 50 16, Wm. Bullard..... 5 00 17, John Leytham..... 2 00 David Brewster..... 5 00 25, James Allen..... 6 00 27, Alvin Rudd..... 20 00 30, John Hawley..... 40 00 Abinadi Hawley..... 25 00 Alma Hawley..... 25 00 Eber Hawley..... 20 00 31, Mary Ann Jenkins..... 10 00

1883. Jan. 18, Thomas Bell..... 50 00 27, E. F. Wicks..... 5 00 Mason's Grove Branch..... 18 00 Feb. 10, James Allen..... 10 00 John Pett..... 20 00 26, Wm. C. Porter..... 20 40 \$717 90

1882. Cr. Mar. 24, Paid Sr. J. R. Lambert..... 10 00 Apr. 1, The poor..... 2 00 20, Sr. J. R. Lambert..... 20 00 Jun. 12, ditto..... 10 00 12, The poor..... 9 35 29, G. A. Blakeslee..... 110 00 24, Joseph R. Lambert..... 50 00 Oct. 2, Sent Bishop Blakeslee..... 167 65 Nov. 6, The poor..... 10 00 Dec. 12, Bishop Blakeslee..... 50 00

1883. Jan. 18, Thomas Bell..... 50 00 27, E. F. Wicks..... 5 00 Mason's Grove Branch..... 18 00 Feb. 10, James Allen..... 10 00 John Pett..... 20 00 26, Wm. C. Porter..... 20 40 \$717 90

1882. Cr. Mar. 24, Paid Sr. J. R. Lambert..... 10 00 Apr. 1, The poor..... 2 00 20, Sr. J. R. Lambert..... 20 00 Jun. 12, ditto..... 10 00 12, The poor..... 9 35 29, G. A. Blakeslee..... 110 00 24, Joseph R. Lambert..... 50 00 Oct. 2, Sent Bishop Blakeslee..... 167 65 Nov. 6, The poor..... 10 00 Dec. 12, Bishop Blakeslee..... 50 00

1883. Jan. 12, Bishop Blakeslee..... 110 00 The poor..... 18 00 18, Bishop G. A. Blakeslee..... 50 00 20, The poor..... 3 00 Feb. 10, ditto..... 8 15 28, Bishop G. A. Blakeslee..... 52 00 \$680 15 Mar. 1, Balance on hand..... 37 75 \$717 90

DECATUR IOWA, E. Banta, Agent.

1883. Jan. 1, H. C. Smith..... 5 05 8, John Watson..... 10 00 Anna Page..... 2 00 26, Justice Mane..... 5 00 27, Abraham Morgan..... 17 00 Feb. 10, Mary A. Buell..... 30 16, Chas. Church..... 3 00 17, Stephen Wood..... 25 00 21, John Walkins..... 20 00 24, C. A. Corkins..... 5 00 \$92 35 Mar. 1, Balance due agent..... 4 90 \$97 25

1882. Cr. Oct. 20, Sister B. V. Springer..... 10 00 23, ditto..... 20 00 Nov. 8, ditto..... 10 00 Dec. 2, ditto..... 10 00 29, ditto..... 10 00 Jan. 29, ditto..... 6 50 Feb. 5, ditto..... 10 00 2, ditto..... 4 50 5, Sr. J. R. Lambert..... 16 25 \$97 25

LITTLE SIOUX DISTRICT, D. M. Gamet Bishop.

1882. Mar. 1, On hand last report..... 103 39 18, Henry Garner..... 10 00 Wm. Fallon..... 8 00 Sr. John Johnson..... 10 00 Bro. & Sr. Farmer..... 5 00 Sr. Sarah M. Clark..... 2 50 Sr. Mary Chase..... 6 00 Richard Chaburn..... 10 00 J. M. Putney..... 100 00 Benjamin Kester..... 1 00 Jacob Gunsolly..... 20 00 D. M. Gamet..... 4 50 Sr. Mary Chase..... 6 00 J. M. Putney..... 20 00 Sr. Sarah M. Chase..... 5 50 Sr. Ross..... 3 00 Sr. Mary Chase..... 10 60 Sr. Nancy E. Mefford..... 4 00 Wm. Bradford..... 5 00 John S. Conners..... 5 00 Milton Chase..... 2 00 \$341 49

1882. Cr. Paid Sr. G. S. Hyde..... 10 00 Sr. Belville..... 10 00 Sr. Geo. Montague..... 10 00 Sr. Geo. Montague..... 20 00 Sr. Geo. S. Hyde..... 10 00 Sr. Geo. S. Hyde..... 10 00 Bro. Groat..... 2 00 Sr. Belville..... 10 00 Geo. Montague..... 50 00 Sr. Geo. S. Hyde..... 5 00 Sr. Patterson..... 2 26 Charles Derry..... 4 25 Geo. Montague..... 24 50 Sr. Geo. S. Hyde..... 5 00 Sr. Geo. Montague..... 10 00 Jeremiah Groat..... 3 00 John Thomas..... 22 75 Sr. Geo. S. Hyde..... 15 00 Sr. Geo. Montague..... 10 00 Sr. Geo. S. Hyde..... 10 00 Sr. Belville..... 5 00 Sr. Geo. Montague..... 10 00 Sr. Geo. S. Hyde..... 10 00 \$268 76

1883. Mar. 1, Balance on hand..... 72 73 \$341 49

POTTAWATTAMIE DISTRICT, Andrew Hall, Agent.

1882. Mar. 1, Balance due agent..... 6 89 Sr. Jane Strang..... 13 00 Lucinda Hartwell..... 5 00 Sr. Christine Whitmore..... 9 00 J. D. Haywood, tithing..... 40 00 Hans Hansen..... 10 00 Peter H. Wind..... 5 00 Fred. Hansen..... 5 00 A. Bybee, tithing..... 15 00 Mary Wind..... 2 00 Eliza Gladwin..... 25 Joannah Hansen..... 5 00 Hemmin Hansen..... 5 00 Hans N. Hansen..... 5 00 Bishop G. A. Blakeslee..... 50 00 A friend..... 15 00 Robt. McKenzie..... 2 00 John Evans..... 1 00 A. Hall..... 4 64 \$191 89

Cr. Paid James Caffall..... 180 00 John Thomas..... 5 00 Agents balance last report..... 6 89 \$191 89

DESMOINES DISTRICT, John X. Davis, Agent.

1882. On hand last report..... 2 81 Rebecca Thomas..... 2 00 F. W. Barbee..... 2 00 Eva White, Zion's Hope Fund..... 4 20 Ida Weeks, ditto..... 5 60 Jun. 3, I. N. White..... 2 00 7, Wm. Patterson..... 2 00 Jul. 10, Wm. C. Nirk..... 10 00 John X. Davis..... 2 00 Sep. 2, John Sayer..... 5 00 M. Lyke..... 50 Sr. Lyke..... 25 Sr. Shimel..... 10 00 P. M. Shimel..... 5 00 A. Shimel..... 5 00 Catherine Dumbauld..... 1 00 3, Wm. R. Ray..... 50 Emily Ray..... 25 G. Wyman..... 25 S. Wyman..... 25 G. Hemsly..... 25 Fannie Shelhart..... 25 Ezra Merrill..... 1 00 Eliza Merrill..... 50 Craycraft..... 1 50 Rebecca Jameson..... 3 00 Dec. 3, I. N. White..... 5 00 Sr. Parks..... 50 Sr. Bouton..... 50 Bro. Carlson..... 50 Sheridan Branch..... 5 50

1883. Jan. 14, Dora Moorman..... 50 18, I. N. White..... 25 00 20, Wm. C. Nirk..... 5 00 \$109 61

1882. Cr. Mar. 9, Sent to Bishop Rogers..... 16 61 Sep. 3, I. L. Rogers..... 50 18 1883. Jan. 14, Paid to ministry..... 10 00 Feb. 7, Sent Bishop G. A. Blakeslee..... 32 82 \$109 61

KANSAS.

SPRING RIVER DISTRICT, Isaac R. Ross, Agent.

1882. Balance on hand last report..... 26 90 Aug. 27, R. H. Davis..... 20 00 1883. Jan. 23, Columbus Branch..... 20 00 Feb. 23, I. R. Ross..... 25 00 Reported by J. T. Davis. Jan. 17, Mound Valley Branch..... 12 50 R. H. Davis..... 4 00 Sr. Franer..... 1 00 \$109 40

1882.	Cr.	
Apr. 4, J. T. Davis.....		20 00
1883.		
Jan. 23, ditto.....		20 00
	ditto.....	17 50
		<u>\$57 50</u>
Mar. 1, By balance on hand.....		51 90
		<u>\$109 40</u>

MASSACHUSETTS.

MASSACHUSETTS DISTRICT, John Smith, Agent.		
1882.		
Balance last report.....		56 11
Mar. 30, Thos. H. Moore, tithing.....		2 00
Apr. 9, Alvina Brayton, offering.....		1 10
16, Wm. Talbot.....		50
May 31, Brockton Branch, per A. E. Chase.....		7 59
Jun. 3, A sister.....		1 00
Aug. 9, Fall River, per W. Cliff.....		5 00
2, Betsy Barton, tithing.....		1 50
Sep. 23, Fall River Branch, per Cliff.....		5 00
Brockton, per N. C. Eldridge.....		3 12
Dec. 2, Fall River, per W. Cliff.....		5 00
1883.		
Jan. 6, Brockton, per N. C. Eldridge.....		1 17
Plainville, per C. D. Seely.....		50
Dennisport helping hand society.....		5 00
		<u>\$94 59</u>

1882.	Cr.	
Mar. 29, Orilla Sheehy.....		15 00
May 1, ditto.....		15 00
Jun. 1, ditto.....		15 00
1883.		
Jan. 23, Bishop G. A. Blakeslee.....		37 97
Exchange.....		25
		<u>\$89 22</u>
Mar. 1, By balance.....		11 37
		<u>\$94 59</u>

MICHIGAN.

MICHIGAN DISTRICT, Wm. Lockerby, Agent.		
1882.		
Mill Creek Branch.		
Nov. 12, John McGeachy.....		36
Moses Hemingway.....		1 39
Alex. Carpenter.....		75
C. E. Pearson.....		25
Bro. Cheeney.....		2 00
N. Tuttle.....		50
Chas. Wolvin.....		60
Phebe Wolvin.....		25
Maria Hemingway.....		25
St. John's Branch.		
Nov. 25, Hugh Campbell.....		2 00
Enoch Ledsworth.....		3 00
Ester Perry.....		50
Emily Diems.....		1 50
Nov. 25, Christie Goodwin.....		75
Hugh Kidd.....		75
J. W. Plain.....		20
Maria Kidd.....		25
Daniel Wilkie.....		50
Robt. Brown.....		25
Daniel Bumbare.....		30

1883.		
Coldwater Branch.		
Feb. 1, Wm. Lockerby.....		9 00
Cornelia Lockerby.....		75
James Lockerby.....		1 00
Elsie Lockerby.....		1 00
Dudley Lock.....		2 00
Francis Granger.....		1 00
Bradford Corless.....		75
Ann Corless.....		1 25
Samuel Stroah.....		50
Ann Whitaker.....		1 00
Catherine Ball.....		75
Elizabeth Ball.....		25
Alta Stroah.....		50
Elmy Fay.....		1 75
Thadens Ball.....		1 00
Lucy Bartholomew.....		25
L. Fay.....		3 00
Charlotte Whaley.....		1 25
Edward Whaley.....		1 00
George Corless.....		1 50
Phebe Corless.....		2 20

1883.		
Clear Lake, Indiana, Branch.		
Jan. 28, Catherine Betzer.....		60
Catherine Houseman.....		1 00
Philip Houseman.....		1 00
Ella Houseman.....		44
Rebecca Houseman.....		46
Peter Bahley.....		1 00
Sarah Bahley.....		1 00
Susan Bahley.....		40
Mary Colbetzer.....		20
George Stroh.....		35
Mary Stroh.....		10
Peter Smith.....		50
Priscilla Smith.....		50
D. B. Teeters.....		56
A. Patterson.....		25
Della Patterson.....		25
Anna Landia.....		25
Albia Falk.....		10
A. J. Smith.....		20
G. A. Smith.....		10
J. Emerick.....		10
Jacob Embody.....		25
Henry Lord.....		10
Della Patterson, tithing.....		1 00
Contributions of Coldwater Saints to family of W. H. Kelley, of provisions, wood, &c., and charged to him as cash:		

Feb. 28, Thadens Ball.....		1 94
L. Perry.....		3 90
Wm. Ball.....		10 50
Chester Smith.....		70
J. B. Alexander.....		70
James Lockerby.....		10 17
Francis Granger.....		7 70
Wm. Lockerby.....		21 77
Bradford Corless.....		1 80
George Corless.....		1 80
Wm. Reynolds.....		5 70
Dudley Lock.....		1 80
Samuel Stroh.....		1 00
Edward Whaley.....		9 90
		<u>\$137 98</u>

1882.	Cr.	
Dec. 24, Paid C. Scott.....		9 50
The poor.....		7 00
1883.		
Feb. 23, ditto.....		3 00
W. H. Kelley, provisions, &c.....		79 38
		<u>\$96 88</u>
Mar. 1, By balance on hand.....		39 10
		<u>\$137 98</u>

MINNESOTA.

NORTHERN MINNESOTA DISTRICT, J. R. Anderson, Agent.		
Balance on hand last report.....		1 75
Sent Bishop Blakeslee.....		1 00
		<u>\$1 75</u>
1883.		
Mar. 1, Balance on hand.....		75
		<u>\$1 75</u>

MISSOURI.

FAR WEST DISTRICT, Wm. Lewis, Agent.		
1883.		
On hand last report.....		75
Jan. 24, J. S. Constance, tithing.....		10 00
Benjamin Dice.....		21 00
28, Hannah Burhanna, offering.....		30
G. Simmons.....		1 00
Feb. 5, C. P. Faul,.....		20 00
28, Eva Beebe.....		10
Harmon Beebe.....		03
		<u>\$53 18</u>
1883.	Cr.	
Jany. To poor.....		1 65
ditto.....		1 30
Feb. 27, ditto.....		1 30
Mar. 6, ditto.....		3 45
		<u>\$7 70</u>
Balance on hand.....		45 48
		<u>\$53 18</u>

INDEPENDENCE, MISSOURI, DISTRICT, J. J. Kaster, Agent.

1882.		
Apr. 11, James Tankard.....		20 00
Aug. 6, Sr. Woodstock.....		1 00
Sr. Scarcliff.....		2 00
Oct F. C. Warnky.....		10 00
Dec. 23, Buford J. Scott.....		10
1883.		
Feb. J. J. Kaster.....		12 95
		<u>\$46 05</u>
1882.	Cr.	
Balance due agent last report.....		9 05
Apr. 13, Sent Bishop Blakeslee.....		20 00
Jun. 29, Paid A. H. Smith.....		10 00
Sep. 17, ditto.....		5 00
Nov. 14, ditto.....		2 00
		<u>\$46 05</u>

NORTH-EAST MISSOURI DISTRICT, R. Thrutchley, Agent.

1882.		
Balance last report.....		23 80
Mar. 29, Mary E. Thrutchley.....		2 50
Abram Thrutchley.....		2 55
Jun. 17, Renick Branch.....		5 00
25, Jas. Davis.....		5 00
Margaret Davis.....		5 00
John C. Wasmund.....		1 50
Susanna Lewis.....		25
Chas. Perry.....		50
Jas. Riles.....		20
Margaret Jones.....		1 00
Edward Bennett.....		1 00
Martha James.....		25
Aug. 7, Renick Branch.....		5 00
Oct. 22, John C. Wasmund.....		3 00
James & Margaret Davis.....		6 00
Suridge.....		50
1883.		
Feb. 11, Eph. Rowland.....		5 00
		<u>\$68 05</u>

1882.	Cr.	
May 8, Geo. Hicklin.....		10 00
A. H. Smith.....		5 00
Jun. 26, Expense.....		60
Nov. 7, Geo. Blakeslee.....		30 00
Exchange.....		25
The poor.....		1 50
		<u>\$47 35</u>
By balance.....		20 70
		<u>\$68 05</u>

NODAWAY, MISSOURI, DISTRICT, Christen Christenson, Agent.

1882.		
Balance on hand last report.....		58 50
Jun. 26, Ole Madison.....		15 00
Andrew Jensen.....		5 00
A. N. Byergard.....		5 00
Arki Ross.....		5 00
Aug. 28, Carl Neilson.....		5 00
Nov. 12, Carl Neilson.....		5 00
Dec. 3, Andrew Jacobsen.....		1 00
14, Jacob Nielsen.....		3 00
29, Kursten Andersen.....		10 00

1883.		
Jan. 8, Ole Madison, tithing.....		10 00
Feb. 11, William Adams.....		5 00
		<u>\$127 50</u>

1882.	Cr.	
Oct. 14, Sent Bishop Blakeslee.....		5 00
Dec. 28, ditto.....		19 00
1883.		
Feb. 26, ditto.....		15 00
		<u>\$39 00</u>
Mar. 1, By balance on hand.....		88 50
		<u>\$127 50</u>

ST. LOUIS, MISSOURI, DISTRICT, R. D. Cottam, Agent.

1882.		
On hand at last report.....		49 85
Feb. 28, Louis Archer.....		2 00
Mary Slinger.....		1 50
Hannah Holdsworth.....		1 50
Babara Steel.....		1 35
Anna Voice.....		50
Nathaniel Voice.....		75
Sophia Owens.....		50
Mary Campbell.....		50
Elizabeth Hazzledine.....		2 00
Margaret Wade.....		25

Belville collection.....		11 85
Alma collection.....		14 00
Alton collection.....		5 00
St Louis sisters mite society.....		10 00
Wm. T. Kyte.....		5 00
Wm. Anderson.....		16 00
Christabella Anderson.....		3 00
Emma Roberts.....		1 00
Mary Peat.....		2 75
C. J. Peat.....		4 00
Martha C. Peat.....		3 75
Martha Taylor.....		4 50
Maria Cook.....		1 00
Wm. Steel.....		7 50
Eveline Burgess.....		3 00
John G. Smith.....		7 25
R. D. Cottam.....		4 00
J. S. Parish.....		2 50
Eunice J. Cottam.....		2 00
Lillie S. Swift.....		2 25
Sarah Molyneaux.....		1 00
Wm. May.....		50
Mary May.....		1 50
N. N. Cooke.....		5 00
Grace Remington.....		1 00
Catherine Johnson.....		75
Mary Kyte.....		25
Grace McFarlane.....		7 00
John Molyneaux.....		1 50
I. Molyneaux.....		50
Lillie Wollman.....		5 00
Thomas W. Roberts.....		1 00
Iver Davis.....		25
Frank Wiley.....		2 25
John Kunant.....		50
Fred. Molyneaux.....		1 00
Bertha Greer.....		2 00
J. Davis.....		25
Margaret Davis.....		4 00
Cheltenham Branch collection.....		10 00
Joseph I. Knowles.....		11 00
Thomas Williams.....		4 00
		<u>\$231 30</u>

1882.	Cr.	
Apr. 2, John Thomas.....		8 00
George Montague.....		10 00
Apr. 30, F. P. Scarcliff.....		10 00
Jun. 13, Sr. Hubbard.....		4 00
Jul. 20, B. V. Springer.....		10 00
Aug. 2, ditto.....		10 00
Sep. 11, Sr. Hubbard.....		30 00
Oct. 4, B. V. Springer.....		5 00
24, ditto.....		10 00
Nov. 4, ditto.....		5 00
1883.		
Jan. 17, ditto.....		15 00
Feb. 15, John Thomas.....		10 00
Mar. 1, Bishop Blakeslee.....		50 00
		<u>\$177 00</u>
By balance.....		54 30
		<u>\$231 30</u>

MONTANA.

MONTANA DISTRICT, J. E. Reese, Agent.		
1882.		
On hand last report.....		20 00
May 27, L. Gaultier.....		20 00
Oct. 28, E. M. Bowen, tithing.....		10 00
Nov. 27, Mary H. Raymond.....		5 00
Dec. 9, E. M. Bowen, tithing.....		10 00
1883.		
Jan. 4, Mary H. Raymond.....		5 00
26, Thomas Reese.....		100 00
The following were paid for Rocky Mountain Mission:		
Jun. 17, Sr. A. J. Moore.....		5 00
ditto.....		5 00
Aug. 18, Mary H. Raymond.....		2 00
20, Thomas Reese.....		25 00
Sep. 2, J. H. E. Reese.....		5 00
4, Clinton Williams.....		10 00
L. B. Gaultier.....		10 00
12, E. M. Bowen.....		10 00
Dec. 5, Thomas Harris.....		20 00
D. R. Harris.....		20 00
6, John E. Reese.....		5 00
15, Gomer Reese.....		10 00

1883.
 Jan. 7, James Green..... 25 00
 E. M. Bowen..... 10 00
 26, Thomas Reese..... 10 00
 29, Gomer Reese..... 3 00
 Feb. 11, William Haws..... 5 00
 \$350 00

1882. Cr.
 Aug. 26, Sent Bishop Blakeslee..... 20 00
 Sep. 2, W. W. Blair..... 42 00
 4, Paid Robt. Warnock..... 10 00
 R. Warnock..... 10 00
 15, ditto..... 10 00
 Dec. 23, ditto..... 50 00

1883.
 Jan. 27, Sent Bishop Blakeslee..... 125 00
 R. Warnock..... 50 00
 Feb. 19, Sent Bishop Blakeslee..... 5 00
 R. Warnock..... 8 00
 \$890 00
 Mar. 1, By balance..... 20 00
 \$350 00

NEVADA.

NEVADA DISTRICT, T. R. Hawkins,
 Agent.
 1882. Balance on hand at last re-
 port..... 10 95
 Mar. 1, T. R. Hawkins..... 05
 \$11 00

Cr.

Apr. 8, Sent to Bishop Rogers..... 11 00

NEBRASKA.

NORTHERN NEBRASKA DISTRICT,
 Hans Nielson, Agent.
 1882. Balance on hand at last re-
 port..... 23 00
 Mar. 22, C. G. Ahlquest, tithing..... 5 00
 Omaha English Branch col-
 lection..... 2 45
 June C. G. Ahlquest, tithing..... 10 00
 Oct. 15, Sr. Larson..... 1 00
 Dec. 29, W. M. Rumel, tithing..... 30 00
 Joseph Gilbert..... 20 00

1883.
 Jan. 6, Conference collection..... 6 65
 8, C. G. Ahlquest, tithing..... 5 00
 \$102 10

Cr.

1882. Cr.
 Mar. 7, J. F. Mintun..... 3 00
 20, A. C. Oumain..... 3 00
 J. F. Mintun..... 2 45
 27, J. F. Mintun..... 3 00
 E. C. Brand..... 3 00
 Aug. 22, J. F. Mintun..... 2 00
 Sep. 8, J. F. Mintun..... 4 00
 E. C. Brand..... 4 00
 Oct. 15, G. E. Deuel..... 1 00

1883.
 Jan. 6, E. C. Brand..... 6 00
 Chas. Derry..... 3 00
 J. F. Mintun..... 10 00
 \$44 45
 By balance on hand..... 57 65
 \$102 10

CENTRAL NEBRASKA DISTRICT,
 Chas. Brindley, Agent.

1882. On hand last report..... 5 40
 H. J. Hudson..... 1 50
 Sarah Hudson..... 1 00
 James Warner..... 35
 Elizabeth Warner..... 20
 James M. Albertu..... 5 00
 Moses Welch..... 2 50
 George M. Galley..... 50
 Jennie Krahl..... 1 00
 Rent for use of church..... 16 50

1883.
 Feb. 20, C. H. Derry, tithing..... 7 77
 \$41 72

Cr.

1882. Cr.
 Mar. 1, Paid James Caffall, ministry 5 00
 Dec. 1, Charles Derry, ditto 5 00
 Sent Bishop Blakeslee..... 7 77
 District Record..... 3 00

1883.
 Feb. 18, Wood for church..... 2 00
 \$22 77

Mar. 1, Balance on hand..... 18 95
 \$41 72

SOUTHERN NEBRASKA DISTRICT,
 J. W. Waldsmith, Agent.

1882.
 Aug. 21, Leslie Waldsmith, tithing... 1 25
 24, J. W. Waldsmith, ... 3 75
 9, Leslie Waldsmith, ... 22 50

1883.
 Jan. 4, H. H. Jasperson..... 50 00
 J. W. Waldsmith, ... 37 50
 Feb. 2, Sarah Mathers, ... 25
 4, P. G. Bergstein, ... 30 00

1882.
 Mar. Jesse Ervin, offering..... 10 00
 Apr. 15, J. W. Waldsmith, 3 00
 22, ditto..... 7 80
 Sep. 11, ditto..... 2 00
 Nov. 2, Jesse Ervin, 2 50
 14, John Everett, Sen., 1 00

1883.
 Jan. 5, George Everett, 2 50
 14, John Moselle, 50
 Maggie Moselle, 20
 Hulda Moselle, 10
 James Perrin, 50
 23, Eliza Slocum, 25
 James Perrin, 1 00
 28, James Thomsen, 25
 Sr. J. Moselle..... 25
 Alex. Buchanan..... 25
 Eliza Slocum..... 25
 Reported by R. M. Elvin.
 J. B. Gouldsmith..... 1 00
 W. Savage..... 2 00
 G. Thompson..... 1 00
 T. L. Rider..... 3 00
 S. A. Rogers..... 1 00
 B. J. Henderson..... 25
 J. White..... 50
 Lizzie Tripp..... 1 00
 I. V. Savage..... 2 50
 R. White..... 2 25
 H. P. Savage..... 2 20
 Robert White..... 2 25
 Levi Anthony..... 85
 D. Brallier..... 1 00
 R. White..... 40

Feb. 4, Paid to agent
 Niels Nielson..... 1 50
 Eliza Slocum..... 25
 James Thomsen..... 50
 Maggie Moselle..... 10
 Christine Moselle..... 45
 John Moselle..... 25
 James Perrin..... 50
 Alex. Buchanan..... 25
 M. D. Buchanan..... 25
 \$200 60
 Mar. 1, Due agent..... 1 95
 \$202 55

1882. Cr.
 Aug. 24, Paid R. M. Elvin..... 5 00
 Mar. 27, ditto..... 8 00
 Apr. 15, Levi Anthony..... 3 00
 20, Tracts for district..... 2 00
 22, R. M. Elvin..... 5 80
 Jun. 19, ditto..... 2 00
 Sep. 11, Levi Anthony..... 2 00
 Nov. 2, R. M. Elvin..... 2 50
 14, ditto..... 1 00

1883.
 Jan. 5, ditto..... 2 50
 31, Record Book for district..... 2 50
 Feb. 20, R. M. Elvin..... 18 95
 25, ditto..... 7 05
 Sent Bishop G. A. Blakeslee..... 140 25
 \$202 55

OREGON.

OREGON DISTRICT, John H. Lee,
 Agent,
 John H. & Martha I. Lee,
 tithing..... 127 61
 \$127 61

Cr.

Due agent at last report..... 27 61
 Paid J. C. Clapp..... 50 00
 Sent Bishop Blakeslee..... 50 00
 \$127 61

PENNSYLVANIA.

PITTSBURGH DISTRICT, Frank Criley,
 Agent.

1882. Balance on hand last report. 3 60
 Mar. 14, Frank Criley, offering..... 1 40
 Apr. 2, Jane Moore, 4 00
 Sr. M. E. Hulmes, 1 00
 Eph. Thomas, 50
 Jacob Reese, 50
 Sr. L. E. Mathews, 25
 R. S. Salyards, 20
 Wm. George, 1 00
 F. J. Reese, 50
 Geo. H. Hulmes, 1 00

Apr. 3, Sr. Martha G. Woods, 2 00
 5, Bro. Warnock..... 2 00
 12, Donation..... 1 60
 21, Bro. Warnock..... 1 00
 Pittsburgh Branch..... 19 75
 Aug. 8, John Finecun..... 2 55
 Dec. 7, Belmont Branch..... 2 15
 9, David Jones..... 5 00
 10, Sr. Hulmes..... 25
 21, Jacob Reese..... 2 00
 Maria Salyards..... 1 00
 Eph. Thomas..... 50
 Geo. H. Hulmes..... 1 00
 Martha G. Woods..... 3 60
 Sr. F. J. Reese..... 50
 Sr. Geo. L. Mathews..... 1 00
 W. H. Wilbraham..... 50
 Mary Jamison..... 1 00
 M. E. Hulmes..... 50

1883.
 Jan. 21, Pittsburgh Branch..... 1 16
 28, ditto..... 1 07
 Feb. 4, ditto..... 1 05
 11, ditto..... 87
 19, ditto..... 1 04
 25, ditto..... 77
 R. S. Salyards..... 1 00
 Mar. 7, W. H. Garrett, tithing..... 2 00
 14, Jacob Reese, 5 00
 \$74 61

1882. Cr.
 Mar. 13, Paid Hiram Robinson..... 5 00
 Apr. 2, ditto..... 6 00
 25, ditto..... 22 00
 May 10, ditto..... 50
 Aug. 18, ditto..... 3 55
 Sep. 25, ditto..... 2 00
 Dec. 7, ditto..... 2 15
 16, G. T. Griffiths..... 3 00
 21, ditto..... 8 00

1883.
 Jan. 23, ditto..... 5 00
 26, Sent Bishop Blakeslee..... 5 00
 \$62 20
 By balance on hand..... 12 41
 \$74 61

PHILADELPHIA, PENNSYLVANIA,
 DISTRICT, Archibald Cameron,
 Agent.

1882. Received District Treasurer. 6 30

1883.
 Feb. Sr. Clara Myers, tithing..... 7 50
 Archibald Cameron..... 100 00
 \$113 80

Cr.

Sent Bishop G. A. Blakeslee..... 113 80

WYOMING VALLEY DISTRICT, W. W.
 Jones, Agent.

Mar. 1, On hand last report..... 47
 No receipts for year nor dis-
 bursements.

TEXAS.

TEXAS CENTRAL DISTRICT, W. W.
 Belcher, Agent.

1882. On hand last report..... 5 20
 Mar. 1, W. W. Vanleave..... 3 00
 Oct. 1, Richard Vanleave..... 2 00
 S. R. Hay..... 5 00
 J. L. Dotson..... 2 00
 W. M. Sherrill..... 5 00
 W. W. Belcher..... 5 00
 \$27 20

Cr.

Oct. 11, Paid H. C. Smith..... 8 00
 A. J. Cato..... 8 00
 \$16 00
 Balance on hand..... 11 20
 \$27 20

UTAH.

SALT LAKE DISTRICT, Robert War-
 nock, Agent.

1882.
 Jan. 15, Robt. Warnock..... 5 00
 17, Mr. Millner..... 5 00
 Jul. 7, R. Warnock..... 1 00
 12, Morgan David..... 20 00
 13, James Garner..... 2 85
 22, M. C. Chase, by Bro. An-
 thony..... 5 00

Aug. 4, Beaver Branch..... 10 50
 30, J. Lewis..... 5 00
 Morgan Jones..... 5 00
 Thomas Jenkins..... 5 00
 Sr. Hoagland, Wanship..... 30 00
 Sep. 5, G. A. Blakeslee, Bishop..... 30 00
 19, A. Thorne..... 5 00
 22, R. B. Whitmore, by W. W.
 Blair..... 5 00
 J. E. Reese, Montana Dis-
 trict..... 62 00
 J. Vanderwood, Malad City,
 Idaho..... 5 00

Oct. 6, Reported by Sr. C. Phillips.
 John Phillips..... 1 00
 Joseph Foster..... 1 00
 F. Harris..... 50
 Sr. S. A. Parker..... 50
 Wm. Brewer..... 50
 Sr. Asper..... 50
 J. Henifer..... 25
 Thomas Sterns..... 50
 Sr. Sterns..... 1 00
 Sr. A. Roberts..... 50
 Mich. Harris..... 1 00

9, E. M. Bowen..... 10 00
 Bro. Bunham..... 50
 Sr. M. C. Larson..... 1 00
 John Broad..... 1 00
 29, Sr. Robinson..... 3 00
 Sr. Warburton..... 2 00
 Nov. 16, Sr. Ramson..... 1 00
 20, A. P. Larson..... 11 70
 23, Sr. Warnock..... 7 65
 27, J. O. Phillips..... 5 00
 Dec. 2, J. Weaver..... 20 00
 9, Joseph Marriot..... 3 50
 13, W. W. Blair..... 1 00
 15, N. Mee..... 2 00
 28, Sr. Warburton..... 3 00
 Thos. Harris..... 20 00
 D. R. Harris..... 20 00
 Gomer Reese..... 10 00

1883.
 Jan. 6, John Vanderwood..... 5 00
 19, Thos. Jenkins..... 2 00
 T. Hirth..... 2 00
 Jno. Lewis..... 5 00
 W. Richards..... 2 50
 M. Jones..... 5 00
 H. R. Evans..... 5 00
 Mary Thomas..... 2 00
 Mary Richards..... 2 50
 Feb. 6, J. E. Reese, Montana..... 5 00
 Jas. Green, 25 00
 Thos. Reese, 10 00
 E. M. Bowen, 10 00
 14, P. J. Stone, 6 00
 24, Wm. Haws, 5 00
 G. Reese, 3 00

Mar. 1, James Toombs, Plain City... 5 00
 John Taylor..... 5 00
 J. Hodson..... 2 75
 J. S. Miller..... 2 00
 Geo. Miller..... 1 50
 Sr. E. Taylor..... 1 00
 A. Thorn..... 1 00
 Mar. 1, Sr. E. Thorn..... 1 00
 A. Toombs..... 50
 John Coy..... 50
 Thomas Burt..... 1 00
 2, C. E. Malmstrom..... 50
 E. Blanchard..... 50

Mar. 2, Sr. Humphrey.....	1 00
Peter Larsen.....	1 00
J. E. Jensen.....	1 00
R. Peterson.....	1 00
6, Sr. B. C. Ericson.....	50
O. Tauland.....	1 00
Sr. Robinson.....	2 00
7, Sr. Warburton.....	2 00
James Wardell.....	2 00
Robt. Warnock.....	129 95
1882.	
Nov. 27, J. Hart, Tithing.....	20 00
1883.	
Feb. 28, Sr. Ransom.....	9 00
	\$611 65
1882.	Cr.
Jan. 17, Paid to W. W. Blair.....	10 00
Jul. 7, M. T. Short.....	1 00
12, Account Book and Postage.....	2 25
14, Sr. W. W. Blair.....	20 00
29, W. W. Blair.....	2 00
31, R. J. Anthony.....	2 00
Aug. 4, Wm. M. Gibson, per R. J. Anthony.....	3 60
15, Sr. W. W. Blair.....	5 00
21, R. J. Anthony.....	30 00
24, Sr. W. W. Blair.....	10 00
Sep. 5, M. T. Short.....	40
W. W. Blair.....	1 50
7, Sr. W. W. Blair.....	30 00
19, W. W. Blair.....	5 00
22, W. W. Blair, on old mission account.....	64 20
M. T. Short, by W. W. Blair.....	3 25
W. W. Blair.....	4 55
Oct. 9, Wm. M. Gibson.....	5 00
23, Joseph Luff.....	15 00
ditto.....	3 00
30, Sr. W. W. Blair.....	2 00
31, ditto.....	3 00

Nov. 3, Joseph Luff & family.....	50 25
16, ditto.....	50 00
20, ditto.....	11 70
23, ditto.....	5 00
27, Joseph Luff & family, express.....	1 00
W. W. Blair.....	2 50
ditto.....	20 00
Joseph Luff.....	2 50
28, ditto.....	3 00
Dec. 2, W. W. Blair.....	10 00
3, Joseph Luff.....	10 00
9, ditto.....	3 50
13, ditto.....	1 00
15, W. W. Blair.....	2 00
16, Joseph Luff.....	10 00
21, ditto.....	15 50
23, ditto.....	44 85
28, ditto.....	1 50
W. W. Blair.....	1 50
29, Joseph Luff.....	5 00
1883.	
Jan. 6, ditto.....	26 00
ditto.....	5 00
19, ditto.....	1 50
22, ditto.....	35 85
23, Paper for use Church.....	50
29, W. W. Blair.....	15 00
Joseph Luff.....	11 50
Feb. 5, ditto.....	4 00
26, Sr. Blair.....	6 00
Mar. 3, Joseph Luff.....	1 00
7, Sr. Joseph Luff.....	2 00
Sr. W. W. Blair.....	27 75
	\$609 65
By balance on hand.....	2 00
	\$611 65

WISCONSIN.	
WEST WISCONSIN DISTRICT, Andrew Clossen, Agent.	
1882. On hand at last report.....	4 00
Sep. 23, G. W. Squires.....	1 50
Jobe Brown.....	1 00
Wm. O. Clossen.....	1 00
A. V. Classen.....	1 00
F. M. Cooper.....	1 00
F. Hackett.....	1 00
J. Quandt.....	1 00
J. W. Whiteaker.....	1 00
W. A. McDowell.....	1 00
E. Bawker.....	1 00
Samuel Wallace.....	1 00
Sep. 23, John Hackett.....	50
W. Mitchell.....	50
F. E. Clossen.....	50
A. L. Whiteaker.....	50
S. H. Whiteaker.....	27
C. W. Long.....	23
Nov. 10, S. H. Whiteaker.....	2 00
1883.	
Jan. 23, Cora Wildermuth.....	1 50
	\$21 50
1882.	Cr.
Nov. 5, Paid to F. M. Cooper.....	2 00
20, ditto.....	7 00
Preaching Notices.....	50
1883. By balance on hand.....	12 00
	\$21 50
ENGLAND.	
ENGLISH MISSION, Thomas Taylor, Agent.	
On hand at last report.....	10 58
Received for Heralds and Hopes.....	107 48
Received for Joseph Smith.....	4 84
Thomas Taylor, tithing.....	14 52
Louise Taylor.....	4 84
Matilda Newen.....	2 40
Mortimer T. James.....	2 40

Hanley Branch.....	1 20
Bro. Matthews.....	12
Printing Press, by John Haywood, (estimated).....	48 40
	\$196 78
Cr.	
Sent to office for extra Heralds.....	28 76
Postage.....	19 04
Moving printing press.....	7 24
Traveling, printing, and conference expenses.....	50 66
To the poor.....	3 24
Sent to Joseph Smith.....	4 84
Sent to Bishop Blakeslee.....	25 48
(These last two items not yet received)	
Mar. 1, By balance on hand.....	57 52
	\$196 78
WALES.	
WELSH MISSION, Thomas E. Jenkins, Agent.	
1882.	
July 5, Thos. E. Jenkins.....	4 84
1883.	
Jan. 14, Wm. Morris.....	24
17, Thos. E. Jenkins.....	4 84
Feb. 1, ditto.....	72
	\$10 64
1882.	Cr.
July 5, To the poor.....	72
ditto.....	12
Aug. 14, ditto.....	24
Dec. 18, ditto.....	24
1883.	
Jan. 17, Sent Bishop G. A. Blakeslee, per Joseph Smith.....	8 56
Feb. 2, To the poor.....	24
4, ditto.....	48
Reduction.....	04
	\$10 64

BALANCE SHEET OF AGENT'S ACCOUNTS.

Mar. 1, 1883.		DR.	CR.
Alabama.....	1. Alabama District.....	F. Vickery, Agent.....	\$.....
California.....	2. Northern California District.....	Thos. J. Andrews, Agent.....	102 42
".....	3. Southern California District.....	Richard Allen, Agent.....	1 68
Canada.....	4. Kent and Elgin (Canada) District.....	James Robb, Agent.....	28 12
".....	5. London (Canada) District.....	Samuel Brown, Agent.....	01
Colorado.....	6. Colorado District.....	James Kemp, Agent.....	
Idaho.....	7. Idaho District.....	John Lewis, Agent.....	
Illinois.....	8. Kewanee (Illinois) District.....	R. J. Benjamine, Agent.....	7 27
".....	9. Northern Illinois District.....	F. G. Pitt, Agent.....	72 50
".....	10. String Prairie District.....	J. H. Lambert, Agent.....	10 00
Indiana.....	11. Indiana Southern District.....	Samuel Rector, Agent.....	2 00
Iowa.....	12. Fremont District.....	William Leeka, Agent.....	
".....	13. Galland's Grove District.....	John Pett, Agent.....	37 75
".....	14. Decatur District.....	E. Banta, Agent.....	4 90
".....	15. Little Sioux District.....	D. M. Gamet, Bishop.....	72 73
".....	16. Pottawattamie District.....	Andrew Hall, Agent.....	
Kansas.....	17. Spring River District.....	Isaac R. Ross, Agent.....	51 90
Massachusetts.....	18. Massachusetts District.....	John Smith, Agent.....	11 37
Michigan.....	19. Michigan District.....	Wm. Lockerby, Agent.....	39 10
Missouri.....	20. Far West District.....	William Lewis, Agent.....	45 48
".....	21. Independence District.....	J. J. Kaster, Agent.....	
".....	22. North-East Missouri District.....	R. Thrutchley, Agent.....	20 70
".....	23. Nodaway District.....	C. Christensen, Agent.....	88 50
".....	24. St. Louis District.....	R. D. Cottam, Agent.....	54 30
Montana.....	25. Montana District.....	J. E. Reese, Agent.....	20 00
Nevada.....	26. Nevada District.....	T. R. Hawkins, Agent.....	
Nebraska.....	27. Northern Nebraska District.....	Hans Nielson, Agent.....	57 65
".....	28. Central Nebraska District.....	Charles Brindley, Agent.....	18 95
".....	29. Southern Nebraska District.....	J. W. Waldsmith, Agent.....	1 95
Oregon.....	30. Oregon District.....	J. H. Lee, Agent.....	
Pennsylvania.....	31. Pittsburg District.....	Frank Criley, Agent.....	12 41
Utah.....	32. Salt Lake District.....	Robert Warnock, Agent.....	2 00
Wisconsin.....	33. West Wisconsin District.....	Andrew Clossen, Agent.....	12 00
England.....	34. English Mission.....	Thomas Taylor, Agent.....	57 52
Wales.....	35. Welsh Mission.....	T. E. Jenkins, Agent.....	
Iowa.....	36. Eastern Iowa District.....	C. C. Reynolds, Agent.....	
Kansas.....	37. North-West Kansas.....	Mahlon Smith, Agent.....	
Pennsylvania.....	38. Wyoming Valley.....	Wm. W. Jones, Agent.....	47
Minnesota.....	39. Northern Minnesota.....	J. R. Anderson, Agent.....	75
Texas.....	40. Texas Central District.....	W. W. Belcher, Agent.....	11 20
TOTAL BALANCES.....		\$831 50	\$14 13

G. A. BLAKESLEE, BISHOP.

EXTRACTS FROM A SERMON BY

ELDER E. L. KELLEY,

AT SAINTS' CHAPEL, LAMONI, IOWA,
DECEMBER 10th, 1882.

I NOTICE there is a sentence contained in the revelation of September 28th, 1832, which to my mind is met in the very work we are attempting to do now.

"Nor is it expedient now to further fill up the quorums, except it be the Elders, Priests, Teachers and Deacons: Which ye may do as ye deem wise, by the direction of conference."

It occurred to me at the time that that was given, that there was indeed a very wise reason that the prayers that had been offered by his people should not be answered, when I was informed by the Bishop and those who had to do with the funds of the church, and understood the fact that a number of individuals that were occupying places in those quorums that we were asking to be filled up, were unable to fulfill their callings under those quorums, for the reason that he was compelled to say, if you go into the field we can not maintain your families. Now what my friends is the use of a people coming together, and by resolution applying as they did, fervently and in good hearts, to the Creator of us all, to know his mind and will in regard to whom he would place in certain quorums of the church, when the individuals who are placed in those quorums are under the necessity and duty of going into all the world, forsaking home, forsaking families, forsaking wives and mothers, and brothers and sisters and children in order to disseminate the good seed, the word of God, when it is not possible for them under the exist-

ing affairs of the Church to comply with these duties and callings?

I am one who believes that there is great harm sometimes results from ordaining individuals to certain offices in the Church when it is not in their power to fulfill those offices. So it seems it would only have been an injury had any individuals been called to the work under the quorums specified in our prayers and petitions, and been permitted to be placed in a situation which it was impossible for them to carry on the duties of those offices. It would be placing them under the responsibilities of those offices, but not relieving them in accordance with the regulations of the Church.

Now this temporal law has been a means by which corrupt individuals have been permitted, and not only permitted, but they have delighted it seems, in teaching and abusing it. But this is no reason why the temporal law of to-day should not be equally taught with the spiritual law, as it was delivered from the same Creator himself. And if we look back to the spiritual law and the teachings of the spiritual law, all along down through the ages since the apostles' time, we will find that the corruption of that and the mal-administration of it, has been as great if not greater than the mal-administration of the temporal law that was instituted in the time of the Savior. It is possible for individuals to so pervert and misapply any law, as not to reach the great end of the law; and before the law should be called in question by any individual that it is a bad law, he must show us a people who have complied with the law, who have kept the law as it was revealed in the books, as revealed by him, and that they have brought forth bad fruits as the just and proper emanations of that law.

It is not enough to say that a law is bad because somebody is bad who is trying to keep the law; or that the law is bad because some individuals who have been trying to keep the law, or thought they were trying to keep the law, have brought forth bad fruits. The fruits of these individuals would be proof that the law was bad, provided they kept within the law and the principles which they professed to believe in and teach. Herein is a great principle which underlies numerous principles that are taught and put forth by those who live to-day, and do not believe in the Scriptures of divine truth. They condemn that which is written in the law because they do not find individuals bringing forth the fruits that are predicted in the law when they should look back to the point whether these individuals are keeping the law or not, as it is; because if they are not keeping the same law, why should we expect the fruits spoken of in the New Testament?

Before you can condemn Christianity, you must show us a people who are living up to the principles of that law taught in the Bible, and that they are not a good people. Before you can condemn the Christian Savior, you must show me a people who are living according to the spiritual law taught by the Christian Savior; who are living in accordance to the temporal law as taught by him, and then judge whether they are bringing forth bad fruits in their lives or not. When you show me a people like that, who are bringing forth bad fruits in their lives, then you will show me that Christianity has been a failure.

Now I have spoken of the manner in which the Bishop is to give an account of the funds that come into his hands, to which I also referred this forenoon, so that we might see that in the undertaking of the temporal authorities of the Church to teach the law, it is incumbent upon them, that they are only doing that which is required at their hands, and it is not for the purpose of sinister motives or anything of that kind, as some may claim.

In the first place, it is placed upon the Bishop of the Church and his counselors to teach the law of the Church as pertains to temporal things, as well as upon certain other quorums of the Church. And it is said here in the revelations that if he fails to do that, that he shall be removed; and I believe if he fails to comply with his duties as a just and true steward to you, that he should be removed. And not only that, but you fail to do your duty as just and faithful stewards of your own, of that which the Lord has given you, and seeing that it is placed in the way of doing good for the promulgation of the gospel, if you hesitate for a moment to so displace him if he fails to fulfill the law as taught in the revelations. It is the duty of the Saints to work in these matters, and I will assure you that so far as I am concerned, I shall as heartily work in that as any other thing in the Church, because this I conceived to be my duty under the calling under which I was trying to labor previous to my present position, that whatever the law of God taught should be maintained without fear or favor of men in any particular. And if the time shall come when the Church shall say step out, we prefer another, and the Lord shall say it, I shall say, God's will be done, with the same thankful heart that I do now, and especially in regard to my present duties I should be very thankful to my brethren.

We are urging compliance with the law by every individual in the Church. Why? Because it is only by that kind of a compliance with the law that the Church can take its place among the nations of the earth. I am not one of those individuals that believe that we shall always be behind. I believe it is possible for the Church to which we belong to take its place among the churches of the land, and among the nations of the earth; and that it may and must come, before the gospel of the kingdom will be preached in all the world; also, before the great end shall come. We in order to place ourselves in that position, and occupy as the Bishop has said, must do something. We must not only work as individuals in our individual capacity, but we must make a united effort. We must make such a grand, determined and united effort as was made by our forefathers when the Republic in which we live was established, when they united their properties and their services, that we may come forth as one man to establish the cause that we believe to be of that great king himself, so that when he comes we shall have a cause worthy of him, and be ourselves worthy to receive him.

The same God who said you should be blessed temporally, if you obey the temporal law, said also if you obey the commandments of God which he has given unto you, you shall have Eternal Life. If you believe in one, why not believe in the other? We sometimes chide our brethren who are on the outside, by saying that if they have not faith to attain to some of the

least of the blessings that can be attained to in the Church here, the reception of the Holy Spirit, so as to speak under its power in prophecy, and so forth, how do they know that they will ever attain unto the great reward of Eternal Life? Now how do you know that you will attain to it, if you have not faith that God will fulfill his word to you in temporal things? And this word we showed this morning was incorporated under the gospel dispensation by Jesus himself.

Now I believe if we want good crops that we must comply with the law. If we want to receive the fruits of the ground we must comply with the law of God in temporal things, and then God is bound upon his part to pour out a blessing that, as he says, our granaries shall not be able to contain it even.

Now I remember meeting one individual, in traveling around, who has tried this, and I will narrate this circumstance, though quite a number have told me of like circumstances.

He said that upon the occasion of the sowing of his grain in the fall—it was in a state where they sow fall wheat—he promised the Lord if he would give him so much grain from that sowing, that all that was over that he would give unto him, and he calculated in his mind about how much he would get from this if the Lord prospered him as he had been prospered before. When he came to thrash his grain, he said that he had what he had asked for himself, and the amount that he had asked for the Lord, and one hundred and twenty-five bushels besides, and then he asked us when the Bishop was up there, what he thought he ought to do with that one hundred and twenty-five bushels.

I will leave you to say what you think he ought to have done with the one hundred and twenty-five bushels.

Reported by Herald Office Reporter.

DOCTRINE AND COVENANTS.

Sec. 72, Par. 4.

And now, verily I say unto you, that as every Elder in this part of the vineyard must give an account of his stewardship unto the Bishop in this part of the vineyard, a certificate from the judge or Bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the Bishop in Zion. And now, verily I say unto you, let every Elder who shall give an account unto the Bishop of the Church, in this part of the vineyard, be recommended by the Church, or Churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my Church have claim for assistance upon the Bishop, or Bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the Church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my Church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 2d, 1883.

No. 22.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 2d June, 1883.

Not long since the Burlington, Iowa, *Hawk-Eye*, contained an Editorial calling attention to the rumors that Mormon propagandists were actively engaged in trying to make converts in the South and elsewhere, mentioning the late meeting at Kirtland, as an instance of their daring in Ohio, and remarked:

"In Ohio, there has been within the past month (April) a rededication of the Temple erected by Joseph Smith, from which the Mormons were driven years ago; and the report is, that the Saints, although the Mormons living in civilized states are nonpolygamists, were welcomed back with open arms by the people of that locality. From these facts it would appear, that instead of dying out, Mormons are making marked headway, and that they are in a measure justified in their expectation that the righteous, meaning themselves, shall inherit the earth."

"Of course every body feels secure in the belief that this is an absurd expectation; but it does not require unusual foresight to see that there is danger in Mormonism, which ought to be destroyed the sooner, the better. Strange things have happened in the world's history, and as this is a new country, with a complex population and undeveloped possibilities, there is no telling what may happen here. Every day's delay will make it more difficult to subdue the evil. If through party policy and indifference this sect is permitted to grow and to gather strength to successfully resist overthrow in these western territories, we will have ourselves to blame."

To this editorial screed Brn. W. R. Sellon, resident in Burlington, and Zenas H. Gurley, of Pleasanton, Iowa, replied; demonstrating the faith of the Church, and showing how strange it is that men conducting a live newspaper like the *Hawk-Eye*, can be so ignorant of what is going on among the people of their own state.

However the paper seeks to make the "amende honorable" for confounding the

two classes polygamists and anti-polygamists together, and pays a just tribute to the Saints of Iowa, calling the attention of the readers to Col. Sellon's article. Really, our brethren are getting to be so numerous and so vigilant that in every quarter where this tenacious-of-life misunderstanding comes to the surface, there is some one to correct it. That is right. "A lie may travel from Maine to Georgia, (or from Utah, August 29th, 1852), while truth is pulling on her boots;" but when truth finally gets on her feet and started the lie has to seek for a refuge.

Some of the papers of opposite political proclivities are seeking political capital out of the question of Mormonism, the *Weekly Globe*, of Council Bluffs, Iowa, thinks that the Republicans do not "discuss the excellencies of the Edmunds' Bill" before "persons of the Mormon faith scattered throughout Iowa" because they are voters. The same paper adds that the "*Hawk-Eye* thinks that the Mormon religion is a great abomination in Utah, but that it is pretty decent in Iowa!" And that the probable reason for this is that the Iowa Mormons can vote in the next fall election; while those living in Utah can not. These papers on opposite sides of the state and opposite in politics, may each advocate the convictions of their respective parties and the editors; and it is just possible that neither has much regard for either church, the Mormon, or Reorganization, and it would be quite bad policy for the Saints to permit themselves to be coaxed, or forced into bitter political controversies, and animosities by either of the parties they may affiliate with.

Whatever view any of the Elders, or brethren may hold respecting the powers, and policy of the Government, it is their grave duty as conservators of "Peace on Earth and Good Will to men," to be good citizens of the Republic, and good citizens are neither apathetic in respect to the laws by which they are being, or to be governed; nor brawlers about this or that form or policy. The Declaration of Independence was wisely designed and served the purposes of its appointment; the Constitution is a grand one, and a great many of the laws are good ones; and however

much any one of us may fancy that we could re-adjust the bad ones and make them better, we are far safer to abide the test of use and experience that may finally set them right. And besides this we are by church rule and covenant under duty to abide by the constitutional law of the land. Nor has any man in this wide republic, churchman, or sectary, minister or layman, believer, devotee, infidel or fatalist any individual right to decide for himself as to the constitutionality of any law, good, bad, or indifferent, which he may like or dislike; and elect to obey, or disregard, as he may dissent from, or agree to its consonance with the constitution. His assent to the constitution is heartily given, or taken for granted; and in itself are the provisions by which laws made under it are to be decided upon. And when any man, or people choose to set up a superior authority, and claim the right to decide upon the constitutionality of any existing law, or enactment by proper authority which may interfere with their schemes, or theories, whether of religion, or social economy, they assume what can not be granted by any government however liberal it may be, with any consistency or propriety; and which, if such people be allowed to exercise it must prove destructive to the existence of such government.

The claim for constitutionality for plural marriage which our Utah religionists make is of precisely this character; for in a late issue of the *Deseret News*, the quotation from the Doctrine and Covenants, which makes it the duty of the Saints to maintain that law of the land which is constitutional, the reservation to decide adversely to any law restricting, or interfering in any way with Utah's laws governing the domestic relation is clearly made. The reason assigned by them is specifically that it is commanded by God, hence is a "higher law," higher than Supreme Courts and the Congress—above all laws of county, state, or nation. This reason at first sight seems plausible, but its specious character is seen, when it is discovered that to command any such practice God must contravene specific law given by himself at other times, in other places and in other dispensations, of a directly opposite character; and must

likewise command the disregard of those very constitutional guarantees of human liberty that he had pointed out to the people and enjoined their maintenance and observance of because they had been ordained of him.

Whatever may be said by them this fact remains, clear and indisputable, that God chose the United States as the arena in which the work he designed to accomplish by the sending of the angel to Joseph Smith, with the gospel message; and to create before hand a favorable form of Government under which his design might be wrought out, and to surround that work with suitable aids to its accomplishment, he "raised up wise men to frame the Constitution;" which includes the provisions by which the Government may decide as to the constitutionality of its own laws in its own way.

The Supreme Court has decided that laws passed by the National Legislature attempting to regulate the institution of marriage in Utah were constitutional; and when this was done, it was a formal and positive declaration on the part of the Government of their right to control that institution in that territory. Of what avail then is it for these Salt Lake sages and Utah lawyers behind their plea "This is our religion," to claim exemption from legal enactments to compel them to live in accord with the fundamental, firmly laid and God given principles upon which the Church was first established.

It can be no hardship upon patriots to obey the law. He who loves his country obeys its laws; in the way that he who loves God obeys his laws; and we are not chargeable justly with inciting persecution when we insist that the laws be enforced there as elsewhere.

EDITORIAL ITEMS.

THE LAMONI BRANCH adopted a rule early last summer requiring that for the purpose of making or changing any rule governing the branch in its business, or the choosing of branch officials, there should be one hundred members present, and that for other business twenty-five should be a quorum. Under this rule the Elder then present resigned May or June, and the care of the branch devolved upon the Priest, who faithfully discharged his duty to the welfare of the branch and the satisfaction of the Saints. At no meeting for business from the adoption of the rule until April last was there a quorum present; but on the meeting, April 28th, upon the occasion of the annual choosing of officers, a full quorum was present. Bro.

Henry A. Stebbins was chosen by a large majority, and will have for his assistant officers, Bro. Asa S. Cochran, Priest; David Young, Teacher; and Norman W. Smith, Deacon; together with such others as these may select to aid them in the care of so large a branch. There is now rising of four hundred and fifty members belonging to the branch at Lamoni, and something near a thousand in the Decatur District. Not more than one half of the membership of the branch can be packed in either the places of meeting, and not a fourth of the district can possibly get in. This, of course, provides nothing for those not of the Church who are and will be attendants at the meetings, and how they shall be accommodated begins to be a troublesome question. Besides this, the necessities of this strange work require that there should be at Lamoni, or some near locality, a building large enough to accommodate the sittings of the Annual Conference. And who is there that shall say such a house is not needed. Come, brethren, let us go to and erect this place of worship. We have been comforted and cheered in the Temple at Kirtland, and our hearts are aglow with God's love.

Bro. Wm. E. Coiner sent us a copy of *Harpers' Weekly*, of April 7th, containing a pictorial representation of the Temple at Kirtland, and the assembly there last conference. Parts of it are more amusing than truthful; and some are quite correct. We thank Bro. Coiner.

Bro. Oscar L. Ferguson visited the small branch of Bickertonites, in Kansas, on the 13th of May, and attended a meeting presided over by William Bickerton. Bro. Ferguson is of the opinion that if an Elder informed in church history would go among them, many would be won to the Church. He thinks many of them to be sincere and earnest; and some are quite ready for a change. Bro. Oscar failed to give us the name of the town, or locality where they are.

Bro. D. S. Mills, of Santa Ana, California, stopped at Lamoni on his way home, and was heard morning and evening; at the old church in the morning, at the new in the evening. His discourses showed that the spirit of the gospel has obtained in the land of flowing wells and orange blossom honey, as well as on the mid-American plains and the stoney places of New England.

Bro. B. V. Springer reached his home in Davis City, Iowa, with his dear old mother, and after tarrying a few days at home, during which he favored the Saints of Lamoni Branch with two of his unique

and stirring discourses, on May 20th, one at the old chapel in the morning, and one at the new in the evening, both of which were interesting, notwithstanding he was suffering from a most tedious and painful gathering in his head, that gave him great annoyance. Lamoni is being favored with visiting preachers and we are thankful when they come.

THE EDITOR of the Willoughby (Ohio) *Independent*, is now and then inclined to a little dry fun. A Mr. "J. C." wrote up an article on the faith of the Saints, which while respectfully enough worded, threw shades of coloring against the faith, cleverly too. To this article Bro. E. L. Kelley at once replied, to the extent of a column of fine type in the *Independent*. The Editor, J. H. Merrill, emphasized the article by directing attention to it in the following neat hit:

We had supposed that a colporteur of the American Bible Society resided in our neighboring township of Kirtland; but if so, he must have been very remiss in his duties; for this week we are called upon to print a large portion of the New Testament for the especial benefit of J. C. We know that most of our readers are well acquainted with the contents of the good book, and are not a little surprised that in this 19th century any Kirtland man has to be enlightened on its narratives and precepts. While we are perfectly willing to do our share in the evangelization of the heathen, we protest against the use of our columns in such a wholesale manner; would prefer to present J. C. with a copy of the book, rather than publish a verbatim account of the sayings and doings of the evangelists and apostles, interesting as the record may be.

EXTRACTS OF LETTERS.

Bro. J. M. Wait, writes from Whitcomb, Wis., May 17th, 1883:

I am still here in Whitcomb. I have not been well for the last year. I have comfort in that I intend to be on the warpath. The Sheriff of Antioque offered me the court-house to preach in. I shall go some thirty miles by rail. I want to bear my testimony a little more to this work before I go hence. I am seventy-two years old. May God bless this work.

Bro. Isaac N. White writes from Adell, Iowa:

This is my seventeenth day from home, and am sounding the tocsin of truth by Adell, Iowa. Have felt the presence of God's Spirit. I truly feel that God is favoring Zion. I am not in a spiritual cyclone, neither am I ready for such. Pray that I may have wisdom coupled with zeal, and this will "hold the fort" and gather Zion."

Bro. Thomas Hayton, who had his house and premises destroyed in the cyclone that fell upon Oronogo, Missouri, wrote on the 17th:

Oronogo is almost wiped out with a cyclone.

My family and I were at Webb City, Mo., at the time attending Saints' meeting. I guess our faith saved us, as all I had of this world's goods are destroyed, about one thousand dollars. I have sent you a paper giving a short account of the cyclone, but one has to see to realize. It beggars description.

BRO. M. B. WILLIAMS, of Middletown, Ohio, succeeded in getting into his town paper, the *Journal* for April 16th, nearly a column of sound information in regard to and in defense of the Church, in answer to an attack made upon the faith by a Methodist preacher, on Sunday, April 8th, who affirmed in relation to Utah Mormons and the Reorganization that "they were all alike." We reproduce a few paragraphs, for the sake of their brevity and clearness of statement.

The gentleman who so misrepresented the Latter Day Saints last Sunday night, did it wilfully or ignorantly, and if wilfully his sin is in defaming the character of a law-abiding people, when he knows to the contrary; and if ignorantly, he is speaking evil of that which he knows nothing about, and hence he is to be pitied, no matter which of the two positions he occupies. Nicodemus said, "Doth our law judge any man before it hear him, and know what he doeth?" Just so I ask, does the law of our land judge any man before it hear him, and know what he doeth? What right has any man to say that I believe contrary to that which I publicly teach, unless he has evidence that I have privately taught to the contrary? The man, woman or child, who has ever heard me teach any thing to the contrary to that which I am willing and anxious to tell to every one, is now at liberty to proclaim it upon the housetop. If the man who has never seen me, and probably would not speak to me if he had, knows more about my private thoughts than myself, or more about my moral character than those who have know me for eighteen years in Butler county, the matter is virtually settled.

QUESTIONS AND ANSWERS.

Ques.—Is it proper and right for sisters to deliver public addresses upon religion, Sabbath Schools and their work, temperance, the duties of mothers, children, and the like? And what spirit would continually exhort them to such work, as an imperative duty?

Ans.—We see no impropriety in those talented for such work doing it; and to us the right would largely, if not wholly rest upon the possession of the requisite ability. As to the Spirit that may urge to such work, it would be difficult to say, for the answer must range all the way from the highest and best desire to do good, down to the whisperings of pride and personal vanity; from the noble impulse of a well prepared mind and modest spirit to the vainest desire for notoriety that could move an empty mind and aspiring spirit.

Wisdom, opportunity and fitness are handmaids that travel together in usefulness, and duty never lies where these do not lead or accompany.

BRO. WM. L. MILLER sends the following, clipped from a Washington *Evening Star*, of May 16th, and suggests that some one of the Elders visit the region and dispel the suspicion complained of. This is a good suggestion.

MARYLAND MORMONS.—The mormon sect that has been revived in Herford county, Md., is known as the Limited Brethren of the Latter Day Saints. At their last meeting recently between 60 and 100 persons were present, the males outnumbering the females three or four to one. These Mormons believe in the divine institution of the Mormon church by the prophet Joseph Smith, but repudiate the church in Utah, which they hold has departed from the true faith in engraving polygamy upon the original Mormon doctrine. A good deal of suspicion is, however, entertained of the movement lest it may cloak polygamist tendencies such as it is declared were manifested thirty years ago.

THAT there is motion in the theological world may be easily seen from the following brief of one of Rev. H. W. Beecher's sermons. His expression, italicized in the extract, we can readily endorse; yet how different it is from that criticism upon the belief and teaching of the Elders concerning the existence of a "personal deity," so long and so universally passed upon them, that they were "making God like unto corruptible man, and teaching what was debasing and demoralizing to man." How are the tables turning, that which tends to do away with a personal God is demoralizing. Verily "time hath its revenges."

THE EXISTENCE OF GOD.

MR. BEECHER BAPTIZING TWENTY-TWO CHILDREN AND PREACHING ON EVOLUTION.

There was a fine display of flowers in Plymouth Church yesterday morning, and Henry Ward Beecher baptized twenty-two children and babies before preaching the sermon. Among those who listened to him was ex-Congressman the Rev. J. Hyatt Smith. In the course of his sermon, which treated of the inability of finite minds to know and understand God, Mr. Beecher said that to-day the existence of God and the Divine nature were apparently of more interest out of the pulpit than in it. The bringing down of arguments to prove the existence of God into the court of human criticism was apt to make men doubtful that God really existed. It was safer, generally, not to try to prove that God existed, but to take it for granted. Yet it was not fair to let it be said that God's existence would not stand the test of reason. Both atheism and agnosticism were very mischievous, and agnosticism, although much more amiable than atheism, was quite as dangerous. Many men sentimentally accepted God, but scientifically they were forced to say "We don't know." It was a matter of grave

doubt, they said, whether all the phenomena of nature could not be accounted for by secondary causes. Mr. Beecher said he admired the writings of Huxley, Spencer, Tyndall, Darwin and other investigators, and these men were certainly entitled to credit for honestly searching after truth, but in all points he could not agree with them. He was inoculated with the doctrine of evolution, Mr. Beecher continued, more than forty years ago. He found that doctrine in the Bible, and when he found that it had been preached by scientific men he gladly accepted it. He held it to-day with greater strength than ever. It was going to give Christianity a power it never before had. It let in a flood of light on many otherwise obscure things. This age was much indebted to Herbert Spencer for his presentation of the history of creation, but Mr. Beecher could not agree with his agnosticism. *Anything that tended to do away with a personal God was demoralizing.* If all things were evolved from preceding elements, where did the force that inheres in natural laws come from? Where did the elements themselves come from? Admitting that the creation as it stood now was not that which sprang up at the word of God; admitting that everything sprang from something preceding, and that from something preceding, and so on and on for ages and ages, until the very lowest elements were reached, where did those elements get their power to evolve? Did the whole creation spring from absolute nothing? Did natural law produce itself? Was nothing more powerful than something?

A good deal of the difficulty which turned men toward scientific agnosticism, Mr. Beecher went on, was the over-confidence and positiveness of theology. Theological teachers had been supremely conceited in their knowledge of God. One would think they knew all about God's nature and all about creation. The Scriptures, however, were very modest as to God. Everywhere they made the declaration that God was unknown and unknowable. Nowhere did they teach that our knowledge of God could be absolute. The scope and grandeur of God were too great for our limited faculties. When we were told that God was infinite, we could not know what infinity was. God could not be bound by man. In conclusion, Mr. Beecher pointed out that only by moral intuition could the existence of God be known, and this moral intuition did not need to be understandable to be accepted.

New York Times, May 14th.

William H. Seward: "I do not believe human society, including not merely a few persons in a State, but whole masses of men, ever has attained, or even can attain, a high state of intelligence, virtue, security, liberty, or happiness, without the Holy Scriptures."

Dr. Adam Clark: "We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best knows that on many of those subjects they blow hot and cold."

People look at you six days of the week to find what you mean on the Sabbath.—*Spanish Proverb.*
First the necessity, then the useful, then the ornamental.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Summary of News.

May 18th.—A cyclone struck Denison, Texas, this morning at 10 o'clock, demolishing the Baptist Church, a frame building. It blew out the front portion of the public-school building, a large brick structure, and wrecked many residences.

A heavy wind and rain storm passed over portions of Nebraska this afternoon, doing considerable damage in the way of destruction of houses, barns, fences, etc. About a dozen houses and a school-house were destroyed in and about Valparaiso, Neb.

The special commission for the trial of the Phenix Park murderers and their associates concluded its work yesterday. Six men pleaded guilty to the charge of conspiracy to murder, four of whom were sentenced to ten years' penal servitude each, while the sixth escaped with half that penalty.

Smelting works at Leadville, Colo., were damaged to the amount of \$60,000.

Advices from Asia report another encounter between the troops of the Ameer of Afghanistan and the Shinwaries, in which the Ameer was defeated. Seven hundred Shinwaries were killed and their heads sent to the Ameer of Cabul.

The boiler of a passenger steamer on the Volga River exploded yesterday, killing twenty-seven persons and injuring many others.

May 19th.—Racine, Wis., was struck by a tornado last evening. It is believed that at least twenty people were killed, three times that number injured, and a hundred houses destroyed by the tornado.

A high wind, or cyclone, passed over the suburbs of Springfield, Ills., last evening, and did much damage to property, and injured several persons. At Round Prairie, four miles east of the city, it was felt with more force, and the damage was worse.

Daniel Curley, who with Carey and Joseph Brady took the leading part in the deliberations and actions of the Dublin "Invincibles," was hanged yesterday. A considerable crowd waited outside the jail for the raising of the black flag, but there was no disturbance of any kind. Curley declined to make any statement touching his connection with the crime for which he was executed.

Two judicial executions occurred in the United States yesterday, both in Georgia. Henry Knight was hanged for the murder of Edward Hunter, and Joseph Cohen for the murder of his wife. The execution of the latter was witnessed by 6,000 persons.

Five hundred feet of frame shedwork erected on the Lake-Front for the accommodation of the Railroad Exposition was blown down yesterday afternoon. Five men were buried under the ruins, but none were killed.

The steamer *Granite State* was burned in the Connecticut River yesterday morning, and although it was almost at its landing several lives were lost. About 120 passengers were on board, fifty of whom jumped into the river.

May 21st.—At noon yesterday a collision occurred on the Maine Central Road, between a

freight train and a special engine. Three men were killed. The concussion was terrific, driving back the engine several yards and tearing up rails and sleepers. Almost immediately the boiler of the freight engine exploded, the smoke-stack flying fifty rods. The boiler-head of the other engine was blown out. The engine was badly damaged and fifteen cars wrecked.

The police of St. Petersburg, Russia, have been informed of the existence of a plot to frighten the horse of the Czar at some favorable opportunity during the procession at Moscow on the coronation day, and in the confusion which would no doubt follow, to kill the Emperor.

Later news from the cyclone which passed over Racine, Wis., says, nine bodies have been recovered and identified. There are thirty patients receiving attention in the hospitals and sixty slightly injured at private houses.

Additional details gathered from various sources show that the tornado of Friday night plowed through three counties in Missouri—Montgomery, Warren, and St. Charles—and besides destroying a large amount of property, killed and more or less seriously wounded over twenty people. The largest amount of destruction seems to have been wrought in St. Charles Co., where the storm swept along south of the Wabash Railroad, leveling to the ground nearly everything in its path, and leaving nothing but devastation and ruin in its track.

Over in Illinois the storm raged in about the same manner as it did in Missouri. Luckily there, as on this side of the Mississippi River, it struck no town of much size, but spent its force upon farm-houses, country residences, growing crops, forests, etc. A well containing twenty feet of water was sucked perfectly dry.

At Brighton, Kenosha County, Wis., the Catholic Church was demolished, the roof torn off the priest's house, and the new Catholic school-house and several barns and small buildings destroyed. In the vicinity of the Union Grove, Wis., two storms joined, and buildings, barns, timber, and live-stock were destroyed. In Boone and McHenry Counties, Ills., the cyclone swept through a score of villages and left a track twenty miles long and half a mile wide behind it, marked by unroofed houses, ruined barns, and blasted trees. Four lives were lost and over twenty persons more or less injured in these two counties.

The iron suspension bridge of the Indianapolis & St. Louis Railroad at Hillsborough was blown away about 9:55. The express train was completely wrecked, the engine, tender, and express car being plunged into the creek where the bridge had been blown away. The engineer was killed outright. The fireman was injured seriously if not fatally. None of the passengers were injured. The *Chicago Tribune* says, concerning these cyclones, "It is noteworthy that the occurrence of so many strongly-marked storm movements within a few hours and in such a limited area is probably without a parallel in history. At least, so far as known, it is not a matter of record.

Twenty-five dwellings were destroyed and forty families rendered homeless by a fire at Rudesheim, Germany, yesterday.

A rumor gained currency yesterday that an attempt was to be made to destroy the dockyard at Hull, England, by means of dynamite. The force of watchmen on duty was doubled, but the

expected explosion failed to occur at the appointed time, like most other "outrages" announced in advance. A box with a fuse attached, and containing four bottles filled with colored liquids and a number of wires and springs, was found yesterday on the steps of Petersborough Cathedral. On the lid of the box was a representation of a skull and cross-bones and the words: "Beware the Invincible army." The box was marked "Depot branch office, 57 Broadwood street, New York," and a slip of paper with the words "Conscience makes cowards of all men" was found inside it. The thing is considered a hoax, and it is difficult to conceive of it in any other light.

At a meeting of the Third Ward Land League yesterday afternoon Mr. Patrick Egan, former Treasurer of the Irish Land League, made a speech in which he pronounced the circular recently issued from the Vatican "an insult to the common sense of the Irish people." He recalled to his hearers the time when Irishmen rallied for the defense of the Papacy, and said that England had schemed and intrigued to obtain just such a declaration as this from the Pope. As to the effect of the circular he declared that Irish Catholics had become educated with regard to their rights as men and citizens in matters purely secular, and would stand no dictation or interference with these rights from any quarter. In other words, "if Rome enters into an unholy alliance with England against us, we shall stand for national rights and the liberties of Ireland against Rome and England combined." The Sixth Ward Land League adopted resolutions indorsing the action of Congressman Finerty in the Philadelphia convention, and speeches denunciatory of the Papal circular were made.

Delaney, one of the Phenix Park murderers, has been reprieved.

Moscow is decorated in honor of the approaching coronation of the Czar. The streets are crowded with people. Great numbers are arriving daily. The Czar was received at the depot by a number of Grand Dukes, Princes, and Generals. The national anthem was played as he drove in an open carriage to the palace. Great crowds cheered him along the route. It is estimated that 200,000 persons lined the streets from the station to the palace. Order was maintained by unarmed citizen guards.

News of a great flood and loss of five lives and \$150,000 worth of property, is received from Deadwood, Lead City, and other places in that part of Colorado. The Methodist Church and more than one hundred houses were washed out of Deadwood alone.

22d.—Yesterday's storm on Lake Michigan will long be remembered by the Chicago sailors. Wind and wave wrought terrible destruction among the lighter and less sea-worthy vessels, and from all points disasters and loss of life are recorded. Two vessels went ashore at the Twenty-ninth street pier, and five lives were sacrificed. The storm extended into Lake Huron, and did great damage to shipping there.

The *Jenny Lind* was wrecked south of Thirty-third street, and four of the crew drowned.

From Milwaukee we learn the gale on Lake Michigan yesterday was undoubtedly the heaviest since 1875. The only loss of life occurring was three of the crew of the schooner *Petrel*.

One of the highest winds that has ever visited Sarn'a has been blowing from the north-east

since last night. A barge, apparently about two miles above Point Edward, on the Canadian shore, is waterlogged and drifting on the beach. Heavy seas have been breaking over her since she first struck at two o'clock this afternoon. There is no question but that all hands are lost.

A cold snow-storm set in yesterday morning at Hudson, Mich., and has raged with considerable fury since noon to-day.

At Cedar Falls, Iowa, the season continues backward, and the outlook for the farmer is discouraging. The weather partakes of a Polar wave. Ice froze last night from an eighth to a quarter of an inch thick. Similar reports come from Dubuque and Des Moines.

Friday night's cyclone struck near the mouth of Horseshoe Creek, Johnson County, Arkansas, near Hartman Station, followed the east fork of the creek a few miles out, blew down over twenty buildings of various kinds, including a country church and school, killed one man, and injured several others.

Since the report of five deaths by the Liler, Ills., portion of the terrible cyclone Friday night two more of the injured have been added to the sadly lengthening death roll. The ruin is indescribable, the whole track of the wind being marked by a mass of debris. Houses, stores, churches, furniture, merchandise, and railroad-cars are lying all in heaps. Those citizens who are able to work are clearing up by making immense bonfires of these demolished structures.

The fireman of the ill-fated engine which plunged into the creek, where the iron bridge was blown away by the cyclone, died yesterday. The work of clearing away the debris is progressing slowly. A baggage-car and engine are still in the creek. The engine is a total wreck.

One thousand acres of timber land have been burned over in Clinton and Essex counties, New York. The Rogers Iron company lost 200 cords of wood at Clintonville. Several kilns have been consumed. At Beekmantown the large frame house and five barns fell prey to the flames. A large number of hogs were roasted to death. It is reported that two houses and a paper mill at Port Kent were reduced to ashes. The fire has communicated with the brush and thick undergrowth at Junction Kilns, and a considerable amount of cordwood is in danger of destruction.

The Village of Neuenkirchen, a market town of Prussia, was totally destroyed by fire yesterday. Even the fruit trees and wooden crosses in the church-yard burned. The entire population, 1,300, is homeless.

The body of a steward named Quinn, who has been missing for four months, has been found in the lake near Castlebar, Ireland. A heavy chain was around his neck, showing that he met his death by foul means.

A memorial monument to Burke, assassinated in Phenix Park, was placed in position at the Glasnevin Cemetery, Dublin.

May 23d.—The first consignment of New Zealand apples were received at San Francisco, Cal. As the apples ripen there in the months corresponding with our spring, it is possible that a good trade will be developed.

Yesterday afternoon Harvey Cool, a young man employed in a sawmill at Carrolton, Mich., fell from the saw-carriage upon the large circular saw and his body was completely severed. He had been married only a month.

The rain and thunder storm which arose last evening at Reading, Pa., continued during the night and grew more severe every hour. The storm was accompanied with considerable lightning and heavy claps of thunder. A number of large trees were splintered, and telegraph poles and wires were considerably damaged by lightning. The spire of the Trinity Reformed Church was struck by lightning and considerably damaged. Crops were damaged and fields flooded.

There seems to be no room for further doubt that during the recent storm one of the finest sailing-vessels owned in Chicago was lost with all on board. The schooner *Wells Burt*, from Buffalo to this point, coal-laden and with a crew of eleven men, was seen Sunday night off Waukegan, and has not been seen since. Sailors report having noticed the spars of a vessel rising above the water at a point about three miles from Grosse Point, which would be in the course of the vessel from Waukegan to Chicago. The *Wells Burt* was owned in Chicago, and was valued at \$37,000.

Longfellow's memory is to be duly honored in London by the placing of his bust in Westminster Abbey. It will occupy a position between the tombs of Chaucer and Dryden.

The alleged dynamite conspirators were arraigned again at Liverpool yesterday, and testimony to show the connection of the prisoners with the explosion at the Glasgow gasworks was offered.

A loss of two lives, of property worth \$50,000, and of fourteen horses resulted from fire in Brooklyn, N. Y., yesterday.

Correspondence.

DUNVILLE, Dunn Co., Wisconsin,
May 17th, 1883.

Bro. Joseph:—Bro. J. R. Cook has written a reply to my letter in the *Herald* on the baptism of John; I feel constrained to rejoin. I feel very feeble in my body, but my soul is alive to the glorious truths of these last days. My hands shake with age; in June I will be eighty-five years old. My eyesight has failed me greatly; you may see this by my getting sometimes from the ruled line. My dear companion and I have no brothers and sisters of the Church to have fellowship with, but live in the midst of gross darkness. Our dear relatives care for our temporal wants. They have been as kind children unto us. There are some of our neighbors believe with us. I used to go among them and speak of the gospel; but I feel that my limbs are too feeble for travel. Had Bro. Stebbins, or Kelley when here, remained a month or so, I am quite sure they would have raised a branch or two. If there was a branch here my soul would rejoice; I would labor with them. There have several called upon us after Bro. Stebbins left, asking us if he would come back. When Bro. Kelley was here he only preached twice in Menominee, and there were many that were stirred up and edified. He sold to one a Book of Mormon. But just after he left the Baptists held revival meetings, and they baptized several. It was in the Baptists' meeting house that he preached. I went to the owner of the place, a Mr. Wilson; it was a large hall that a lumbering company, called the Knay, Stout & Co., built for a public hall. Mr. Wilson was one of the company, a very rich company.

Mr. Wilson, and all the company know me, and respect us; when I asked him for the place, he said, "Surely." He told one of his men to put a fire in it and light the lamps. The two nights a large hall filled with eminent hearers. I believe that had Bro. Kelley remained a month or so, there would have been a branch raised up. Mr. Wilson and a Mr. Tainter, another of the company, was very fairly impressed. My lack of hearing keeps me from going alone, as I could not hear questions were they asked that I could answer.

God bless you, and all the Saints is my daily prayer.
J. MACAULEY.

PITTSBURG, Pa., May 14th, 1883.

Bro. Joseph Smith:—A few days after my return from Kirtland, I addressed a note to R. Patterson, stating I learned through the *Herald* that he had published a pamphlet relative to the origin of the Book of Mormon; but I gleaned from the review of his effort in the *Herald* it was the same old story of the Spaulding Roinance, yet I would like to see his pamphlet. At the same time I mailed him a copy of "Prophetic Truth." I observed in doing so, that I learned from other parties that he desired that persons possessing any information upon the subject would communicate with him; that I offered as my reason for addressing the gentleman. I informed him I was acquainted personally with the Seer and several parties who saw and handled the plates, from which the Book of Mormon was taken. And as I was a resident of the city, and had been for nearly forty years, if agreeable to him I would make him a call. He acknowledged the receipt of my note and mailed me a copy of his pamphlet; and stated that he would be pleased to meet me at his office on Penn avenue. I, as a matter of course, did myself the pleasure of obtaining an interview; but it was but a brief exchange of ideas, as after I stated my conviction that Mrs. McKinstry's statement of their having possession of the alleged "Manuscript Found" remained in the possession of the family from 1820 to 1834, together with the statement of E. D. Howe, of Painesville, that the manuscript given to Hurlbut and by him transferred to Howe who affirms it had no similarity to the Book of Mormon, but was written after the modern style of composition, proved to me that a fraud was attempted to be imposed upon the public; and that it was a vain glorious effort upon the part of Spaulding's family, and the opponents of the restored gospel, to give a dead man some degree of notoriety, who by his history possessed nothing of any apparent ability while he lived. At this juncture I found I was not the kind of informant desired. I urged the departure of christendom from the original doctrine and church polity; but that could not be admitted. He replied that Jesus told Peter that the gates of hell should not prevail against the rock upon which he would build his church. Of course the question, What was that rock, presented itself. Patterson and a friend present, affirmed the rock was the truth! That was not denied; that truth continued to exist; but the form in which that truth was to continue showed clearly it was by the continuation of revelation. That revelation has ceased and its perpetuity denied; and Paul to 2d Timothy 1st chap. 15th v. lamented his apparent loss of his life labor in Asia. John

in Rev. 13:7, 8, shows that after the destruction of those who retained the spirit of prophecy and revelation, that the gates of hell prevailed over all kindreds, tongues and nations. Thus ended the interview, which confirmed the well known fact that men love the darkness rather than the light. The review of the Spaulding story in the *Herald* has forever killed the Spaulding myth, and will afford the Saints an answer in that direction for ever.

I expect in a few days to start out and labor, if strength is continued, throughout the district. I have so promised; may the good Father help me. I am feeling well—about as at the Conference. May mercy and peace be with Israel forever.

JOSIAH ELLS.

LA CROSSE, Wis., May 20th, 1883.

THE SECOND NOTE OF THE "MIDNIGHT CRY" OF
MATT. 25.

The prediction in my last communication based upon Professor Wiggins' astronomical calculations was only fulfilled in part; the event predicted being a period of time, in place of a point of time, which event is "the shaking of the powers of the heaven."—Matt. 24:29. The heavens here referred to is the same heavens mentioned in Gen. 1:7, 8, "And God called the firmament heaven." This is the same heaven referred to in the Savior's prediction in the above text. Matt. 24:29, "And the powers of the heavens [the firmament] shall be shaken." The copulative conjunction "and" couples this event (the shaking) with the event recorded immediately preceding this event in the Savior's predictions, in answer to the enquiry made by his disciples, recorded in the third verse of the 24th chapter, as follows, "Tell us when shall these things be and what shall be the sign of thy coming?" The sign of his coming is composed of those four events recorded in this 29th verse; of which this shaking is the last event of the four; to-wit, the sun shall be darkened. The tribulation here mentioned fixes the chronology of this event at the close of the Papal persecution, about 1780, "Immediately after the tribulation," &c., the sun shall be darkened. The sun was mysteriously darkened on the 19th of May, 1780, just at the predicted time, just after the greatest persecution the church ever experienced or endured, or ever will.

There are many historical records of this dark day unnecessary for me to quote. "Sears' Guide to Knowledge" says: "Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown, they certainly were not the result of eclipses."

Again, the historian, Mr. Tenny, quoted by Mr. Gage, before the historical society, says, in reference to the moon becoming as blood: "The darkness of the following evening was probably as gross as has ever occurred since the Almighty first gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in darkness, or stricken out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet; and whenever on this memorable night the moon did appear, as at certain times it did, it had, as predicted in the prophecy, the appearance of blood."

"The falling of the stars." This event took

place November 13, 1833. There is abundance of evidence in regard to all and each of these events referred to having been literally fulfilled; namely, the darkening of the sun, May 19, 1780; the moon the same night; the falling of the stars, November 13, 1833, just fifty years ago in the coming November; and surely the next event, the shaking of the heavens, is now due, and is now actually taking place in the terrible destructive calamities (tornadoes and cyclones) that are becoming more frequent and destructive continually, and will increase in magnitude and destructive power until the mould of prophecy is literally and completely filled, as recorded by John the Revelator, Rev. 6:14: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." The wheels of prophetic fulfillment will never stop or turn backward "until every jot and tittle are fulfilled."

This fourth event, the shaking, brings us to the close of the sixth period in the Christian era, and introduces the great day of his wrath (Rev. 6:17), which is the last day, the harvest, the Judgment day. And this also is a period of time and is covered by the seventh seal; and in this great judgment day the judgments and calamities are much more terrible than the tornadoes and cyclones that are now taking place and are plainly indicated by the seven trumpets that all belong in the seventh seal and are yet in the future, and will be eternal in their results. In the coming period the Saints must be divinely protected, or fall with a guilty and condemned world.

GUY.

NEBRASKA CITY, Neb.,

May 17th, 1883.

Dear Herald:—On your journey of love to the dear followers of Christ, far and near, take with you a greeting: and tell them that the spirit that gives them joy and peace, the same is also with me; so that I can feel its hallowed influence—and I have the promise that if I shall strive after it I shall have it as a constant guide, companion; however weak I am I am one of them that strive to follow Christ, and how little progress I may have made on the way yet I hope to hold on and not give up until I reach the high point of view, which is before me. I would be pure and holy, with permission to dwell in his divine presence, with the Saints of all the ages of the world. I know that God is the same from eternity to eternity—that his promises are true and faithful. I have an assurance within that the gospel originated with God, and that no man can affect it, in taking from or adding to it, and therefore I love it, and cling to it, and am ever thankful to God that He opened my understanding to this heavenly light. I have no greater joy and pleasure than when I am in meeting with the Saints, listening to their testimonies and songs of praise, am filled with the Holy Spirit, its hallowed power spreading over me, filling my heart with love to God and all men. Still at such times my strength fails me, and when attempting to speak and testify of God's blessings towards me, my body trembles with weakness and it seems that I can not utter the feelings of my heart. I ask beloved brethren and sisters, sincere and earnest souls, when you look upon these lines that you pray the Father in my behalf, that I may receive strength to overcome the weakness and fearfulness which holds me on

the bench, and binds my tongue in the presence of the Saints when the good Spirit is prompting me. I long to see something through the *Herald* from the pens of brethren Kemp, Henry, George and James. I don't remember having read any from Bro. George Kemp; but precious words have I heard him speak, here in a conference meeting,—and Bro. W. Street. I love to read his pieces, also those of Sr. Perla Wild; and the writings of all our dear brethren, (defenders of the holy truth); God bless them, and their dear ones whom they leave; and blessed be those who entertain, aid, and uphold them.

Your sister in bonds,

NICOLINE W. THOMSON.

CLEAR LAKE, Steuben Co., Ind.,
May 16th, 1883.

Bro. Joseph:—This beautiful morning I take great pleasure in writing to you and asking you for a space in the columns of the *Herald*, for the first time; to inform you and those whom I was made acquainted with at the late Kirtland Conference, the ministers and Saints of the gospel of Jesus Christ, and this great latter day work; with which work I was made known three years ago, after living up to the age of forty-nine years. It was made known to me through the Spirit of God by his servant G. T. Griffiths, who was sent to Galien, Michigan, to proclaim the everlasting gospel of Jesus Christ. There and then was the first I began to seek after truth and light, and yielded obedience to the gospel and commandments of our blessed Savior and found relief for my poor soul. There I went forth to obey the commandment of baptism for the remission of my sins, and for the cleansing of this body to receive the Holy Ghost by the laying on of hands. Ever since I have tried to live a faithful servant of Jesus Christ, and this latter day work; well might I say, this great latter day work. The most of my life I was a riotous, drunken and gambling man; being a poor boy at the close of the Mexican war, after working six years for my board and clothes, in the State of Pennsylvania, the only place I could get work was at a distillery. Times were hard and I was glad to go to work any where. But O, my kind reader, here I was made partaker of the appetite for strong drink. Remaining two years, I started west, no kind father and mother to call me in at bed time, or call me to family prayer around the altar. Dear brothers and sisters, may the God of love and his kindness press this upon your hearts while you read these lines; when you bow around your family altar, see that your children are bowed with you, is the prayer of your brother in the Spirit of Jesus Christ. I am not giving a statement of my life merely to show how bad I lived, but to show how I was brought into so much sin and the appetite of intemperance, and to tell you that the good temperance people did their part towards me in a great many parts of our beautiful land; as I was taken up by different temperance societies, such as Temple of Honor, and Sons of Temperance; but it was of no avail; the appetite would overcome me, and way down in the gutter, for the last ten years of my life was my destination. A little over three years ago, at Galien, Michigan, I believe that God, through his kind mercy used his power and his Holy Spirit, through a hand maiden of his, to sicken me of the life I was living, by saying

to me as I came along the side-walk, that she felt sorry for me, that she would pray for me, and do anything that would make me a better man. After walking away three or four steps, this came to my mind, "See how much this handmaiden of God thinks of you, and how little you care for yourself." After going to bed in the evening at the hotel, I would every now and then wake up and hear her praying for me, perhaps a half dozen times during the night.

Next morning I started for home, going north perhaps one mile, not having been home for four days, feeling like a sheep-killing dog; system all racked by drinking the poisonous liquors; almost wishing that the road might spread apart and swallow me up—but, Ah! there, at that certain spot, I heard a voice say to me, by the roadside, "Look! look up! Promise your Heavenly Father that you will love and serve him and keep his commandments that he will remove the appetite for whisky from you." I made the promise, looked, asked God to remove the appetite for whisky; and to my astonishment my Heavenly Father answered my request, and my prayers to this object ever since. And I thank him for the Spirit he brought to bear upon his handmaiden to cause me to be weary of my wicked and sinful life. There and then I was made a believer in the power of God. But kind reader, will you please place yourself in my fix. After living the life I had, up till I was forty-nine years of age. Will you remember the promise I made to my Heavenly Father that I would obey his commandments? Where were the commandments? I had gone to the different churches; but what one minister told me in the morning were the commands of God; in the evening in the church across the road would be denied; so, not being learned I was left in the dark. But, the commandments I had promised to obey; so I went and got down in secret prayer in the barn, in the woods, as I was hunting my cattle, and asked God in the name of his Son, Jesus Christ, to make known to me the commandments that he had given to his children. I was pointed to the sixth chapter of Hebrews, first and second verses, faith, repentance, baptism, laying on of hands, the resurrection of the dead, eternal judgment. After receiving knowledge of the commandments of God, I would ask him in secret prayer, for the plan of salvation, and the Church of Christ. I soon learned through the word to go forth, obey the commandments. This was done by hearing the gospel preached by Bro. Griffiths; and ever since I promised my Heavenly Father to love and serve him; and obeyed the commandments, I had the power of God given to me, so that I could govern my appetite. That Spirit that Paul speaks about has entered. The things we once love we now hate; the things we hated we love. Our prayer is that God ever will continue his blessing upon fallen humanity. Amen.

Wife, daughter and I left Kirtland, May 10th; bidding good-by to Bro. E. L. and Sr. Kelley, Bro. Scott and all the rest of the Saints, and the kind people of Kirtland and went westward, bound for Steuben county, or Clear Lake Branch; where we were kindly met by our worthy Brn. Peter Bally, Housman and family, and the rest of the Saints and a great many kind people. Bro. William Smith is with us, giving us of the gospel of Jesus Christ, and this great latter day work, that has made us such a happy home in

this temporal kingdom; with a spirit to work faithfully to enjoy the home in the spiritual kingdom, that our Savior is going to prepare for us.

May God bless the work and build up Zion is our prayer.

Yours in the gospel,

JOHN SHOOK.

WEBB CITY, Jasper Co., Mo.,
May 14th, 1883.

Bro. Joseph:—I am happy to tell you all's well. I accompanied our worthy district president, J. A. Davis, to this place, 12th inst., from Waco, to enjoy their social meeting, which we did on the 13th, at 2 o'clock in the afternoon, which services were conducted by their worthy branch president, T. S. Hayton, during which services we were all much edified and encouraged through the teachings, prayers and testimonies. After meeting Bro. and Sr. Hayton spoke of going home, four miles, to Oronogo, but was prevailed upon by Bro. Southerland and others to stay all night; so several of us met at Bro. and Sr. D. Bradford's, where time passed pleasantly, talking and singing; when the house shook by violence of the storm that was raging out doors. One house, and several out buildings were blown down and damaged. Carterville, one mile away was much more damaged; houses, &c., including one new M. E. Church and school-house. We soon learned that Oronogo was all blown down and two killed, many wounded, some mortally. Brn. Davis, Hayton, Southerland, Bradley and writer soon witnessed the heart rending scene; death, suffering, and destruction of property. All the town dwellings, business houses, &c., except a few, were wrecked and torn to peices. Bro. Hayton's, comfortable, well furnished house; was caught up, carried some distance and dashed all to splinters; furniture, clothing, relics, papers and other valuables mashed, torn and mostly lost; including Sr. C. W. Short's effects, and Bro. Johnnie Barton's. About all they have is what they have on. Oh! how merciless king storm is. Bro. and Sr. Hayton has had many warm invitations to share with those who knew them. The people are visiting the scene by the thousands, some say ten thousand, who are furnishing tents, stoves, clothing, provisions and subscribing largely cash. Brn. Southerland and Bradford are offering a small house, &c., to Bro. and Sr. Hayton, until they can do better.

In the one faith of the new and everlasting covenant. Affectionately yours,

C. M. FULKS.

P. S.—We done all we could for Bro. Hayton and others Sunday night. Monday and Tuesday, one more has died. O what a heart rending scene. I am at Bro. B. Combs, Carl Junction.

PAYSON, Utah.

Readers of the Herald:—I feel it my duty to acknowledge the unspeakable goodness of my Heavenly Father in bringing me to know the truth as it is in Jesus. I had been connected with the Utah, Mormon Church, a good many years back in England; came to Utah in 1873, with the desire to know more of the ways and things in which the Saints should be instructed so as to be more acceptable to the Great Father who revealed himself to the Prophet Joseph Smith. I soon got my eyes opened to see that I had made a mistake, as to the whereabouts of Zion. I was afraid at that time to speak the true state of my mind. I doubted four years as to the true state of Utahism; I then became disgusted with the system. For four years was almost infidel. No one knows the wretched feel-

ings I had but the Lord himself. Thank God I found the true light; and was baptized last July. I have found that which I never could find in the various systems of men; perfect satisfaction.

I am the only one here besides Bro. Joseph Hancock, from Iowa; and my boy thirteen years old, and a lady seventy-four years old, who was baptized last summer, by Bro. W. W. Gibson. It is very seldom we have any preacher come here, but we can enjoy the good Spirit,—praise the Lord. We enjoy good times among ourselves. People all admit that Sr. Sheffield, though she is in her seventy-fourth year, is far better in body and mind than ever she was before. She sings like a young girl; she feels so much different. We intend to do all we can. Pray for us to be kept in the good way.

Yours in Christ,

JAMES T. BIRKS.

HINESBOROUGH, Douglas Co., Ill.,
May 18th, 1883.

Bro. Joseph:—I had a remarkable time to-night, away over here on the Midland road, while talking with some gentlemen on the chastity of the marriage covenant. After expressing my views, I asked, "What do you think of that from a Mormon Elder?" Bewilderment seemed to seize them. I opened my satchel and produced some tracts, which seemed to assure them. This was about 5 p. m. I was invited to preach, that night, the town was cried, I paying for an invitation to be carried to every house in town; the bell was rung, and for an hour and a quarter, in the Christian Church, I was favored with liberty and power in presenting the claims of the Church, in a manner that cleansed her fair name, and showed to those who heard me, the way of life and salvation, to a good sized congregation of attentive listeners. Thank the Lord for his favor at this hour.

Yours,

J. A. ROBINSON.

GALESBURG, Mo., May 16th, 1883.

Bro. Joseph:—I thought that you and others might like to hear from the great destruction of the town of Oronogo on last Sabbath evening. Neither newspapers nor I can give a correct idea of the scene that meets the eye as you approach the place. Where once were happy homes, in the space of five minutes nothing but desolation, death and ruin. I could not help weeping when shaking the hands of friends and acquaintances, all they had of this world's goods gone; some thirty wounded, some not expected to recover. Bro. Thomas Hayton lost all; there was not a board left on his lot of a nice home. Sister Short had her trunk, bed, and what little she owned up stairs at Bro. Hayton's, but all gone; there is no trace of anything that was in the house. Bro. Hayton and family went to Webb that morning to meet with the Saints there; but through the mercies of God they were detained in Webb, to return Monday to find all gone, even the heating stove and organ could not be found. Bro. Tommy told me to-day that he saw this in vision three years ago. I can only say, the "Lord's will be done;" for we do not know who, or where next. I look for one here sooner or later, but I hope that we, with all the Saints, will try to keep all the commandments, having oil in our lamps; to light our way at any time the Lord sees proper to call us hence. This is the prayer of your humble brother;

S. MALONEY.

Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER B. V. SPRINGER,
AT THE DEDICATION OF THE
SAINTS' CHAPEL, CHELTENHAM, ST. LOUIS COUNTY, MO.,
JANUARY 14TH, 1883.

IN appearing before you this morning, brothers and sisters and friends, I do so with a lively sense of the importance of the occasion, and of my inability to present before you that which I desire.

It has been a time honored custom to dedicate houses of worship by the different societies of religious character for many years; and I have tried to inform myself with reference to the bearing it has upon the public mind. I have concluded that the different orders of religious character have embodied the idea that in each house there was a specific form of worship, and that those who worship in the different houses are supposed to have peculiar views with reference to the object of their worship, and the relation that they sustain to God and the hereafter.

I find only one object in view, and that is to worship God in spirit and in truth. And now arises the question, what is truth? Now, we as a people, are understood in this country as being a separate and distinct order; and the line of distinction between the church in which I am living and that of any other church is plainly set forth in that we believe that all the truths, or every truth revealed from God forms one grand continuous chain, and that the force of circumstances will not affect these truths as revealed to man. It has been supposed by the religious classes that the church denominated the Church of Jesus Christ of Latter Day Saints was really an uncalled for institution. And it would be, perhaps, not out of place to give a short statement, rather a historical account of the rise and progress of the Church.

As I said, then, in substance, God has had a design in revealing every truth, and those truths which were revealed are undoubtedly intended for man's good. There has been great changes among men; but because such is the case, we are not willing to accept the statement that God must change his order of things—must change his plans and adapt himself to circumstances. We believe that the great scheme of life and salvation that was archetyped in the mind of God in the beginning is of a specific and definite character; that the

salvation of the race was to be brought about through the Lord Jesus Christ; that his plan was one peculiarly adapted to the condition of man; and that God has his own way of bringing about this salvation. And further that this system of facts revealed from God to man is not subject to any change so as to become, as some supposed, adapted to the changed conditions of man. Our attention is then drawn to the fact that God is unchangeable: that his way is one eternal round. In and through the Lord Jesus Christ he proposes to redeem the race; therefore, Jesus is said to be a lamb slain from the foundation of the world.

In all the history of the past we have noticed that where men who have had the revealed will of God by which they could attain to life everlasting, they have often times rebelled and wandered away from that path which was marked out for them, which has resulted in their being rejected, or rather that the good which was to accrue to them was withheld, as a legitimate consequence. God provided that if the individual followed a certain line of policy good would result to them. History is rife with instances where men turned from the right way, and the Spirit of God seemed to be withdrawn as a consequence and they left to their own wisdom. Thus left, they brought forth systems of their own, and claim that their action was based on an emergency. When the Savior was made manifest to the world, from history we discover that, while there were those who claimed to be believers in all that God had revealed; yet when Jesus came he declared that they were all out of the way. He recognized none of the systems as being right. These societies rejected Jesus for the simple reason that the peculiar form of worship introduced by him and the peculiar doctrine which he introduced were not in harmony with their ideas of what the doctrine was, which was in the writings of the Old Testament; and because of their interpreting them according to their own wisdom. But Jesus did not attribute the failure of Israel to receive his teachings to any ambiguity existing in the writings touching his coming; but to the fact that they had turned from the wisdom of God and relied on the wisdom of men.

But we shall have to hasten on. What we wish to do is to present to the people at large our true position as a people, and that upon which our hope is based. I need not argue any length of time to prove that there was a falling away, or an apostasy since the days of Christ. Any one who has carefully examined the Scriptures

must readily admit that. The system of worship which existed in the days of Christ and the Apostles has undergone a radical change. The question will arise in our minds whether this change was of divine appointment, or whether it has been the result of the wisdom of men? Whether God decreed that there should be a thousand different forms of worship and as many different ideas and conceptions of God and his attributes? We claim that after the days of the Apostles there was a turning away from the truths of God and men followed after their own wisdom. They took the Scriptures and interpreted them to suit the surrounding circumstances! We are not questioning their honesty or sincerity in so doing; but did God design that all these changes should be made; and that there should now be so many conflicting theories with reference to God? We claim that the Scriptures are very plain on this point. We are not at a loss, when we look over the New Testament, to come to a conclusion as to the cause of this falling away. There was to be a falling away; and there is where we make the mistake in this day and age of the world in attributing this change to Divine origin. We as a people claim that this changed state of affairs in the religious world is not of Divine origin; it is the result of the wisdom of men.

Martin Luther, and almost every man from him down, has struggled to bring the people back to the original doctrine of Jesus Christ; and to re-establish that order of things which existed before the apostasy I have just referred to. But they have failed to do this; and if I were to appeal to the different theologians of the present day, each of them would give me his peculiar view as to what constituted the religion of Christ. And I want to say to you here that these very conflicting ideas which now exist in the world is what is making infidels; and it is making rapid progress in the land, destroying Christianity. Then I say, if there is any standard of evidence by which we can determine truth or error, we should appeal to it; and in appealing to the New Testament as a standard, we are bound to admit that the principles taught by Jesus Christ and his apostles are what we must rely upon in order to determine when we have reached the truth. It is predicted in the Scriptures that this falling away should take place; and as it has, will there ever be a time when the Church of the living God will be established upon the earth just as it was in the days of Christ? Will everything that characterized it then,

characterize it again. We think the Scriptures will bear us out in saying that there was a time appointed when God and not man should restore again the apostolic doctrine—the pure principles of the doctrine of Christ. This restoration is to be brought about not by the wisdom of man, but by the power of Almighty God. We see a great many theories established in the world to-day by man; and there is antagonism existing all over the city. While all believe that there is a God, there is a variety of opinions with reference to him; and that the relation sustained between God and man is of such nature that it requires some action upon the part of the former in order to be saved. But, as we said all this is the result of the wisdom of man.

What we want to get at is, whether or not God does not in his own way re-establish his kingdom on earth; and if we can find that this is true, we shall have a reason for the existence of this organization known as the Church of Jesus Christ of Latter Day Saints. In order to give the people an idea of what those for whom this house of worship is built, and who worship God in spirit and in truth, believe in, I will speak somewhat with reference to the hope that is within us. The apostle Paul tells us that men will “turn from the truth and turn unto fables;” and that after his departure “grievous wolves shall enter in, not sparing the flock.” Now at the time of the organization of this Church in 1830 but one organization then existing denied this apostasy; and they were those who claimed to have come down from John the Baptist; but since the organization of this Church they have concluded that there was a little ray of light passed down through, or with that apostasy, and has developed in the great christian churches of the present day.

Now, the apostle Paul goes on further and tells us (2d. Timothy 4: 1-4):—

“I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine! For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

To show that this is true, we refer to the prophet Amos: (Amos 8: 11, 12.)

“Behold the days come, saith the Lord that I will send a famine in the land; not a famine for bread nor a thirst for water, but of hearing the word of the Lord: and they shall wander from sea to sea, and from the north even to the east;

they shall run to and fro to seek the word of the Lord, and shall not find it.”

And why shall they not find it? Because they have followed after their own wisdom.

Then, after this apostasy what interests us most in this world is whether God and not man shall re-organize the true Church again, so that the Bride shall be prepared for the second advent of the Bridegroom. We understand that the Bride, or the Church will be ready and prepared to meet her husband, the Bridegroom—Jesus Christ, when he comes the second time. Not as a lamb, but as a “King of Kings and Lord of Lords;” when he comes to sit on his Father’s throne and reign over the House of Israel and his Kingdom shall have no end.

We have now seen that the Bride will be ready for the advent of the Savior of the world, let us inquire when God will bring about his re-establishment of the pure doctrine of Jesus Christ. This Church when established must have ordinances, officers and subjects, as God did appoint in the days of Christ and the apostles. After Christ’s ascension the Holy Spirit came, as he said it should, revealing God’s will to the children of men.

In that organization they had apostles, prophets, evangelists, pastors, teachers, helps, governments and gifts: all these to characterize the body of Christ. All these were established to make it one grand, specific, definite arrangement. This doctrine was of a character which came within the grasp of humanity. It did not require then, nor does it now, a man who has had a theological education to preach the gospel of the Lord Jesus Christ, to preach repentance and baptism; the remission of sins; the laying on of hands for the reception of the Holy Ghost; the resurrection of the dead and eternal judgment. This then we say, that God in his infinite mercy and goodness, has promised to restore again his kingdom; and he is not going to counsel men as to how he shall accomplish it. The church and kingdom of God must be in existence prior to Christ’s coming; for we read in the one hundred and second Psalm and sixteenth verse as follows: “When the Lord shall build up Zion, he shall appear in his glory.” We understand that Zion is the people of God; and “when he shall build up Zion he shall appear in his glory,” and prior to his appearing Zion will be ready, waiting, and watching for the Son of God in whom they delight.

In the first chapter of Revelation we are

told that John received a revelation from Jesus Christ; that Christ “sent and signified by his angel to his servant John” his will concerning the Seven Churches which then existed in Asia. John was to write what should be hereafter. In the 4th chapter of Revelations, in his great panorama, which God gave to him in order to show him what would be in the hereafter, is written and described where the church would go and through all the different stages through which it should pass. We find in this chapter that John saw a door opened and a voice spoke to him saying, “Come up hither, and I will show thee things which must be hereafter.” By reading further on we find that the apostasy of the church is foretold, and we see that great city “MYSTERY BABYLON” described. We find that the whole world paid homage to that city; and that the woman, or the beast had made all the world to drink of the wine of her fornications, &c. Now, this state of things was to continue a certain time; and then in the fourteenth chapter of Revelations and sixth verse it reads: “And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth; saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and fountains of water.” God has promised to judge this same “Mystery Babylon;” and in his own appointed time he will judge that woman; for the word of God is true, and it is that through which the servants of God will be sanctified. The gospel is the power of God unto salvation. The “hour of his judgment is come. Worship him that made the earth, the seas and the fountains of water.” That is a strange idea that away back in that time, of which John speaks, a revelation should be given that there should be a time a long way in the future that men would be called by God direct to proclaim his gospel, and to worship him that made the seas and the fountains of water. But it is not very strange. Perhaps all of you find that there is a variety of opinions as to what constitutes he whom we denominate God. There is an imaginary God existing in the minds of many. But the pure gospel of Jesus Christ teaches us that God is a rewarder of those who diligently seek him; that he is the maker of the sea and the fountains of water; that he is the embodiment of power, wisdom, love and life. This angel that brought the gospel was to come at a time when the world was in spiritual darkness,

Now, I want to notice a few more things connected with this, one of which is that few men will accept the true rendering of the Scriptures. If they would open their eyes and ears they would realize that this restoration of the gospel was to be at a time, as I said before, when men were preaching for doctrine the precepts of men. Now, whenever that time was when men were preaching for hire and divining for money is the time when that gospel should come forth. It was also, to come forth when they should say "Lo here and lo there!" but Jesus said "believe it not;" and he further tells them that there will be no mistake about that event, that the coming of the Lord shall be as a light that cometh from the east and shineth unto the west. It was also to be at a time when this land was in a barren, sterile condition. This gospel was to be restored and to be characterized by all these surroundings. It would be in a time when God should make bare his arm in the act of restoring the former and latter rains; and in the gathering of the Jews. We leave it to the world to decide whether this prophecy of the restoration has been fulfilled, or is being fulfilled. We leave it to the world to decide whether our doctrines to-day are the doctrines of the Bible and of God, or the doctrines of men. Further we are not to blame for the supposed invasion upon Christianity. We can not be held responsible for God's design in bringing about the restoration of the gospel. I am thankful that I live in that day and age of the world when the gospel is restored in its purity. In contradistinction to all other organizations this church, as an organic structure, has apostles, prophets, evangelists, helps, governments and gifts.

Now, to any reading and thinking man the signs of the times make it apparent that there must be something in this; and any one man can likewise see that the religious theories of the present day are entirely different from the doctrines taught and practiced in the days of Christ and the apostles. If we go to a meeting and hear some learned theologian get up and make a flowery speech, we may, perhaps hear them say that it is only necessary to believe. But they can not change one jot or tittle of God's truth. We make the claim that this Church as organized in 1830, was organized by the power of God, or that he chose his own instrument to bring it about; as he always works by means. I have heard men argue that God could save his creatures either with or without means, but I have never learned it yet from the book of God. The reformer, who brought

forth this Church, in contradistinction to all other reformers, claimed to have received revelation from God; claimed to have received a visit from an angel of God, bringing him the intelligence that God proposed to set his hand again for the re-establishment of his Church. That seemed a great trouble to the world. They were moving along for all those centuries and making a success out of their efforts to convert the world to God, and save them, &c.; and when a man had the audacity to come out and proclaim that God had spoken to him through an angel and put him in possession of certain facts with reference to God's will concerning the children of men, they considered it a terrible affair; but at the same time they could not show that God's church ever existed twenty-four hours on the earth in their time, because there was no communication from God to men. I can say with my hand upon this good old Bible, that God's church never existed without a revelation from him; and it can not be proven in the Bible that God ever accepted a people upon the face of the earth without communicating his will to them. This seemed to be the great trouble that this reformer, Joseph Smith, had to deal with. If he had been like all the balance of them, and had found out by his learning sufficient to start another church, it would have been all right. They would not have made objections if he had not made the claim of inspiration. And when he took the Scriptures of eternal truth as his standard, they thought he was trying to deceive; but he did not have the power to deceive a single individual, because God had through him restored the original gospel, and there was no possible chance of being deceived through him. That is why the gospel is said to be the power of God unto salvation; and Jesus said that if any man would do his will he should know whether he spoke of God or of himself. And further that they should receive the Holy Spirit that would lead them into all truth.

Then I say if this gospel does not impart to man the Spirit, or the truth of the work, it is not the gospel of the Bible. So this great impostor, as the people call him, surrendered all his power to deceive, and it was utterly impossible for him to do so. He told them that God had re-organized his church and had clothed him with that administrative authority to initiate men into the church in order to prepare the bride for the bridegroom. We hear a great deal said in revival meetings about accepting Jesus. I can not comprehend the idea of accepting Jesus outside of

accepting his doctrine. Now, then, the doctrine of Jesus Christ used to be in the days of the apostles, faith in God as the grand moving principle of all action, and faith comes by hearing; and it is a belief that through Jesus Christ we can be saved, or cleansed from our sins and raised to a higher plane by accepting the truths as exhibited in the gospel. Next comes repentance. Then God ordained in the days of the apostles that men should be baptized for the remission of sins, and that they should then be entitled to the gift of the Holy Ghost.

I have often thought of the hymn that I used to read:

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?
Lord decide the doubtful case—
Thou who art the people's Sun,
Smile upon thy work of grace,
If, indeed, it has begun."

It seems that the poet did not know whether he was right or not. Jesus says that, if any man will do his will he shall know of the doctrine, whether it was of God or whether he spoke of himself. As I said before, the gospel is a specific, definite system of facts; and any man or woman who will avail him or herself of the opportunity may be partaker of the blessing. If they do this, then they are entitled to the things of the Spirit to guide them into all truth. The people say we have got a new doctrine, I say no! They sometimes call upon me when I am preaching in my simple way, for a miracle. They have said, "Now work a miracle, and we will believe all about it." They say that Joseph Smith was a false prophet, &c.; and yet if I would perform a miracle they would swallow the whole thing. Now, friends, truth is truth, and the truth Jesus says shall make you free. We preach the oldest gospel in existence—that Jesus Christ is the power of God unto salvation, and that God is a rewarder of all those who diligently seek him—that God has provided a system, through the merits of the blood of Jesus, by which we may be saved, and if we will not be saved by that, then we must take the consequences.

"But," says one, "if this church originated in inspiration, as you state, why is it that some of you went into iniquity?" I want to say right here that this thing called polygamy occurred outside of the Church. It never was a result of obedience to the gospel. Paul says "That in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils, and that they are they who creep into houses leading captive silly

women." Now if they depart from the faith, it is simply an evidence that the faith was in existence or they could not have departed from it and went to teaching that which I call the doctrines of devils. Further, the Scriptures says that in the last days men shall be heady, high minded; that they shall be fierce, despisers of those that are good, having a form of Godliness, but denying the power thereof.

Now these practices in Utah are not the result of obedience to the gospel, they are the result of base minds following after their own lusts, and they have only connected it with the truth in order to get men into it. That is not the Church, it is an apostate body who went out from us. They are not of us.

Now, there is a great deal said about the new Bible. It is said that these Latter Day Saints have a new Bible. We hear a great deal about Joseph Smith's new Bible. Well now, the Saints never called it a Bible. To show you that this book called the "Mormon Bible" is not in favor of the practices that have been carried on by Utah Mormons, I shall read a few words. [The speaker read from the book—quotations omitted.]

In conclusion I would say that I wish that all persons would inform themselves of the facts in the case before they condemn. Whatever the actions of men may be, the truth of God remains the same. Each individual will stand or fall for himself or herself. I can not be held responsible for some one else's sins; neither can I be saved upon the righteousness of another. The Scriptures teach that all who profess Christ, and are taking upon themselves his name, shall live pure and righteous lives; that they shall take Jesus Christ as their exemplar, as well as their preceptor. Israel rejected Christ and consented to his death, but that did not change the great plan of salvation: it did not change God's great truth: it did not change the command that men shall live holy and righteous lives. Whatever may be brought about by the force of circumstances, remember this one thing, that God is unchangeable, and that while mankind may be forced to adapt themselves to circumstances, we must not admit, we *will* not admit that God is under any obligation whatever to do likewise.

We believe that just what constituted the Church in the days of Christ and his Apostles, is just what constitutes God's Church now: nothing more, nothing less: that the Church was organized in the days of the Apostles by divine appointment, and that we have no authority for accept-

ing any other form of government. All the arguments that men may use to sustain some other organic structure are simply without foundation. If I were out in the world of sin, desiring to get into the Church, who can tell me where to go. I might travel all over St. Louis from meeting house to meeting house, and each denomination would tell me, "here is the place." I would turn to my standard of evidence—the Scriptures—examine, and I would find that it will not fill the bill. You know that just as well as I do. When I should come to a church and ask, have you any Apostles in your church? No sir. Have you any Prophets? No; nobody believes in Prophets in these days, except the Mormons. Well; there is the two principal spokes out of the wheel. Do you believe in revelation from God? No sir. All inspiration has passed away.

Now, I have told you what God set in the Church. When did he ever change that order of things? It was changed like the Israelites changed their law. They made a golden calf and set it up to worship. It was changed by their turning from the truth. Men made these changes. The Scriptures teach us that if the Church of God is in existence, there is communication from God to man. Our desires are to be saved in the Kingdom of God. Our desires are that when death comes, we shall be prepared for that event; that we shall be ready then to lay our bodies away to await the appearing of the Lord Jesus Christ; and that we shall attain to that everlasting life. Friends, in preaching the gospel, our argument is that men and women may be saved in the Kingdom of God. We do not preach for hire and divine for money; but we preach the principles of the gospel of the Lord Jesus Christ, that men may be benefited thereby. We feel that as long as we have that Spirit of Christ within us, we shall have an incentive to put forth every effort and make every sacrifice that we may be called upon to make, in order that the truth may be made apparent.

May God bless the people here and everywhere with a desire to know the truth; that they may attain to and be sanctified through it, that we may meet again in the celestial kingdom of our Father, shall be ever my prayer. Amen.

Reported by John S. Parish.

The class of men that disturb and disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those around them.

CONFERENCE ITEMS.

WITH BRIEF SKETCHES OF DISCOURSES DELIVERED THERE,

FROM NOTES TAKEN BY CHARLES DERRY.

It has been suggested that I ought to write a sketch of my trip to Conference. I realize that I am not much in the descriptive line, lacking the powers of language, and the art of coloring; but I may give the plain facts as my memory serves me. In company with my friend and brother, David Kennedy, I left Logan, Iowa, on the evening of April 2d, for Chicago. We arrived in Chicago about 2 p. m., of the Third. Here I experienced the generous kindness of a Mr. Lewis, brother of the late lamented Bro. Charles Lewis, husband of Sister Minnie Lewis, now of Lamoni. Such kindness shown to a stranger is evidence of a truly generous heart, and I can well pardon his mistaking a man of my clerical appearance (?) for a farmer. It has been my misfortune all through my ministerial life, either from the unclerical cut of my coat, lack of ministerial cravat or the too meagre longitudinal dimensions of my "physiog," or perhaps it may be the lack of a "stove pipe." Any way I am rarely ever taken for a minister, so I have to plod on without attracting the attention that some of my more clerical looking brethren do. Well I will try not to envy them.

On the evening of the 4th we went on board the lightning express, on the Lake Shore and Michigan Southern Rail Road. We were bound for Kirtland. There were about twenty-six brethren together, Brn. Joseph Smith and W. W. Blair among them; all seemed happy and bent upon having a good time at Conference. We arrived at Kirtland on the 5th. Here I saw for the first time the only house that stands upon earth, that can truly claim to be the house of the Lord, being built by his direction. I think I am no man worshipper, and still less would I worship a pile of stones built however it may, by whomsoever it may, or for whatever purpose. I confess I was disappointed. Much as I had heard of the Kirtland Temple, I was not prepared to see a building of its dimensions, convenience and style of architecture. The conclusion I came to after examining it inside and out was, that it was such a building as I should expect God to have built. It looked to me like his gospel, plain, simple, and well adapted to the purpose for which it was reared; indeed, it is grand in its simplicity. It is like all the works of God, durable. I did not worship it, but I was thankful for the privilege of worshipping God within its

sacred walls. I do not believe there is an inch of waste space in the entire building. I shall leave for other pens to describe the building in detail. I took up my quarters at the hotel opposite the Temple; Bro. William Rumel, of Omaha, was my bed mate. Excellent accommodations had been provided by the commissaries appointed at the Fall Conference. The charges were as reasonable as could be expected under the circumstances; and the brethren well merited, and I believe received, the hearty thanks of all the visitors. In this gratitude we do not forget the corps of cooks and waiters who so generously responded to our wants. The preparation for services in the Temple not being completed, we met in the Methodist Church and listened to a good discourse from Elder T. W. Smith. On the morning of the 6th, in the same place, we heard Elder G. E. Deuel, and we saw by the merry twinkle in his eye, and the inimitable twitch or shrug of his shoulder that there was considerable fun as well as gospel in him, but he delivered some excellent ideas. In the afternoon we met in conference, and very soon the writer was, with others, appointed on a committee upon credentials and of a necessity had to retire to attend to that business, and lost the splendid remarks that were made that afternoon. It is unnecessary to enter into the details of the Conference, as they are found in the minutes. My Quorum meetings taking up part of my time I did not attend all the prayer meetings, but what I did attend the best of order was evident, which spoke well for those in charge, and also for the attendants; I do not remember seeing any wild-fire, but there was an evident earnestness of purpose, abiding faith, and a persistent determination to seek and enjoy the blessings of God. The spirit of enlightened worship was there. Here were people from the two extremes, east and west of our land, also from Canada and Minnesota in the north, and Florida and Texas in the south, and perhaps from every intervening State; men who had never beheld each other in the flesh, and women too. Yes, woman! first in every good, was represented here from various States; and in spite of the fact that they were entire strangers to each other until their meeting, all bore testimony to the truth of the latter day work, the power and blessedness of the gospel, and the boundless love and verity of God and his Christ. I was strongly reminded of the words of Dryden after contemplating the testimonies of the ancient saints:

"Whence, but from heaven, could men unskilled in arts,
Born in different ages, lived in different parts,
Weave such agreeing truths; or how, or why,
Should all the world conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price?"

The gifts of tongues and prophecy were present, reproofing, comforting, and strengthening with precious promises the children of God. One sister, aged seventy-eight, both spoke and sang in tongues; I did not hear the interpretation. Duty prevented me from hearing all the sermons; there were generally two a day. I heard the most of them.

ELD. JOHN GILBERT quoted Heb. 5: 8, 9. "I presume all present have at some period thought of future life and preparation for it. As thinking beings we are responsible for our powers of mind. I do not believe in letting others do our thinking. We must think for ourselves in spiritual as well as in temporal matters. As elders, we are called upon to meet the people under difficulties such as prejudice and tradition. It was the case with the apostles, Paul said, 'The Jews had made the Word of God of none effect by their traditions.' We have to clear away the rubbish before we can enlighten the people. Our text says 'Christ became the author of eternal salvation to all them that obey Him.' There is something to be done, mere belief will not bring us into the desired condition. But belief is necessary to righteousness. Some creeds say 'Salvation by faith only, is a very comforting doctrine.' James says 'Faith without works is dead being alone.' Many suppose that 'When we die we enter upon that happy place, the fulness of glory, and play upon our harps and sing the praises of God throughout eternity.' I should tire of this. They tell us when the unbelieving man, though honest, dies, he sinks to hell, there to suffer as many years as there are leaves on the trees, or sands on the sea shore; and when this period is past, he must endure his torment 'throughout the never ending ages of eternity.' God says He will reward every man according to his doings, James tells us 'We shall be justified by works.' 'Let God be true, though every man be found a liar.' Paul says, 'We are saved by grace, not of works, lest any man should boast.' How are we to reconcile these two statements? While undoubtedly we shall be justified before God for keeping his commandments, yet, had not Christ died, salvation could not have come unto us. Therefore, God will justify our righteousness and by His grace save us, for 'Christ hath become the author of eternal salvation to all that obey him.' The grace of God gives all that we possess and all that we may attain unto, but unless we serve Him there is no promise, only of condemnation; but to those who serve Him salvation is given as a free gift,

There are many ways taught us as the ways of salvations, which brings confusion to our minds, and we do not know what to do; but Christ says, 'If any man will do His will he shall know of the doctrine whether it be of God or of man. Did Christ come here to teach us nonessentials? No! Christ taught the only way to obtain eternal life. He sent his apostles to preach; but he did not tell them to preach as they pleased, he said, 'As my Father hath sent me into the world even so send I you into the world.' He told them to teach the people to 'Observe all things whatsoever I have commanded you.' He also told them to 'Tarry at Jerusalem until they were endued with power from on high.' Read in the 2d of Acts of the endowment of power, which he had promised. The people thought they were crazy, which proves they did not know the Spirit of God. So it is today. Peter quoted Joel's prophecy, he preached Christ unto them, his crucifixion and his resurrection from the dead. The people wanted to know what to do. Read Peter's answer. No mention of penitent forms; but he tells them to do something, 'Repent and be baptized every one of you in the name of Jesus for the remission of sins.' This implies making restitution as far as possible, without this our prayers are nothing. I believe in the law of compensation. The creeds say baptism is non-essential, still it is a part of the doctrine of Christ. Paul says, 'There is but one baptism,' then it is necessary to find out that one and obey it. Moody says if he thought it was necessary to salvation he would take a bucket of water and baptize them; but he was not taught in the same school that Paul was, who declared 'We are buried with Christ in baptism.' Again 'If we be planted in the likeness of His death, we shall be also in the likeness of his resurrection.' Paul was not left to follow his own imagination, but was told to 'Arise and be baptized and wash away thy sins, calling on the name of the Lord Jesus.' Some say 'Baptism is simply a figure, not a saving ordinance,' but Peter says 'We are saved by baptism.' Others say, 'It does not matter whether sprinkling, pouring or immersion is performed.' They say 'It takes a little more water to run our Church than it does others.' But John baptized in Aenon because there was much water there, and it requires as much water to run the Church of Christ now as it ever did. Had Noah failed to follow the instruction given him and not trusted in God to save him, he would have perished in the

flood. Some of the sects say, 'If we only believe and use a little water we shall be saved,' hence they sprinkle or pour. They say if we baptize in water we are putting away the filth of the flesh. But we realize that it brings the answer of a good conscience, when our sins are forgiven in its operation, for baptism is for the remission of sins. 'He that believeth and is baptized shall be saved and he that believeth not shall be damned.' The Gospel makes us better men and women. It recommends itself to all. If you will obey it you shall receive the knowledge that it is of God. The Holy Ghost will teach you all things. It answers the question 'If a man die shall he live again?' It is the spirit by which we are to be quickened. We are authorized to make this promise to all mankind, and if you obey you shall receive the great salvation."

ELD. JOSEPH R. LAMBERT, spoke from Acts 28:22; showing the right of every religious organization to explain its own views. "Our enemies will misrepresent us, the foes of truth always misrepresented it. We do not appeal for mercy, we demand justice. We claim the right in common with all others, to represent ourselves. If the people in Christ's day had listened to him as the great representative, they would not have persecuted him, nor his servants; but they listened to his maligners. It would be unjust in me to condemn others from my stand-point without examining theirs. If you wish to oppose our faith from our representation of it, we bid you welcome. Undoubtedly there are careless, criminal people in the Church as there were in the apostles' days. Ought you to judge the Church by those who do not adhere to its precepts? We can only righteously judge the Church by those who walk in harmony with its faith and precepts. Noah, Abraham, David and Solomon did something wrong, would you reject the Bible because of those wrongs. The apostle upbraided members of Christ's Church in his day, for deeds too vile to name. Is that Church to be condemned?"

ELD. W. W. BLAIR read Rev. 21 from 9:21 inclusive, "There is something in man that longs for a better life." And this description is in answer to that desire. The Psalmist says, "There are pleasures at thy right hand forevermore." Paul says, "Eye hath not seen nor ear heard the things that God hath prepared for them that love him." Jesus told of a glory to be enjoyed with the Father. He prays that all believers may share that glory with him. It is the grandest theme that can enter the minds of men or angels.

The things of this life are but auxiliaries to it. God has devised the means by which man can attain unto it. It is the everlasting gospel. No man can come unto the Father but by Christ. The gospel is free for all. It is simple, and adapted to man's condition. It will reach down to the lowest of the low and exalt them to the boundless riches of God. Jesus was well qualified for his work. He was foretold by prophets; heralded by angels who came not to the high and great, but to the humble shepherds. The Eternal Father acknowledged him; the Holy Spirit was given to him. John was his fore-runner and testified of him. The prophecies respecting his first coming were fulfilled. He was crucified for the sins of the world, he rose again from the dead, committed the great commission to the apostles to preach the gospel. They preached repentance and baptism for remission of sins; and promised the baptism of the Holy Ghost. Says one, "I believe in the morals of the gospel, but the ordinances are chaff." My friend, God makes the wheat to grow inside the chaff. Let God's plan remain and accept it. If you join any society of man, you submit to their ordinances. Why will you refuse to submit to God's ordinance? The Holy Spirit is a power of intelligence enlightening the understanding. To obtain this spirit you must obey the gospel. Paul and Cornelius, obeyed it and received the blessings promised. I was told to-day that when this Temple foundation was laid, that the Bible was laid under the corner stone thereof. Thus the Church of Christ is established upon the truth, under this plan man has the promise of having this body renewed and made like unto Christ's glorious body. John saw him in his glory, we are to be like him. This is something worthy for us to attain to.

ELD. COLUMBUS SCOTT read Matt. 5:43, but chose for his text "Crown him Lord of all." I find a law that seems contrary to my nature, when I am told to love my enemies; my nature is to hate them. I do not believe that the nature of those who are opposed to God can love their enemies. Human nature says, "An eye for an eye?" The law of love is not the evolution of the heart of the race. It comes from a higher source. The Jews did as they were done by; they knew no higher law. A being is said to have lived upon the earth, who went about doing good. He was looked upon with suspicion; persecuted by those he came to bless; yet his character is announced in the inception of his career on earth. "Peace to

the world." He taught this divine law of love, nay more, he practiced it. When in supreme contempt and fiendish hate they nailed him to the cross, offering him as the climax of their hate, vinegar and gall to drink, he lifted his eyes to that being, who gave him for the life of the world, crying, "Father forgive them, they know not what they do." With this illustration before you, go search the history of the past, for the benefactors of all ages; yes, to the sixteen saviors of whom the infidels boast so much, and find the production of a character compared to this, from the evolutions of the ages; or else acknowledge that no such character has been introduced to the world beside the Christ of God. We can not produce the fruits of a condition in which we do not live. The unregenerated man can not yield the fruits of regeneration; hence the Master said "Ye must be born again." A little child is pure and holy, and of all the eyes I love to look into, they are those of a little child. "Except ye become converted and become as a little child, ye shall not enter into the kingdom of heaven." The child does not love its parents for the honor of the world. Its love is pure, ours must partake of this nature. This condition of love for our enemies is in reality a superhuman one, humanity can not conceive of such a condition. It never has, hence the law is divine. When do you hear of scientists and philosophers talk of conversion only with contempt. Here is the natural tree bearing its natural fruit, but soon a little scion is grafted into the wild tree, and little by little it diffuses itself throughout until the tree brings the excellent fruit of that which has been grafted in. Thus when we become converted; soon the latent light of truth is seen. It increases as we foster and nourish it, until the light of Christ shines in our hearts and illuminates our whole lives. It gives us new life and ability to give higher proof of the divinity of this law, and of our own regenerated natures. I grant you, as a finite being. I am not able to become as perfect as my heavenly Father, but I can go from grace to grace, until I am in harmony with his divine nature and fitted for his presence. Yes! filled with the divine spirit, partakers of the divine nature, we can pray for our persecutors, and love our enemies, and though prophecies fail this love shall never fail.

ELD. G. H. HILLIARD quoted John 7:16, 17. "Here we think is a text by which all may prove whether our doctrine is of God or not. In every age when the gospel has been presented it has seemed

strange and new, and has met with the bitterest opposition; yet men would not investigate it, or give it a trial; but as many as have thoroughly and honestly tested it, have borne witness of its truth. This promise as found in our text holds good to-day as in the first hour of its utterance. I propose to examine the subject, and the promises of God and see if we are not entitled to this power and those promises. In all temporal things we want evidence that our labors shall be rewarded. The eternal life is vastly more important than our short life here. When we strike for the riches of eternity we want some thing to depend upon. Christ has given us the surety we need. He did not intend we should rest satisfied until we have obtained all that he has promised. If we could not have evidence of his truth here, what warrant should we have that we shall enjoy the blessings of eternity? We may hope, but we can have no knowledge. How are we to know that the gospel is divine if it has no power to give us that knowledge? I was raised a Catholic, I asked for a Bible, they told me to read the Catechism. They said I had no use for the Bible, that I could not understand it. I became an infidel, then I had no use for the Bible until I heard these people, I then investigated and found their doctrine in harmony with the Bible. I went to the woods, I asked God if this was his Church, the truth was impressed upon my mind; I obeyed it and received the baptism of the Holy Spirit; and have continued to receive additional portions, which told me to go and preach the gospel, and I realize the position of the Elders when they testify of these things. We are told our doctrine is the weakest of all, yet the same men tell us it is the greatest of delusions. The Saints teach, like Jesus, that it is our right to know whether it is of God or no. The divines of the day can not determine which is the right way. They can not agree among themselves, they say "these things are mysteries. The wants of men are alike in all ages, and if they needed a gospel of power in ancient times they need it now. If the blessings enjoyed then were necessary, they are needed now. If God had not intended we should have this power to know of his doctrine, he would never have given the promise. The truth of the doctrine does not depend upon the acts of men; it is independent of man. The grand question is, Is it from God? The testimony of all who have obeyed it is in the affirmative and they offer you the same test that Jesus gave, God has never refused to give wisdom when we seek it properly.

Our eye must be single and then he will not turn us away empty. We must be established in the truth when we have found it, and bravely stand for it, fearing not what men may do.

ELD. JOS. F. McDOWELL.—"Can any good come out of Nazareth." This work began in obscurity, but this did not prevent it spreading and obtaining prestige. As a system of theology it found the world asleep. It was a star, if nothing brighter. It was a death knell to all that was opposed to the doctrine of Christ. Those that sat in spiritual darkness received new life, and it set their souls all aglow with its life giving power. The message spread as no other could. It carried life and principles that were found in no other. It stood a bulwark against the storms of persecution, and as truth crushed to earth will rise again, it served to make it grander than ever. Its march is onward, to eternal victory. The question is often asked, What is Mormonism? I am often asked if I am a Mormon? I tell them if they mean to ask if I believe in polygamy, etc., I answer, No! If they mean to ask if I believe the Bible, I answer, Yes! How are we to judge of Mormonism? I answer, by its principles—the fruits resulting from its practice. There has been an apostasy. Richard Watson says: "The whole Christian world underwent a miserable change: it continued to degenerate for eight centuries!" What did they have after these eight centuries? They deny revelation! The ancient church had a certain form of organization; they had certain promises. Paul declares these blessings and this gospel came by the power of the Holy Ghost. Where is that power now? Some say Christianity is prospering. I deny this. They lack the powers and blessings of the ancient church. The deficiency occurring through apostasy must be supplied from the source whence they were first given. Jesus said that we must have the spirit of the word of Life. We claim this deficiency has been supplied by the advent of an angel,—the only way in which it could be brought to be in harmony with the Scriptures. Paul says, "Be careful to entertain strangers, thereby you might entertain angels unawares." But the people now do not want an angel. We have been forewarned. Paul cautioned against receiving a false gospel, even though brought by an angel. Paul received his gospel from Jesus Christ. Paul saw the apostasy; John saw an angel restoring it. It is biblical to believe that an angel will come and restore the gospel, (John 14:6). If there had been no apostasy there would be no

necessity for an angel bringing it. We will interrogate this angel and see what gospel he brought. Good angel, Did you teach this man to declare Faith, Repentance, and Baptism for the remission of sins; Laying on of Hands, the Resurrection of the Dead and Eternal Judgment, Gifts of the Gospel, etc.?

I did!

Does the angel come under Paul's curse?

It was the same gospel Jesus taught and committed to his Apostles!

I applied in Dubuque for a hall to preach this gospel in. I was told I was not orthodox. Jesus Christ with his message stood alone; so do we stand alone. Our enemies laughed at us; but the laugh is going plumb on the other side. We claimed that Christ is coming to reign on the earth. The people said: Aha! Later: the Evangelical ministers in Brooklyn declared there were three hundred passages in the Bible on that subject. Then we laughed. They laughed at our doctrine on healing. They laughed at our doctrine on Faith Cures; Now they tell us of Faith Cures; we laugh at them, but ours is the last laugh, thank God. We want to tell you God is our leader; Christ behind; and Angels on either side. God says, Come on! Christ says, Go on! Angels say, We will stand by you! Mormonism is the gospel that Christ preached; testimony is borne to it in persecution. Yea, some have testified of its truth in martyrdom. All these unite with Paul in declaring that it is the power of God unto salvation to every one that believes.

IOWA TO NEBRASKA.

APRIL Seventh we set out from Lamoni, making north and west, through muddy roads, with an occasional shower and continued cold wind, passing through Kellerton and farther on till within about four miles of the Humeston and Shenandoah Railroad, where we halted for the night on a bleak ridge, under the swaying, verdureless branches of a tall hedgerow, at Blackamoor Corner. Shivered round the little camp stove, manufactured by Uncle Peter White of Lamoni, and crept shivering into bed under the wagon cover, with the drip of fog and rain from the limbs overhead, glad to leave the cold mud of without. The next morning the sun broke the misty veil above us, and we started on to reach what had been our intended destination the previous night. Not without some misgiving, for yesterday's experience had taught us that there was no bottom to the roads in some places. O the mud, the mud! The southern Iowa mud!

Well, we drove thro' Wirt, a new little station, and another mile found us at the hospitable door of brother Newton Kent, where we were most warmly welcomed, and remained over a day and then parted most reluctantly with the brother and his estimable wife and family. Brother Anderson resides little more than a mile distant, and we found his home a most pleasant one, and his family interesting and amiable. These few earnest, zealous Saints, the families of brothers Kent and Anderson, are alone in the faith, and literally hungering for the sound of the gospel and the society of kindred souls. May God bless them for their kindness to us, and grant the desire of their hearts.

The portion of Ringgold county through which we traveled was much like Decatur. Union county is handsomer. Creston, the principal town, is a thriving, beautiful place, with railroads branching in five directions, we believe, containing some nice business streets, a large, handsome round house, and estimated to have 9,000 inhabitants. The western part of the county seems more rolling, even quite hilly. Quite an excitement about hydrophobia about this locality. Several animals died of the malady, and it is said that a rabid dog visited a school some distance south, towards Corning, and a number of children were bitten, some of whom had shown signs of hydrophobia and been taken to a mad-stone some where in Missouri.

Cross a branch of the Nodaway river at Carbon, a coal mining town, as its name indicates, and continue our course, mainly west, over the hilliest roads with the strongest south wind, that clear skies ever witnessed. Eleven miles further we cross another, larger stream of the Nodaway, at the village of Sciola. On again, north-west, this Adams county, hillier than before, if possible. Montgomery county roads rather muddy from heavy rain consequent on such a wind as has prevailed for two or three days previous, but the hills not quite so bad. Red Oak a most lovely and picturesque little city on the Nishnabotany river, presented the first heavy greensward we've seen, on the lawns of some of the fine residences. Everything seemed so clean and neat and orderly here. Finer country, now. Prairie, but quite rolling still. Mills county: larger farms, and almost all have Halliday windmills.

Pottawattamie county similar to Mills. Through the lower part of Council Bluffs to the large imposing Union Depot, whence we cross the slow rolling Missouri by the transfer train, and traverse the streets of

Omaha, as fine and flourishing a city as can be found of no greater age. A prominent business man informed us that the city claims a population of 65,000.

Nebraska furnishes us the best and levellest roads we have found. What we saw of Douglas county was pleasant to view, beautiful, slightly undulating prairie, about two-thirds under cultivation, with no fences, but good and even fine farm-houses, in many cases. Follow the telephone line from Omaha, north-west, to Elkhorn City, where it diverges. Said city has a shanty store and smithy, and two or three small habitations in the vicinity. We were sure of the place, for we inquired, and were blandly informed that this was the city. A mile or two further on, we found a cosy camping spot on the bank of the beautiful Elkhorn river, close to the fine, substantial, iron extension bridge that spans the stream at this point. Indeed, similar bridges seem to be the principal ones in favor in this part of Nebraska.

As we sat around our little fire, for the heavy south wind still prevailed and the twilight hour was chilly,—with the calm-faced moon, the same that was smiling down on the friends and land we had left so far behind us,—two young girls from a farm house near by, joined our circle. During our conversation with them, we inquired if there were any Mormons in that locality. "O yes," was the reply. "There are several four or five miles from here. They have meetings sometimes. We went once or twice, just for fun, (te he!). But there are none of them that have more than one wife." As if that were remarkable. Fourteen miles of level lowland, between the Elkhorn and Platte, bearing more westerly toward the last named river, near which we find Fremont, an important town in Dodge Co., with railroad communication in four directions. Here we find a branch of between twenty and thirty Saints, and remain the afternoon with them. Brother and sister Wallace Scovil and brother Samson and family—all whose acquaintance we had time to make in so limited a time,—were particularly kind and hospitable, and anxious that we abide there.

One day more mild and enjoyable, but the morning we left Fremont the wind blew a stiff gale, and the sand filled the air till one's vision was almost obstructed. Still same lovely, smiling prairie land, mostly improved, with scarcely a fence save a stock pen. Stock mostly cattle. Hooper, small station on Fremont and Elkhorn Valley Railroad, and near the river, and

thence we follow the winding way of the Elkhorn, and the railroad the remaining four or five days of travel, encountering two rain storms, cold and dreary, and a bitter cold, driving north-east snow storm, but level roads. West Point, county seat of Cumming county,—several minor points, Stanton in Stanton county, through Madison county, Norfolk being the important place, we pass during the rest of our trip. Here are some nice business houses, five railroads centering here, and quite a bustle and stir. Elder Hyrum O. Smith is engaged in the south depot building, but we did not have the pleasure of meeting him at that time. Through Battle Creek and Burnet to Oakdale, a very pretty town, scarcely as large as Lamoni, though more compact, most handsomely situated, and the principal town in Antelope county. We had been fortunate in finding good places, and kindly people wherever we stopped, save in two or three instances, and the last half of our journey we had neither hilly nor rocky roads,—yet this eighteen days' trip caused us to welcome a friendly shelter, and a terminus to our wanderings, as well as, we hope, to appreciate the warm greeting and congenial society of brother E. C. Wildermuth and family, and the family of brother H. O. Smith, residing here. For their kindness and hospitality we shall ever feel truly grateful and for their prosperity pray.

With the Editor's permission we will give a brief description of Oakdale, and the prospects of the country, next time.

C. P. W.

Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

BORN.

WILTER.—At Butte City, Montana, March 30th, 1883, to Aaron C. and Sr. Sarah Wilter, a daughter.

DIED.

HALL.—In Mount Olive Branch, Santa Rosa county, Florida, November 9th, 1882, Charley B., son of Bro. and Sr. Hall, aged 1 year, 4 months and 11 days.

COOPER.—In the Mount Olive Branch, Santa Rosa county, Florida, January 27th, 1883, Ruel E., son of Bro. and Sr. Cooper, born April 17th, 1881; funeral May 13th, 1883; from Psalms 90: 3, by W. W. Squiers.

McKEE.—Of catarrhal bronchitis, on April 18th, 1883, aged four months and three weeks, infant Isabelle, daughter of Bro. Thomas and Sr. Lizzie McKee. Funeral sermon by Elder D. S. Mills, at Stewartsville, Mo., April 22d.

She's gone, and we miss her, so sadly
We part from this bond of our love;
Yet we're cheered with the thought that so gladly
She's welcomed 'mong angels above.
Thus as sad our bereavement, as cheering our joy,
Our darling's at peace where no sin can destroy,

TWITCHELL.—Near San Juan, San Benito county, California, May 7th, 1883, of typhoid fever and neuralgia of the heart, Irene Twitchell, aged 16 years, 7 months 1 day. She was the daughter of Jasper H., and Emeline Twitchell, who are members of the Church; she was not a member, but was blessed in the Church before eight years of age, by Bro. C. W. Wandell. She believed the gospel as taught by us, and sent for the writer thirty miles to administer to her. I went, did all in my power, believe with others, that she received temporary relief; she was under the treatment of a good physician also; nevertheless, with the unceasing care and anxiety of parents, brothers, sisters and friends, the Lord took her home. Bro. John M. Range preached her funeral sermon, from the text: "If a man die, shall he live again?"—John 14:14.

WILTER.—In Butte City, Montana, March 29th, 1883, Mabel Adeline, daughter of A. C. and Sr. Sarah Wilter, aged 1 year, 8 months, and 7 days.

Yes, our darling Mabel's left us,
Here on earth to mourn her loss;
She has gone to join the angels,
There with Jesus and the blessed.

O, her loss we keenly feel it,
And this world seems dark and drear;
But our Father did reveal it,
That she could not linger here.

O, may God, our Father, heal you
Of the wounds you have received,
May he comfort you, dear sister,
In this hour of time and need.

There is joy and consolation
To our broken, weary hearts,
That in heaven we may meet her,
There never more to part.

Yes, we trust the blessed Jesus,
And rely upon his word,
That we'll meet our little Mabel,
In the paradise of God.

Now she's gone we'd not recall her,
From a home of peaceful bliss;
For to share our joys and sorrow,
In a world so cold as this.

PHEBE GAULTER.

LAMONI, Iowa, May 18th, 1883.

SCRIBNER.—Near Painesville, Lake county, Ohio, May 9th, 1883, of congestion of the lungs, Sarah Emily, infant daughter of Martin D. and Mrs. Scribner, aged 6 months and 22 days. Funeral by C. Scott, from the words of Jeremiah, chapter 31:15-17.

ROBERTS.—Near Stewartville, Missouri, Roberta Lee, daughter of Elder I. N. Roberts and wife, aged 9 months and 28 days. Bro. Roberts was just moving in, and was absent after a load of goods when their darling was taken to rest. Funeral sermon on following Sunday by J. M. Terry.

Sleep on, sweet babe, thy pangs are o'er,
And thou art now at rest;
Thou wilt know suffering and death no more,
In Jesus thou art blest.

We would not call thee back again,
(No darling, 'twould be wrong),
To suffer sorrow, death, and pain.
Thy troubles now are done.

"Bear ye one another's burdens," was the solemn admonition of Him who sublimely bore the burdens of an entire world.—Miss Evans.

ALEX. H. SMITH.

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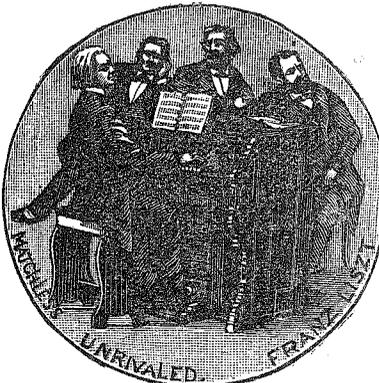
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Bishop George A. Blakeslee, Galien, Berrien county, Michigan.

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JOSEPH SMITH - - - EDITOR.
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THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES

HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 9th, 1883.

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 9th June, 1883.

EDITORIAL ITEMS.

THERE is a great deal of bitterness in this world, a great deal of sourness; but these are, possibly, only the foils which serve to enrich the pleasure and sweetness of the many pleasant things which enter into and make up our lives as we journey forward toward the brightness of the world to come. We were busy at our tasks, only yesterday (May 25th), and "chewing the cud of bitter fancies," when out of the gloominess of them we were lifted, by the presentation of a box of real "bon-bons," sent by our good brother, W. Anderson, of Oakland, California, who is in the candy manufacture at that place. We enjoyed them, and Editor and all hands thank our brother for "sweet reminders" of him.

Bro. N. S. Singley, writes from Grass Valley, that he is striving to live righteously, but is surrounded by much to disturb and lead him astray.

QUESTIONS AND ANSWERS.

Ques.—Would it be legal for a district conference to choose representatives to General Conference, unless the district conference attended to the rule passed by General Conference, in clause 3. We find it requires that due notice be sent to each branch composing said district, both of time, and place, and business, if any to be done.

Ans.—If a general notice to the branches be given, similar to that required for any specific action of the district, it is enough; or if the notice be given by resolution of adjournment, or at the meeting of district conference last held before the one at

which such delegates are to be chosen; or by letter to the presiding Elders or Clerks of branches in due time; or by publication in HERALD. No notice for business to be done is needed unless it is known what business is to be done. If the meeting for business of the conference is a regular one, no notice for the selection of delegates is needed, as it is provided for in the Rule itself.

Ques.—Is the above clause, 3d on Representation, a standing rule until repealed.

Ans.—Yes, the same as any other rule. The resolution passed at April session for 1882, at Independence, explaining clause 3 or 4 is not a part of the Rule, but explanatory only.

EXTRACTS OF LETTERS.

Bro. Thomas W. Smith wrote from Stewartville, Missouri, May 23d:

I expect to leave home some time next week. I may call at Bevier. Expect to reach Jeffersonville, Wayne Co., Illinois, by June 4th or 5th. That will be my address for awhile. I baptized the wife of Bro. Barnes lately, Bro. Alexander is preaching in the Opera House in town. I spoke there with good liberty, to a good congregation on Sunday night.

Bro. John A. Robinson wrote from Empire, Illinois:

We had a glorious social meeting Sunday, at home. Bro. J. F. McDowell has been visiting at our house for a couple of weeks.

THE following sent us by a brother is a good pointer to our Elders, as to how the spiritual land lies. There is one almost insuperable difficulty presented, however, and that is, notwithstanding the sentiment expressed that such a belief is an absolute necessity, those to whom the *Union* addressed itself, nor the writer of the article will accept such belief, offer it never so freely, brethren. They would rather perish in their self made theories, than accept ours, though it is scripture itself.

The Christian *Union* this week has the following good, healthy statement under the heading "Creedless Churches:" "There never was an age that needed more than the present strong, clear, positive convictions in its preachers. It wants no doubts, first or second hand; it wants no mere negations. It wants no hypotheses and guesses. It wants no second-hand beliefs borrowed from the past. It wants no stale bread of last century's

baking, no manna gathered in the sixteenth century and kept in a sacred ark ever since. It wants in its ministry a living faith, a vital belief, a creed that has grown fresh out of experience, truth that may be as like as you please to truth as Calvin or Arminius, or Wesley, or Robinson, or Edwards, or Lyman Beecher saw it, but truth seen afresh by the soul that tells what it has seen. It needs in its ministers a faith that can say with Paul, I know whom I have believed. And wherever a minister has such convictions, wherever he preaches out of his own personality, wherever he brings things new and old out of his treasury, and the oldest made new in his own heart-hold upon them, whether he be a Spurgeon or a John Hall, or a Stephen H. Tyng, or a Phillips Brooks, or a Moody, he is listened to gladly by the churches and the creedless."

WHAT is manifestly true of the so-called orthodox churches, is also true of the Quakers, as the item from the New York, *Tribune*, will show. Wonder why that of which it is perishing may not be called a species of spiritual dry-rot. The Saints may find a suggestive thought in the article that it will be beneficial to consider. Is the evil one the responsible author of the love for music, painting, things of beauty and rarity, with which the world abounds? Will there be no toleration in heaven for the pleasant and the attractive? Are not the hard liens we sometimes draw, the result of tradition rather than duty or revelation.

QUAKERISM.

THE FIRM, HONEST, LITTLE OLD SECT DYING AT THE ROOTS—THE QUAKERS' CHILDREN REFUSING TO JOIN IT.

The Friends this week are holding their great Yearly Meeting in Philadelphia. A Quaker meeting is always earnest and practical, and there is no want of earnestness and practical shrewd common sense in this congress of keen-faced, middle-aged men, and placid, middle-aged women. There are some things lacking, however,—the enthusiasm, force, and energy which belong to all growing bodies, physical or social; a want which is explained by the simple fact that the members of this and all the other six Yearly Meetings are almost invariable middle-aged or venerable old people. Most of the time this week was occupied in discussing the causes of the universal decline in attendance at First Day meetings and the general decadence of the society, a decadence reluctantly acknowledged, but too apparent to be longer ignored. The cause is evident: the sect is literally dying out for the want of young blood. All over the country the sons and daughters of Friends, even of the most eminent preach-

ers, have assumed the world's garb. They are seen in the theater and ball-room, they hang pictures on their walls, are musicians, artists, good or bad, and either remain outside of any religious body or slip quietly into some Protestant sect; usually those whose ritual appeals most strongly to the senses and imagination. Even in the stronghold of Quakerism, Philadelphia, where it once held absolute possession, a young man or woman in the plain dress is now so rare a sight on the streets as to attract remark. Not only in this country are the children of Friends deserting the Meeting, but in England this desertion is so marked that a revision of the large volumes of doctrine, practice, and discipline of the society has been ordered for this year. In this revision the remonstrances with backsliders are energetic with a note of despair. Friends are urged "not to seek help in forms or modes of worship inconsistent with their own;" to "call the months and days by Scripture and not heathen names;" to adhere to "plainness in speech, dress, and behavior;" and to abandon the "pursuit of music, dancing, vain sports, and theatrical entertainments." The rules of the society are relaxed in regard to the report which was exacted of the individual condition of each member, the ceremonies preceding marriage, etc., etc.

There is something pathetic in the sight of this old failing church, composed almost wholly of old and failing people who watch their children go from them and make feeble, useless efforts to keep them in the faith that has strengthened and comforted themselves. If they would face the issue with the keen hard sense that they bring to secular affairs, they would see why it is impossible that the young man and woman of the present day should remain in the society as it is, and also the concessions which if made by it would probably keep them. Quakerism consists of two parts—the spirit or soul of it is a fine pure devotion to the simplicity, the brotherly charity, the truth of Christ; but the body of it is an adherence to a certain costume and peculiarities of speech, and an inexorable prejudice against music, art, and all the softnesses, courtesies and beauty of manner or surroundings which refine and gentle everyday life.—*New York Tribune.*

WE are requested to reprint the "Puzzled Dutchman;" and as it is a capital hit at the philosophy that proposes to do away with the direct teaching of the word, we insert it. It was skilfully used once by one of our young Elders to do away with the impression left upon the minds of an audience, by a pedantic old elder's harangue on the Greek or Hebrew words and their meaning, different from the English version. He gave it in the broken Dutch, and quite routed his opponent.

A PUZZLED DUTCHMAN.

A Wisconsin secular paper contains the following good story:

One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he

claimed to be a fallacy, for the preposition "into," of the Scriptures, should be rendered differently, as it does not mean *into* at all times. "Moses," he said, "we are told, went up *into* the mountain, and the Savior was taken *into* a high mountain, etc. Now we do not suppose that either went *into* the mountain, but upon it. So with going down *into the water*, it means simply going down *close by or near to* the water, and being baptized in the ordinary way, by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finitely a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence, that was almost painful, as follows:

"Mister Breacher, I ish so glad I vash here to-night, for I has had explained to my min't some tings dat I nefer could pelief pefore. O, I ish so glad't tdat, *into* doesn't mean into at all, put shust close py or near to, for now hi can pelieve manish tings vot I could not pelieve pefore. We reat, Mister Breacher, that Taniel vas cast *into* the ten of lions, and came out alive! Now, I neber coult pelieve that, for de wilt peasts would shust eat him up right off; put now it ish ferry clear to my mint. He vash shust close py or near to, and tid not get *into* the ten at all. O, I ish so glad I vas here to-night!"

"Again we reat dat de Hebrew children vas cast *into* de firish furnace, and dat air alwish look't like a peeg story too, for they would have peen purnt up; put it ish all plain to my min't now, for they were shust cast near py or close to the firish furnace, O! I vas so glad I vas here to-night!"

"And den, Mister Breacher, it ish said dat Jonah vas cast *into* the sea, and take *into* the whalesh pelly. Now I nefer could pelieve dat. It always seemed to me to be a beeg feesh story, put it ish all plain to my min't now. He vash not taken *into* the whalesh pelly at all, put shust *shumped onto his pack and rode ashore*. O, I vash so glad I vash here to-night!"

"And now Mister Breacher, if you will shust explain two more bashages of Scriptures I shall be, O, so happy dat I vash here to-night! one of them ish vere it saish de vicked shall pe cast *into* a lake that purns with fire and primsthone always. O! Mister Breacher shall I pe cast *into* that lake if I am vicked! or shust close py or near to, shust near enough to pe comfortable? O! I hope you tell me I shall pe cast only shust py a good vay off, and I vill pe so glad, I vash here to-night! The other basage ish that vich saish, plessed are they who do thees commandments, that they may have right to the tree of life and enter in through the gate *into* the city. O, tell me I shall gets *into* the city and not shust close py or near to, shust near enough to see vat I have lost, and I shall pe so glad I vas here to-night!"

He sat down with the impression left on many minds present that it would not do to take the Bible for only what it clearly says.

Nothing is so certain to bring genuine happy smiles to our own faces as to watch such smiles grow in those of others as the result of our sympathy, our gentle words, or helpful deeds.

Summary of News.

May 24th.—Late returns from the Town of Brighton, Wis., estimate the loss at about \$25,000 by the cyclone of Friday night. Among the principal losses are the Catholic Church, utterly demolished, which had just been finished at great expense, the nunnery and school-house, badly shattered, and barns, houses, and orchards. Mr. Umble, of Wheatland, was killed, and all of his family are seriously, if not fatally, injured. Matt Evans was seriously injured, and may not recover. A 2-year-old daughter of Mrs. Benne-man was gashed terribly in the neck, after being carried twenty rods by the storm, and her recovery is doubtful.

A disastrous cyclone is just reported from Jefferson County, Ark. It followed Horsehead Creek several miles, destroyed twenty-five dwellings, one church, numerous barns, killed John James, and wounded about twenty.

Snow fell last night a foot in depth between Lynchburg and Clifton Forge, Va. The weather is exceedingly cold.

Two distinct shocks of earthquake were felt at 11:30 o'clock last night at Katlettsburg, Ky.

The police have seized the plant of the Kerry *Sentinel* (Ireland) and prevented the publication of that paper, which is the property of Harrington, the member of Parliament from Westmeath. The cause of the seizure, it is supposed, is the publication of a notice in the *Sentinel* asking persons desiring to join the Invincibles to attend a meeting, which was to have been held last Sunday. A notice appeared in last Saturday's issue, and was a seditious placard, beginning "To Hell with the Queen!"

A French woman, 61 years old, and lame with rheumatism, lost her life while warning the inmates on an upper floor of a burning dwelling, in New York.

A livery stable and a pattern shop were destroyed by fire at Montague, Mich., yesterday forenoon.

Guerneville, Cal., a small town was almost completely swept away last night by fire, comprising thirty buildings, including the railway station.

A steam bakery and candy manufactory at Charleston, S. C., was totally destroyed by fire this morning. A colored employe was burned to death.

At Lyme, N. H., a man 80 years of age, was consumed in a dwelling.

May 25th.—With much pomp and circumstance the magnificent new bridge between New York and Brooklyn was opened yesterday. The President and several members of the Cabinet, the Mayors of the two cities, the Governors of New York and other States, and many other distinguished public servants took part in the proceedings, which were of an elaborate character.

The Presbyterian Church is to be spared the trial of one "heretic." Dr. William W. McLane, of Steubenville, O., whose outspoken utterances in regard to the Atonement were condemned by his ecclesiastical superiors, has withdrawn his notice of appeal and declares that he will withdraw from the Presbyterian Church.

Chicago was visited last evening by a \$75,000 fire, which swept away a malt-house, and a planing-mill adjacent.

A tall factory chimney has recently been erected at Breslau, Germany, that is made almost entirely of paper. Some substance is added to the paper pulp to make it incombustible, and it is then run in ring-shaped molds and subjected to enormous pressure. The rings thus made are laid one upon another, and fastened with iron bolts.

The boiler in the Bismark (Dak.) Brick Works exploded yesterday forenoon, instantly killing two men, and fatally injuring two others.

The landing of the French troops in Madagascar has surprised the Malagasy Embassy, now in London, England, who state that the natives will fight the French to death. Some members of the embassy will hasten home to assist in defense of their country.

Dr. S. Griffin, who has been lying at the Jacksonville (Ills.) City Hospital since Friday in an unconscious condition from the effects of wounds received in the Litter cyclone, died this afternoon. This is the fourth death in that family.

A passenger train went through a bridge over the Gunnison River, Colorado, yesterday morning. The mail and baggage cars floated a mile before lodging. The engineer and fireman were drowned. One brakeman was slightly hurt. It is supposed that the bridge was weakened by the high water.

The steamer *Pilot*, a stern-wheel boat running between San Francisco and Petaluma, Cal., exploded her boilers yesterday morning while on the down trip to San Francisco.

The entire upper deck and forward part of the boat were blown up and the boat immediately sank on a mud flat in Petaluma Creek. The death roll so far as learned, is three grown persons and six children. Eleven are missing.

Collector Robertson, of New York, yesterday received a dispatch from Assistant Secretary French requesting him to take proper measures against a party of 100 Salt Lake Mormons now on their way to New York from Switzerland. The United States Consul at Basle writes to this Government that they are mostly women, recruited from the lower ranks, who have been shipped at the expense of the Commune. They are said to be poor, ignorant, and in many cases imbecile creatures, to get rid of whom the Communes are willing to pay 160 francs a head.

An extensive fire occurred at Vars, in the department of the upper Alps. Fifty houses were destroyed. Several persons perished in the flames.

Fire in the Town of Osterromfeld, Holstein, Prussia, destroyed fifty houses.

A dastardly attempt to blow up a tenement-house in Troy, N. Y., in which over fifty people reside was frustrated yesterday evening. The building is an immense frame structure, and among its occupants are thirty-three non-union molders employed at the malleable iron works in the immediate vicinity. The proprietors of the foundry recently discharged their force of union molders and engaged non-union from the West. A boy while at play chanced to run into a rarely-used passageway between the building and an adjoining tenement containing four families of twenty persons. The lad noticed that an opening had been made through the foundation of the house sheltering the non-union molders. The police were promptly notified. An investigation revealed that a hole six feet by four had been made through the foundation three feet thick. Dirt had been piled upon the outside to hide the opening. The hole gave entrance to a sub-cellar, where everything indicated that arrangements had been about completed to blow up the structure. A new shovel, hoe, iron bar, pickax, pocket-knife, a pair of overalls, and undershirt were found covered with earth. The police have no doubt that a dynamite scheme that would have resulted in the sacrifice of seventy lives, including those of nearly twenty children, has been nipped in the bud.

May 28th.—The ringing of bells, booming of cannon, and shouts of the people of Moscow yesterday morning announced that Alexander III. had been solemnly invested with the dignity of Emperor of all the Russias and seated, along with his royal spouse, on the throne of his fathers. At an early hour the streets leading to the historic Kremlin were crowded with a large but orderly and thoroughly enthusiastic crowd. A magnificent procession filed between the ranks of spectators to the little Cathedral of the Holy Assumption, where the Czar was crowned and anointed in the presence of the dignitaries of the realm and foreign personages. The ceremony in all its elaborate detail was carried out with a magnificence which accorded with the Imperial dignity formally assumed two years after Alexander had really ascended the throne. In the afternoon the Emperor and Empress were the central features of a grand banquet at the palace. Patrols of Cossacks and regular troops guarded all the avenues, but there was not the slightest indication of hostility to mar the success of the great event.

Queen Victoria's condition is now known to be such as to warrant alarm, even on the part of physicians and of her personal attendants. The character of her illness has not been well defined beyond the point that it is of a nervous type, and is not readily controlled by ordinary remedies. Her condition has been such that for days it has been difficult to get from herself any sufficient description of the symptoms to enable the physicians to act intelligently. Her Majesty's nervousness has become so extreme that she is frequently hysterical, and sometimes almost beyond control and bordering on delirium.

May 29th.—Yesterday afternoon at the Reinecke mine, five miles north-west of Belleville, Ill., a large number of striking miners made a demonstration which justified the Sheriff of St. Clair County in applying to Gov. Hamilton for State protection. Three companies of militia stationed at East St. Louis were ordered to the Reinecke mine, reaching the ground about five o'clock. The soldiers, believing that their train had been fired on, shot through the car windows, killing one of the rioters. In pursuing the mob it is stated that one of the strikers was run through with a bayonet. A feature of the lawless demonstration is the fact that many women have joined the men, that they carry clubs and whips, and are very abusive. At eight o'clock last night hostilities had ceased.

Helenwood, Tenn., was the scene of a horrible tragedy Sunday evening. John and Riley Cecil, father and son, were shot down by three Smith brothers. The origin of the difficulty dates back four years, when Smith Senior was shot by the Cecils in a quarrel over a bottle of whisky. The Smith boys made their escape to the mountains near by.

Michael Fagan, one of the Phenix Park murderers, was hanged in the Kilmainham Jail, Dublin, yesterday morning. He was the third who paid the extreme penalty of the law for the most wanton and cowardly assassination of the century.

Concerning the case of the Salt Lake Mormon immigrants from Switzerland, Germany, and Scandinavia who were permitted to land from the steamer *Nevada*, yesterday, Capt. Mason, United States Consul at Basle, who is now in this city, said to-day; "This result is not surprising. Under the present statute which regulates immigration the only ground upon which they could have been excluded would have been that they were paupers without means of support or any one ready to take care of them. I see that the priests in charge of the party denied that any of their Swiss converts were deported at the expense of their communes. Such a denial is of course easy to make and difficult to disprove without an actual investigation in the villages and cantons from which they came. But I have seen the correspondence concerning their transportation, which showed that many of the lot were shipped on compensation due bills, issued by communal officers, and payable only after the arrival of the immigrant in the United States. These Mormon proselytes are brought here to live under a system which would not be permitted to exist under any European Government. The fact that three principal immigration agencies in Basle refused to undertake the shipment of this same party of converts will sufficiently illustrate the disrepute in which the business is held there."

Two of a party of four were drowned on Loveland lake, Colo., by the upsetting of a boat.

May 30th.—A destructive cyclone, attended by heavy rain and hail, passed over the southwestern portion of Indiana last night, beginning on the Illinois line, near Terre Haute, and extending to Cincinnati. It did very great damage to property, and it is reported that twelve or fifteen lives are lost. Near Corington a woman and child were instantly killed by lightning. At Clay City twenty houses were demolished and very great damage done to timber and crops. The house of John Croft was literally torn to pieces and five persons instantly killed. Mr. Croft and an elder son, who took refuge in a cellar, were badly hurt and will probably die.

At Patrickburg, three mills and ten dwelling houses were demolished, but nobody was killed.

At Edinburg, the steeple from the Methodist Church was blown through the roof of the par-

sonage, badly injuring the minister. A stable on the farm of Jarrett Demings, near that place, was blown down and two men, who had taken shelter there were instantly killed.

In the neighborhood of Madison the storm resulted in serious damage, both in that city and throughout Jefferson county. William L. Haddy's large dwelling house, near Moorfield, was destroyed by the lightning. One end of Charles Thompson's residence at Smyrna Township was torn away by lightning, but the family escaped. James Reed's barn, near Brooksburg, was also burned by the electric fluid.

At Brazil, the wife of Dr. John Williams was killed by the flying debris, and her infant child, which was in her arms, was carried away and has not yet been found. The little village of Lancaster was very badly demolished, and a bridge over the Eel River, in which eight men had taken refuge, was torn to pieces, John Seeley and George Hay being killed and the others badly injured.

The storm struck at Flat Row Station and swept on to Norristown, where not a building escaped damage. There it turned to the eastward to Geneva on into Decatur County. The storm covered a territory some four miles wide, and was accompanied by hail, many of the stones being very large. Acres of valuable timber were blown down, fine orchards uprooted, barns blown down, and some were struck by lightning. Fences were burned, houses were wrecked by the storm, and the roads are obstructed by fallen timber. So far as is known eleven persons in all were killed by the cyclone, and probable too badly hurt.

Reports of the storm on Monday night say that up in the Little Miami Valley something like a cloudburst occurred, flooding houses and driving people from the first floors of their dwellings.

This morning a terrific storm passed over Fort Smith, Ark., unroofing houses, blowing down shade-trees, and carrying away fences. The Southern Hotel was unroofed. No persons were injured.

Mrs. Lena Rapp, an aged German lady was killed by lightning during the storm last night, at Louisville, Ky. Her husband, in the same room, was uninjured.

It is stated that the Pope, not satisfied with instructing the Irish Bishops and priests to discountenance among their parishioners all movements towards amplifying the Parnell fund, will shortly issue an encyclical to the faithful warning them under pain of excommunication to refrain from all seditious movements.

There is trouble in the church. The United Presbyterian Assembly in session in Pittsburg is greatly torn up on the question of instrumental music. In the debate yesterday several bitter and personal reflections were indulged in, and threats of a disruption were freely made.

Minneapolis, Minn., seems to be infested with fire-bugs, and the number of evident incendiary fires within the past two days has thoroughly alarmed business men. Since Sunday at midnight there have been eleven different fires. Last night, just before 12 o'clock, an alarm was sounded, calling the fire department to a lumber yard, and within an hour and a half five fires occurred in different parts of the city.

The most destructive conflagration that ever occurred at Lynchburg, Va., broke out at ten o'clock yesterday in the basement of a hardware store. During the progress of the conflagration the walls of one of the buildings fell and five men were killed. The flames raged furiously all day, and spread rapidly to three other large buildings which were entirely consumed. The loss is estimated at \$250,000, upon which the insurance is about \$100,000.

The schooner-yacht *Skylark*, containing eight men, was overturned in Boston harbor last evening. Two of the men managed to float until assistance arrived, but the others sank. John Codrington was also drowned from another yacht.

A preacher named Byerd has been tarred and feathered by a mob at Franklin, Neb., for beating his daughter, who had informed her mother of his relations with other women.

Financial troubles threaten the "prisoner of the Vatican," as the Pope delights to call himself

when speaking of his temporal relations with the Italian Government. The "Peter's pence" have continued to decrease so rapidly during the last few months that an appeal, addressed to all the Bishops, is being prepared by the Pope, urging them to awaken the faithful to the necessity of providing funds for the needs of the Holy See.

May 31st.—One week has barely elapsed since the Brooklyn bridge was thrown open to the public with great pomp and ceremony. Yesterday it was baptized in blood by one of the most horrible accidents that the press has been called upon to chronicle for many months. A woman fell down the wooden steps at the end of the New York approach to the bridge yesterday afternoon while the pathway was crowded with thousands of men, women, and children walking and passing one another. As she lost her footing, another woman screamed, and the throng behind crowded forward so rapidly that those at the top of the steps were pushed over and fell in a heap. Those following were in turn pushed over, and in a moment the narrow stairway was choked with human beings, piled one on top of the other, who were being crushed to death. In a few minutes fourteen persons were killed, seven injured so seriously that their lives are despaired of, and twenty-eight others more or less severely wounded. Many persons received slight injuries. When the approach to the bridge was cleared at last, it was literally covered with articles of clothing and personal property abandoned in the struggle. The police took possession of 42 umbrellas and parasols, 6 canes, 30 bonnets and 34 hats, a skirt, a velvet cloak, a switch of hair, 2 babies' cloaks, 2 hoods, 6 pairs of shoes, a blouse, and a lot of handkerchiefs and small articles, broken hair combs and the like, covered the asphalt walk.

At the funeral of William Henderson who was killed by the military at Belleville, 1,800 miners followed the coffin in a procession through the streets of Belleville, with a band playing a dirge, and with banners bearing appropriate inscriptions.

The damage from the Indiana cyclone Monday night does not seem to have been confined, as was at first supposed, to the western part of the state, but the devastation was very great in the range of counties immediately south of this city. It struck Johnson county near the town of Kansas, where it destroyed a brick church, ten or twelve houses and a barn. In Decatur County, north of Greensburg, large trees were torn up by the roots and many houses were ruined. At the town of Adams the Baptist Church was torn to pieces and several farms laid waste. At this point the tornado seems to have been nearly five miles wide and its force was somewhat spent, but in Seely County the damage to orchards, gardens, timber, and growing crops was very great.

Correspondence.

DOWNEY, Cal., May 16th, 1883.

Bro. Joseph: I often think of you and your co-laborers; yes, very often. And pleasant remembrances of past associations come before my mind of those I have met in the different social gatherings that we have had at different times and places; and many faces that I shall not be able to behold until the resurrection of the just, come in the fond recollections of the past. It is now almost nineteen years since I united with the people of God. I need not say that I have seen my trials with the rest, as you will know that from experience; although they no doubt have been sometimes of a different nature from your own. But I will say, with all life's varied trials, the knowledge that the gospel has given me has proved a sufficient help thus far in every time of need; and great have been the peace and comfort I have enjoyed therefrom. My daily prayers are that you, and all my brethren and sisters may be able to surmount every obstacle that is thrown in your path through life, and

come off victorious. Often in meditating upon things connected with your work, I feel a spirit of assurance come over me that victory will crown the efforts that are being and have been put forth for the emancipation of the honest in heart from sin and vice of all kinds; and that the dawning of a brighter day for those that labor and have labored for Zion is near. I must not weary you with too long a letter. We came from Kansas to California last January. Nelson's health has been gradually growing more feeble, and he visited these parts a year and a half ago, came in the fall, and he thought he was benefited by the change, so concluded to arrange his business matters and move out here. I do not see much improvement as yet in health; but think perhaps as the season advances I may. We attended the last conference held at Gospel Swamp, also attended meeting once since. We made but a slight acquaintance with the Saints there; but perhaps as much as we could expect being strangers. We sought and found Bro. and Sr. Schnell of Los Angeles, yesterday; were warmly welcomed, found they were formerly from Iowa. There are no regular Sabbath services held by the church near here as we can learn. Elders that are able to preach the word seem to be scarce in California from what we can learn, or rather I should say in this part. I notice in the minutes of the conference held at Kirtland that Bro. Gland Rodger is again assigned a mission to California. If he is still at Lamoni will you please give him our address; we live in town and shall be here this summer. Would be pleased to receive a visit from him. There is none of the Church here but our family. This place is the first station on the R. R. from Los Angeles to Santa Ana. We can easily be found on inquiry. Remember me kindly to your wife and family. With kind regards for yourself and all enquiring friends.

As ever your sister in the gospel,

ABBIE M. VANFLEET.

VANCLEAVE, Jackson Co., Miss.,

May 21st, 1883.

Dear Herald: "Do you know a great, big, black book, with great, big, black letters on the first leaf?"

"Why! Who has such a book as that."

"Why; Mr. I-know-that-too. Lives on Fort Bayou."

"Why I would like to see such a book."

"Well, you need not want to see it."

"Why? Why its a Mormon book?"

"What of that; it's as good as any."

"No! no!"

"Why?"

"Because I heard somebody say, that somebody else was reading in that great, big, black book, that had them big, black letters on the first leaf; that Mr. I-know-that-too, had; and that other fellow said that that other fellow heard that some other fellow had read in it."

"Very well, my friend; but I don't know of such a Mormon book as the one you are speaking about. But I can tell you something about the Book of Mormon, translated by Joseph Smith, Jun. I can tell you, or any body else, that if they even followed and obeyed what the Book of Mormon teaches, they would not be so sinful and prejudiced."

And let me tell you, my kind readers, I wish every body to have a Book of Mormon; that every one should know something about it. People talk about the Book of Mormon when they know nothing about it.

I am sirs, your humble friend,

A. L. LIVINGS.

WILBER, Neb., May 26th, 1883.

Dear Herald:—For some time the people of this vicinity and district, have been expecting a discussion of some importance to take place here, but I am of the opinion that no debate will eventuate. With your permission I will give a short history of the work in this locality. First, the larger proportion of the inhabitants of this part of Nebraska are from Bohemia, and most all of them are Catholics. I believe no conversion has been made among them to any of the Protestant churches, therefore the only increase the latter receive is from their children, and by immigration. About five years ago the first of our faith was presented, and the reception that Bro. R. J. Anthony received, was that some of the leading church members wanted to hang him. The leading Protestant organizations at that time were the Christian and United Brethren. The first of these have lost their house of worship and hold no meetings, and the latter have so materially decreased that they have almost ceased to be a power for either good or evil. And now comes in the part of the work in which we are interested. Our success among the Catholics has been no better than other denominations, but our membership has been mostly recruited from the Protestants. And this has caused some ill feeling toward us, from the fact that this is the only body that manifests a steady and healthy growth. During these five years, an undercurrent of dissatisfaction has been kept up, and much small talk against the Saints and the doctrine, has been indulged in; and finally the straw that broke the silence was by the Rev. Zealy, of the Methodist Church, in a sermon preached here against immediate, or continued revelation. He was a stranger here, and did not know any of the Saints; he therefore gave Joseph Smith the usual send off, as an impostor and deceiver. Bro. Robt. White, fortunately for us, was present, and very promptly at the close of their meeting informed the Rev. Mr. Zealy that the Reorganized Church of Jesus Christ of Latter Day Saints was the *only* true church of Christ on earth, in organization and doctrine. That Joseph Smith was a true prophet of God, and that the Book of Mormon was a divine revelation from God. Bro. White was ignored because he was not a public speaker, and the arranging for the debate was left to Rev. L. L. Luse, pastor of the Methodist Church of Wilber, and Bro. Levi Anthony. In the *Opposition*, the local paper published at Wilber, February 22d, Rev. L. L. Luse published a lengthy notice of the debate; however, he did not give the accurate wording of the propositions agreed upon, and conveyed the idea to the public that he was to meet one of our most able Elders; that the debate would take place in the early Spring, and that he would procure a short-hand reporter and publish the debate in book form. At the request of Bro. Levi Anthony, Bro. E. L. Kelley agreed to be our standard bearer in the contest. April 17th Rev. L. L. Luse wrote Bro. Levi Anthony that the representative of the Methodist Church, the Rev. Mr. Craft, of Pittsburg, Pa., could not come; thus putting an end to the debate. For some time the opinion had been gaining ground, that the Methodist Church did not intend to stand fire. So upon the receipt of Mr. L. L. Luse's letter, I wrote to the *Opposition*, Bro. Levi Anthony signing with me, placing the responsibility where it rightly belongs. And now Mr. L. L. Luse comes

out in flying colors, and denies that the Methodist Church has anything to do with it, but claims that he personally is only responsible. We however have the whole matter in black and white, and propose to vindicate the truth of the gospel and let the public have a perfect and a complete understanding. At the time the discussion was first arranged this Rev. L. L. Luse was the pastor of the M. E. Church, of Wilber, at a salary of six hundred and fifty dollars; but a short time after the arrangements were begun, he accepted a position with the Congregationalists at eleven hundred dollars. Thus the potent call of the almighty (dollar) caused a change; and at an official meeting of the Methodist Church they voted not to let their house for the debate. I have thus been particular to give, as I understand, a truthful history of this proposed discussion; because many in the Church as well as those out, have been, and will be disappointed. And it puts us in a bad light, when we make special efforts to obtain the labor of a practical short-hand reporter, and for him to prepare for such work and then have it dropped. Let it be understood we were in earnest and expected to have met the issue. And now Bro. Joseph, I make a personal appeal, that inasmuch as L. L. Luse is a subscriber to the *Herald* that he be permitted to explain the reason of crawfishing.

The outlook for the work in this State is very encouraging, and as good an opportunity to blister the feet of the Elder as can be found in Colorado, but more opportunities to get the people to turn out to hear. There has been considerable rain during the past month, and some frost, notwithstanding fruit and crops look well, and promise a large harvest. Everything in the State is greatly improving, and the value of property is rapidly advancing, and for our home city we are expecting a "boom." Now is an opportune time for those who wish to obtain good homes, in a growing and healthy country. For the year 1882 this State ranked No. 3, as to increase in membership, and only No. 5 numerically; with the prospect that we will keep pace with the work, and retain the present relative position.

Sickness in my family kept me at home three weeks, and during that time I had a tilt in "*The Press*," with an old opposer of the cause; but as some time has elapsed since his last letter I am of the opinion that his guns of slime and abuse have been silenced. If not we are equal to the task of of keeping the flag of truth and peace from trailing in the dust.

Should this find a resting place in the wastebasket it will only inspire me to be more careful in the next. For write I will, because I like to.

In gospel bonds,

ROBT. M. ELVIN.

CLYDE, IOWA, May 14th, 1883.

Bro. Joseph:—I am young in the work; was baptized the 12th of November. Bro. Joseph F. McDowell came and preached some for us, and husband and myself were baptized. Bro. Longbottom stopped with us a while last winter but the roads were drifted so that he did not get to preach much. I would like to have some Elder passing this way to stop and preach some for us; we have not had the privilege of attending the meetings as it is so far away. I feel very weak, but my greatest desire is to do some good for the cause. I thank God that I ever had the privilege of hearing the gospel in its fullness and had the disposition in heart to obey it. I ask the prayers of all the Saints that I may ever be faithful and at last gain a home where parting will be no more.

Your sister in gospel,

J. L. HUGHES.

CLARINDA, IOWA, May 26th, 1883.

Dear Saints:—We ought to feel greatly encouraged, when we look around and see how wonderfully the Lord has fulfilled his promises, in giving the Saints favor in the eyes of the people, inasmuch as they would keep his commands. We not only see that they have found favor in the eyes of the people; but the doctrines of the Church are finding favor in the eyes, and also in the hearts of many. In the last few years, we hear from the pulpit many times, "that God hears and answers prayers immediately;" and that "he speaks directly to some in these days." We also see by the papers, that in the east many are believing in the faith cure, and thereby accept the gift of healing, and the gift of miracles. While many are thus falling in with Christ's doctrines, many, not liking to accept such doctrines are gradually increasing the infidel ranks.

May God help the Saints to be faithful, and live to the light they have received; that others may see the beauty of righteousness, and repent and live, is my prayer.

B. W. DEMPSTER.

MOUNT PLEASANT, Utah,

May 21st, 1883.

Bro. Joseph Smith:—A few words from this Rocky Mountain Zion may not be amiss. I have of late been laboring in Moroni, Spring City, and this place, with some prospects of doing a little good notwithstanding the strong efforts of the leaders here to keep the people from investigating, by counseling them not to go near, or have anything to do with these Josephites, or apostates. While preaching in Moroni in the Presbyterian school house, lately, an attempt was made by these "true-born sons of Zion(?)" to disturb our meeting, by throwing stones on the roof of the house, and against the door, knocking it open several times. The windows would have been broken if they had not been protected with heavy shutters. There are a few in that place who seem to be with us in faith, but lack courage to come out and manifest the same by their works.

At this place I held a discussion with Mr. C. H. Wheelock, of the Utah Church, about two months ago. It was when I first came here, I went to see some of the leading men of the place and asked for a house to preach in, when I was informed that I could only have a house upon the condition that one of their Elders could occupy half the time; to this I was willing to consent, and agreement was made to debate the following questions: "Is Joseph Smith, the son of the prophet Joseph Smith, the legal successor to his father as president of the Church of Jesus Christ of Latter Day Saints?" "Is polygamy a Bible doctrine?" We were to hold two sessions of three hours each, and each speaker was to occupy thirty minutes at a time, giving each three speeches on each question; which was not half enough time to investigate the subjects; but it was all that Mr. Wheelock would agree to. With reference to the result, I shall only say that I am satisfied; while it appeared from my opponent's own words that he was not; for he said in his last speech that he had made a blunder when he consented to discuss with an "apostate; but if the Lord and congregation would forgive him for this time he would never do it again." I gained a number of friends here and a good opening for preaching is effected. A hall can be had by our Elders free of charge, and quite a number outsiders desire our Elders to labor here; and I think by a continuation of labor good will be done.

Mr. Seeley, the chief Bishop of the place, was not at home at the time we had the discussion. I am informed that in his first sermon after he came back, he informed the people he had heard that a skunk had been among them; and he could smell him yet. Of course he warned his flock to be more careful in the future not to give apostates a foothold. I called upon that gentleman a few days ago and told him I was going to preach in the place, and invited him to come and hear; but he refused, and said that if he had been at home before he would have kicked me out of the meeting house. It was bad that the people had not known that public investigation would prove injurious to their system; but some did learn so to their disappointment. In my opinion it requires constant, patient labor in Utah; no great result will be effected in a day.

Yours in Christ,

H. N. HANSEN.

TEMPLE, Bell Co., Texas,

May 25th, 1883.

Dear Herald:—Your visits are welcome. "The Two Gates" in last *Herald* was splendid. We get you at about a day old, alive and full of spiritual food. I read and pass round to hungry souls who are grabbing at straws. There are only three *Heralds* coming to this office now; but I think the prospects are good for about four more soon. Some outsiders have promised to subscribe. I have passed round Mother Smith's and Tullidge's *Histories*, *Voice of Warning*, book of tracts, Book of Mormon, Inspired Scriptures, and *Herald*, to quite a number of people. I think some honest ones will be benefitted; at least I pray to that end. I have lived at this place two years—the first year alone as to any other Saint. This last spring Brn. E. Land and D. T. Boul and sister Adair have settled here; also, Bro. Dr. Boyd, of Kentucky, has bought property and will move here soon. Bro. Land has preached here twice since he located. The work seems to be opening up slowly. God will give the increase. Some of our brethren are in bad condition spiritually. What has come over them we can not tell. Some times spiteful, unkind, unfair and fault finding. May God forgive them when they ask it, is my prayer. We have had great afflictions among the Saints the past winter and Spring; hardly a family but what one or more has been prostrated in sickness; surely it looks like a faith trying time. However, some have been benefitted and some have not. That that is of earth is earthy. Some have called quacks; some for the Great Physician. We read in 2 Chronicles 16: 12, 13, "And Asa in the thirty and ninth year of his reign was diseased in his feet until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers and died in the one and fortieth year of his reign."

Sometimes the Saints take the advice of James 5: 14, but do not seem to exercise faith as 15th verse advises; and seldom, if ever seem to think that the 16th verse applies to us directly. The blessings fail to come some times; there is a lacking some where. Well, the rule was complied with as directed in 14th verse, but was that faith shown that 15th verse requires? Were that oneness and humbleness as shown should be in 16th verse? The same one that said call for the Elders, said if we were lacking in one thing we were guilty, etc. I think no one should try to slip out on the little flimsy excuse that they

showed their faith by calling for the Elders. Some times we call for the Elders, and if we fail to obtain the blessings at once, we send for a quack, as though the Great Physician needed help by consultation. Is that not mixing things? It reminds one of the two great powers that met at the pinnacle of the temple. Luke 4:9. The tempter is always at hand to cut us off from the blessings that are for us. Why can't we say "Get thee hence Satan? Is it not better to confess our faults one to another and pray one for another that we may be healed, and seek unto the Lord, and not the physicians as Asa did? We should keep the Word of Wisdom, that we may have the full benefit of all the promised blessings of God.

Yours in hope,

J. J. P.

LEON, West Va.,

May 21st, 1883.

Brother Joseph:—I desire to say through the *Herald* which we all love, that I am trying to spread the glorious truths of the gospel, to the inhabitants of the earth. A short time ago, I visited the few Saints of Morgan Center, Ohio, and tried to speak words of encouragement to them a few times. Although they are not organized, they meet every First day for worship, and are blessed in so doing. May the Lord continue to bless them is my prayer. I left some almost persuaded to obey the gospel. Any of the Elders that can, should visit them. I desire to say concerning the "discussin" that was noticed in the *Herald*, that I was to hold in Putnam county, with the Disciple Pastor, that the Rev. D. D. would not face his own music. He sent me a note, giving as his reasons for not meeting me in "discussion," that he had conferred with his brethren, and they had informed him that I had been an Elder in the Disciple Church, and was therefore an apostate, and if he had known it at the time he would have denounced me as a false teacher. When the facts are fully known they are about these: In my preaching in his presence I declared that I, at one time was a member of the Disciple Church; and the brethren (of his) that advised him had heard a discussion between a Saint and a Disciple, and could well advise him to keep out of our hands. I published them in their county paper; what the result will be I can not tell. May the love of God, and Jesus Christ his son, and the Holy Spirit be with you, and all the household of faith is my prayer.

JAMES MOLER.

FONTANELLE, Iowa,

May 23d, 1883.

Bro. Joseph:—Respectfully, this morning, I wish to say, your efforts to uphold and sustain the cause of Christ and his doctrine I admire; and hope and pray, that your wise co-laborers will come off victorious in your efforts for the cause of Zion, which is to become a city that is to be a light to all the nations of the earth. Yes, Isaiah says, the nation that will not serve the Lord shall perish; yea, those nations shall be utterly wasted.

Now who that has this understanding in his heart that this American land is the land of Zion, can refuse to give all he has to build up and establish such a kingdom as this; a kingdom of an eternal duration, one that is never again to be overcome by the devil out of sea or land. Let every Saint read the 60th of Isaiah, 12th verse, and he can see there is to be a change in this world some day. Well, then you will have the right man for president, or king, whether minor-

ity, or majority. But in the day that takes place Judge Black's expression will be felt by many, whether they believe or not, ("God's mills grind rather slow; but, gentlemen; very fine."). This language took place when they counted in the minority man.

Well, Bro. Joseph I will now try to write something I intended when I began. I see you have written a lengthy article on the resolution of poor or bad binding of the books published at the office under your control. Though you gave quite a lengthy description of the errors and harsh treatment that your books have to endure; and some under your own observation; what do you think happens to those books that are lent to the neighbors, who sometimes take an interest in their own welfare? Well if it would do you any good, I would like to tell you some experience I have had of this kind. But after all you wrote, to me you did not prove that the book was well, or rightly bound. Now I want to tell you a little more, if your love will stand it, I have a Bible that I gave full value, twenty-five cents, in year of 1857, I think I used it freely 1868 or 9, since then yours has been in use mostly and lent some; but the oldest is in the best condition. Now you request some one, or more, to tell you how to bind books better than they have been. When I was young, books at home and at school were far more durable than at this day, and they were all put together the whole book, then they used a thin sharp (I shall call it chisel), some would call it instrument, and cut down on the back of the book, when it should be bound; chisel should be half an inch wide; then a strong thin leather strip of half inch width drawn through the incision made by the chisel, two in each book; in heavy books three or four; the ends run up on the covers from one to two inches on outside of cover, strap and cover well fastened with paste, or glue. Books bound in this style will be out of fashion; but if properly done will stay, or stop the lovers of truth and justice from finding fault with you, and all that are connected with book, or printing office under your control. The Saints who observe and practice the best economy inside and out are the best off, in this world and the next. Amen.

Respectfully yours,

B. ALDEN.

SANDWICH, Ill., May 25th, 1883.

Bro. Joseph Smith: May 24th will be long remembered by the Saints of this branch. We felt as though we ought to give our esteemed brother and pastor, F. G. Pitt, an expression of our feelings, we threw together our mites, and the result was some solid tokens of our respect in the shape of the following presents, to-wit: one silver cake basket, one silver pickle castor, one silver butter dish and knife, two silver mugs gold lined, also silver pickle tongs. Sister and Brother Pitt were completely taken by storm. It was our Mite Society day; we met at Sr. Pitt's, and were puzzled to keep her from suspecting anything. As usual we all bade her good afternoon, only to go home, get our baskets and presents, and return. We sent the baskets in an express wagon, and while the expressman and Sr. Pitt were arguing as to the proper destination of the many baskets, (Mrs. Pitt thinking the Expressman was unloading at the wrong place), the owners of said baskets climbed the back yard fence and took possession of the kitchen, and were running things

their own way when Sr. Pitt returned. She could only stand and look, rub her eyes and look, pinch herself to be sure she was not asleep and dreaming. Things began getting worse, until Sr. Pitt gave up the fort and surrendered her culinary department to the marauding band of merry-making, warm-hearted sisters.

Bro. and Sr. Pitt were coaxed out into a small but neat parlor, and there held in captivity until the sisters had everything ready to execute the beloved prisoners, when they were escorted into the spacious dining room by a committee appointed for that purpose, led up to a center table, where Mr. William Pease, in a very neat and appropriate manner presented in behalf of the brothers and sisters of the Sandwich Branch, the beautiful silver presents above mentioned.

Bro. Pitt responded with deep feeling; after which the esteemed host and hostess were led to a large table groaning with good things that the brothers and sisters had brought in those mysterious baskets that the Expressman had unloaded at the gate of the surprised sister Pitt.

Bro. Joseph, if you could have been here, I know you would have enjoyed yourself. We had prayer, singing, talking and laughing, but occasionally a sad pang would dart through our hearts and mar our happiness for a moment, when we would think of losing our pastor, and no one to take his place; but all the time a secret prayer is going up from this little flock that Bro. Pitt leaves, "May God hold up and bless our faithful pastor in his far off home in the east." This is the prayer of the entire Branch. With many regrets he leaves us and only for the health of his wife would he go; but for years she has been and is afflicted, and only the pure sea breeze does her any good. They will locate in Brooklyn, N. Y. May his life and hers be long and useful, and he be the means of gathering many stray lambs into the fold of the great shepherd. With all good wishes that we all may meet again at the bountiful repast of the table of love, I remain your sister in Christ,

ISABELLE SHREWSBURY.

DOW CITY, Iowa, May 21st, 1883.

Bro. Joseph:—Our conferences are close at hand, that is, Pottawattamie, Little Sioux, and Galland's Grove; and we will likely make arrangements for holding our Union Meeting in the West. I like your suggestion in the last *Herald*, and we may adopt it. I discover in the *Herald* for May 19th, an article from Bro. Gurley. I have read his instruction with interest, but I find a revelation directed to Israel in it, which I wonder at a little. I see no tithing, no patriarch, no Order of Enoch, no High Council, no baptism for the dead, and I brought it to comparison with the fire he wrote about in this article, that was to try every man's work, and the order it come to Israel and it would not stand fire. I hope the Apostles will not feel hard towards me for this. The standard of evidence must be our safeguard, for by this we must stand. By the books I try John Taylor's revelations, and Joseph Smith's, or any one else's; for we read in the Covenants, page 147, "You have received a commandment for a law unto my church, through him whom I have appointed to receive revelations and commandments." Read the first and second paragraphs, and we will all see that this is a good test case.

JOHN HAWLEY.

THRUST IN YOUR SICKLE.

"The golden grain is waving,"
And many idly stand;
Because their hands are fettered
With strong and heavy bands.
Although they long to labor
And gather in the grain,
Before Messiah cometh
With Saints on earth to reign.

"The Golden grain is waving,"
In vain we hear the call,
For reapers to the harvest,
To labor, one and all;
But from the Master's store house,
We hear the wailing cry;
"Of pennies not sufficient,
The golden grain to buy."

"The golden grain is waving,"
Who can the help withhold?
Which sendeth joyful tidings
To weary, hungry souls,
Oh, labor in the morning,
At night hold not the hand,
Until the gospel tidings
Goes forth to every land.

M. B. WILLIAMS

MIDDLETOWN, Butler Co., Ohio,
April 24th, 1883.

The above lines were suggested by reading in a late
Herald, a poem headed, "Thoughts on a Conference
Morning," M. B. W.

Communications.

ARTICLES under this head do not necessarily receive the
endorsement of the Editor: writers are responsible for
their own views. Contributions solicited.

THE MORMON QUESTION.

Editor Herald:—Because of expressions made by me at Kirtland, Ohio, and elsewhere, relative to the Utah Mormon Church as being the teachers of diabolism, &c., and because some may have thought this language too positive, radical or something—and because a wail seems to have come up from Utah itself on account of this, I deem it expedient to examine the matter briefly and see what cause if any, exists for such complaint. The question is not, nor does the issue rest upon the enormity of the statements, but entirely upon their truthfulness—for if not true then in that case they should be either modified, or withdrawn; but if true, then every man, woman and child concerned should take notice and see to it that their ways are amended at once, and Mormons of Utah should be the first to lead out in the work as it especially relates to them.

It should be distinctly borne in mind that Utah Mormons have accepted a certain document called a revelation, dated July 12th, 1843, and presented to their church August 29th, 1852, by B. Young, as divine and binding upon the souls of men. This "document" must be allowed to speak for itself, for when we understand its requirements and doctrines we shall properly understand Utah Mormonism, and the individual who does not understand that document has not a proper conception of

Utah Mormonism. I know I shall be met here with the statement, "Why, they believe in faith, baptism," &c. Yes, O yes; but what benefit is a belief when people do not act in harmony with it? Do not devils also believe? Utah Mormons do not believe the gospel, they have made it a vain and empty thing. The gospel as revealed in Christ and as given to the church in its fulness in 1830, A. D., was and is "the power of God unto salvation;" and the "vision" given in February, 1832, revealed to Joseph and Sydney the fact that all who obeyed that gospel should come forth in the "first resurrection" and receive of God's glory, even the "holiest of all" "whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all;" and similar expressions confirmative of the same fact are contained in a revelation of Dec. 27th, 1832. This harmonizes with the testimonies of Christ and the apostles, and many others. Now, do Utah Mormons believe this? They do not, or rather they can not if their statements to the public are made in good faith wherein they state by Mr. Cannon at Washington, D. C., that they have a "purported revelation, which we believe Joseph Smith received, but whether he received it or not, and whether it is true or false we have accepted it." This accords with O. Pratt's statement in debate with Dr. Newman, and is in harmony with their church. And now let us see what that precious "revelation" says:

"Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must and shall abide the law, or he shall be damned, saith the Lord God."—pars. 3, 4, 6.

A more diabolical statement than these contained in these paragraphs could not I think be made by the Devil himself, as it is in fact a complete denial of the efficacy and power of the gospel as quoted from the revelations of 1832, and as taught by the Church from its inception, and even by Utah Mormons themselves until 1852, when this "document" was read, presented, and accepted (in silence perhaps) when their apostasy was complete. But further; this document teaches murder! Perhaps you think this impossible, if so, just read for yourself, paragraph 19.

"And again, verily I say unto you, if a man

marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths—then it shall be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things."

I ask all who read this to do so calmly and carefully, and to notice particularly that the only exception in the murder business is that of "innocent blood," hence as a law, it is not against murder. Now upon this principle here enjoined I suppose that Brigham Young based his celebrated "blood atonement" doctrine, wherein he said after speaking of the necessity of "apostates" having their "blood spilt" etc., that "if your neighbor needs help, help him, and if its necessary to spill his blood in order to save him, spill it; now Latter Day Saints will you live your religion?" And in par. 26 this "document" provides that whoever enters into this "new covenant" *i. e.*, "marry a wife according to my word", "and he or she shall commit any sin or transgression of the new and everlasting covenant, whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation" etc. And in the 64 par.: provision is made that if a woman whose husband desires to enter into this new covenant—and he teaches her "pertaining to these things" and she then refuse to "administer unto him" "she shall be destroyed saith the Lord your God for I will destroy her." In this case God is to murder her himself I suppose, provided he has no agents to act for him.—Upon these doctrines and enjoinders contained in this "purported revelation" which the Utah Mormon Church declare they have accepted as a rule to guide them, I submit that my statements in relation to that organization are warranted by the facts of the case and that the "document" aforesaid does contain and enjoin the diabolism of the age, the "doctrine of devils," and yet, strange as it may appear some writs in

Utah refer to this as Joseph Smith's "most sacred doctrines." Whether Joseph Smith received this revelation or not, cuts no special figure with the writer, as it is in opposition to God's word and professes in fact to be another plan of salvation, or another Gospel, I feel warranted in the language of Paul to say "let it be accursed," and as the Book of Mormon would have it "the gates of hell stand wide open to receive such."

Polygamy in itself is bad enough, but other doctrines contained in this "document" are too damnable to make it tolerable in any sense. I am told that there are many good people in the Utah Mormon Church—of this I have no doubt, and I am not fighting them, I wish them well, but just so long as any hierarchy called a church whether under John Taylor or some other, send out men declaring that this abominable sheet called the revelation on polygamy, is a part of Mormonism proper, the faith of the Church of Jesus Christ of Latter Day Saints,—just so long I say they will meet the opposition it merits, but when the Utah Church shall act honest and say and admit that polygamy is no part of Mormonism, that they are Polygamists, not Mormons or Latter Day Saints; then in that case the war is over between us, and they and the Government for it; and I can't see why they should object to this course as their own record stands alarmingly against their present position, and they will yet learn if they have not already that under the laws of America they can not change the faith and remain the same Church. They say publicly "we accept this document called a revelation," the substance of which is "we have changed our faith"—why not admit the inevitable and stand in their true light before the world, such procedure would make their case less complicated and free them from much opposition they now have to meet, and they would appear much more honest before the world, for it is known that they condemned, denied, and decried polygamy upon both continents from 1844 to 1852, which law takes the wind out of their sails as witnesses now, for if Joseph Smith was guilty of receiving that thing they are no less guilty for lying about it for eight years, and in the most solemn manner possible, deceiving thousands and thousands of honest trusting souls, and they will I think excuse me from believing their stories now as the stain of eight years perjury is upon them—so in charging Joseph Smith look to your "glass house."

These facts are known to the Govern-

ment, for my attention was called to them by a member of Congress in referring me to House Miscellaneous—Contested Elections, 1865 to 1871. In which the whole case of polygamy is examined. P. P. Pratt is quoted from the *Millennial Star*, vol. 6 for July, 1845, as having declared against "spiritual wifery," &c., by calling it the "doctrine of devils." And now when I include "murder" and "all manner of sins and blasphemies," and call it the same, some think I am harsh, and "have not the spirit of Christ." I think Christ would say of such doctrines and their advocates, "O generation of vipers, how can ye escape the damnation of hell;" but to continue. After going through the whole case the committee appointed by Congress summed up as follows:

"In 1830, the Mormon Church organized and the Book of Mormon was published, in which polygamy is strongly condemned. In 1831 the same doctrine condemned in Revelation to Joseph Smith which was afterward published in Book of Doctrine and Covenants. In July, 1843, the revelation in favor of polygamy said to have been given to Joseph Smith. In February 1844, polygamy publicly denounced by Joseph and Hyrum Smith. In March, 1844, the same practice again denounced by Hyrum Smith. In June, 1845, the death of Smith. In 1845 the publication of the article on marriage in the appendix to the Book of Doctrine and Covenants, in which polygamy is called a "crime," and is again strongly condemned and repudiated. The same year the spiritual wife doctrine of J. C. Bennett denounced by P. P. Pratt in England. In 1846, polygamy condemned at the conferences of the European Mormon Churches in England. In 1848, 'polygamy' and 'sexual resurrectionism' severely denounced in the *Millennial Star*, published at Liverpool. In 1850, polygamy denounced by apostle John Taylor in France. And yet in the face of all these facts, in 1852 we have the same doctrine publicly given to the church in Utah accompanied by the announcement that it had been believed and practiced by the church for many years."

"Oh, what a tangled web they weave,
Who practice solely to deceive."

seems *apropos* in this case. All I have to say in conclusion is, that I have no personal spite or animosity to satisfy in any sense, but my rights as a Latter Day Saint are just as sacred as one whose name is associated with Utah Mormons, and as a citizen of this Government I propose to exercise them. Let the Government draw the line of distinction between the two churches,

and then if the Government can or will tolerate polygamy as a religion, I will oppose it only as I oppose other religious theories with which I am not in harmony, but we will not rest under the charge that it is Latter Day Saintism. And I have no fears as to the result before the courts of the land.

In bonds,

Z. H. GURLEY.

PLEASANTON, Iowa, May 13th, 1883.

THE SPIRIT OF TRUTH, AND THE GOD OF THE SAINTS.

PERMIT me, dear *Herald*, to present to your readers my views upon the above, prepared some months ago, but which for reasons unnecessary to state, were withheld. For some time past my mind has been led to the subject in hand, because of the things that have appeared in the *Herald*; and I wondered within myself how many gods the Latter Day Saints have, as the apostle Paul tells us, there are gods many and lords many but to us "One God" and that God is the Father of our Lord Jesus Christ. The same apostle exhorts the Saints in his day, to contend earnestly for the faith once delivered unto the Saints and that faith is the gift of God.

The God of Abraham, Isaac and of Jacob is the God we wish to worship, or should do. In the 20 ch. of Exodus he says, "Thou shalt have no other gods before me." Neither shall there be any after him, so saith the scripture.—Isa. 43:10. "Besides me there is no God." 44:6. Is there a God besides me? Yea, there is no God: I know not any." 8 v.

Dear reader mark these passages. "I am the first and the last," (God). The commandment is "Thou *shall* have no other gods" "I (God) know not any." As we are taught that God knoweth all things. That He made all things, and without him was not anything made that was made. He is the same (God) yesterday today and forever.—Isaiah 29:25. Mal. 3:6. To a saint indeed, these passages should be final proof of the personality and individuality of God, though many other passages might be brought from the Bible, Book of Mormon and Covenants to establish the theory; but I will merely cite the reader to the 7th chapter, 2 Book of Nephi; and 30th section, (Old Ed). Book of Covenants for the present. As it does not seem sufficient to many to believe the Scriptures and search for light and obtain what is promised in John 5; 24, and 40 verses, 6 ch 39; 40-44 v, as though we had not obtained that knowledge of eternal life, see John 17; ch 3. In this age of infidelity, and *great learning* (?), the question of

all questions is not who, or what is God; but of what is he composed. Jesus up-braided the Scribes, and Pharisees, Saducees and hypocrites of his day of unbelief, hardness of heart, &c. Their niceness of etiquette which would not allow them to eat with unwashed hands, nor with Publicans and Sinners; no, not even to do good on the Sabbath day, and it is very doubtful whether their niceness of manners allowed of their doing good on any other day, judging by the words of our Savior who informs us; they shut up heaven against men and would not go therein themselves.

Are we not surrounded on every hand by just such moral suasionists to-day? What guest would think of taking such liberties to-day even on being invited to a feast, public or private, of asking questions about the food? How would it sound in the ears of our hightoned infidel teachers and lecturers, if one should say to the kind hostess; "Mrs. B., I really don't like this pie, what is it made of?"

How wide the difference between the respect man has for himself, and the respect for God. Well might the prophet declare, "The wicked shall be turned into hell, with all the nations that have forgotten God." But say the many, "It is all important that man should know God and understand what kind of a God he is to worship." The Lord informs us that the wisdom of man never found out God. Again, "No man knoweth the things of God, save by the Spirit of God." Some of the great (?) men of our day, esteeming themselves wise, have become fools. For saith the wise man of sacred writ: "The fool saith in his heart, there is no God." So thus, dear reader, it is not safe ground for us to stand upon and declare that there is no God. It is not with some the desire to know what God is as to prove that there is no God at all. The wisest fool of our day, scarcely honest enough to declare that there is no God, commences one of his grandest efforts to prove nothing at all; by saying "An honest God is the noblest work of man." Answer a fool then according to his folly. "Can the thing framed say of him that framed it, he made me not?"

Another of our famous philosophers who would be wise enough perchance to do without a God at all even after this life: science has taught him that God did not perform miracles; for there being no God outside of nature, he could not believe in miracles. What greater miracle could be performed than would be necessary to transform the flesh of man to the flesh of beast.

Professor Darwin and his disciples would have us believe that man originated from the Monkey Tribe. It would be equally easy to comprehend that with such great learning; such wonderful development of scientific discovery; such magnificent ideas, he might turn up in his native element, a handsome gorilla. Surely much learning maketh man mad! The illiterate farmer would chuckle, yes, laugh such wisdom to scorn: only fancy this wonderful protean scientist and great naturalist (?) entering a wheat field and seeing a farmer sowing wheat, he should observe to the husbandman; "I should think such fine wheat would produce very excellent squash."

Jude, the servant of the Lord, would denounce such naturalists speaking evil of God and of those things they know not; but what they know naturally (?), as brute beasts. But to close this diatribe among scientists, we will quote Paul, whose prophetic vision of these new resurrectionists is simply plain, truthful and easy to be understood. "Awake to righteousness, and sin not; for some have not the *knowledge of God*: I speak this to your shame. But some will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. * * * But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, another of birds." God, not nature giveth to every seed his own body, as it hath pleased him, (God), 1 Cor. 15; 34-39. God and nature act so much alike, that is, rationally, that irrational man mistakes the one for the other. As like begets like, so does every seed or germ beget its own kind; so light dwelleth not in darkness.

To the Saints of latter days, I would say, have no connection with the unfruitful works of darkness. It is quite as absurd to ask for information about God of a man who does not believe in one, as it is for a teacher to ask an untutored pupil to solve a problem in mathematics. "God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ his Son cleanseth us from all sin." If Peter, who lived eighteen hundred years ago, saw the mockers and scoffers of the last days; could see what should transpire, why not we see with our natural eyes, how that men do walk after their own

lusts, "denying the Lord Jesus Christ, and saying, where is the promise of his coming?" If we have truly received that unction from above, we need not that a man should teach us, and should stand firm building each other up in our most holy faith, and calling through Christ; being gathered into one." This oneness is like that of the Father and the Son. "I and my Father are one."

How many do err understanding not the scripture. As the Savior hath spoken, so it is. And it is not improbable that many who have joined the Church of God in these days may have retained some of their former traditions and preconceived notions, imbibed during their youth, when taught the precepts of men. Hence we hear and read these dogmas promulgated in the *Herald*, from the sanctum, in public and in private. Of course we are endeavoring to come to the unity of the faith, or should be, so shall we see eye to eye, when the Lord brings again Zion. But are not the scriptures given for our instruction in the doctrine of Christ the righteous, for reproof, for correction, that the man of God (not of the world) may be thoroughly furnished &c. If then the scriptures, inspired, were given for the above purpose, let us feel reprov'd if necessary, and not be offended because of it; remembering this, that "He that being often reprov'd hardeneth his heart shall suddenly be destroyed and that without remedy." Again, "The law of the Lord is perfect converting the soul." This law, is the scriptures. As no man knoweth the things of God save by the spirit of God; and the spirit is given by the prayer of faith, not the prayer of him that turneth away his ear from hearing of the law, let the law itself decide and not judge unrighteously. John 12 ch: 48.

So little do men seem to know about God because they have not the Spirit of God, hence can not understand the scriptures, that the scriptures are more sought to prove what God is not, rather than what he is. Again, they are sought to prove if possible, that there is no God at all. Let us read. "God is a spirit and they that worship him must worship him in spirit and in truth."

Jesus is called the son of David by Peter, Acts 2; 30. In the 3, of Acts 13, he is called the Son of God. In the first chapter of Luke he is called the Son of God, and in the 35 v., the Son of the Highest, and although begotten of the Holy Ghost Jesus was never called the Son of the Holy Ghost, but the "Son of the Carpenter." "The Lord's Christ &c."

In the first place Jesus was to be called the Son of the Highest, born of the virgin Mary. Wicked men, unwilling to give any glory to God, or any power even, will reproachfully speak of the birth of Christ as though God had no right to beget a son of a virgin, an unmarried woman, promised, engaged to be married; for we find in Luke, 1st chapter, the angel Gabriel informed her that she, the virgin, was favored of God and should conceive and bring forth the Son of God. She evidently understood the angel, and that it was necessary that she must first know a man. Read 34th v. In the 4th of Luke 23d v., Joseph was the supposed father of Jesus. This plainly shows who was the real father, if we continue from the 34th v., 1st ch., reading 35th verse. The angel told her the Holy Ghost should come upon her, and the power of the Highest should overshadow her; therefore (for this reason) he should be called the Son of God. We are told that Jesus was begotten of the Father, by the Holy Ghost, which is God's power. Jesus was the express image of his Father's person. This is conclusive evidence, or should be, to any reasonable, thinking, sound mind, that Jesus was not the Father, nor could he be, when John in Jordan baptized him, and heard the voice of his Father acknowledging him, Jesus, to be his, the Father's. Almost the last words of our Savior inform us the same, when after his resurrection he said, "I have not yet ascended to my Father, to your God and mine."

We would not charge Jesus with insanity, nor yet with crookedness of speech. After so much has been quoted; and a vast amount of Scripture might still be quoted, did reason require and space allow. Because he said, "I and my Father are one," again, "Have I been so long with you yet ye say show us the Father," he, Christ, was one with the Father, not one and the Father, but the express image of him, begotten by his power. We now see that two personages are spoken of, and apparent, plain, clear, one person speaking, another person spoken to; and if there was another person he would be spoken of. That the Holy Ghost was spoken of can be proved beyond successful contradiction. Jesus said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter (a third), that he may abide with you forever; even the spirit of truth, whom the world can not receive."—John 14:15-17. Here is conclusive evidence, because it cometh from so great a source, that man can not by his wisdom find out God;

hence can not know him. Why then aspire or rather assume so much as those who know not God, also telling us that there is not any God. No matter how much we know or can do we can not give the Holy Ghost, for it is the gift of God alone, of Jesus Christ alone, being equal and one with the Father. So then with the promise of the Holy Ghost comes its office works to confer gifts to men who are heirs of salvation. Of its office work we say no more at present, but will endeavor to show what it is.

Before going further we will make one or two assertions, and then endeavor to clothe, cover the assertions, backing them by the truth, in the spirit of truth; in other words, proving the assertions by the word of God, the Scriptures. Others have the same privilege, and have made some strange assertions, such as seem to them to be scriptural. Of this sort are: "We believe in God the Father, God the Son, and God the Holy Ghost, and these three are one, [one God without body, parts, or passions]." A distinction without a difference, if you please, as neither has body, parts or passions. We (Latter Day Saints) believe in God the Eternal Father and in his son Jesus Christ, and in the Holy Ghost. A distinction with a difference. Now I will assert that the Holy Ghost is not God, but the power of God. Secondly, that God is love and love emanates from him, but love is not God, any more than nature is God. Thirdly, God is not the Holy Ghost. Fourth, the Holy Ghost is spirit.

We will now prove these assertions by the Word. Matt. 3:11: "I indeed baptize you with water unto repentance: * * * he (Christ) shall baptize you with the Holy Ghost and with fire." A purifying element: not God, but an element, pure as God only is pure. Paul to the Romans saith: "There is now therefore no condemnation to them who are in Christ Jesus who walk not after the flesh but after the spirit."—Rom. 8:1. "For as many as are led by the Spirit of God, they are the sons of God." Paul also informs us, the Saints of God, "That it doth not yet appear what we shall be, but that we [that is, we that are led by the Spirit of God and know him, by his power, and need not then that man teach us] shall be like him, [God];" not like the Holy Ghost which some men call God, but like the Son who is like the Father.

Now dear reader, what is he, the Father like? A spirit? I answer nay. When Jesus suffered, bled, died for us he had power to lay down his body, and take it

up again. The day he died, he went unto the spirits in prison, left his body in the grave, came and took it up again as he had said he had power to do, fulfilling the prophecy of Isaiah 26:19. "Thy dead men shall live, together with my dead body shall they rise." We do read that when Christ rose from the dead, the graves of many were opened and the dead arose. We can not fail to see that Jesus at his death went to two different places, the body in the grave, the spirit to the spirits, still performing the work his Father sent him, Jesus, to do. When Jesus rose from the dead some said it could not be, others who saw him thought he was a spirit: but no, he was like his Father, not like the Holy Ghost, Spirit; not flesh, but power to take up the flesh—the weak body. For the flesh is weak the spirit is willing, having power. And Jesus said: "handle me and see for yourself, a spirit hath not flesh and bones as ye see me have," a resurrected body. Before he died he was like his Father's person, appearance, having his features, having hands like Moses saw him; fingers, feet, head, body, parts, etc. When Jesus rose from the dead he was more like him; and even then it did not appear what he would be altogether, to use the expression of Paul, but when he, Jesus, ascended to his Father he was most like him as we shall then be most like him. As Jesus prayed to his Father to glorify him as he once was glorified. The Father said, "I have, (in the past), and will, (in the future), glorify thee again with the same glory as before the foundation of the world." So plain to me is the scripture upon the subject of the Godhead that I can not see how men can differ. That which is flesh is flesh, and that which is spirit is spirit, and of the grades of spirit I can not take the time to write, I only wish I had the time. I have not quoted one hundredth part of what might be of the word of God; but I have quoted sufficient for the present, and will add the Holy Ghost is the highest; not the highest God, no; but the power of the highest. That the spirit of Jesus was a part of him as our spirit is a part of us is made apparent; that he had power after his death to take up the same body again, that he had all power, both in heaven and on earth; that we have not that power, but the Father hath it, are all plain and clear. To the Saints of latter days who have seen a part and know in part, I would say, contend for the mastery, not with a contenteous spirit, but with a prayerful heart; in malice being children, putting away all sin, endeavoring to keep the

unity of the faith; avoiding all vain babblings, ever watching unto prayer. Let foolish contentions have no place among us. If we say of Christ he is divided, we deceive ourselves.

Before closing this article protracted as it may seem, no passage has been quoted from the Book of Mormon, nor the Covenants, which agree, testifying the one of the truths in the other. I will sum up the whole in a few words. "Try the spirits, whether they are of God: because many false prophets are gone out into the world. Every spirit that confesseth that Jesus Christ is come (has been also) in the flesh is of God." If they do not believe this and teach men so: beware of false prophets; let no man deceive you, bid them not God speed, for in the one is the spirit of truth, in the other the spirit of error, darkness and death. For God dwelleth in us if we have received the spirit of God. Luke 3: 22, "And the Holy Ghost descended, in a bodily shape, like a dove upon him, (Christ the Son of God), and a voice (of another, a third person) came from heaven, which said, (having a mouth could speak and say), thou, (Jesus), art my beloved son, in thee I am well pleased." Was the Holy Ghost a dove? Let us read again, Acts 6: 3, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost," etc. How many doves were upon Jesus in bodily shape? How large was this dove seeing it filled seven men, yet only lighted upon Jesus? If you can not answer, I will give you an idea or two. It was powerful enough, to appear as cloven tongues of fire, to make men and women prophecy; hence testify that Jesus Christ is the son of God, and that he came in the flesh, that he entered unto the same glory after he ascended into heaven, that he had before the world was. It made men dream dreams, see visions, speak with new tongues, as well as old ones, things past. Interpreted these all; was able to make the Eunuch rejoice, take up Phillip; to make some one else rejoice, and glorify and praise God with unspeakable joy and full of glory, and to know all things, past, present, and to come; powerful enough to accomplish whatsoever he will, a comforter to all who obey him. Of his size, large as a man, small as a dove if necessary, large enough to fill seven men or three thousand on the day of Pentecost or any other day. Large enough to fill the hearts of the Saints in a thousand different meetings of the Saints day or night, large enough to cover the sea and the earth as the waters cover the deep; to

make all mankind know the Lord and fear him, from the least to the greatest. Large enough to fill heaven and earth.

Now if any one doubt the mystery of Godliness, and if the same should be of those who teach even the third person in the Godhead, and can not comprehend what is here written and in the scripture: if you will count the eyes and ears of this third person, I will have one of my little children count his toes. Thus saith the Lord * * * "Look unto me all ye ends of the earth and be saved, for I am God and there is none else."

WILLIAM WORWOOD.

REESE CREEK, M. T., March 14th, 1883.

SKETCHES OF CONFERENCE SERMONS.

[Reported by Charles Derry.]

D. S. MILLS: Fellow travellers in eternity—not for eternity—I gladly quote from the Bible, I once did not believe it, but now I know it contains the word of Jesus Christ, of God, of good men, bad men and of devils. Hence, we need to know who is speaking, to whom the personage is speaking, and of what he is speaking. "Produce your cause" saith the Lord; "bring forth your strong reason," Isa. 41st chap. 21st verse. "Beware of false prophets," Math. 7: 15. I consider I have found the greatest truth in existence. There is a God. He has revealed himself. We find nothing inconsistent in His word. It came not by the will of men but by the Holy Ghost. This truth is accepted by this generation, but they do not accept his revelation to-day; in fact, they deny present revelation, yet God declares that He "does nothing but he revealeth his secret unto his servants the prophets," Amos. 3; 7. We find a remarkable instance recorded in Judges. The hosts of Israel are in peril surrounded by their enemies, they ask aid from God, one stands at their head whom God has called and chosen, a man of faith; he calls on God for a sign that he will deliver Israel at his hands. It was given. Again he seeks, bringing a test of his own, a dry fleece is put upon the floor, it is covered with dew, while the earth around that upon which it lies is dry. The sceptic may say, "This is no evidence, it would be wet any way." Gideon asks that is be reversed, it was done, he was satisfied, God told him he had too many men "I want my people to know that I fight their battles." There are yet too many, they are reduced to three hundred men. "It is enough Gideon, go down to the camp of the enemy, thou shalt hear what they say." He goes and hears one telling a dream and another in-

terpreting it. He divides the little army into three companies, puts a trumpet into every man's hand and a pitcher with a lamp in it he puts in the other hand. The enemy are routed and slain, Israel is delivered from the Midianitish yoke. Two hundred years later, we find Israel at the same place. One is at their head who was once accepted of God, but now is rejected because of disobedience. He is about to lead his armies to battle, he is troubled, and desires to know the result, he seeks it from another source than the God of Israel. He applies to one who deals with familiar spirits, he is disguised, but it is difficult to hide his tall and kingly stature. He ask the woman to bring up Samuel, she told him Saul had forbidden her. He swears she shall not be hurt, she threw herself into condition and then declared she saw gods ascending out of the earth, (a pretty place for gods to come from, "Our Father who art in heaven). She contradicts God by saying This is the prophet Samuel, when God had said He would not answer him by prophets. She made a false prediction. Israel is defeated despite their mighty host because they had rejected God.

We pass on to a man in authority. There is in Israel a prophet of God of whom the people stand in awe. The great man of Syria is afflicted with leprosy; no arm of flesh could heal him. He hears of the prophet of God from a Jewish maid. With much pomp he goes to see the man of God. He supposed he would lay hands on him, but the prophet says, "Send him to me and he shall know there is a God in Israel." He tells him to wash in Jordan seven times. The man says "I will not go." He could not see any healing virtues in Jordan's stream more than in his native rivers. But on reflection he sees this is his only chance for life. He obeyed and was healed. He is satisfied there is a God in Israel, but there is another power at work. Gehazi sees a chance for speculation. What must be the condition of that man to dare commit such an act. He follows the general and lies to him; receives reward, then lies to the prophet on his return. He receives another reward, "The leprosy of Naaman shall cleave unto thee." He skulks away in his degradation to hide himself from human gaze, to live a loathsome life and die a leper's death. When Naaman heard of this example his ideas of God must be more exalted than ever. Some may think it was too severe, but this example will teach all men that God will not wink at iniquity.

God declared things in the ears of

Israel, but they rejected the message. He does so to-day, but the people do not believe it any more than the ancients did. He foretold things thousands of years before they came to pass. How was it that Daniel could tell of four successive kingdoms on the earth, reaching through many centuries? God revealed it to him after three weeks' fasting and prayer. It was recorded for the generations to come. Those kingdoms came, Babylon then existed: Medo Persia, Greece, then Rome. They passed away as foretold. No more shall they exist, no more shall the dark and bloody deeds be enacted in them, another kingdom must take thier place. Isaiah declares the name of Cyrus many hundreds of years before he came, he could not acquire this knowledge but from God. Men tried to overthrow their predictions but in so doing they brought the very things to pass, as in the case of Julian the apostate. Yet this did not convert the man. God fulfills his word delivered by his Son and also the prophets. By Malachi he foretold another event, "Behold I send my messenger and the Lord whom ye seek shall suddenly come to his temple," etc. We are told John the Baptist was that messenger. John was in the ministry six months. False witnesses could stand before Christ then but in the day spoken of, "Who shall be able to stand." This witness is counter to the testimony of the nineteenth century. Some say it was fulfilled in Paul's day. The apostasy was foretold by Paul. The Lord told John the Revelator he would "Shew him things that must come to pass hereafter." He shewed him the apostasy as described in the revelations. Everyone knows that Rome ruled over every city in the world and was the woman shewn to John. He also saw "An angel fly in the midst of heaven having the everlasting gospel," shewing that not only shall prophets be restored, but angels shall come to earth. He was shewn two prophets in the streets of Jerusalem who were slain after they had prophesied. Oh! says one, "Those were the Old and New Testaments." Did the Old and New Testaments do the things these prophets were to do? Were they ever slain in the streets of Jerusalem? Read Gen. 48, 49; and Psalms 35; Isa. 29; Ezek. 37, a record is there foretold. The Lord had declared by his Son and by the prophets and apostles, that there would be a great apostasy, hence the restoration of the gospel would be necessary. What were the signs of his coming? Not only eating and drinking etc., as in the days of Noah but angels,

prophets, etc., as in the days of Noah and Lot. These are necessary to warn the people and gather out the righteous. If ten righteous men had been found in the cities of the plain those cities would have been spared.

A distinguished preacher says, "We must make religion popular." You can not do this with the religion of Christ now, any more than in the days of Noah. The masses despised the warning, but the windows of heaven were opened, destruction came. and so shall it be in the coming of the Son of Man.

Beware of false prophets, for there must be true ones, or the false ones would never come to imitate them. There has been a departure from the faith and there must be a restoration, that the kingdom of God may be established. This is to be just before the end. The stone was to be cut out of the mountain without hands (see Dan. 2d). It is not the work of man. It does not strike the head of the image. It strikes the feet. It must commence in the West, roll on to the East, and destroy the whole image, and then the "Kingdom shall be given to the people of the Saints of the Most High."

In fulfillment of the prophets a record is delivered to a boy and instructed him. "Why did he not deliver it to the learned?" says one. They would have had traditions, this boy had none. He is every where spoken evil of. I believe him to have been a good man. He did not claim to be a perfect man. Yet he had been called of God. He must fulfill the word. The record was presented to the learned, who declared he could not read it. Three witnesses testify to the divinity of the book. You ask, Why did he not have more witnesses? Eight more testify to seeing and handling the plates. Why are there not more witnesses to Christ's resurrection? Says another, "If Smith was a prophet he should have prophesied." He did prophesy and it came to pass. (Read the prophecy on the Rebellion, etc.) It was to begin in North Carolina; was to be poured out on all nations. The commerce of our nation is swept from the seas. Mason and Slidell appear before the nephew of his uncle. France has a war of conquest on her hands. He sends his armies to Mexico. He is defeated in his purpose, but the spirit of war burns. He sends his armies to the states of Loraine, but finds that Sherman has marched to the sea. He knows not what to do. The Liberator uproots the Papal power. The war between France and Germany was fatal to France. The

South was conquered, four millions of slaves liberated. Thus far the prophecy has been fulfilled, and is still being fulfilled in all its details. War is still rife. Krupp employs forty-four thousand men in turning out the weapons of death, to say nothing of other like firms. The Indians have vexed and are vexing the nation. A California editor says, three hundred thousand savages have vexed the nation forty years and the end is not yet." Another editor says, "More lives have been lost within the last ten years than have fallen since the landing of the Pilgrims from the same cause." Thus the purposes of God are being accomplished and the way for his kingdom being prepared.

EXAMINE.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Corinthians 13: 5.

THE reasonable conclusion to be arrived at from reading the text is this: That the Corinthian Saints, to whom the apostle Paul wrote the epistle, had embraced that form of doctrine which he so well knew how to preach; and that he suffered so much in promulgating amongst the Gentiles. In the course of his varied experiences of the different churches he had labored to establish, and still labored to maintain, he must at times have felt that the task allotted to him was much, very much beyond the power of frail man to accomplish of himself. But he trusted so entirely on the grace and mercy of the Almighty for aid in all the persecutions and trials he endured in his active ministerial life; trusted in that redemption he knew so well how to imprint on the memories of those who either heard him preach or received his letters,—that he was at all times ready to say, "Thy will be done.

What a fine advice is contained in our text, not only to those Corinthian Saints to whom the epistle was immediately sent, but to all who ever have been the recipients of the glad tidings, as contained in the gospel of Jesus Christ, the Only Begotten Son of God. "Examine yourselves, whether ye be in the faith; prove your own selves." This naturally causes the inquiry: What was the faith he so strongly urged them to prove whether they were in or not. The faith he here speaks of is that "form of doctrine which had been delivered to them." (Rom. 6:17). What is that form of doctrine? "Therefore, [not] leaving the principles of the doctrine of Christ,

let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God; of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment.—Heb. 6:1, 2.

That was the doctrine he wished them to examine themselves in. He wished them then to make sure that they were keeping in the path marked out by our Savior, in which all his followers should tread.

And the same thing holds good with us to-day. We have received that form of doctrine that the apostle was so zealous should be obeyed in his day. And it holds equally as binding on us in these days; for the same noted preacher in Gal. 1:8, 9, says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed," showing conclusively, that even so early as when he wrote his epistles there were some who perverted the gospel of Christ. What an awful responsibility then rests on those who have been preaching since the apostle's time. For now, and for hundreds of years, preachers have been telling the world that there was no need to obey that form of doctrine which was once delivered to the Saints, in its entirety; but that different parts were, but are not essential to salvation. Only believe on the Lord Jesus Christ, and you shall be saved, say they.

They take not into consideration that they must obey him in all things, and enter in by the same narrow way by which he, the Savior fulfilled all righteousness. (Matt. 3:13-15). And if it was incumbent on him, the Lord of all, to enter in the God appointed way; how much more is it our bounden duty to follow in the footsteps of the Master. In Matthew 23:23, we find how severely the Savior denounces the Saducces and Pharisees for not fulfilling or obeying the whole law, but leaving part of it undone. So it is to-day. The outward form of religion is very closely followed by some, who like the Pharisees of old, pray in the streets that they may be seen of men. But woe, woe is decreed against all such, except they repent. May the good God cleanse us from all unrighteousness, and help us to examine ourselves that we may see and know wherein we err; and that through the merits of our Savior, we may be enabled to hold on to the rod of iron, that we may attain unto perfection, and that we be not wafted about

by every wind of doctrine; but that we remain true to the covenant into which we have entered with the only living and true God.

We see how severely, in 2d Peter 2d chapter, those who have been in the faith and have fallen away, are spoken of especially in 21st and 22d verses, viz: "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandments given unto them. But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Can any one doubt that the way of righteousness, here mentioned by Peter, was that form of doctrine that he in common with the other apostles taught, that it was the same form of righteousness that he speaks of in the same chapter, 5th verse, as being preached by Noah, and so on, back to the first man Adam, who was a preacher of righteousness to his posterity.

We see then that it is our bounden duty, and should be our greatest pleasure, to "examine ourselves, whether we be in the faith," and prove our own selves, that we may learn whether or not we be in the faith; and that we may know whether we obey that form of doctrine which was once delivered to us by the servants of God, sent to call us from the power of sin unto salvation.

If we only obey the commands of our Savior in their entirety, seeking always for help from on high to guide and direct us into the way of all truth, we shall be blessed indeed; but if in the midst of all our professed endeavors to walk in accordance with his commands, we have some secret longing for some form of sin, such as may be read of Gal. 5:19, 20, 21 verses, wherein are enumerated the works that are manifest in the flesh, which are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envying, murder, drunkenness, reveling," and such like, "of the which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God."

We here find enumerated a catalogue of crimes, the most common of which in this country are drunkenness and reveling; and here we find it emphatically declared, that "they who do such things shall not inherit the kingdom of God." If, I say, we have a secret longing for any of those sins enumerated as above, and also in 1st Peter 4:3, our religion is vain, and of none

effect. In James 1:26, 27, we read: "If any man among you seem to be religious, and bridled his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the vices of the world."

If we mix and join in the reveling, banqueting, and excess of wine so common in our midst, can we keep ourselves unspotted from the vices of the world? I think not; for they are devices of Satan to lead us astray, and to draw us into divers kinds of what is supposed to be pleasure; but which is in reality the bondage of sin. Paul in Romans 6:16, says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We are here taught that if we yield ourselves to any manner of sin, we are the servants of sin. Why then should not we, I ask, eschew the evil and follow the good, when we are so plainly taught the consequences of following the evil, which makes us the servants of sin unto death? Whereas if we obey the commands enjoined on us through having entered into the new and everlasting covenant, our obedience will bring us into righteousness.

We must not forget that the letters of the apostles were addressed to the Saints, so that the advice given to them holds good with us. What was right for them to do in those days must be right for us in these latter days, and that which was condemned of the apostle then, as being in any way inimical to the glory of God, must of necessity be under condemnation now; for our God is an unchangeable God, the same yesterday, to-day and forever. How grand, how sublime, are the promises held out to man, if only he will obey the commands of our Lord and Savior. If we will only cast ourselves unreservedly on God for protection, he will guide us into all truth. If we lack wisdom to understand the will of God concerning us, let us ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given to us. (James 1:5). What a grand promise is here contained. Only ask of God. But it must be asked for in faith, nothing wavering; "for he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man [the waverer] think that he shall receive anything of the Lord." We are here taught that we must implicitly rely on God and the Father to strengthen us

and to guide us into all righteousness, and which can only be obtained by our entire obedience to his commands.

"Examine yourselves whether ye be in the faith. Prove yourselves; know ye not your own selves, that Jesus Christ is in you, except ye be reprobates?" "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." We here see that the Apostle Paul was so firmly convinced that the Saints at Corinth had been at one time so well grounded in the faith that he says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates," showing plainly that they must all have known the gospel in its purity at one time, and he here tells them to "examine themselves, whether they were in the faith," recognizing that they had the power and were able to examine themselves, and also at the same time pointing out to them their responsibilities; showing, that as they were in a position to examine themselves, they were in duty bound to do so, so that they would know of themselves whether they were in the faith, and that Jesus Christ was in them except they were reprobates, implying thereby, that were they reprobates, and had fallen away from the commandments of God given unto them, they would have lost the guidance of the Holy Spirit of truth, and consequently would also know that Jesus Christ was not in them. What a state for those who have once tasted of the heavenly gifts to be in, to be conscience that they are in a worse state than before they had received the knowledge of a Redeemer's love and grace. Let us then examine ourselves, and constantly cry to the Almighty for strength to keep from all unrighteousness. And if we leave a good record, we shall receive a reward from him who is faithful and true to reward all those who keep his commandments; and they are not grievous.

That we all may be made partakers of the first resurrection, is the prayer of your brother in Christ,

DAVID McINTOSH.

QUEEN'S FERRY, Western Port,
Victoria, Australia.

It is often asserted that if facilities to consume drink in public houses were reduced the only result would be that secret drinking would replace open drinking. Mr. Hoyle's statistics refute this, by showing that since public houses have been closed on Sundays in Scotland, there has been a decrease of 21 per cent in the sale of spirits; that in Sweden since an alteration in the liquor laws took place which reduced the places for the sale of spirits in the whole country to 450, drinking has enormously fallen off, whereas in Switzerland, where public houses since 1879

have increased from 17,807 to 21,838, there has been a marked increase in the consumption of spirits and in drunkenness. All this proves that the habit of drinking intoxicating liquors is in direct relation with the facility to obtain them. This is in accordance with reason. The number of persons who feel such a craving for spirits that they are ready to sacrifice everything to gratify it are few in number. The mass of drinkers consists of people who drink if they can easily come across spirituous liquor. If they could not do so, they would not go greatly out their way to procure it.

THOSE who may fancy that there is merit in place and birth of which to be proud, with a lifting up of the head in self pleasure at the thought of them, read the truthful as well as forceful sentiments expressed below, and taking "heart of grace," remember that few may become very great in the sight of the world, but any or all may become good in the esteem of *The Law and The Truth*.

THE TRUE GENTLEMAN.

True gentlemen are to be found in every grade of society. The plowman with his broad sunburnt hand, his homely dress, and his open, honest countenance, is oftener found to be possessed of the real attributes of the gentleman than the enervated man-milliner, who is much more careful of his gloves than his honor; whose shirt bosom must be as pure as a virgin's form; and who, if one curl of his glossy wool were displaced, would be immediately thrown into strong convulsions. The blood which flows in a rich and generous stream through the heart of a Russian serf is as pure in the eyes of God as the life current which eddies round the princely fountain of the highest of England's noblemen. It is a false, illiberal idea, that because a man can not claim alliance with the proud and wealthy his name should be stricken from the list of gentlemen. We are all created alike—our mothers suffer the same pangs; and shall the one who is ushered into life upon a silken couch spurn him whose limbs were first laid on a truss of straw? Which class from time immemorial has shed honor and glory on the earth—the proud aristocrat or the poor peasant? Whose names are enrolled on the pages of history—the gentleman of fashion or the gentleman of nature? Whose voices are most heard, and to most effect, throughout the world? Why, those of men born in poverty, but clothed by truth with the jeweled robe of honor. Does the mere fact of a man's being able to make a bow with scrupulous exactness constitute him a gentleman? Shall the children of one and another be divided because one portion are gifted with gracefulness of action and coxcombrity of demeanor; while the others will not cringe at flattery's fawn, or waste the hours given them by heaven to improve, in the useless study of the puerile forms of fashion?—*City and Country*.

Prof. Dana says of the first chapter of Genesis: "Examine it as a geologist, I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

Conference of the above district was held at Bevier, Macon county, Missouri, May 5th and 6th, 1883; Bro. Alexander H. Smith presiding, and George Hicklin clerk pro tem.

Remarks were offered by the presiding officer, in regard to the duty of the Elders.

Reports of Branches.—Bevier branch, number of members at last report 109, present 109, including 10 Elders, 3 Priests, 5 Teachers, 3 Deacons; 2 children blessed. John F. Thomas, president. Renick, last report 14, present number 14, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon. Branch in a scattered condition. R. R. Jones president. Hannibal 28 members, including 3 Elders, 1 Priest, 1 Teacher; 1 removed by letter and 1 baptized. Salt River, number of members at last report 29, present 29; including 1 Elder, 1 Priest. Robert Thrutchley president.

Bishop's Agent's report from March 1st to May 5th, 1883: cash in hand \$20.70; received \$18.90; total \$39.60. Paid out \$13.25; leaving in Agent's hands \$26.35. Robert Thrutchley agent.

Examined and found correct.

Elders reported in person: Alex H. Smith, Ephraim Rowland, Thomas D. Reese, Robert Thrutchley, John F. Thomas, Edward Bennett, George Hicklin; John Taylor reported by letter. Deacon John W. Morgan reported.

Motion was made and seconded, that Bro. G. Hicklin be chosen as President of the District. It was put to vote and carried.

Resolved, that the next conference of this district be held at Bevier, Macon county, Missouri, the first Saturday and Sunday in August, 1883; to commence at two o'clock p.m. Saturday.

Saturday evening preaching by Bro. Alex. H. Smith from a part of the 8th and 9th of Mark. The Spirit of the Master was present.

Sunday, 10.30 a.m., preaching by Bro. G. Hicklin, from 1 Cor. 3: 11, with good liberty. Afternoon session was occupied by remarks from Geo. Hicklin; after which one child was blessed by A. H. Smith and G. Hicklin, a son of Bro. and Sr. Price of Bevier. Sunday evening, 6.30 p.m., preaching by Bro. A. H. Smith, from Matt. 24: 14. House was well filled, good order was kept, and the good Spirit of God was present during the conference, for which we are thankful.

Adjourned to meet in Bevier, Macon county, Missouri, the first Saturday and Sunday in August, 1883, at ten a.m. Benediction by Alex. H. Smith.

Who ever heard of slandering a bad man? Who ever heard of counterfeiting a bad note! Slander, as a rule, is the revenge of a coward. It is generally the best people who are injured in this way.

ALEX. H. SMITH.

J. W. BRACKENBURY.

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Miscellaneous.

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DECATUR CONFERENCE.

The Decatur (Iowa) District Conference will meet June 16th next, at Pleasanton. President O. B. Thomas is informed by card from Bro. A. W. Moffett, clerk of the Little River Branch, that arrangements have been made to hold the conference in the School House in the Village; and that Brn. James Anderson, William Anderson, Alexander Greer and William Hall had been appointed a committee on arrangement and reception. Those going by rail to Davis City should send word to the committee, so that teams may meet them from Pleasanton. A good time is expected. BY ORDER.

HIGH PRIESTS.

This is to notify all High Priests that according to the order of the quorum, adopted in a meeting thereof, held at Kirtland, Ohio, in April, 1883, new licenses have been printed and they are now ready to be issued. By remitting postage each member will be supplied. They will need no renewal. Also, the quorum adopted a rule that each member should report to the president, Bro. Charles Derry, on or before the First of March each year; his present address is Magnolia, Iowa. For licenses address me at Lamoni, Iowa.

H. A. STEBBINS, Sec'y of Quorum.

BORN.

MAYHEW.—At Lamoni, Iowa, May 22d, 1883, to Bro. E. C. and Sr. Anna M. Mayhew, a son; named William H. Mother and child doing well.

STUART.—At Mondamin, Harrison Co., Iowa, May 18th, 1883, to Bro. and Sr. James D. Stuart, a daughter; mother and child doing well.

TEMPEST.—At Nebraska City, Nebraska, December 28th, 1882, to Joseph and Sister Dinah Tempest, a daughter, blessed May 20th, 1883, by Elder Robt. M. Elvin, and named Mary Anna.

VICKERY.—At Plano, Kendall county, Illinois, May 21st, 1883, to Bro. Wentworth and Sr. Augusta Vickery, a daughter; name Zadie Zerelda.

MARRIED.

COLE—TYLER.—At St. Mathew's Church, Smethwick, near Birmingham, England, March 24th, 1883, Bro. Joseph G. Cole and sister Elizabeth M. Tyler, fourth daughter of Bro. and Sr. Charles and Maria Tyler, both of the Birmingham branch. Left England for America March 28th, 1883.

LAPWORTH—HARDING.—At Crescent City, Iowa, March 25th, 1883, by Elder D. K. Dodson, at the residence of the bride's parents, Bro. and Sr. Harding, Bro. Charles W. Lapworth and Sr. Emma Harding. It was a very quiet and pleasant affair; only a few of the most intimate friends being present. After the ceremony a sumptuous supper was served to all present, and all were happy as a marriage bell. The bride was the recipient of many costly and handsome presents. From the bride's parents, a handsome bed-room set; from the groom's brothers, John and James, a handsome marble top bureau; from his mother, a beautiful parlor lamp; from the bride's brother, Oliver, a handsome clock; from

the groom's uncle, Bro. Currie, a handsome large mirror; from his sister, Agnes, a beautiful sewing chair; and many other beautiful and useful articles too numerous to mention, which were fully appreciated by the lovely bride. The many friends of this worthy young couple wish them a prosperous and happy life, that the rough places may be made smooth before them, and they may live to celebrate their golden wedding.

What God has joined, let no man sever,
But live in peace and joy forever;
At last, when this life's toils are o'er,
May you dwell at rest on yonder shore.

Is the prayer of your sister in the gospel,

EMMA C. DODSON.

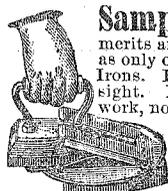
DIED.

HALPHILL.—Normy Halphill, born March 24th, 1880; died April 9th, 1883, from being kicked by a horse in the forehead, inflicting a terrible wound. He lived two days and three nights. The little one was accustomed to put his arms around the legs of a gentle horse owned by his father; this was a young horse and would not be caressed. Funeral services at Saint's Chapel, Deloit, by Bro. Whiting; from Thes. 4: 14-18.

Dear, dear little darling, Normy,
Could'st thou here no longer stay?
Is this world too dark and stormy;
Must you dwell in realms of day?
Though in life our griefs are many,
And we have but little joy;
Let us live, to live forever,
With our darling little boy.

FRANCES A. ERNST.

THORN.—At her residence, in Willard, Box Elder county, Utah, May 21st, 1883, of heart disease, Sr. Elizabeth M. Lusk-Thorn. She was born in Tennessee, March 31st, 1809; was baptized in 1841, by Elder Wm. Edwards, in Green county, Illinois; lived near Nauvoo, Illinois, from 1842 to 1846, lived near Council Bluffs from 1847 till 1852, when she was married to Bro. Asahel Thorn, who survives him; lived in Cedar Valley and East Weber until 1854, when they moved to Three Mile Creek, near Brigham City, where they resided till this Spring, when they moved to Willard. She had one son, four daughters, twenty-four grand-children, and twenty-seven great grand-children. She was a devoted follower of Christ, and dared to follow her convictions of duty. Many of the missionaries to Utah have shared her edifying company and generous hospitality. A large and sympathizing concourse of neighbors attended her funeral. She sleeps in Jesus. Services conducted by W. W. Blair.



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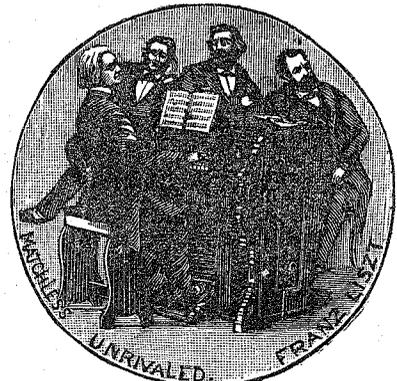
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JOSEPH SMITH - - - EDITOR.

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THE SAINTS' HERALD

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BY B. J. SIMPSON

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 16th June, 1883.

BRO. WM. C. CADWELL sends us from "The Cliffs," Iowa, the following, cut from the *New York Sun*, of May 27th, 1883.

WHICH IS RIGHT?

In a sermon delivered last Sunday before the faculty and students of Cornell University, Bishop Simpson of the Methodist Church celebrated the success of Christianity. He found nothing in the present condition of religion and religious thoughts to alarm, or even to dissatisfy him, saying: "Christianity was never so gloriously successful as now. Never were there so many Christian churches on the earth as on this lovely Sabbath day; never were there so many communicants gathered about the table of the Lord; never was the Bible so widely read as now, when two million copies of the revised version are sold within the first few days after its issue. What we have yet seen of Christian civilization is but the foretaste of what we shall see."

The Rev. Dr. Bernard O'Reilly, a distinguished and learned clergyman of the Roman Catholic Church, is not by any means so optimistic regarding the religious future as the Methodist Bishop. Writing to the *Sun* from Spain, Father O'Reilly speaks of the "spreading contagion of infidelity," adding: "At present—let me confess it—I am, as a Christian, deeply concerned with the future which I cannot help foreseeing. To counteract all the irreligious agencies which are at work on both sides of the Atlantic; to remedy an intellectual disease which is spreading so rapidly not only among the Latin and Germanic peoples, but in the world tenanted by the Anglo-Saxon race—what can, what ought the religious guides of the people do?"

After having advised systematic Christian education, especially for women, as a needed safeguard against infidelity, he continues: "Let me not, after more than forty years spent in the priesthood, be deemed importunate if I press these considerations on men of all creeds in our own great country. While the old World is rocked to its foundations by forces more potent than dynamite, we are revelling in all the blessings of

incomparable prosperity and peace. Let us not wrap ourselves up in a fatal security. The first mutterings of the storm, the first faint oscillations of the approaching earthquake, may be felt by the wise and wary among us."

Which is right, the Catholic Priest or the Methodist Bishop, and which utters for the Church the words to which it needs to listen?

Many among the Saints will experience but little difficulty in choosing which to them is the nearer a correct understanding of the situation. It is a question being forced home upon all denominational classes of believers, "What ought the religious guides of the people do?"

Bishop Simpson looks out upon the world through an atmosphere rose colored from the surroundings of a successful prelate, an honored and flattered officer of a popular and numerous church; and it is a flatteringly distorted picture of Christian conquest that he sees. He has advanced from the outermost circles of the pioneers of Methodism to the central forum, from which it is difficult to see only the rich, prosperous and growing congregations nearest to him, and among which he moves. His view is that of the elated churchman who has reached the zenith of clerical ambition. Nor does he see through this halo of his dream the struggling denominations, and distant congregations perishing for want of pastors. Nor does he see the ominous signs that mark the insidious encroachments upon the citadels of faith, in every popular and noted church in every principal city in the United States. Nor does he see what many do see that with every leading out of a Tyng from the Episcopal, a Swing from the Presbyterian, a Beecher and an Adams from the Congregational, and a Thomas from his own, the Methodist Church, there are drawn away from the standards of belief in Christ, many other wise good men and fine intellects, who from these divisions themselves become distrustful of men, methods and churches, and drift into the easier meshes of unbelief and infidelity.

Father O'Reilly, on the other hand, is looking out upon the world from the confines of a struggling priestly dynasty, one that was once the imperious mistress of the earth, caring little who wore the crowns

so her counsels ruled in the camp and court. He sees Christianity, interpreted by him as by the Pope to be the final triumph and rule of the Universal Catholic Church, being born down by organized dissent, from which in turn there are dissenters who cast off restraint from all faith. He sees further that prosperity and popularity have sapped the fountains of early piety, such as it was, with which departures from the mother church were made; and while he admires the audacity and sublime heroism of those reformers, he pities the degenerate followers who have fallen away from the original standards, false as he may deem them have been. He sees also, the growing impatience with which congregations listen to the positive dogmas propounded from the creeds of men, and is alarmed because he knows from the past experience of the church that while the faith to which he adheres may suffer much, the Christian idea represented alike by him and the Protestant ministry will suffer more, by the "falling away."

One of these men is wrapped in a sense of self security and self gratulation; the other is quickened into alarmed consciousness of impending peril, and would, if possible, awaken even the protesting denominations to the greatness of the emergency and the necessity for something different than present theology to effect a salvation for the decaying churches, for this is what both men mean when they refer to Christianity.

The Christianity of the New Testament Scriptures, the philosophy of Christ, must prevail sooner or later, and those who are in sympathy and accord with that philosophy and prepared in mind, heart and life for the methods and triumphs of that Christianity will be accounted wise and worthy to enter in and enjoy.

BRETHREN Henry A. Stebbins, Henry C. Smith and David W. Thomas attended the Decatur county, Iowa, Sunday School Convention, held at Leon, the county seat, Tuesday, June 5th, to represent the Lamoni Sunday School. They were well received; Bro. Stebbins being requested to address the convention on the subject of The re-

lation of Sunday School work to the Church. Brn. Smith and Thomas report that his effort was a good one and was well received and appreciated. The report of the school was a good one and showed fairly as compared with others in the county. The following named persons were chosen to represent the county in the State Sunday School Association to be held at Marshalltown, Iowa, June 12th to 14th, 1883; Elder F. Edwards, Rev. Thomas Waller, Miss Bell Thomson, Leon; Elder Henry A. Stebbins, Lamoni; Mrs. E. J. Thomas, Decatur.

The following is taken from the minutes of the County Convention as printed in the Decatur County *Journal*, June 7th:

Finally, on motion of Rev. Wooten, a committee was appointed and the following resolutions submitted, which were adopted after a red hot debate, it being opposed by some of the best temperance men and most earnest temperance workers in the county:

Whereas, advantage has been taken of certain technicalities concerning legal enactments upon the temperance question, whereby the expressed wishes of a large majority of the citizens of Iowa have been set aside and the question has been thrown back upon them still unsettled, and the great evils of intemperance still existing and legalized, and

Whereas, These great evils not only pervade society at large, but also penetrate our homes and our schools with their unhallowed influence, thereby tending largely to thwart the efforts of Christian men and women to instill into the minds of the young the principles of temperance and sobriety, as so plainly taught in the word of God; therefore, be it

Resolved, By the Decatur County Sunday School Convention, that, inasmuch as we believe that early impressions are the most enduring, that we recommend to all Sabbath School officers and teachers in Decatur county that they instruct their schools and classes, on this important subject whenever proper opportunity offers in considering the lessons, and from scriptural and moral standpoints that they impress this principle upon the minds of the young. And we would recommend that one Sunday in each quarter be devoted to a special exercise or lesson on this subject.

T. P. WOOTEN,
H. A. STEBBINS, } Com.
GEO. T. YOUNG, }

EXTRACTS OF LETTERS.

Under date of June 1st, Bro. F. M. Sheehy writes from Providence, Rhode Island:

Bro. Gilbert and I have just returned from three week's trip; six baptized, making eighteen in this district in a few weeks past; prospects are good for more. We are getting ready for a tour through the State of Maine; everything looks bright and cheerful thus far, with us East. Expect to make things count this season, with divine assistance and a little courage, patience, and charity on our part included. Send Zenas this way soon, we are anxious for him. Yours in the conflict.

Bro. M. R. Scott wrote from Scottville, Indiana, May 24th:

For the time present I think to labor in the Branch, and the adjoining counties where calls are made; and hope, by and by, you may hear something more encouraging from Southern Indiana.

Bro. L. R. Devore writes:

I have been preaching in Mason and Jackson counties, West Virginia, and am now on my way to Fayette to present our faith.

EDITORIAL ITEMS.

WE take advantage of an old friend and publish a pleasant letter lately received from him. We believe that he will not object. Our only excuse for doing it is that the letter, not having been written with a view to publication, is more heart and homelike than if it had been designed for print. Usually when one writes for the press he puts his company face on. We like to see folks in their every day life, to know what they are really like.

The Supplement to the *HERALD*, including the Bishop's Report, was printed from stereotypes cast in the Herald Office by Bro. W. H. Deam, our pressman. It is an experiment, and has demonstrated that what one man does another can do, if he will intelligently try. This experiment opens for us a new field which we shall try and occupy further on.

A brother, John Erter, an inquirer after the truth living at Antwerp, Paulding county, Ohio, wrote us on May 13th, reciting briefly the way in which he came to take an interest in the Way of Life as seen by us. He had been a United Brethren; but was a lover of light. He met a Bro. Beeman Gaston, now living in Nebraska somewhere; and from him learned something of the views of the Church; subsequently Bro. Gaston sent him a *HERALD* containing a sermon preached by one of the brethren, which aroused his attention. This sermon he read and circulated among his neighbors, as it met his mind favorably. He sent us for further information, which we have tried to send him. It may be advantageous to send some one down there, by and by. Brethren in charge in Ohio, please make a note of this.

For "hard liens" in the last sentence of the second paragraph, third column, first page of *HERALD* for June 9th, read "hard LINES."

The drawing to which Bro. T. R. Allen refers may be had by any one who may be in condition to work it up who may wish so to do. Of course if more than one sends for it, we shall make our selection of one and send it to him.

The Rev. Murry, of the United Brethren, ventured to attack the faith and the Church, at Andover, Harrison county, Missouri, on Sunday, May 27th, in the evening, and said some awful things about the origin of the work. Bro. J. W. Gillen had spoken in the morning and Mr. Murry took this method of counteracting the influence of what was said, as we take it. He was called to order by a man in the congregation however, who does not belong to us or the United Brethren, who thought his remarks uncalled for.

LET the dreamers now come to the front, they have an apologist in the ranks of orthodoxy.

REV. J. L. JENKINS ON DREAMERS.

Rev. J. L. Jenkins of Pittsfield, Mass., occupied the pulpit of the Fourth Presbyterian Church, Chicago. As the basis for his morning discourse he selected the following: "And they said one to another, behold this dreamer cometh. Come now, therefore, and let us slay him and cast him into some pit, and we will say some evil beast hath devoured him; and we shall see what will become of his dreams."—Genesis 37: 19, 20. The reverend gentleman said Joseph was a dreamer, fond of gay clothing, and indulging in the wildest aspirations, and it was but natural that a young man of such proclivities should be an object of hatred and envy to his brothers, who were practical, toiling men. Yet his very dreaming drew to him the affections of his father, a prosaic, practical man, who, although perplexed and puzzled by his son's visions, loved him more than all else. Dreamers were generally considered useless by the world's commonplace, logical people. But it was to the world's dreamers that its progress was due. From their ranks had come the successful men all through the centuries. If it was impossible to displace dreamers from places of power, if the Bible be believed, David, God's most effective worker, was a poet, a self-communer, a dreamer of dreams. The ancient prophets ruled the great Hebrew commonwealth not by exact logic, or argument, but by their enlarged spiritual insight. Logic and the senses were not the only avenues through which Peter and Paul desired truth. Christ himself was a dreamer, and the entire book of Revelations was a series of visions.

Behind the Christian civilization of Europe were dreamers. The world's explorers were notorious dreamers and inventions were actualized visions. In everything power lay with the idealist. He who pictures a better social state, a higher, more unselfish life, draws the race steadily, evenly upward. By dreaming of better things, man showed himself capable of reaching them. The idea was prevalent that scholars, practical, prosaic, logical men, were wanted to disseminate the truth of religion. They were misguided who demand exactness, logic and argument in religion. The frequent use by God of dreamers, men of imagination, to perform the works recorded in the Bible conveyed an idea of the quality of spiritual power now wanted. The call was not for philosophers, but those who could make short excursions away from the

things of earth. They should be thankful that by dreams they could know more of God. It behooved God's chosen then to dream with optimistic vision of the heavenly home, the beautiful streets of gold, to listen with the imagination to the seraphic voices of heaven's choir, and some day they would awaken to find their dream a reality.

Correspondence.

PLEASANTON, IOWA,

June 2d, 1883.

Editor Herald:—I see from your issue of today that Lamoni Branch numbers nearly five hundred members, and that they propose building a chapel to worship in. I certainly think that a good move, and when we consider the wealth represented there compared with the condition of the brethren at Independence, Missouri, and elsewhere, who have of their own means builded houses unto the worship of God, one can readily see that Lamoni is quite able to carry out the work proposed; I trust she will go forward to success and afford a good example thereby.

We need a house here at Pleasanton and shall try and build soon. The same is true of nearly all the branches—all need houses to worship in—and my counsel is, “go to, brethren,” wherever you are upon the earth and erect houses to worship in, occupy and keep the banner of truth unfurled, all to be in harmony with wisdom and prudence.

June 5th.—Last Sunday I had the pleasure of administering the ordinance of baptism to sister Mary Bradley, daughter of sister Sloan, of Davis City. Quite a concourse of people gathered at the water's brink, and a good time was enjoyed.

Letters from Brn. Gilbert and Sheehy, who are at work in the Eastern Mission, show that success is attending their labors, having baptized four since their district conference. Prospects of other accessions to follow soon are good;—so the good work goes on. I am having sore throat, have had it two weeks past.

In bonds,

Z. H. GURLEY.

DUBUQUE, IOWA,

May 30th, 1883.

Editor Herald:—Having often been encouraged and strengthened by reading the letters from different parts of the world, giving accounts of God's dealings with his people, and prospects for the building up of the work; I thought I would try and do my part and cast in my mite to help make the *Herald* a power for good, by sending an account of the work in this place. Brn. Joseph F. McDowell and R. Etzenhouser held a series of meetings here, in private houses, as we could not get any other place. The result was two were baptized, and others convinced. After the brethren left I had to take a trip down the river; while I was gone Satan improved the time, a gentleman from Utah, Rev. Bishop Hall, stopped in this city for a few days and was interviewed by a *Times* reporter and the result published. Among other things Mr. Hall said he had a friend in the city who was trying to establish a branch of the Latter Day Saints Church here. And you may rest assured I have received all the honor (that is, dishonor) of being that friend. It has not stopped the work here. Father Adams paid us a visit,

and while here did some excellent labor for the cause. He found out some more who were once Latter Day Saints and went out in the country to hunt some up, (traveling about forty miles on foot; he being over seventy-five years of age). While out there he obtained an opening and found friends who treated him very kindly, and wanted him to come back and preach to them. He was offered the use of a Presbyterian church, and we will try and have some one go out there.

The prospect in the city here is good. We look for a branch of the church to be established at an early day. In fact we have had the promise of the Spirit to that effect. We expect to continue laboring here for the upbuilding of the latter day work, and ask that you will remember us in your prayers, that we may have strength and courage to carry out the work that is entrusted to us.

Your brother in Christ,

C. A. HALL.

OAKLAND, Cal., May 31st, 1883.

Bro. Joseph:—Your welcome favor bearing date May 11th, came to hand and duly considered. Especially that part concerning the future condition of untimely births. “Will such children come forth in the resurrection? Will they be permitted life who never had the privilege to breathe? These come up.—What think you? Will children coming to life while yet unborn but dying in birth (still born) rise in life in the resurrection?”

I know of no law bearing directly upon the question; and in the absence of such, shall philosophize a little in answering your question, as I understand it. There is in physiology what is termed embryo life in all animals, which exists independent of spiritual life. “Though they come out of the loins of Abraham.”—Heb. 7:6. It is evident that life existed in the germ yet in the loins of Abraham. This we shall call life in process. Until the birth has been accomplished and breath enters the respiratory organs, life is not perfected. Hence Job alludes to this, 3:16: “Or as an hidden, untimely birth, *I had not been as infants which never saw light.*”—Ps. 58:9; Ecc. 6:8. Hence, still born, premature, or untimely, are births unto death, and not life. Hence the spirit of life has not permeated their bodies, and life in process has been annulled; and the babe reverts and remains as though life had never commenced.

To more fully illustrate to you my ideas, I will introduce a batch of lemon drops, to explain my ideas. We first call for the material (sugar) and prepare it by infusing into it a quantity of acid, sufficient to hold the batch from granulation and add sufficient water to melt the sugar, then place over a hot fire to evaporate the water. This now is in process. When done cool on marble. Now if some grain of sugar should have remained on the kettle or marble, or the marble is too hot, the batch will grain and the compound revert to its original element, and the process of bringing forth lemon drops is a failure.

My philosophy teaches me (although it may be at fault) that embryo life commences at the concentration of all the vital essences necessary to organize the germ and is in process of development from its conception to its birth when spiritual life commences. “And [God] breathed into his nostrils the breath of life; and man became a living soul.” “Ye must be born again.”

Hence I agree with you in your saying, “My hopes say yes; but my philosophy confesses that it [hope] is at fault; my theology is silent.”

What a vast amount of brain work might be dispensed with, if all the obtuse questions growing out of the gospel had been made plain by the Almighty. I have not written this for criticism, but as an expression of my belief.

Well, Mrs. Canavan is here and at work. Bro. D. S. Mills paid us a welcome visit. He appeared in the spirit of Bro. Mills years ago; he did us all good in rehearsing his travels and relating incidents of note. He left sooner for home than he calculated, on account of sickness in his family. Bro. J. B. Price and wife left yesterday for Salt Lake to visit friends there; they will be absent about two months. Sister Percila Lincoln and her daughter Frankie start east to Boston on the 5th of June to visit friends; they intend remaining one year there. Brother and Sister Bullock in whom we were so much interested, are now in Boston. He is about the same. Their address is Boyd Bullock, Hotel Washington, 1143 Washington street, Boston. They are good people, but very hard to get to understand the gospel.

Well we are jogging along slowly. The country is looking finely. Our late rains and warm weather have ensured us good crops. Fruit is coming in quite plenty. Soon we shall have grapes; they are the fruit I like. Real estate is advancing all over the State. Here and in the City many fine buildings are in course of erection; times are much improved over 1880. Money is quite plenty, bearing only five and six per cent. Mrs. Anderson's mother (Mrs. Varley) and sister (Mrs. Ferrell) are now visiting with us.

I think I have made this letter sufficiently long, therefore shall close with hoping you have sampled the lemon drops. Mrs. A. joins in kind regards to yourself and family.

Yours in bonds,

WM. ANDERSON.

CLEVELAND, Lucas Co., IOWA,

June 6th, 1883.

Bro. Joseph:—This place is almost at a standstill as to labor at coal mining. The miners are out on strike to resist the use of a new system of screens, which the company has newly put in. The miners find it to be such an outrageous reduction upon their labor that they could not stand it, and stopped working two weeks ago to-day. The work of instructing the people in the plan of salvation is kept up by some of our good Elders here. By request of some of the Welsh people of this place, preaching was had in their own language last night in the church, and I hope it will do good to the cause.

I enclose a pencil draft of a damper for steam boilers, which I believe would be a great saving of fuel, wherever they could be put in use. I am not in circumstances to develop its merits. You may, if you please, mention in the *Herald*, or to some brother in the Church, to write to you for it, who is turning out castings able to test its merits, or you may forward it to any brother in the Church you deem worthy. I have the drawings of two other articles of machinery of untried merits which would cost but little to prove them. If it is thought worthy a trial I will give my instructions to any one who will write to me.

Your in the covenant of peace,

THOMAS R. ALLEN.

COAL VALLEY, Allegheny Co., Penn.,
March 29th, 1883.

Dear Herald:—You are dear to me, for you are laden with so much of truth. Whilst perusing your pages, you administer comfort and peace causing aspirings after holiness, virtue, and the good qualities that accompanies the gospel of the kingdom. Since I came to Pennsylvania, I have made several efforts both in private and public, which I have every reason to believe will result in good to the cause you so faithfully represent. I visited Bro. George W. Henderson, Springfield, Fayette Co. We made several efforts, but the people did not seem to appreciate Mormonism very much; yet I am in hope that some seed fell into good, honest hearts, some times there would be perhaps a dozen, so our congregations were even down to one. In every instance we held service. I left there 24th inst; am now at Coal Valley, preached on last Lord's day to a few of Bickertons followers, their condition is peculiar, but I pray the Lord may open up their way. I would like to write more, but it is with difficulty I write, not feeling strong, but thanks be to our Father for the glorious hope of an inheritance in the kingdom of peace.

Am yours ever desirous for the welfare of truth,
JOSEPH P. KNOX.

PITTSBURG, Pa., May 28th, 1883.

Dear Herald:—The district conference which was convened at Edenville, Iowa, on the first Saturday and Sunday in March, last, was a success, and was enjoyed by the Saints and friends in attendance. Some good steps were taken thereat, in placing safeguards around the work, which do not, for some cause or other, appear in the published minutes. I left there on the day following, and arrived here two days later. It was with pain that I bade them "good bye," for I realized that ere I should again see that district of the Church, some, and perhaps many, shall sleep 'neath the clods of the valley. I look back with pleasing recollections of the dear Saints of the Des Moines District, and in particular, to the Edenville branch—from which I removed here. A better band of Saints I never have met,—noble, generous souls—many of them, the friends of my boyhood days. May God give them "grace unto grace," that they may achieve victory upon victory, and at last, clad with immortality, reign with Christ upon earth.

I had strong emotions, when I met with those of "like precious faith," in "their own hired hall" in this city. It was the one we used to meet in tens years ago. Many changes had been wrought. I saw empty chairs, whose former occupants, I fully believe, are now basking in the sunbeams of everlasting blessedness, in the spirit-realms above. I was filled with joy and pain, as I undertook to address the assembly. A remark made by your beloved brother Ellis, years ago, came forcibly to mind: "The old must go, and the young are returning home." Here and there, was a veteran remaining; but, thank God, those who were but "boys and girls" ten years ago, are now men and women in Christ Jesus. Some have grown cold, and others have fallen away—while others have removed to other places; but, I thank the Lord there have been accessions to the fold—that the good seed has not been sown in vain—and that the banner of

truth has at no time been furled. The Saints here certainly deserve great credit for their persistent effort in maintaining the cause. They have sacrificed both pleasure and means, but in so doing, they have laid up "treasures in heaven," to be revealed at the coming of him "whose right it is to reign." May the labor of love and salvation ever continue, culminating in rich harvests of righteousness, joy and peace, and spiritual blessings from on high.

Let the experiences of the past admonish us to humility before God and man, and that we may stand in our appointed stations, simply striving to do the will of God, so that upon our skirts shall not be found the "blood of this generation." For one, I desire to be found at the post of duty, and to stand in my calling. Although I may be situated so that I shall be able to do but little, yet I want that little to be for God and in favor of right, and for this I pray. If the door ever opens for more extensive labor, I feel resolved to step into the opening, and labor to the best of my feeble powers. The branch here is in fair condition, and those who live for the blessings receive them. There was a notable instance of healing with a German sister, of a sore malady which had afflicted her for seventeen years. The cure was complete.

Of our late brother, Jesse Price, who was one of the old Nauvoo Saints, it is stated that when he lay dying, there was a halo of light around his head—a spiritual transformation of countenance, as he passed over the "dark river" into the mansions of bliss. He had conversed with angels, and had witnessed the display of God's power—and tasted of the sweets of salvation—had enjoyed the acquaintance of the Martyr—Seer, and now, in the throes of death, there was given him the fortaste of the glory which awaited him! O! blessed hope, may we be worthy of the privileges we enjoy—and be found where duty calls.

Yours in Christ,
THOS. E. LLOYD.

EGREMONT, Ontario,
May 30th, 1883.

Bro. Joseph:—I can realize more and more every day the beauty and worth of this latter day work; and the more I learn to prize it myself, the more I wish to have every one on earth hear the glad sound of the gospel. It was a blessed day for me when those servants of God carried to where I was then living the precious truth as it is in Christ Jesus; and more blessed was the day went I went forth to follow the steps of my Master through the door of Baptism into the sheepfold. We had a good time last winter attending preaching meetings here, and at another place about six or seven miles away. Bro. Willard Smith was here from Michigan and preached several times and the Lord was with him. Bro. McIntosh was here also for a few days, and while here was not idle, but earnestly and faithfully tried to do the will of the Master. Then we had Bro. Hicklin and Brown, who stayed with us quite a while, so you see we had quite a lively time. Bro. Hicklin has done a good work here; and he is still remembered with love and respect by the Egremont Saints.

We are trying with God's help to press on in the narrow way. I for one feel my weakness, but the Lord is ever ready to help us if we look to him and trust in him. We have some good

prayer and testimony meetings, the good spirit meeting with us. Yesterday we were called to take the last look at and follow to the grave the remains of our dear brother Jonston. He was baptized last winter by Bro. Hicklin. We will not sorrow as they that have no hope, for we hope to meet him on that bright morning when our blessed Redeemer shall come to gather up his jewels.

I remain your sister in Christ,
ELSIE MC LAREN.

BEVIER, Macon Co., Mo.,
May 28th, 1883.

Bro. Joseph:—I am at home for a few days, and am trying to do all the good I can in the Master's cause. Since I arrived at Bevier on the 19th day of April, I have not been idle. I find that there are lots of calls for preaching and no one should stand idle. I returned home a few days ago from Salt River, where I preached eight times and the house was well filled and good order prevailed all the time. I feel that good was done, which I think will be seen before very long. There are places waiting for me to come. I will come and go as fast as I can. I leave home again in a few days, and I ask the prayers of the Saints in my behalf.—My address will be for the present, Box 556 Bevier, Macon County, Mo.

Your brother in bonds and in Christ,
GEORGE HICKLIN.

COUNCIL BLUFFS, Iowa,
June 3d, 1883.

Bro. Joseph:—You remember that I wrote to you last winter about tracts that I had translated into the Danish language. I have two of them printed, the "Voice of the Good Shepherd" and the "Kingdom of God." But I can not get any more printed for want of money. Probably some of the Scandinavians belonging to the Church in other parts of the country would like to help spread the work among our countrymen to show them the difference between Mormonism and Brighamism. I hope you will make it known to them through the *Herald*; and if they feel like doing something for the cause they can send the money to Bro. Andrew Hall, Bishop's Agent, 102 Broadway, Council Bluffs, Iowa. My address, Peter Anderson, Box 1437 Council Bluffs, Iowa. I have tract entitled Polygamy, written by A. H. Smith, nearly translated; think it would be a good one for the missionaries in Utah to sow among the thousands of Scandinavians there.

Yours respectfully,
P. ANDERSON.

SAN FRANCISCO, California,
May 30th, 1883.

Bro. Joseph:—I bear my testimony to the truth of this latter day work. I was baptized by Bro. T. Daley, at Sacramento, on December 12th, 1882, I knew then as I came out of the water that my sins were washed away. After I was administered to for the gift of the Holy Ghost, the scriptures were unfolded to my understanding to such a degree that I scarcely knew what to think of it, for now I could read and understand, where as before the Bible was a sealed book unto me. Since then I have received many testimonies of the truth of this latter day work, and can say that I know it is of God. I love to read the letters of the Saints, it does me

good. I think a sermon every week is good for those that do not often have the privilege of hearing, or seeing any of the Saints. I know how I used to feel myself while away out in the country, and not able to receive any spiritual food whatever, and only by the grace of God have I been kept in the paths of righteousness. I desire to ask an interest in your prayers, that I may remain steadfast in the cause of truth. My great desire is to see this work roll onward. I am doing what I can by writing, and other ways, but the gift of speech is not given unto me at present.—Address 436 Brannan St., San Francisco, Cal.

Ever praying for the welfare of Zion, I remain your brother in gospel bonds,

ARTHUR GOODWIN.

STARKVILLE, Colorado,

May 28th, 1883.

Mr. Herald:—Please say to that ambitious brother who through an assemblage of a district wants to beat the Kirtland Conference, that the writer appreciates his kind invitation; and but for distance, and the probability of running against a few conductors, whose demands he might be unable to meet, he would accept; giving him, and the rest, a chance to see a good looking chap from the Colorado regions—and here, Bro. Will, is my hand. The next time you send and invite, break through all modesty—and extend, and say to President Elect, and all that have been, or expect to be Presidents, Senators, Representatives, Judges, Governors, Mayors, Aldermen, Constables, Philosophers, Scientists, Clergy, Catholic, and Protestant, etc., etc.; and who knows but a dozen, or more excursion trains may come flying into the city of your next session? May peace attend your gathering.

In bonds,

JAMES CAFFALL.

PLANO, Ills., June 4th, 1883.

Dear Bro:—When I was left in charge of the Plano Branch, I did not think that I should be able to hold out as long as I have, but I feel as earnest and as determined to go on as ever, and want to do more in this cause than I have. We had a good meeting yesterday, with a good degree of the Spirit present. Bro. Wm. Bronson was here from Wisconsin; came to attend the funeral of his son, and is to remain with us. His family is coming soon to make Plano their home. Sister Whitaker is here also, and they tell us of more to follow as soon as their way opens. Glad to hear that your branch is in good running order, with Bro. Henry at the head; May God bless you and all the Saints, is the prayer of your brother for Christ's sake.

W. VICKERY.

SYDNEY, Australia,

April 14th, 1883.

Bro. Joseph:—I have received a letter from Wallsend. The Saints there are alive in their Master's cause and feel determined to do all they can towards rolling on the glorious latter-day work. They have more promptings of the Holy Spirit than they ever had before. They have Sabbath School every Sunday morning, testimony meeting in the afternoon, and preaching in the evening; a weekly prayer meeting and a Bible Class, and a very good attendance of strangers at their meetings. Many are believing in the

work and some prepared to enter in at the gate. Bro. Haworth tells me they are now better off financially than they ever were since the branch has been established. And they feel to make a call on all the Saints in the colony to contribute towards a fund to defray the expenses of an Elder which we want you to send us if it is God's will, for we are in need of two if they can possibly be spared. The enclosed notice of our work I cut out of the Sydney *Morning Herald*. A few of such will do much good to the cause, and allay prejudice against the work. I am glad the *Herald* is weekly. It is truly a God send to us in this far off distant land. I prize it as one of the greatest blessings sent to us in absence of an Elder. Please remember me to Bro. Gillen and family, also Sr. Smith and family, not forgetting yourself.

I remain yours respectfully,

RICHARD ELLIS.

Summary of News.

June 1st.—A fiendish attempt to blow up a house and its occupants was made at Des Moines, Iowa, yesterday morning. The house stands in an isolated part of the city and was occupied by two colored miners, their wives and an eight-year-old girl. At about 2 o'clock a keg containing several pounds of blasting powder with a lighted fuse attached was thrown through a window into the room where the two women and the little girl slept. The front of the house was thrown into the street, the two women and one of the men were seriously injured and the little girl fatally. The cause, as near as can be learned, is that the colored men were hired to take the place of white men, who have been on a strike for the past month demanding an advance.

The Coroner's jury at Belleville, Ills., rendered a verdict yesterday censuring the militia for the killing of Henderson at the Reinicke mine.

Robert Smith, one of the brothers who killed the two Cecil brothers at Helenwood, Tenn, was killed yesterday while resisting arrest.

One of the most blood-curdling human butcheries ever known was committed last night at the Joliet penitentiary in which Michael Mooney stabbed to death his cell-mate, John Anderson. There were thirty one most horrible gashes on Anderson's body. He was literally stabbed full of holes, and his knees and shins were all skinned up, and the cell looking-glass was broken, shows that the death-struggle must have been horrible beyond description. The verdict of the jury was, that John Anderson came to his death by wounds inflicted with a knife in the hands of his cell-mate, Michael Mooney.

Montreal was visited yesterday by a northwest gale, which caused the ships to break their moorings and drift down the river. There were some accidents by scaffolding and insecure walls being blown down, but nothing serious is reported. Torrents of rain fell, and the warm weather lapsed into cold again.

Commander Cheyne is lecturing on his proposed balloon expedition to the North Pole. His plan is as follows: Three balloons will be employed. Three men will go with each balloon, and will take with them a tent, a sledge and dogs, with provisions for men and dogs for fifty-one days. By numerous experiments, made in previous expeditions in which Commander

Cheyne has taken part, he found that at the height of about 500 feet there is a strong air current setting towards the pole which would carry them there in twenty-four hours at the longest. The total cost of an expedition would be about \$80,000, of which the commander hopes one-half will be contributed by Canada and the remainder by the United States.

A dreadful accident is reported at Oleggio, near Milan. A boat laden with workmen capsize in the river and twenty-two were drowned.

In regard to affairs in Prussia, the *Tribune* says: Prussia and the Vatican are again at sword-points, because the Parliament of the former will not repeal the "Falk laws" governing the appointment of Bishops and priests, and prescribing their duties in reference to the State. Diplomatic relations have been broken off. It is more than probable that Bismarck's recent solicitude for more cordial relations with the Papacy, and his apparent desire to mitigate the force of the Falk laws, was a diplomatic blind to aid him in cementing the lately formed triple alliance between Prussia, Austria, and Italy. The last two are Catholic, though the church is no longer an important factor in the political affairs of the latter. Bismarck was shrewd enough to see that an attempt at conciliating the Vatican would vastly lighten the task of engrafting himself on Austria and Italy. Having accomplished his purpose he is perfectly willing that the Pope remain a prisoner in the Vatican and never again possess an iota of temporal power.

June 2d.—Considerable currency has been given to a statement that the Pope contemplates a convocation of the American Bishops to be held in one of the Eastern cities at no distant date. A well-known Chicago priest was interviewed on the subject. He stated that many of the Bishops were favorable to the convocation, for many of the decrees of the Baltimore Council had fallen into disuse and were now regarded as a dead letter. Many abuses had crept in. The selection of Bishops had been made a matter of personal favoritism, and in several dioceses the English-speaking faithful complained of the appointment of French, Belgian, and German Bishops and priests.

Woolen mills and a tannery were destroyed by fire at Manitowoc, Wis. The fire started in the woolen mills and is supposed to have originated by spontaneous combustion in the woolen waste. Loss to the mills \$10,000, to the tannery \$4,000.

The striking coal-miners at Des Moines, Iowa, are charged with another successful incendiary attempt, which resulted in the destruction of about \$5,000 worth of property. About two o'clock this morning the shaft of Van Ginkel's coal mine, situated in Sevastopol, was fired, and the buildings located at the mouth of the mine were totally destroyed, with the machinery and all the contents.

There was a double hanging at Macon, Ga., yesterday. Fifteen thousand people were present. Bob Henderson was executed at Oxford, N. C., for the murder of his young wife. The three expiators were negroes.

A dispatch from Berlin to the Exchange Telegraph Company says: "Prince Bismarck presided yesterday at a meeting of the Prussian Ministry, at which it was decided to take the regulation of church matters into his own hands, independent of Rome, and submit a bill in the Diet providing

for the modification of the May laws." The bill to be submitted to the Diet is not intended to be an organic measure, but one removing the chief objections to those laws. The bill will consist of a single paragraph, allowing the saying of mass and the dispensing of sacraments in consideration of the recognition of the Government's modified rule in regard to the duty of notifying the Government of church appointments.

The French have bombarded two posts on the northwest coast of Madagascar, causing great destruction to British and other merchandise.

At Dublin, Curran, Divisional Magistrate of the Metropolitan Police; Mallon, Chief of Detectives; and Juror Field have received letters threatening vengeance.

Capt. Olsen, of the Norwegian bark *Inga*, which arrived at New York, yesterday, from Batavia, reports that during the night of Feb. 14th, when eighty miles northwest of Engraw Island, which is in the Eastern Archipelago, several earthquake shocks were felt. The ship trembled so that the seamen in their berths woke up in alarm and hurried on deck. The sea, which had been perfectly calm, suddenly became confused. The water foamed and boiled violently, and waves rose to a great height. For about two minutes earthquake shocks rapidly succeeded each other. Afterward the sea became calm again.

The people of the little Village of Huntsville, Pa., were horrified yesterday morning by the information that Mrs. Martin Douglas and her three children were lying dead in their house with their throats cut from ear to ear. The oldest child was five years and the youngest but six months. The most plausible theory is that the mother, in an overpowering fit of insanity, committed the shocking deed. An inquest, and a verdict was rendered that the mother had killed the children and then taken her own life.

At six o'clock last evening one of the worst rainstorms that ever visited Council Bluffs, Iowa, set in, and for four hours the water poured down in torrents. Indian Creek, which runs through the heart of the city, overflowed, and the damage from the same is roughly estimated at \$200,000. Seven iron bridges and two stone culverts belonging to the city were swept away, as were also several dwellings and barns along the creek. All the business-houses on Main street and Broadway are flooded.

Heavy frosts were reported yesterday at Morris, Ills., Holland, Mich., and Toledo, O.

At 8:30 a. m. the boiler in a shingle-mill East Saginaw, Mich., eight miles below exploded with terrific force, shattering the mill building into fragments, which were scattered in every direction, and only a pile of brick, mortar, and remnants of the walls mark the spot where the boiler-house stood. Three men were horribly mangled and killed: while four were badly hurt.

June 4th.—Early yesterday morning a mob visited the jail at Winterset, Ia., glided past dungeon bolts and bars without apparent hindrance, took a man accused of murder from the cell, and with the aid of a rope, the limb of a tree, and a revolver, ended the earthly career of John Hamner. The dispatch which chronicles the event says the lynching occasioned but little excitement, as the community believed Hamner guilty.

It is stated that the French forces will be

withdrawn from Madagascar on the recognition of the French protectorate and an indemnity of 1,500,000 francs, as the cost of the expedition.

The clouded side of the Moscow fete, with which the coronation ceremonies closed, was the crushing to death of five persons.

The struggle over the location of the new Capital of Dakota, which has terminated in the selection of Bismarck, has been long and acrimonious. This future great State now contains half a million people, and if the Territory is ever divided Bismarck will be the natural location for the Capital of the northern half.

Very extensive forest fires are raging in the pineries north-west of Tawas, Mich.

The burning of barns containing self-binding harvesting machinery still continues in Indiana; the last one occurred last night in a barn ten miles south of Muncie, which contained a self-binder just purchased, and which had not been unpacked, corn, a large amount of wheat, and farming implements, all of which were destroyed, entailing a loss of \$4,000, with \$900 insurance.

June 5th.—The latest accounts direct from Greenville, Tex., regarding the tornado which struck that town Saturday evening are that three residences were torn to pieces, but none of the inmates seriously injured. A large number of houses resting on blocks and posts were blown down or twisted off their supports, and more or less damaged, but very few of their occupants hurt. A large amount of goods was damaged by water being blown into stores. Nearly all the churches in town were badly damaged, and in fact but few buildings in the place entirely escaped injury. Meagre accounts from the surrounding country say the storm was severe, and several houses in the track of the storm were blown down, and two or three persons somewhat injured. The losses aggregate \$50,000 to \$100,000, but there is no individual loss of any magnitude.

June 6th.—A phenomenal black ring around the sun appeared about 11 o'clock yesterday morning, at Fort Worth, Texas. The negroes were greatly alarmed, fearing that a cyclone would follow.

Advices received from Sierra Leone, Africa, under the date of May 24th, states that fifty persons had recently been roasted alive for witchcraft in the Sherbro district.

Bismarck has prepared a bill mitigating the stringency of the Falk laws regulating Roman Catholic worship and the political relations of the priests to the State.

By the explosion of the boiler of a pile-driver engine yesterday, near La Grange, Tenn., two men were instantly killed, and two seriously injured.

A terrific thunder-storm passed over Hagerstown, Md., yesterday afternoon. The lightning struck a large wooden derrick used in the construction of building, shivering it to splinters, the bolt then glanced off and struck a carpenter, killing him instantly. Other workmen in the building were prostrated by the shock.

Comanche, Texas, was visited last night by the largest storm ever known in this country, the wind coming with terrible and increasing force. A number of frame houses were destroyed, and a large two-story frame building was blown down, a portion of the timbers being carried some distance. So far as known no lives were lost. The

strength of the wind seems to have been confined to one street. It soon began raining, whereupon the wind moderated, and a rain grateful to the farmers followed.

The storm yesterday was quite severe at Laredo, Texas. Four bridges and half a mile of track were completely washed away.

A cyclone passed through a portion of Barbour county, Ala., on Sunday morning. Many houses on the plantations were blown down and crops badly damaged. One negro man was killed, and several people badly injured.

Last evening while a circus was in the midst of the performance at Suspension Bridge, N. Y., a heavy gale struck the tents completely demolishing them. The storm raged furiously, and rent the canvas from bottom to top and blew the seats promiscuously upon the heads of the people, who all made a rush to the main entrance. At this moment the whole main tent collapsed and came down upon the large crowd of people, who were pushing and jostling each other in their frantic efforts to escape. A scene of dire confusion prevailed, a good many being trampled upon. Mothers besought people to look for their children, who had become separated from them in the panic. Strange to say, no one was killed, although a number were injured. A good many people came out minus pocketbooks, watches, etc.

Barnum's circus was damaged \$15,000 by fire at Chicago.

John W. Fisher, who had been confined in the jail of Gasconade county, Mo., for the murder of William Burchard, whom he had shot and killed on the 10th ult. during an attempt to rob, met death at the hands of a mob last night. With sledge hammers and chisels they broke off the ponderous locks of the iron cell doors. The prisoner was securely bound and then marched out about one mile from the jail, the mob following quietly, to a sycamore trees standing near the road, where he was hung.

The Barber boys were captured last evening about eight o'clock, while eating their supper in a house about six miles south of Tripoli, Iowa, after a very desperate fight, in which the Barbers shot and severely wounded four men, two of whom are mortally hurt.

June 7th.—War preparations on a great scale are being made at Paris, France, for a war with China. Three corps of troops are in readiness, and a fleet of war vessels is under orders of sail for Tonquin. It is stated that China has ordered the speedy acquisition of several new gunboats, and is negotiating with ex-officers of the United States navy to accept commands.

The Quakers in Ireland have distributed in the county Donegal 220 tons of seed potatoes, thus relieving the suffering of the families of that county.

The highest point reached by the mercury at New York yesterday, was 93 degrees. There were fifteen cases of sunstroke reported in New York and Brooklyn.

Albany, N. Y., was visited by a very severe rain-storm yesterday. Three inches of rain fell, and the damages inflicted will aggregate fully \$75,000.

A heavy rain-storm, accompanied with sharp lightning and thunder, passed over New York yesterday afternoon. At Asbury Park several houses were struck by lightning, and in Brook

lyn one was burned down, and other damage done.

During a heavy thunder-storm last night the Holy Cross College, Worcester, Mass., was struck by lightning and fired in two places. One fire was put out promptly. The other was on top of the tower, 130 feet high, and burned for over two hours.

At Hutchinson, Kansas, a powder magazine, containing 1,300 pounds of powder, was struck by lightning, and the consequent explosion broke nearly every glass front in the city, wrenched several buildings from their foundations, and knocked down plastering, lamps, and clocks a mile away. One dwelling 300 yards away was completely riddled by flying bricks.

The fiercest rain, hail, and wind storm for years visited St. John's, Quebec, last evening. In a short time a torrent flooded the streets, doing much damage. A number of houses were unroofed, and other damage done.

A heavy thunderstorm passed over Indianapolis, Ind., yesterday afternoon. During its continuance a stroke of lightning flashed upon the telephone-wires in the wholesale district and running two squares left them in the shape of a large fireball, which exploded in mid-air with terrific force. No one was hurt.

A passenger train was badly wrecked at Farmington, Ind., by a trestle damaged by water giving away. Four train men were killed. No passengers are reported killed. The engine, baggage, Pullman, and chair cars are complete wrecks, surrounded by water.

The schooner *Charles P. Sinnickson*, of New York for Charleston, is believed to have foundered at sea, and the Captain, his wife, and seven men to have perished.

Seven hundred acres of land two miles southwest of Omaha Neb., were purchased yesterday for \$118,000. It is proposed to erect there immense slaughter and beef-packing houses on the ground.

A grain elevator at Milwaukee, Wis., containing 115,000 bushels of Wheat, burst yesterday, and about 10,000 bushels slid into the river.

Last night a coal oil tank of 35,000 barrel capacity was struck by lightning and burned at Titusville, Pa.

Reports from along the eastern shore of Maryland give accounts of destructive forest fires in that section. There has been a drouth for several weeks in the lower counties, and great damage has been done to the growing crops.

Two well-known Mexican horse-thieves while being conveyed from Gonzales to San Diego, Texas, were met by a party of twenty-five determined men, armed to the teeth. The guards were soon overpowered and the thieves were dangling from ropes hung over the branches of trees.

Two hundred mechanics have been discharged from the Chicago, Milwaukee and St. Paul Railway Company's shops in West Milwaukee, on account of the prospective falling off in traffic caused by the shortness of the grain crop.

Frank Brown and John Anderson, notorious desperadoes, undertook to "run" the town of Wiota, Iowa, Friday night threatening peaceable citizens and firing their revolvers. As they passed up the street, a public-spirited citizen fired a load of buck-shot into them. Anderson has since died, and Brown can not recover.

PATCHWORK RELIGION.

It is characteristic of the people of to day that they look at religion from the short range. The question to be considered, from their point of view, is not whether religious opinions are correct, but whether they are in accord with popular feeling. The opinion of the moment rules the day, and the larger considerations are not sufficiently thought of. In other words, religious expediency, to a very large extent, unites with the prevailing unrest in belief—to produce the chaotic state of thing through which we are passing. The preaching of the hour is just for the hour, and is apt to insist on things of the moment. The measures for controlling the spiritual life are not usually those which a wise experience dictates, or which look to lasting results. They are chiefly measures that look to immediate fruit, and pay regard only to what is to be done now. The policy of churches is dictated, not by looking at religious movements in the large, and reaching broad and inclusive views of the field, but by regulations that pay attention only to what is immediately before one, and by neglecting to provide for the vested interests of the future. It is the experimental system that is most in vogue. It is found that large numbers of people are still experimenting upon some new methods of arriving at truth, and that the narrow, limited and personal range of opinion usually decides the direction of the individual life. This state of things is indicated by much that takes place in current discussion; but it is still more distinctly seen when one breathes the close atmosphere of religious societies in country villages, and notes how the great ends of the Christian religion are lost sight of in the experiments of those who constantly put expediency in place of principle.

The dry rot that perplexes the churches to-day is very largely due to the sacrifice of Christian principle in their management. They are run too much upon a clap-trap and catch-penny policy, so that one does not feel the great spiritual purpose which they profess to have in hand. So deeply has this principle of expediency come to rule in spiritual affairs that most people, especially most ministers, do not recognize this fact, would keenly resent the imputation, and yet the most conspicuous thing about our present Christianity is its thoroughly secular character. It is worldly-wise. It has a policy, and its secular policy is its chief attraction. One becomes everlastingly sick of "our church," while the great work of truly spiritual religion is put in the back-ground. The want which men are feeling is that the ideas of religion, whether in the liberal or the orthodox direction, are not broad enough to co-ordinate with the facts of life. They do not impress the world with their spiritual character. They seem to be limited to the day of their expression.

Surely there is more than this cheap expression of Christianity in the religion of the Christ, and this is precisely what thoughtful people are feeling after. The religious range is too restricted. The heights and depths of truly spiritual religion need to be explored anew, and larger views, based upon wider knowledge and a greater reach of observation, must be entertained before people are to be satisfied with the current religious development. The characteristic defect of the entire development of Christianity in America has been its patchwork methods. It has been a sys-

tem for the hour, and its methods have had little to support them in the large experience of Christianity. The range of view has almost entirely overlooked the integration of those facts which have made Christianity inclusive of all the interests of a great people. One of the sorest needs of American religion is the method that allows for proper length and breadth of view.—*Selected.*

Some tremendous figures bearing on the liquor question have lately been compiled in England, from which it appears that 70 per cent of the patients in hospitals are said by doctors to owe their presence there to alcohol. Chief Justice Coleridge is quoted as authority that eight-tenths of the crime that comes into court is the offspring of drink. Three-quarters of all the people in the poor houses, it is said, are there by reason of drink. The British people spend about \$500,000,000 to \$600,000,000 a year for alcoholic liquor. There is a revenue from the liquor taxes, and it is a logical bit of reasoning that if there is to be drinking the vice should be levied upon to help sustain the expenses of organized society! But if seven hospitals out of every ten, eight jails out of every ten, and seventy-five poor houses out of every hundred could be discontinued, the saving would probably be far greater than the profits of the present tax, and the traffic, it must be admitted, does more in the way of disorganization than of organization.

"What has he done," is the question upon which every man's value is hinging. It is required of him that he *do*, not dream,—accomplish as well as plan: and the plain, sensible dealing of the world is good after all. Let a man produce his work if he set himself up to be anything in this busy bee-hive of human life. There are too many honest workers for dreamers or visionary schemers to have any show. Let his work testify of him, and the world will very soon see if there be anything in him. A truce to this sentimental gush of "unappreciated lives." A life is appreciated if it be really one of value to the world, or will be; and if it will be in the future, it is so now, prospectively, which ought to satisfy a generous spirit. "Results show," as the old saying is, and all may expect to be judged by them.

SIBERIAN EXILES.—A Russian criminal condemned to exile is sent away with very little ceremony; but when an officer of the army, or other person of note, has been sentenced to banishment for life, he is dressed in full uniform and led to the scaffold in some public place. In the presence of the multitude, and of certain officials appointed to execute the sentence, he is made to kneel. His epaulets and decorations are then torn from his coat, and his sword broken over his head, to indicate that he no longer possesses rank and title. He is declared legally dead; his estates are confiscated to the Crown; and his wife, if he is married, can consider herself a widow, if she chooses. From the scaffold he starts on his journey to Siberia. His wife and children, sister, or mother, can follow or accompany him, but only on condition that they share his banishment, and can not return to Europe.

To read without reflecting is like eating without digesting.

The less men think, the more they talk.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

Communications.

INSPIRATION.

IF WE but pause and examine the things around us that are sustained by the laws that be, what a great and wonderful variety is presented to our view. In all the ramifications of nature we see these vast variations. In the vegetable kingdom, trees of a vast difference in size, beauty and quality, yet each kind perhaps, many at least, serving some good purpose, though in a different sphere. Of the flowers, whose qualities are various, and whose name and colors are as a myriad. The same classification exists in the mineral kingdom. Stones, metals or ores, of vastly different quality, color, shape, strength, and fineness. Turn to the animal kingdom for the more noticeable proof common with all men, and the principle of gradation is largely developed. We will not enter into details, but refer alone to man. The history of the past, the facts of the present, show him divided into many classes, physically, mentally and morally. From the strong, the learned, and the noble, down to the weak, the ignorant, and the mean; and though each is the architect of his own fortune, and many have changed their natural standing; yet all will agree that originally they were none the less various. The "leaven" of Christ may and can "leaven the whole lump," yet more "leaven" is required for some than others, to make equally as good. Though all are called to repent, as all are sinners, yet we can but expect that the trials and toils and works of this lot, as a whole, will be just as various as their characters. But our object is to improve and become one in Christ. Evidently our moral powers are the result of choice and efforts instead of endowments by our Creator; but otherwise the rule with man is the result of design. I apprehend no controversy upon this. The rule that everything has its opposite can be traced with these things. Different kinds of associations have their peculiar influence, just as much so as flowers have their peculiar influence. A good society has a good influence, and vice versa, and just so all along the line between the extremes; the various influences arises according to the standing or position between the extremes, which influence reacts on man, because it takes intelligence to comprehend, and it must comprehend before it can be moved

by influence. As we believe everything has its opposite, so there arises a counter influence with all to the first, and according as the will power, as it is king of the mind, yields to the influence, whether good or bad, according to the desire of the heart; for the "mind," or "will power," is influenced and sometimes led captive by the desire of the heart, whether for good or evil, so that person chooses, and it would be contrary to all testimony if they never succeeded in obtaining.

"To us there is one God, and one Lord Jesus Christ."—*Paul*. Him we try to serve. "Justice and judgment are the habitations of his throne; truth and mercy shall go before his face."—*Psalms*. The last verse expresses his attributes. He is the author of all good. The Devil is the representative of evil. Both have powers, both have influences, or spirit. One of good, the other of evil. One brings joy, the other misery. One enlightens, the other darkens the intellect of man. Man is between these two extremes, and is influenced by these two opposite powers. Man has an agency and degrees of intelligence, and God has told him to choose. It is evident that God proposes to make all intelligence responsible to himself, because he is the great first cause of all things, and the supreme being over all things, the only perfect intelligence.

Now commencing with God, by the word, it is easy to trace down through Christ, Angels, "Spirits of just men made perfect," good men, medium, bad, mean, angels to the devil and devil of devils. A harmony with all nature of the fact of gradations or degrees of quality, standing, and influence, or power, according to knowledge. Hence comes the thought that necessarily from this situation arises all grades and shades of inspiration, from God down to the lowest devil. God's Spirit is truth, because he is truth. God's Spirit is justice, because he is just. God's Spirit is mercy, because he is ever merciful. God's Spirit is light, because he is the light of lights. The devil is full of hatred; he is a liar and a murderer, and hence his spirit partakes of those abominations, for it comes from him, and it actuates those who do those things. It darkens the mind and drags the soul down to hell. I pity the soul that gets under that influence be he who or what he may.

With the illustration above of the gradation of intelligence, and influences, is it anything mysterious that false spirits are abroad? To me it is not, because of false hearts, false pride and evil desires. As witnessed in the case of Ahab, king of

Israel. He refused to accept the warning by the mouth of God's servant, so a "lying spirit" was permitted to deceive him. A similar condition is shadowed forth in 2d Thess. 2d chapter: "God would send [or permit to come] strong delusions" to those who receive not the love of the truth." If we will live humble and prayerful and watchful, God will work with us each to his glory, and we will get a good reward. The force of 1st John 2:27, steps in to those who stand as did those John was writing to, "Ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie," etc., implies that we should learn of him; abide in him who sends it, for while our traditions are brought with us into the Church, I apprehend that the traditions of those former saints were brought into the Church and they sought to fasten them in the faith (as circumcision for instance) and I for one, do not want parts or particles of the old Jewish "leaven" mixed with the "leaven" of gospel truth as delivered by Christ. And I feel to refuse that anything not taught or enjoined by him is to be dovetailed into my faith, or "the faith;" for man spoke and still speaks, by permission, and some times when they thought they had the Spirit, too much for me to permit them to write my faith for me. A unanimity exists between us on "The Epitome of Faith and Doctrine." Ought we not to cut loose from any thing else, or every thing else as being essential? My experience teaches me that God never imposes on or drives man; he is left free to choose, with the injunction to "try the spirits." Are we not living in an exceedingly progressive age? Are not the various improvements in science and arts the outgrowth of the spirit of light? Is not the extent of this greater than at any period of the past in the world's history? Then should not the Church receive light and improve also, keeping pace with, if not leading the developments of science and arts. Does not the history of the past prove that as men have opened their hearts, so to speak, for the reception of light, or permitted improvements to continue, God has also worked with them, helping them to progress in religion? Or as they closed their eyes against it or were forced to do so by priestly domination, when they ruled both Church and State as in the earliest history of Egypt; the people became darkened in religion, and an increase of "idols"—"other Gods" was the result; evidently because they refused to improve farther than a certain line, either in science and arts, or in religion. Hence the inspiration

of that age was darkness compared with the glorious light of Christ, which burst forth in all its glory possible for that age, more especially so because he was the divine Son of God. In the present century and within the last six decades marvelous light has sprung up as compared with the "darkness that covered the earth and gross darkness the people," for a number of centuries preceding it. The world greatly needed it; but shall we stop here? We may well expect that the traditions of our fathers, and specimens of Judaism will be found here and there exhibiting themselves, for those "fathers" were human and liable to err. It is but natural that errors should be found in church lore. So if the spirit of truth, and progression is with the Reorganized Church she is inexcusable if she does not "reform," and turn solely and wholly to the "new covenant" and lop off those questions of strife, that are secondary in their nature, to say the most of them, if much truth is found in them at all; and build upon the rock, against which the gates of hell can not prevail. And so let every man take heed how he builds thereupon, whether it shall be "gold, silver, precious stones," or "wood, hay, and stubble." Let all be assured that "that day shall declare it, of what sort it is." And "though we or an angel from heaven preach any other gospel unto you" etc., "let him be accursed." I confess I believe it, and for any one to attempt to harmonize all that is good, beautiful, and elevating, with that which is treacherous, avaricious and lustful, in short devilish in all its effects, is like mixing "light" with "the unfruitful works of darkness." "Woe to them that call evil good, and good evil." I aver that the conception of God begotten in the mind of man is weak at its highest attainments. We need not to make attempts to qualify our best ideas of his righteousness, for in its best state it is quite liable to be qualified too much by the evil "leaven" so inherent in man, that we have great need to watch lest we attribute to God that principle which is strictly human. I have read Prof. Buck on inspiration and rather like many of the ideas therein expressed. 1st. "An inspiration of superintendency, in which God influences and directs the mind of a person." 2d. "Plenary superintendent inspiration, which excludes any mixture of error at all from the performance so superintended." (Is not this latter class exceedingly rare?) 3d. "Inspiration of elevation, where the faculties act in a regular or common manner yet raised to an extraordinary degree." 4th. "Inspiration of suggestion; faculties

superceded and God speaks direct to the mind, making such discoveries as it could not otherwise have obtained." "That spirit that enticeth to do good is of God and that which enticeth to do evil is of the devil," is a splendid test on most things. By loving truth and right, and watching unto prayer we may succeed.

For truth I am,

A STUDENT.

PRAY FOR FORGIVENESS.

PENITENT sinners to pray for the forgiveness of their sins. This is a doctrine advocated by most of the popular churches, and if there is any scriptures to substantiate the same, then it is all right; and if there is not, then it must be a false doctrine. I have examined the New Testament Scriptures with all possible care on this popular point of doctrine, and I have found plain and positive Scriptures where one person was to pray for his sins. That where Simon, after he had been baptized, seeing that by the laying on of hands they received the Holy Ghost, wanted to give them money, that he might have the power; and Peter told him to repent and pray God to forgive him. (Acts 8:22). I am bold to say there is not one syllable of Scripture inside of the lids of the New Testament to prove that either Christ, or any of his Apostles, at any time commanded any unbaptized person to pray to God for the forgiveness of their sins. It is always a good sign to hear penitent sinners pray; but to command sinners to pray to God for the forgiveness of their sins before they are baptized, is a doctrine which is designed to make Christ's conditions of salvation of none effect. When Annanias was sent to Saul, who had been fasting and praying for three days and three nights, he did not say: "Pray on Brother Saul, and thy sins shall be forgiven thee." But he commanded him at once to be baptized and to wash away his sins. I think that if some of our modern preachers had been sent to Saul instead of Annanias, they would have told Saul to "Pray on, Brother." And whereas Christ said, "My yoke is easy and my burden is light," they would have laid a heavy yoke upon him. They would have kept him lamenting and praying a month or more, until he would have been wearied out, and would have yielded to a spirit of delusion. Woe to such preachers of unrighteousness, for by their subverting of the Scriptures, they have stolen away the key of knowledge; they have shut up the Kingdom of Heaven against men, and they enter not in themselves; for by their traditions they

have made the commandments of God of none effect. And as the Lord said unto the Jews, "In vain do they worship me, teaching for doctrine the commandments of men."

T. H. MOORE.

"GOD IS LOVE."

THE inspiration contained in the above simple expression has been the foundation of many an eloquent, soul-stirring sermon, and has given both gist and attraction to prose and poem, until it would seem almost superfluous to make an attempt to add to what hath been said and written. However, as we are to "speak thou the things which become sound doctrine," producing by the love of God in us the desired condition, that we may obtain in the full fruition of the gospel, that peace and satisfaction, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth." The essential means by which this grand and ever to be desired result is attainable, was granted in the beauty of holiness, as breathed on the mount of trial, by the "Consolation of Israel." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." But it seems so easy to be wayward, careless, and neglectful of the plain duty of saintship, that often it becomes a necessity as a watchman upon the walls of Zion to seek to say unto some, Oh that I could "stir up your pure minds by way of remembrance," that you may escape the remorse of having it truthfully said: "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire," knowing that the Father in great mercy and kindness has assured us that "As I live, saith the Lord God, I have no pleasure in the death of the wicked;" and as once said when the souls of men were tried, "eternal vigilance is the price of liberty," so it would seem to be in the gospel economy. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord;" and this is supplemented with, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Considering the bond of union made in Christ, that we are before God answerable on our part, and therefore with reason or equity, can not complain that the immutable fiat of Jehovah should be meted out in the most positive and impartial manner, "for it is impossible for those who were once enlightened, and have tasted of the heav-

only gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." May the burden of our prayer and song be, "Wash me, and I shall be whiter than snow." And notwithstanding the fog of ignorance that beclouds the perception and dims the horoscope of our future, still planted in the recess of our heart, faith and trusting confidence in the cheering statement, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure." And in the eternal fitness of things, another cheering promise is vouchsafed unto the toiling and faithful sons of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." And when this shall be accomplished, the long cherished condition of all things common will be fully realized, I hope, to the extent that many now theorize, for to all those who prove true and faithful and overcome, shall "be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

Shall we fail to confess that "God is Love," with such a grand future before us, and promised aid at every step, with a security of, "But he shall receive a hundred fold now in this time, . . . and in the world to come eternal life." No earthly investment can promise a better dividend. Who can forbear to rejoice at the music of heaven, as sang by the angels: "Behold I bring you good tidings of great joy which shall be unto all people." And the Apostle who was taught by revelation, testified "there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." And the meek John comforts with "for God so loved the world that he gave his only begotten Son." And here our work is to view, for "in the ages to come he will show the exceeding riches of his grace." Thus the manner and reward of the conflict with sin, taught to us so plain, that it would seem to be enough to prompt all to the work of scattering seeds of kindness along the uneven and thorny path of life. Perhaps the poet had a degree of the fire of this inspiration when he wrote the following beautiful and touching lines:

THE MINISTER'S DAUGHTER.

JOHN G. WHITTIER.

In the Minister's morning sermon,
He told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how of his will and pleasure,
All souls, save a chosen few,
Were doomed to eternal torture,
And held in the way thereto.

Yet never by Faith's unreason,
A saintlier soul was tried,
And never the harsh old lesson,
A tenderer heart belied.

And after the painful service,
On that pleasant, bright first day,
He walked with his little daughter
Thro' the apple bloom of May.

Sweet in the fresh green meadow,
Sparrow and blackbird sung;
Above him their tinted petals,
The blossoming orchard hung.

Around in the wonderful glory,
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from his hand, my child.

"Behold in the bloom of apples,
And the violets in the sward,
A hint of the old lost beauty
Of the Garden of the Lord."

Then upspoke the little maiden,
Treading on snow and pink,
"Oh father! these pretty blossoms
Are very wicked I think.

"Had there been no Garden of Eden,
There had never been a fall,
And if never a tree had blossomed,
God would have loved us all."

"Hush, child!" the father answered,
By His decree man fell;
His ways are in clouds and darkness,
But he doeth all things well.

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh I fear him!" said the daughter,
"And I try to love him too;
But I wish he was kind and gentle,
Kind and loving as you."

The minister groaned in spirit,
As the tremulous lips of pain,
And wide, wet eyes uplifted,
Questioned his own in vain.

Bowing his head, he pondered
The words of his little one;
Had he erred in his life-long teachings,
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian lilies
The vision of God he saw.

And as when, in the clefts of Horeb,
Of old was his presence known,
The dread, ineffable glory
Was infinite goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the message of hatred
Burned in his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforesime,
Grew soft in his warmth and light.

As a minister for Christ I desire to prove worthy of the guidance of the "Giver of every good and perfect gift," that by

reason of the hope established in my soul, I may abide till the Master shall say, It is enough, rest from your labors, and I will give you a crown of eternal life, that fadeth not away. Even so, amen.

ROBT. M. ELVIN.

SKETCHES OF CONFERENCE SERMONS.

[Reported by Charles Derry.]

PRES. JOSEPH SMITH.

Romans 10:9. From the circumstances of our gathering here it is natural to expect that what will be said will be definitive of our faith. The proposition that has been announced from the different pulpits in the land is "That a man shall be judged from his character, and not by his belief." But there must be some standard to form that character. God endowed man with reason hence it follows that we must examine all things presented to us and try them by the standard erected within us; and when we find them not in harmony with that standard we may throw them aside. We accept this truth in all temporal things, but reject it in spiritual. The idea that "It does not matter what creed we may have" is false. That creed will form a man's character is certain. I illustrate: Suppose I come here to look out a building site. I next look out for a builder. I inquire of him if he has the qualifications of an architect to understand all pertaining to that science. If he does not I do not employ him. The architect is the result of his architectural creed. I am astonished that men admit this truth in all temporal things, and yet say "It does not matter what religious creed he has." If creed is not important how is it that every preacher is teaching some particular creed? Paul says, "If a man confess with his mouth the Lord Jesus and shalt believe in his heart that God hath raised him from the dead he shall be saved." Very few men would believe that a man can be totally depraved in a moment. How then can he be made pure in a moment? "With the heart man believeth unto righteousness." The man of large brain without his heart in his work can not do what the man of smaller brain, who throws his heart into the work, can." "Give thy heart unto God," means giving all our life forces to him. He that liveth unto God lives to the benefit of his fellow men, but he does not become a perfect man all at once; he grows up to that condition. The wise man says, "As a man thinketh so is he." What is the life of a man whose thoughts are bad? It must be bad. If we are to give account there must be some means placed in our grasp

by which we can govern our lives; and it must be essential that we do govern ourselves by that standard. In the revelations of Christ we can find that by which we can be educated. John saw a time when the dead, small and great, must be judged. If a man's deeds are bad, his life is bad, and if his creed is bad his life can not be otherwise. Christ said "I am the way," hence we must walk in that way. Christ also said, "Except a man be born of water and of the spirit he can not enter into the kingdom of God." Can a man enter the kingdom if he does not behold it? If there is no power to see visions there is no power to see the way in which we should walk. If a man can not see the truth he is spiritually blind. "The blind will fall into the ditch." He thinks that I am in error. There is but one bar before which this question of difference can be settled, the bar of Christ. We are not judges. If we can be given a character that shall be in harmony with the courts of heaven, we shall have accomplished the object of our lives. How can we acquire this character unless we are governed by the teachings of Christ?

ELD. JOHN H. LAKE spoke upon the promised inheritance of the Saints. God gave man dominion in the beginning, over the earth and all things therein. We are informed there was an opposite power who led man astray. In consequence of their yielding to this evil power they lost their inheritance. The apostle gives the key to this in these words: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Christ was promised as the seed of the woman, to deliver man from this thralldom of sin. The ancients looked forward to his coming, They were inspired with the glorious hope of redemption. Paul speaks of the faith of ancient worthies, and of their endurance; how they wandered in goat skins, and sheep skins, being destitute of any inheritance, yet filled with the hope of an enduring home. But here comes the Second Adam to redeem man, and to wrest the power from the adversary, and thus to reinstate all who shall accept of Him in all the rights and privileges given in the morning of creation. God sent John the Baptist to prepare the way before Him. The Jews said He was a devil. Then Christ came, and they said he was a wine-bibber, etc.; and they cried out, "Away with him; crucify him." The people slew the Apostles; they said these meek men shall have no inheritance here. That has been the spirit

of the world all through; yet Christ has said: "The meek shall inherit the earth." We believe this promise will be fulfilled. The devil may say: "I will reign in the sides of the North;" but God will bring him down to the pit, and will accomplish his own eternal purposes. When the latter day work commenced, the world said: "They shall not live here;" "If the law can not reach them, powder and ball shall." And so, as in ancient times, they drove the Saints from place to place, thinking to uproot the truth which had been planted, but God tells his people what to do. He told them to seek for redress according to the laws of the land; to lay their case before the Judges and the rulers; and if these would not redress their wrongs, He would come out of his hiding place and vex the nation with a sore vexation. When the Chief Magistrate was appealed unto, he said: "Your cause is just, but I can do nothing for you." Jesus said, "If my kingdom were of this world, then would my servants fight" for me. I thank God our weapons are not carnal,—the word of God is our sword. When the Prince of Peace and the Prince of this world stood face to face with each other, Jesus said, "It is written." Thus he was content to oppose truth to error. Again, Jesus says, "If ye were of the world the world would love you, but now it hateth you, because it hateth me." If they did not love the Master, will they love the servant? The world applauds the ability and generosity of its own servants; but they did not admire Jesus, or his servants; yet how he loved the world, when he meekly endured its scorn and submitted even to the death of the cross at their hands. My mind is too finite to comprehend the love of Jesus; but there are times when I could kiss the earth in adoration of Him. His glorious character is one of the grandest evidences of the truth of his doctrine. We come to you to day filled with that spirit of peace which characterized him. Are we coming here and telling you we will take this place with the sword? No! We come singing, "Give us room that we may dwell." We do not ask you to receive doctrines that will mar society. No! We present the gospel that brings the fruits of righteousness. As for the doctrines of the Salt Land, we have done more to expose those errors than any other people, and we expect to continue. Jesus made the promise of inheritance to the pure in heart—"the meek of the earth." Job said, "O that my words were written." He hoped to stand on the earth, even though skin worms destroyed that

body. This brings in the resurrection. Man shall live again, but he shall be brought forth "In his own order." Christ has conquered death; death has no sting for the righteous. He did not take this power of redemption upon himself, it was given to him of the Father. "Life and immortality are brought to light in the gospel." Its cardinal principles are "faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment." Which of these is non-essential? God has inspired men with a desire to spread the word to every home in every land, that you may have his testimony on these matters. The religious world do not believe in the resurrection of to-day. Have you not been taught that if you died in sin you would go to hell and there remain forever and ever? If this be true, can there be a resurrection? Says one, We are to have a spiritual resurrection. What kind of resurrection will that be without the body? Paul says, "There is a spiritual body, and there is a natural body." There is as much difference between a disembodied spirit and a spiritual body as there is between a steamboat and a boat made of steam. Jesus arose with the same body as that in which he was crucified, and we are told, "Our vile bodies shall be made like unto his glorious body." We do not build on any other foundation than that on which Christ built. If you want to stay out of the old house all right. One asks, Can the body be raised from the dead that has been devoured? I answer, He is able that hath promised. Can you tell me how the grain grows, and the trees renew their foliage? Jesus says, "I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live." After his resurrection he appeared to his disciples. They supposed they saw a spirit, but he told them "A spirit hath not flesh and bones as ye see me have." Even doubting Thomas became a witness of his resurrection. "If any man will do the will of my Father he shall know of the doctrine." John says, "It doth not yet appear what we shall be, for when he shall appear we shall be like him." If Christ had not a spiritual body what shall the Saints have? Isaiah says, "Thy dead men shall live." There are three resurrections spoken of. One at the resurrection of Christ, when many of the saints that slept arose. Then Paul speaks of the resurrection of "those who are Christ's at his coming." And John the Revelator declares that "the rest of the dead live not again till the thousand years are finished." The Saints will have mater

ial bodies, but not gross mortal bodies. But until earth has filled the measure of its creation in its present state, the meek can not inherit it; but the promise is sure for the redeemed sang, "We shall reign on the earth." Daniel said the greatness of the kingdom under whole heaven should be given to the Saints of the Most High.

WILLIAM B. SMITH.

EXPERIENCE AND TESTIMONY.

I will give you my experience in connection with the latter-day-work, and tell you how I became a Latter Day Saint. I was the youngest son of my father's family. About four years after my father removed with his family from Vermont to New York, my brother Joseph became concerned on the subject of religion. My mother and brother Hyrum and a sister were members of the Presbyterian Church. We knew that Joseph's mind was engrossed on religious subjects for some time, and we compared his condition to one who felt himself a stranger in a strange land, a desert land, without any one to guide him, or to afford him the needed relief. Yet seeming to know there must be some circumstances to arise that would afford succor, and desiring to know where to find help. This was Joseph's condition. The idea was then, as it is now, that there was another world where the soul must live forever, and some means in existence whereby man might be prepared for it. "Was there a revealed plan by which man could find out that way?" My brother told me there was a lack of wisdom; he did not know which way to go. He retired to the woods to ask the Lord for guidance. While praying he saw a bright light, like the brightness of the sun. In that light he saw a personage; and that being pointed him out as the messenger to go forth and declare his truth to the world; for "They had all gone astray;" "Every man was going his own way." If we understand the order of God we learn that he is a God of order and hence could not be the author of all this confusion. After he had received this vision, he called his father's family together and told them what he had seen. If a youth, not more than seventeen, could concoct the message that he brought forth and then delivered to his family, it is strange indeed. He told of the "golden plates" which contained the history of the ancient inhabitants of this continent. That in that record would be found the true gospel, and the true order of Christ's Church; for there was no church on earth that would answer the description of the ancient church. Here is where the germ

of Mormonism began; and Mormonism does not mean "mormo, bugbear," etc., as its enemies declare. It signifies "more good." Here began my experience. I believed the testimony of my brother; my father and mother believed it. We received it with glad hearts. I always believed he was a servant of God, ever since I heard his statement. It never entered my heart that there was any deception in it. All the contumely that the world can heap upon me can not make me disbelieve it. Now as to my duty when it was preached. The first principle was faith. Was that good gospel? It was written in that very book. After believing I began to repent and thus the Spirit of God began to will and to work in me to fit me for the home of my heavenly Father. The third principle was baptism for remission of sins. I was baptized by Oliver Cowdery in Seneca Lake, New York. I was buried all over in the water, then I was born of the water. I felt as if a load fell off my shoulders. When they laid hands upon me to confirm me, it seemed as though the light of glory rested upon me and on those present, and I received the testimony of the Holy Ghost bearing witness to the truth. The Church was organized on the Sixth of April. New conversions were had. Various Elders were soon sent out. Parley Pratt and Oliver Cowdery came here, among the Disciples. Sidney Rigdon was at that time a preacher in the Disciple Church; he was a fluent speaker, and to him these men introduced the work and the Book of Mormon. It is said Rigdon got up that book. It was published before ever Rigdon saw it. It is said that one Solomon Spaulding wrote it. If there had been any truth in the "Spaulding story" I should have known it. When God commences a work then comes something new. Hence the Melchisedeck Priesthood was restored. You ask, Is there any authority in the Scriptures for this priesthood. Paul speaks of the Melchisedeck Priesthood. It was taken away because of the transgression of Israel; but the Aaronic Priesthood remained. God told Joseph to build a Temple, but how could he do it without money? Well they preached the gospel; they did not "walk on the water," as their enemies claim; they laid the corner stone. Here was a man who would give a day's work. There was a sister who would knit a pair of stockings, and give them to the man who worked on the Temple. They were few and poor. They were promised an endowment of the power of God. I will tell you what a proper endowment consists of. The Brig-

hamites in Nauvoo went through six or seven different times before they got out of the last one, and then whatever they did they claimed they could not sin. Theirs was a regular humbug endowment. I am glad to be with a people who do not believe in polygamy. It was not taught in the early days of the Church. When Jesus was on the earth "He had no where to lay his head," but now there is a temple, and if Jesus does not want to lay his head there he can visit it, and bless his people there. In the upper story there was the "washing of feet." They girded themselves and washed each other's feet in love. There was the washing of the body also and the anointing with oil to represent that the servants had been set apart to the service of God. The endowment was not signs, grips, and pass words, and covenants. The only covenant was that of the gospel. Under that endowment they spake in tongues and prophesied. They saw manifestations such as man seldom gazes on. The spirit of God rested on them.

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"MEN'S HEARTS FAILING THEM FOR FEAR."—*Luke 21.*

CYCLONES seem to be the order of the day, and are limited to no particular locality. No one is sure that his place or home is secure from the ravages of tornado, cyclone, or something causing destruction of life and property, from one day to another; and it is really a matter of uneasiness, in the minds of a great portion of the people hereabouts, and no doubt elsewhere. Some account for them in one way, some in another, but no two agree. They agree in one thing I find, and that is in hoping that their particular locality may be exempt. Well it is natural they should; but not one in a thousand ever thinks for one moment of the words of Jesus as stated above in Luke 21; but at the same time are unconsciously fulfilling the prediction. These are imbued with the doctrine of predestination who claim God as the author of these terrible, death-dealing cyclones. Others say they are caused by a too heavy charge, or two heavy charges of electricity coming together, the result of which is hurricanes and cyclones. And taking it all in all, the opinions are as varied as can possibly be. Your humble servant has an opinion as well as others, and he thinks that it would be well, as no one seems to take issue with the elements through the columns of the *Herald* and tell us why and wherefore these things come, for him to do so. His opinion is this; that Satan is at the bottom of all of it, being the prince and power of the air. Now, if God

is love, which I heartily believe, he can not be the author of so much misery and death to so many people, including the little prattlers, that have and must suffer death in the many cyclones already accounted for in our dailies. He is so kind as to send rain and sunshine on saint and sinner, the ground of a wicked man yields as abundantly as of the church member. For any one to cast such a reflection on the goodness of God, is to me a sin. I am then well satisfied that Satan is, and that until God puts a veto upon his destructive power he will do the same and more; from the fact that he knows his time is limited:

"Tis the strength of his despairing."

The question was broached not long since by a gentleman of Calvinistic views, as to what was the cause. I answered promptly, Satan. Several being present were amazed at my answer; but when I was through amazement was gone. Several things were produced at first against my views, and one particular scripture passage was that of Christ rebuking the wind and waves; arguing from that, that God was the author of all such. I replied, that being the case the Son was rebuking the very thing the Father had done, and of course was opposed to his Father, while the scriptures bear me out that the Father and Son worked harmoniously together, and that Christ came for the express purpose of destroying the works of the devil.

I believe that instances of God's direct vengeance are recorded in Holy writ; such for instance as the flood; and others we could enumerate, as Sodom and Gomorrah. The destruction of Jerusalem was God's work, or the means used were his devising; for Jesus predicted the downfall of that city and nation, the cause of which was the national depravity of the Jews. God was love, is love, will be to all eternity; and will not without warning destroy indiscriminately, men, women and children, as these awful cyclones are doing wherever they occur. Could Satan fasten this upon God, and have the masses believe it, what a dark picture he could and would paint of our God of love; thereby causing people to really hate instead of to love such a God. I can not for my life see where any one can for one moment attribute these sad occurrences to God. When the Pharisees found fault with Jesus for healing a certain woman, He told them that Satan had bound her these eighteen years. All the afflictions we read of in the Savior's life were works of the Devil. For he says as much, when he commands

those evil spirits. And I certainly believe that while the Lord was sleeping in the after part of the storm-tossed vessel, Satan thought to destroy the vessel and all concerned. He knew that the Redeemer of men was there, and took this method of doing what he had failed in doing in so many ways before, of destroying God's dear Son. We hear a great deal said about God's providence; of his goodness and tender mercy: loving kindness, and of his other attributes, by some of the people that consider the great calamities by sea and land as the providence of God.

I ask now, and am prepared to ask everywhere in any place, what providence there is in the ship on fire, with hundreds of passengers on board frantic with fear? What providence in a railroad disaster with the destruction of life, to say nothing of property? What providence is there in a Hotel on fire with hundreds of guests rushing hither and thither trying to escape; and some in their extreme fear of fire jump from second and third stories to certain death? Providence! The providence of God is for good, and always was. But I am opposed to the theory of God being the author of all that is claimed he is by some. For instance, a man is killed in some way, no matter how; he is a member of some society; he may be a good man, as the world would say; next we hear of him is a resolution. that "whereas God in his providence has seen fit to take our beloved brother or friend, Mason, Odd Fellow, Good Templar, or what not; resolved that we sympathize, and so forth, with the relatives and friends." Did God plan the man's death by throwing the train off the track, or put a vicious nature in the horse to throw him and break his neck? No, no. It is time such things were taken as they are; give to every one his due; not excepting Satan. If, as I believe, he is the real main spring of all these sad affairs let him have what honor there is in them; but do not charge upon a God of love and truth, and every thing that is good, an indiscriminate slaughter of innocent people without a moment's notice. I am aware it is recorded that he, Christ, will come as a thief in the night. And "when they shall cry peace, peace, then sudden destruction cometh." But for all that, the warning has been sounding for generations; so that nothing happens as God's appointment without fair warning. Not so with the devil's work. It is darkness, deep and black; ruinous, not saving. And if Christ comes as a thief in the night, it will be because the world of mankind love darkness rather than light; and are

neither looking nor caring for his coming. Noah warned the people in his day; but no heed was given to it; hence the calamity.

"Let us pray for one another,  
For the day is fading fast,  
And the night is growing darker,  
While the scourge goes flaming past."

T. F. STAFFORD.

## Selections.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

### DIVORCE OF CHURCH AND STATE.

THAT the Established Church in England is being strongly attacked is shown by the great meetings of the Liberationists, held in London on the 3d May. Spurgeon wrote as follows:

"The longer I live the more I am convinced that liberation of religion from state patronage and control would be the end of innumerable evils and the commencement of a true and happier era. The monstrous misalliance engenders mischief in ten thousand little suspected ways—in religion, in politics, in social habits, and in the common conscience. If it did not exist no one would now propose it; or if he did, he would find himself proposing an impossibility. I am a liberationist because I am a Christian, and tremble to be a partaker in the crime of subjecting the Church of Christ to the rule of the state. The Lord God can maintain his own cause in the land without the aid from the gold, patronage and legislation of commons, lords or kings. Those who believe in their own religion know this. Those who do not, with ill grace, require those who do to maintain their worship."

John Bright, the principal speaker, said: "In 1683 there were in England 40,000 members of my sect in prison, and 400 of them died from that confinement up to 1686. Fifteen thousand Quaker families had been ruined in England through James II.'s persecution, and 5,000 Friends died in prison. These cruelties were practiced in the name of the Established Church. The Bishops of the Church of England, always an important body in the House of Lords, have seldom aided legislation in the interests of humanity. About 1780 the bill abolishing the death penalty for petit larceny was defeated in the House of Lords by a vote of 31 to 11, and six of the majority were Bishops and one an Arch-bishop. Up to the reign of George I. sixty-seven offenses were punishable with death in England. Bishops of the English Church, instead of endeavoring, like Christians, to

lessen the number, did nothing to prevent its increase, and by the end of the reign of George III., 156 new offenses were added to the list punishable with death. During this time the Church of England had 15,000 to 20,000 ministers, and more than a score of Bishops in the House of Lords, none of whom raised a voice against the growing barbarity of the law. So it came that Voltaire said: 'The English were the only people who murdered by law.' During the agitation of the abolition of the slave trade, Lord Eldon, who was Lord Chancellor, was supported by the Bishops in the position he took, that he did not believe the slave trade was so hostile to the spirit of Christianity, or it would not have been so general as it was. There is no evidence in English history that the Established clergy have ever favored the great reforms which have illustrated our history for two hundred years. The blood of Englishmen has been poured out in unchristian wars so mercilessly that it has colored nearly every part of the globe, without any opposition from the Church of England.

The late Archbishop of Canterbury, instead of wielding his great influence to prevent the late Egyptian war—one of the most criminal in history—officially ordered a prayer of his own composition to be said in all the Established Churches for those Englishmen who fell for their country, although he had no prayers for those poor Egyptians who fell, numbering ten to one Englishman, in the really patriotic struggle to keep invaders out of their native land, who came to kill them for being unable to pay usury to English bondholders. The Church of England for 500 years has always upheld and prayed for the potentate, no matter what his policy, and the business of an Established Church seems to be principally that. The disestablishment of the church, if it did nothing else, would help the people by depriving the king of one of the chief instruments of wrong ambition. The pagan poet said: "Unhallowed is the voice of loud thanksgiving over slaughtered men." But a dignity of the Established Church orders his clergy to pray to the Supreme Ruler: "Teach us that thy hand did it; that thou didst give up our enemies to us." No wonder millions of Christians stay away from the Established Church. I tell you that the indestructible quality there is in the pure Christian faith is best proven by the fact that it should so long and so well survive this treason of those who pretend to maintain it. Disestablish the church and the state clergy would continue to have

congregations. As it is now, the Established Church is dumb when the state wishes to do wrong, and is only heard when the state is willing to do some act of justice to the people. The Established Church must perish; then the true church would flourish, and millions of the people would return to its sheltering arms."

#### RUNNING IN DEBT.

I DWELL on this point, for I would deter others from entering that place of torment. Half the young men in this country, with many old enough to know better, would go into business—that is, into debt—tomorrow, if they could. Most poor men are so ignorant as to envy the merchant or manufacturer, whose life is an incessant struggle with pecuniary difficulties, who is driven to constant "shinning," and who, from month to month, barely evades the the insolvency which sooner or later overtakes most men in business; so that it has been computed that but one man in twenty of them achieve a pecuniary success. For my own part I would rather be a convict in the State Prison, a slave in a rice swamp, than to pass through life under the harrow of debt. Let no young man misjudge himself unfortunate, or truly poor, so long as he has the full use of his limbs and faculties, and is substantially free from debt. Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach, are disagreeable, but debt is infinitely worse than them all. And if it had pleased God to spare either or all of my sons to be the support of my declining years, the lesson which I should most earnestly seek to impress upon them is, "never run in debt." Avoid pecuniary obligations as you would pestilence or famine. If you have but fifty cents and can get no more for a week, buy a peck of corn, parch it and live on it, rather than owe a dollar! Of course, I know that some men must do business that involves a risk, and must give notes or other obligations, and I do not consider him in debt who can lay his hands directly on the means of paying, at some little sacrifice, all he owes. I speak of real debt—that which involves risk or sacrifice on one side, obligation and dependence on the other—and I say from all such, let every youth humbly pray God to preserve him evermore.—*Horace Greeley.*

The Lord's term for the Millennium of peace can be found by reading the forty-third section of the Covenants and Commandments.

It takes four things to be a gentleman:—you must be a gentleman in your principles, a gentleman in your tastes, a gentleman in your manners, and a gentleman in your person.

#### SLEEP.

THERE are two kinds of sleep, the complete and the incomplete. Complete sleep is a temporary metaphysical death, though not an organic one. The heart and lungs perform their offices with their accustomed regularity. It is characterized by a torpor of the organs of the brain, of the external senses, and of voluntary motions. Incomplete sleep is the activity of one or more of the cerebrian organs, while the others are in repose; this occasions dreaming. Sleep is variously affected by health and disease. Man in time of health sleeps in tranquility. He arises in the morning refreshed and prepared to go forth to his daily labor. New strength is given him; languor has gone; and all the faculties, both mental and corporal, are recruited. But the sleep of disease is far different. It is short and unrefreshing; disturbed by fearful sights and frightful dreams. Stupor and sleep are different, though supposed by some to be synonymous. In both there is insensibility; but it is easy to awaken a person from sleep, while it is sometimes almost impossible to arouse one from stupor. It is frequently the case in sickness that the person lies for several days in stupor, totally insensible. Though sleep be natural and necessary to the languid, mental and corporal faculties, yet it is often brought on by external cause. Heat produces sleep. We witness it in Summer season; it is common to see the laborer devoting an hour in the heat of the day to sleep. A heated church is likely to bring on sleep. Variety, whether in sight or sound, prevents sleep, while monotony of all kinds is apt to produce it.

#### DIFFERENCES OF OPINION.

MEN do not all speak alike. Good men do not always agree as to what is right or expedient. There are a thousand things in regard to which they honestly differ in their opinions. It is proper that these differences should be understood.

Every man has the right to speak, and express his views of truth or of Christian expediency, in relation to any measure of interest proposed for the accomplishment of good. Men may with great propriety oppose each other in argument, earnestly contending for the truth, or for the best way of accomplishing desired ends. In no other way, perhaps, do we get so clear and at the same time comprehensive a view of a man's disposition and true character, as by reading his controversial writings, and especially if the controversy be such as to admit of or invite personalities.

In such a disputation man ordinarily exhibits his greatest and at the same

time his weakest points. He acts when from the very nature of the case his intellect is aroused so as to exhibit ordinarily its full strength; while, again, the circumstances are such as to furnish occasion for the display of egotism, vanity, wounded pride, and all the less amiable traits of individual character, which at other times are concealed, or at least kept in the back ground. So it is that men, in some respects truly great, in cases such as we have supposed, show astonishing littleness by laying aside all dignity and indulging in mere slang.

It should never be forgotten that while thinking people may for the moment laugh at slang, especially if shrewdly dished out, still they never admire it, and can not approve it; while he who indulges in it, is in the estimation of this class of persons, always a loser.

Especially is it true, that the discussion of matters coming under the heading of "religious" should be conducted in such a spirit and in such a manner as is due to the truth for its own sake, and at the same time gives evidence that the testimony is from a faithful witness, himself under the influence of the truth, and moved by the love of the truth.

## Conference Minutes.

### FLORIDA DISTRICT.

A conference of the Florida District was held at the Pleasant View Branch, Escambia county, Alabama, May 4th and 5th, 1883; R. J. Anthony president pro tem, L. F. West clerk pro tem.

Elders James Calhoun, John H. Givens (baptized 14), Jessee Reader (baptized 5), and R. J. Anthony, reported in person; F. P. Scarcliff by letter.

Branch Reports.—Coldwater, no change. Perseverance, numerical strength about 25. Pleasant View, numerical strength 16. Salem, numerical strength 29. Santa Rosa, numerical strength 33.

B. L. West reported as agent for the Bishop: received \$11.75, paid to R. J. Anthony \$15, balance due agent \$3.25.

R. J. Anthony was sustained as President of the South Eastern Mission; and F. P. Scarcliff as District President; and W. W. Squires as Clerk; and B. L. West as Bishop's Agent.

Preaching on Saturday evening by John H. Givens and Jessee Reader. Prayer meeting on Sunday at 9 a.m. Preaching at 11 a.m. and at 2 p.m., by R. J. Anthony. The preaching on every occasion was very able and effective. One offered for baptism.

Adjourned to meet at Mud Flat, Baldwin Co., Alabama, August 4th and 5th, 1883, as brethren Givens and Scarcliff may arrange.

The "Christian Union" says: It is more difficult to live the twenty-fourth Psalm than to sing the twenty third, and it is just as religious.

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## Miscellaneous.

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### MARRIED.

CHRISTIANSON—GREEN.—At the residence of the bride's parents at Nortonville, Contra Costa county, California, May 1st, 1883, by Elder D. J. Phillips, Mr. Anthony D. Christianson, of Sacramento City, and Sister Eliza A. Green, of Nortonville, Contra Costa county, California. They will make Sacramento City their home.

### DIED.

ERICKSON.—At Nebraska City, Nebraska, November 19th, 1881, after two weeks' illness of brain fever, Sister Henrietta L. Erickson, youngest daughter of Sister Elki Jasper, aged twelve years, was baptized by Elder Mark H. Forscutt, September 26th, 1880. She was a member of the Zion's Hope Sabbath School; unusually bright and intelligent for her age. There was a large assembly gathered at the funeral; among them the teacher and scholars of the Public School, who came in a body to pay their last farewell to their little school mate, and follow to her grave. It was a touching scene to see the Sabbath School and Public School scholars march by to look for the last time on her who but two weeks previously had been with them in full life and glee. Few eyes were dry, seeing those young, sober, crying faces, as they gazed upon her who lay beautiful and smiling, surrounded with flowers, in perfect peace, while mother, father, sisters and brothers, felt their loss of little Etta. Elder James Thomsen preached the funeral sermon, which was solemn, earnest and appropriate. The writer led the singing, selected from the "Pure Gold" song book, in which scholars and others joined to sing the sad theme. At the grave a beautiful hymn from the Saints' Harp was sung; the benediction was pronounced, and we left Etta to slumber in quietude, till the angel of the Lord shall blow his trump to call forth the sleeping dead; to bid his Saints to arise to life everlasting.

RIGGS.—At Lucas, Lucas county, Iowa, May 9th, 1883, of consumption, Sister Catharine Riggs after many years of suffering. She passed quietly to rest in the full faith of the gospel. Aged 40 years, 10 months and 6 days.

ACHEN.—At Atchison City, Kansas, Mrs. Anne Achen, formerly Oxendale, departed this life on May 28th, 1883. She was baptized into the Church in the year 1877, by Eld. David Williams. She has borne a faithful testimony of this work. Consumption had fastened upon her and she only lived a married life a few days over one year, and then departed in the 22d year of her age. "Blessed are the dead that die in the Lord."

NASH.—Sister Clarissa Nash died March 27th. She was born April 30th, 1801, in the county of Washington, town of Addison, Maine. When she was nineteen years of age, she united with the Methodist Church, of which she lived a faithful member fifty-four years. Having children

belonging to the Church of Jesus Christ of Latter Day Saints, while stopping with them she attended our meeting, she believed there was something more for her to do to obtain salvation in the Kingdom of God. She was baptized September 27th, 1874. She lived an humble Christian life, was very patient in her last sickness, but a great sufferer. Her talk was all about Jesus until she fell asleep, O, blessed sleep! She was the mother of seventeen children, of which eight are living. Funeral services by Elder J. D. Steele.

ARMSTRONG.—At Nebraska City, Nebraska, May 17th, 1883, to Bro. Joshua and Sister Janette Armstrong, a son; named Joseph Albert. Died on the 19th, only living about 36 hours, this is the sixth child, that these sorrowing parents have laid away, till the morn of the coming of the Lord, to claim his own. Funeral service from the house by Elder Robt. M. Elvin.

### A NEW METHOD.

The new postal note will be ready in September next. It is to be bought like a postage stamp, and is made payable to bearer in any amount from 3 cents to \$5. It will be almost the size of an ordinary greenback. The postmaster at the office issuing the note will punch the month and the year, the number of dollars and cents in their respective columns, thus preventing any alteration of the amount or date. The postal note will be good for only three months after date. This provision is to prevent its becoming a part of the currency.

In city life, where street attractions are so conspicuous, it is often difficult to restrain boys from wandering abroad at night, forming companionships and entering places of amusement not approved of by parents and guardians. No one who has had the training of boys can fail to see that often right here there come running into the main line the side tracks of prodigality and ruin.

To save the boys! All parents ought to feel this to be the greatest work of their lives. Money-making and money-keeping fall into utter insignificance in comparison. Your property may perish by flood or flame, but your boy's undying spirit lives forever. You may be robbed of your possessions by fraud and dishonesty, but the blessings of a dutiful and obedient boy stay with you. He is in training, to take your place in the church and society, when you are gone.

If you would be a welcome visitor, and be dismissed with a pressing invitation to come again, place yourself in a receptive mood; be for the time the attentive pupil, and not the teacher.

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offense toward God and man!

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

Great thoughts are always helpful. They give a noble tone to the spirit, exalt the mind and stimulate to worthy deeds. Those who cultivate such thoughts arrive at best experiences and achieve the happiest lives.

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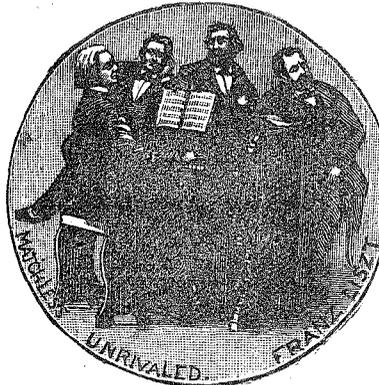
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JOSEPH SMITH EDITOR.

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# THE SAINTS' HERALD

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 23d June, 1883.

### "DESERET NEWS" REVIEWED.

THE *Deseret News*, the newspaper of the Mormon Church in Utah, has at last departed from its makeshift policy of ignoring the Reorganization and its work as unworthy of time or talent to notice, and is out in a leader in their issue for May 11th, from which we make the following extracts; premising that we should give the article entire, but for its length. The caption of it is, "The Church and its counterfeit." The occasion of the article is the publication of "An Open Letter to Joseph Smith and others," of the Reorganization, written by L. O. Littlefield, and published in the *Utah Journal*, of Logan, Cache county, Utah, and reproduced in the *News*.

\* \* \* "The 'Josephite' movement is called the 'Reorganized Church of Jesus Christ of Latter-day Saints.' Its very name pre-supposes, what its members claim, that the original Church of Jesus Christ of Latter Day Saints was disorganized. When did the event take place? We know nothing of any such occurrence. The expulsion of the Saints from Nauvoo did not disorganize the Church or affect its constitution in the slightest degree. \* \* \* When the body of the Church moved from Nauvoo, it simply changed its location, as it had done before, the Church remained intact with its organization unimpaired. The authorities which managed its affairs, and every essential to its perpetuation, continued in it and directed and animated it. The priesthood in all its quorums and councils—excepting for a little season that of the First Presidency—officiated in the various callings and duties pertaining thereunto. \* \* \* 'The mountain of the Lord's house' was established 'in the tops of the mountains' and to it came people from all nations that they might 'learn of His ways and walk in His paths,' and here they were free to carry out the work revealed to the Prophet Joseph, and built upon the founda-

tion which he laid. \* \* \* The 'Josephites' quote the word of the Lord in commanding the building of the Temple at Nauvoo: 'And if you do not these things at the end of the appointment, ye shall be rejected as a Church with your dead, saith the Lord your God.' And against all the certain signs and proofs to the contrary, gratuitously assert that the Lord did reject the the Church and its dead. But the Temple, on the neglect to build which this provisional curse was predicated, was erected by the "Saints, and the ordinances revealed for the living and the dead were administered therein, as a cloud of witnesses can testify.

"Verily, verily I say unto you, That when I give a commandment to any of the sons of men, to do a work in my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings."—Doc. and Cov. sec. cxxiv, v. 49.

"This is good common sense, sound justice and the word of the Lord. It applies to the case of the Temples which should have been built at Far West and Independence, in Missouri, and to every other work which the Lord has required or may require of 'any of the sons of men.' The object of the Temple is shown in the revelation. That object was measurably accomplished. 'The anointings and washings, and baptism for the dead, and the solemn assemblies,' were all attended to in that holy house, many of which, if not all, are now repudiated and scoffed at by the persons pretending to have reorganized the Church, and who have done nothing towards even attempting to carry out the principles and purposes of the revelation from which they make the solitary quotation that we have here explained.

"That the Lord did not reject the Church nor its dead is evident to those who have eyes to see, for the blessings, and endowments, and sacred ordinances for both the living and the dead have been continued in the Church, and have been and are now administered in the holy places which the Lord has permitted his people to build in these Stakes of Zion, the keys and authority to attend to which have remained with the Priesthood that administer here, and with them alone! Here is the solid substance of that power and authority; and the pretended reorganization of something that was never disorganized, has but 'the shadow of a shade.'

"The Lord, from the beginning of the Church, gave the most solemn and certain assurances to His servants and Saints that the power of this Priesthood was revealed 'in the last days and for the last time,' that this kingdom should 'not be prevailed against, but should prevail,' that it

should 'not be left to another people;' that the keys thereof were not only given to the Presidency but to the Twelve, in connection with the Priesthood from the beginning, being sent down from heaven' unto them 'last of all.' It was 'never to be taken again from the earth until the sons of Levi do offer unto the Lord an offering in righteousness.' 'Fear not little flock,' said the Lord, 'the kingdom is yours until I come.' The whole tenor of the revelations in the Doctrine and Covenants is to the same effect as these quotations. It was understood from the first that transgressors should be dealt with from the greatest unto the least, but the Church and Kingdom of God set up on the earth should remain, 'no more to be thrown down for ever.'

"Neither did the death of the Prophet Joseph affect the organization of the Church. It would be a poor system that depended upon the life of one man, or two or three men. Even the death of the Savior, the head of the primitive Christian Church did not affect the organization thereof; it continued and grew and increased as has the latter day church under similar circumstances, and like the tree springing from the grain of mustard seed, flourished and spread forth when watered by the blood of martyrdom.

"The Quorum of the First Presidency was dissolved by the death of Joseph and Hyrum, but the Quorum of the Twelve, with its President designated by revelation, was in full force, and according to the order of the Priesthood 'was equal in authority' to the First Presidency, and expressly endowed with power to 'build up the Church and regulate all the affairs of the same in all nations,' (Doc. and Cov. sec. cvii). When the First Presidency is in active existence the Twelve with all other quorums and councils are under its direction. But when the first quorum is dissolved the next succeeds, because the Church was organized for perpetuity and the order of the Priesthood is arranged with that grand object in view.

\* \* \* "After the Twelve, as the the Presiding High Council according to the revelation, had been in charge of the Church for some time, finishing the Temple, officiating therein and regulating the work of God in all nations, the First Presidency was reorganized according to the plan and pattern designated. The same course was repeated after the death of President Young.

\* \* \* "If the son of the martyr had proven himself worthy by following in the footsteps of his father, had 'come in the gate,' and had been called and ordained in the way appointed to the fullness of the Priesthood held by the Prophet, it would not even then follow as a necessary consequence that he would be called to preside over the Church. Heirship relates to Priesthood, but does not involve presidency. Priesthood and presidency are two different things. No one can preside in or over this Church without a Priesthood, but many may have the Priesthood without

presidency. What might have been, if the son of the Prophet had taken the only legitimate course to obtain the keys and powers of the Holy Melchisedek Priesthood is not for us to say. But the facts are that he holds neither Priesthood nor presidency to-day. If he had any understanding of the doctrines of the Priesthood as received and taught by his father, he would perceive the fallacy of his claims, the utter lack of authority in the organization which he was appointed to lead by presumptuous men who thought the prestige of his name would suit their purpose, and the wide dissimilarity of the cause he represents to the grand and glorious work introduced by Joseph the prophet, continued by President Young and now expanding while consolidating under the leadership of President Taylor, whose blood mingled with that of the martyrs in the tragedy at Carthage,

\* \* \* "Take away the two theories which we have here exploded, and the whole 'Josephite' movement sinks out of sight as a claimant to the title of 'The Church of Jesus Christ of Latter Day Saints.' It may exist for a while as one of the many sects and component parts of 'Mystery Babylon,' but has no connection with the Church established under Divine commandment, inspiration and revelation by Joseph the great Prophet of the nineteenth century. It may adopt many of its tenets, imitate its ordinances, claim to act under the title of its Priesthood. But it will be in fact but a sect, its administration will be void in heaven, and its pretended authority will be only in name, like that assumed by the priests of the day on the credentials given by Jesus to the eleven Apostles. Impostors are to abound in these last days, deceiving if it were possible 'even the very elect.' Let all people be warned against their influence and pretensions."

In the foregoing extracts, we have given the pith of the leaders referred to, and will see what they may be like viewed from our side of the controversy,—and we specially invite the attention of the *News* to our criticism.

The real point of this volunteered defense against the Reorganized Church is found in the opening language of the leader, referring to Elder Littlefield's letter, thus:

"We recommend it for perusal to all persons who are interested in the question of the origin, in this Church, of the doctrine of celestial marriage."

This marriage question is the one main issue suggested by this premise; and it is not altogether improbable that were opposition to this item of Utah faith, and some things necessarily attaching to it, removed from the creed of the Reorganization, we might possibly be tolerated. But as it is, our persistent opposition is like an "old man of the sea" to them. Why should they complain of this. Twenty-three years ago we gave notice of our intention and purpose; and have always borne it in mind.

Joseph Smith, the Seer, whom these Utah people profess so much to revere, and whose words when possibly favorable

to them they so delight to quote, wrote once as follows:

"There are many called, but few chosen; and why are they not chosen? Because their hearts are set upon the things of the world and are aspiring to the honors of men; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven can not be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men in any degree of unrighteousness; behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man. Behold, ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God."

"We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secesses, \* \* \* and let our covenants be that of the everlasting covenant, as it is contained in the holy writ, and the things which God has revealed to us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

When the question is asked: When was the Church disorganized? We answer: Whenever that which was contrary and adverse to the revealed word and rules given to the church at its origin was introduced into its formulated creed, or its well understood faith, the elements of disorganization came in with it.

This was well understood by those men who constituted the Twelve in the days of Joseph and Hyrum Smith. In the *Times and Seasons* for December 15th, 1841, will be found an Epistle signed by Brigham Young, Heber C. Kimball, Orson Pratt, William Smith, Lyman Wight, Wilford Woodruff, John Taylor, George A. Smith and Willard Richards. In this Epistle, occurs the following:

"The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, *knowing as they do*, that if this building is not *completed speedily*, 'we shall be rejected as a Church with our dead,' for the Lord our God hath spoken it."

This is at the beginning of the Epistle, and is the premise upon which the rest of the article is based. The words "we shall be rejected as a church with our dead," are italicized in the printed article, as above showing that special attention was called to them. It closes in these words:

"The Elders everywhere, will instruct the brethren, both in public and private, in the principles and doctrine set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege."

Joseph Smith writing September 6th,

1842, closes a letter to the Church thus:

"Let us, therefore, as a Church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy Temple *when it is finished*, a book containing the records of our dead, which shall be worthy of all acceptance."

Joseph Smith was Editor of the *Times and Seasons* at the time, and in the same number in which the letter above referred to is found, there is an editorial under the caption of "The Temple," in which occurs the following:

"The word of the Lord is, Build my house; and until that command is fulfilled, we stand responsible to the great Jehovah for the fulfillment of it; and if not done in *due time*, we may have to share the same fate that we have heretofore done in Missouri."

We give these extracts to show that the idea of a rejection of the church did not originate with the Reorganized Church, nor with those whom the *Deseret News* chooses to class as apostates. Such a contingency was known to be in the near future when the things quoted were written; and the apprehension of such a rejection was appreciated by the then Twelve.

At the trial of Elder S. Rigdon, Nauvoo, September 8th, 1844, Parley P. Pratt, then of the Twelve, said:

"The great God said through Joseph—Build this Temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people with your dead."

The prominent theory advanced by the Quorum of the Twelve at the death of Joseph and Hyrum respecting the succession was that the places occupied by those two men would not again be filled; but that the authority and responsibility to carry on the work rested with the Twelve, as a quorum. To this claim perhaps no reasonable objection was at that time urged. The argument upon the part of the Twelve seemed to be good; and there are strong reasons for believing that had the Twelve remained true to the principles of the faith as established by Joseph Smith, acting in their calling, there would have been no reason for so dread a separation as has taken place. The body of the people seemed to comprehend this when on the 8th of August, 1844, the matter was put before them in this form, "All in favor of supporting the Twelve in their calling, signify it by the uplifted hand;" and all voted to so sustain.

Positive and strong declarations were frequently made, as the public prints of the church show, that the Twelve as a quorum would lead the church; one of which may be found in an Epistle signed by Brigham Young, as the president of the quorum, dated August 15th, 1844, and is as follows:

"Let no man presume for a moment that his (Joseph's) place will be filled by another; for, remember he stands in his own place, and always will; and the Twelve Apostles of this dispensation stand in their own place and always will, both in time and eternity, to minister, preside and regulate the affairs of the whole church."

And another in the same Epistle:

"Brethren, be not alarmed, for if the Twelve should be taken away, still there are powers and offices in existence which will bear the kingdom of God triumphantly, victorious in all the world."

On September 2d, 1844, a statement was made to the Church that "when any alteration shall be required, seasonable notice will be given." On the 6th of August, 1847, the Twelve, comprising Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith and Amasa Lyman, were *re-baptized*, in the Valley of the Great Salt Lake, Brigham Young baptizing and confirming the rest, himself being baptized and confirmed by H. C. Kimball. On the evening of the 7th, succeeding, Heber C. Kimball baptized (rebaptized) fifty-five in the City Creek, and on Sunday, August 8th, the "whole camp of Israel renewed their covenant by baptism;" "two hundred and eighty-eight" being "rebaptized" during the three days.

On December 5th, there was a feast and a council held at a private house in Winter Quarters, near where Council Bluffs, Iowa, now is, at which Orson Hyde made and Wilford Woodruff seconded a motion that Brigham Young be President of the Church of Jesus Christ of Latter Day Saints; which motion was carried. Brigham Young then nominated Heber C. Kimball and Willard Richards as his Counselors, and they were so appointed. On the next day John Smith was appointed Patriarch by the Twelve.

On December 24th, 1847, nineteen days after the feast and council, one thousand of the then fleeing multitude, met in a "Log Tabernacle" and chose Brigham Young President. This was reconfirmed the next year in October, at Salt Lake City, by a conference held there.

It must be remembered that there were in Nauvoo and vicinity at the death of Joseph and Hyrum, an estimated number of twenty thousand; and in the United States and Europe an estimated membership of one hundred and fifty thousand. These had, so far the *Times and Seasons* and *Mil-lennial Star* were taken and read; and so far as the Elders disseminated the views concerning the Presidency and the position occupied by the Twelve, had been taught that no such organization would take place; or if it did, "seasonable notice"

would be given. But all the notice that was given must have been what circulated from mouth to ear during the lapsing of the nineteen days referred to; and that could not have been very extensive. The council was held by special call, the conference in December was a special one; and when held, less than a twentieth of the number of the Church estimated to be at Nauvoo and vicinity, and less than one hundredth of the entire membership, as estimated at the death of Joseph, were present when that vote was taken. It was sprung upon the people without that previous preparation and notice that the Church was entitled to, under the circumstances. It was done too, after the man so chosen had rebaptized his co-associates unto himself in the waters of a land afar from the place where the Temple was to be builded. It was presented at a time when no such extra official act was needed. Brigham Young, as President of the Twelve, was virtually the leader; and by the counsel of his quorum had done as he deemed best. No additional priesthood was conferred by the choice; nor could there be. That body of Twelve men could have done all that the exigency demanded. By the taking of Brigham Young, Heber C. Kimball and Willard Richards out of it, the Twelve was disorganized. By the defection of John E. Page and William Smith, and the removal of the three created into the Presidency, that Twelve upon which Joseph had "rolled the work," if such a thing had occurred, had been vitiated. But a new line of policy had been adopted by the man thus created President. That which was to vitiate and destroy was to be fostered and be made a church tenet. To do this, a re-creation, a reformation must be had. It was for this end that the renewal of a covenant made years before was presented in that far away land, and in the rebaptism and reconfirmation that followed, were the seeds of that disorganization laid which culminated in the completed rejection of the "church as a church."

Following in the footsteps of this example, a wholesale rebaptism took place, a readjustment of quorums ensued. The quorum referred to by Orson Hyde, September 8th, 1844, as the one "where revelations can be tested," was disbanded by Pres. Young. The rule by which whatever was alleged to be a revelation from God to the church was to be tested was ignored. The way was prepared for the final stroke of policy, by which the usurpation of unwarranted power was made complete. It is not amiss to believe

that all who were emigrated to Utah were rebaptized into this reformation.

Again, in 1856, after the fatal introduction of the unauthorized revelation touching plural marriage, August 29th, 1852, which Brigham Young had so artfully prepared the way for, a Reformation took place. A general rebaptizing was ordered, and the faithful and obedient were baptized into the spirit and power of the "New and Everlasting Covenant," the Plural Marriage tenet.

In defense of this dogma it is asserted that Joseph Smith received the revelation and practiced its precepts. It is certain, however, that at no time in Joseph's life was this document, called a revelation, submitted to the tribunal test required. No such claim for its validity was ever made. No publication of it as a church tenet, or as a properly accredited revelation from God, was ever made during the time that Joseph lived. The practice of its precepts if had was in secret. Not until its secret practice could no longer be concealed did even Brigham Young avow it. Then he comes before a special conference eight years after Joseph's death, and tells the beggarly tale that it was a "copy," the original having been "burned by Emma Smith," Joseph's wife. Joseph's wife declared that she never burned it, never saw it. The iniquity that destroyed the organization of the church perfecting its rejection, had now done its work. Henceforth there can be no doubt that the church to which the command to build the temple at Nauvoo had come had been rejected. Its quorums had been broken. The law of their organization was ignored. Instead of the Twelve remaining complete as a quorum as left by Joseph, two of them had been driven away from it, and three taken out of it in an unauthorized manner, and without a proper and seasonable notice had been put in the places of Joseph and Hyrum. The quorum next to the Twelve, of which the law provides there may be seven times seventy, had swollen to one hundred and twenty-five times seventy, by improper ordinations. Twice had the people been required to be rebaptized, under the plea of a renewal of their covenant. The original bond, stated of God and recognized as the new and everlasting gospel from 1830 to 1844, had been thus weakened and derided. The Temple in which they were to receive the further endowment of the Spirit when finished, had not been completed.

What further evidence of a rejection can any one ask.

It is a principle well known in civil law,

and ought to be in ecclesiastical circles, that whenever a church is founded, its principles of faith formulated; its traditions formulated from the forum and pulpit, those declarations become the constitution of its corporate and legal existence. If in the history of any church, anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and government, which is opposed and resisted, or denied by any of the members of the church, that portion of the membership that remains in adherence to the faith as it was before the change was attempted or made, is the church. Nor does it make any difference in law how few this adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets.

In spiritual harmony with this principle of law is the statement, "Behold, the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man." This statement was made years ago, and it seems almost prophetically, as if the Spirit guided the pen of the Seer. "But, when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness." This is the condition named by the Seer. In the same letter he cautions the Saints not to enter into secret organizations or to bind themselves by oaths to each other.

The case is clearly made. There was an attempt to introduce an other principle into the faith quite distinct to any of those held at the organizing of the Church. What was sought to be incorporated into the creed was directly contrary to the faith formulated and taught from 1830 to 1844. The inevitable ensued, the man or men who essayed to do it, practiced deceitfully. There was an end to their priesthood. They no longer held the "powers of heaven." They were practicing unrighteously. Not in a small degree, but in a great and vital departure from the faith. "He that repenteth and is baptized shall be saved," "This is my gospel," "Whatever is more or less than this cometh of evil, had been given as the Divine Will. These were the constitutional pillars of the law. To depart from them was to say "amen to the priesthood" of him who did so. If our Utah Mormon contemporaries have not departed from the original faith of the Church of Jesus Christ of Latter Day Saints, there has not been an apostasy,

nor departure from the faith of a church since Christ's ascension.

If, as the *News* claims, the "power of the priesthood was conferred for the last time," there were those upon whom it had been bestowed who would remain true to the faith. With them would this power of the priesthood remain. It could not be with those who were practicing secretly what was contrary to the faith of the church. It must be with the few, or the many who remained in adherence to the faith as it existed when it was bestowed. This is the claim of the Reorganized Church. It takes the position that the power to act for the upbuilding of the church having been conferred, there would always remain men of the faith who could perform every functionary duty necessary to the perpetuation of the work. If the quorum of the First Presidency was broken by death, or apostasy, the Twelve would remain as the leading quorum. If both the Presidency and Twelve were destroyed by similar means, the Seventy remained. If all three of these leading quorums should conclude to abandon the faith, or be killed in the massacres of the faithful, the priesthood held alike by *Elder* and *Apostle*, would hold efficient authority to still carry on the work.

How happened it? The First Presidency was broken by death. The Twelve had the opportunity to carry the work on to its completion, as it had been begun. Did they? Let the history of the long thirty-nine years since elapsing tell. What revelation touching the church was presented to the Twelve, then to the Seventy, and thence to the whole body under the administration of President Young? Through whom did the command to organize the First Presidency in 1847 come? When and where was the revelation on plural marriage submitted for examination before its final foisting upon the people in 1852? The spirit of it had ruled in secret for years, so we are told by its devotees. The man who presented it stated that it had been in his care all the years from Joseph's death to that day.

The Temple was unfinished. The dread consequences of a failure to do that work in due time, were known to Pres. Young and his co-workers, and public statement of them had been made. The Lord had said: "I give you sufficient time in which to accomplish this work." If you do it you shall be blessed within its walls. If you do not do it you shall be rejected as a church. The iniquity of unrighteousness which caused the "heavens to withdraw themselves" and "grieved the Spirit," was

at work. Priesthood, the right to act in the name of Christ as quorums, was at an end. Whatever acts were done by them afterward must be weighed in the balances of individual righteousness and acceptability before God. The powers by which the gospel should be preached and souls won to Christ and salvation had been conferred. They could not be destroyed. Those persons upon whom the authority to act had been conferred who accepted the new departure, were left to fight against God. On the other hand those who had received this right to act and who refused to accept the new dogma were still commissioned of Christ. His work must be completed in righteous administration of the gospel law as it had been begun. Upon these, sooner or later, the lot of reorganizing the broken but faithful element into an acceptable whole was to fall. Just prior to the crowning act of forgetfulness of the original faith upon the part of those who had forfeited their priesthood, a number of those who had been true to the constitution of the Church met by direction of the Spirit and avowed their allegiance to that constitution, and in formal terms declared their opposition to the iniquity that had been secretly at work. These men held priesthood. It had been conferred upon them as individuals. No power on earth could divest them of it, unless they had become iniquitous, or had denied the faith. This they had not done. They had refused to accede to the new dogma, preferring the command of God: "Thou shalt take the things written in my scriptures to be my law to govern my church." Those men had the right under God to reorganize the church so sadly marred and they set about doing so. The Spirit worked with them, and the end though sure, is not yet.

WE learn by a letter from Bro. J. W. Waldsmith that the branch at Nebraska City, is in condition to pay off the debt on their chapel bought a few months ago; and propose to have it dedicated this coming autumn. The Saints did well to buy, and they have done better in paying for their dwelling place for the Spirit.

At Montrose, Lee county, Iowa, the Saints will also dedicate their church this fall, as it is about finished and paid for. It is called the Sisters' Church.

The Saints at Corinth, Ontario, have dedicated their building, so Bro. John H. Lake writes.

Bro. J. W. Chatburn writes from Harlan, saying that they have an excellent Sunday School in their new church, well attended. Bro. Nathaniel Booth is super-

intendent. Their preaching meetings are well attended.

By the way. While at Harlan last winter at the dedication of the church there, we fell into the company of a gentleman transiently stopping over for the Sunday there; and walked with him down to the church from the public square. On the way we conversed about the Latter Day Saints, he asking and we answering questions about them as strangers might do. He told us that he was going to hear Joseph Smith, who he was told was going to preach that afternoon, &c. He attended the service both afternoon and evening, and paid strict attention. One day at Kirtland just before services began, some one came hastily forward to shake hands with us, and asked if we remembered walking down from the square in Harlan, on the occasion of the dedication of the Saints' Chapel there. It was our chance acquaintance. He apologized for his intrusiveness, as he called it, that day and said that the incident gave him great pleasure, as he was much pleased with what he heard that Sunday. "It was" said he, "one of the best spent Sundays I ever spent on the road." He was a commercial traveller for some large firm.

#### EDITORIAL ITEMS.

BRO. BLAIR writes that two had united with us at North Ogden, Utah, of late. One of these was baptized in Kirtland fifty years ago, and was received on his original baptism. Bro. Blair expected to go to Camp Floyd the week he wrote, June 5th.

Bro. Luff writes June 4th, that L. O. Littlefield's Open Letter is being circulated in Utah in tract form.

Uncle Wm. B. Smith was to occupy the Disciple Church at Colchester, McDonough county, Illinois, June 10th, on the subject of the origin of the Book of Mormon. Bro. Kelley wrote that Uncle William's labors at Coldwater were well received, and did the Saints good.

Bro. and Sr. Murdock McKenzie, of Whitemouth, Manitoba, buried a little one, May 31st, of croup and diphtheria, and upon returning home were themselves taken ill of the same disease, together with another of their children. It is a terribly malignant disease.

We have received a good kind letter from Bro. and Sr. Thomas Revell, Nauvoo, Illinois. There has been much rain there this Spring and Summer. Crop prospects bad. Sr. Richard Lambert had been very sick, but was recovering. Major Lewis C. Bidamon, widower of Sr. Emma Smith, is Police Magistrate of the city. He is

upwards of seventy-four years of age, and still tolerably hearty and strong.

Bro. John S. Page, son of Elder John E. Page, one of the apostles in the days of Joseph and Hyrum, writes us from Independence, Missouri, that he is willing to undertake a mission among the Lamanites whenever it is properly directed that the mission should be taken.

Several replies to our notice that a shoe maker was needed at Lamoni, were received. One from Mr. A. Jagge, of Omaha, who sent his wife to reconnoitre, in person. She came, and returned to her home, and last week Mr. Jagge put in an appearance, rented premises of Bro. J. C. Chrestensen, and is now engaged in mending up the soles, and repairing the vamps and counters of the citizens of Lamoni and its vicinity. Mr. Jagge has located on the corner opposite Thomas Teale's store in the village of Lamoni, where he will carry on the business of shoe and boot making and mending, until it is seen whether he can make a living and stay in the town.

Bro. Samuel D. Hannah wrote from Buchtel, Ohio, June 4th, that they had had the promise of one of the laboring ministry to visit them and preach for them. But he had not yet put in an appearance, for which they felt considerably put out. We counsel patience. It is not possible for the brethren to fill all the calls being made on them; Elders should be very careful in making promises, and should keep them when they make them.

Extra copies of this number of HERALD can be obtained at the Office. If any of the Saints desire to send copies to any of their friends in Utah, or elsewhere, they can send us the fee and the address and we will send the papers direct from the Office, on receipt of an amount equal to regular subscription price.

#### EXTRACTS OF LETTERS.

Mr. N. Makepeace, with whom "Ye Editor" took a friendly meal in Kirtland, during the late conference there, wrote us a friendly letter dated May 21st, in which he says in relation to the meeting there:

I find by talking with people from a distance, those that attended the conference, were well pleased with the preaching and doctrines taught; many of them saying, "I have no fault to find with such preaching, as it is all found in the Bible." I think I am safe in saying that the impression left by yourself and people who were with you; also those you left behind is very good indeed.

There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

## Correspondence.

MAGNOLIA, Iowa,

May 20th, 1883.

Bro. Joseph:—I send you another batch of sketches of conference sermons. I have still more but they are so imperfectly taken I will not copy. I took these sketches for my own perusal, not intending to give them to the *Herald*, but in reading them over I found so much good in them that I thought their publication would benefit the Saints who had not the privilege of hearing them. I do not claim that I have done my brethren justice in these sketches, but I have done the best my clumsy hand, in long hand could do; had I been a short-hand writer, they would have appeared to far greater advantage, but I have tried to give faithful sketches as far as my ability would permit, and I have no doubt they will be read with pleasure and profit; and if so, my purpose will be answered.

Last Saturday and Sunday I held a two day's meeting about eight miles from here. Elders Mintun and Crabb preached and the writer added a few words. Two were baptized by Elder Lanphear. Had a little opposition, but it was as chaff before the wind. I am still trying to point men and women to the Lamb of God.

Yours truly,

CHARLES DERRY.

Thomas W. Smith, Jeffersonville, Wayne Co., Illinois,  
care of Elder George H. Hilliard.

CORINTH, Ontario,

June 5th, 1883.

Bro. Joseph:—One of the enjoyable times, only realized by the people of God has just passed during the conference of this district, and the dedication of the church at this place. The church is completed and does great credit to the little band of the Corinth Branch. It shows taste, energy and zeal for the cause of God, and the salvation of souls. We met Saturday, June 2d, at 10 a. m., for the first time the Saints had met in the church to worship. The conference was organized; we then had prayer and testimony meeting. I think I am safe to say that from the time the meeting was opened the Spirit of the Lord filled the house. It was not heard as a "rushing mighty wind," but felt as the gentle dews of heaven. Every heart seemed to be filled with love and praise to God, and tears of gratitude was seen flowing down the cheeks of many. Sister Janet Pearson bore her testimony to the truth of the manifestation of God's Spirit to her and her sister. They were baptized nearly forty years ago, when persecution was raging in these parts. It was revealed through the gifts of the gospel, if they were faithful they would yet see a branch raised up in these parts, which she said did not seem possible, but now she not only realized a branch but a new church to meet to worship in. Some of the means to build the church had been furnished by those who had in days past been enemies to the cause of Christ. The services and the dedication were a success. Peace and harmony prevailed. The only disappointment was that only a few Elders were present. Those that were present cheerfully helped when requested. Bro. Richard Coburn, of the Blenheim Branch, was the chorister to conduct the singing and did his part well; assisted by many of the sweet singers in Israel. We had

Bro. Thos. Bearss' wooden songster, to assist in the praise, presided over by sister Margaret Brown, of St. Mary's, assisted by others.

Bro. R. C. Evans of London, preached on Saturday evening, and assisted me in the dedicatory services at 10:30 a. m. on Sunday, and also at the preaching at 2:30 p. m. He preached at 7 p. m. At the Sunday meetings the house was crowded to excess. It was said there was nearly as many outsiders as those belonging to the church. Good attention and order prevailed. We met at 9 a. m. on Monday for prayer and testimony. The Lord gave us a parting blessing, and at 12:20 many of the Saints took the cars for their homes; some for the west and some for the east as the trains passed at this station. Some few remained another day and left yesterday. Bro. Samuel Brown left this morning, so I am left to hold the fort for a while yet. I propose to hold meetings three evenings this week and once next Sunday, the Lord willing.

I have not heard from Bro. Deuel, only by Bro. R. Coburn, and it was some time since he heard from him. Bro. E. H. Gurley is in Michigan. I expect him in Canada soon, and Bro. Delong with him. They have been exchanging labor. Can't just say where I shall go from here, but shall try and do for the best. Love to you and yours, and all in the office.

Yours for truth,

J. H. LAKE.

MAGNOLIA, Iowa, June 6th, 1883.

*Dear Herald:*—Some time has elapsed since writing for your columns, and I have had some pleasant experiences and some which are not so agreeable. On February 14th, in company with my uncle Lamoni Wight, and cousins Hattie and Sophie, I visited an old grave yard near which my parents resided when I was a child, and soon designated the spot where a brother, of whom I have no recollection was buried. Five small cedar trees grew round the grave, which had come up since he was buried, over thirty years ago. A plain stone on which was engraved "C. S., 1852," aided us in determining the place. After trimming the trees and planting some ivy upon the grave, we departed, while peculiar thoughts passed through my mind as I thought of what "might have been." The next day I parted from my relatives at Burnet, and went to Oak Island, where I met my co-laborer, A. J. Cato, and with him performed some labor in that vicinity, and visited Bandera and Medina City; in both places we were well received, and felt encouraged in regard to some things, and discouraged in regard to others. At Bandera Bro. Cato baptized one, the wife of Bro. Alex. Hay. March 10th and 11th I enjoyed a conference of Texas Central District which met with the Live Oak Branch in Bastrop county. Here for the first time met Bro. William Fanckler, formerly pastor of the First Baptist Church of Atlanta, Georgia, who had quite recently united with us, receiving baptism at the hands of our worthy brother, H. L. Thompson. Bro. Fanckler is quite intelligent and very full of zeal. Many of the Saints are quite sanguine of his becoming a man of great usefulness in the Church. That their hopes may be realized I shall earnestly pray; I would suggest to the Saints however, that Bro. F., like all the rest of us, needs their prayerful support rather than their praise. Let us pray that he may find with us the peace which will

stay his tempest driven barque, until it shall sail safely into the portals of bliss. After conference at the earnest solicitation of the Saints and friends of Oak Island, I returned there to deliver a series of lectures upon the authenticity of the Book of Mormon. The school house was obtained for our use, and for eight successive nights I addressed the largest, and apparently the most interested audiences I ever met in that place.

The next day after the close of the lectures Mr. J. P. Neal, who has shown me many other favors, conveyed me to San Antonio, and furnished the wherewith to carry me to Bell county. I remained a few days with the Saints of Elmwood, and the way being opened I took my departure on March 30th, for Kirtland, Ohio. Sunday, April 1st, I spent a few hours with the Saints in St. Louis and enjoyed a part of their conference. On the 2d I arrived at Kirtland, and being early on the ground I had abundant time to examine the Temple building, which I did minutely, and was pleased, surprised and strengthened. I enjoyed the Conference well, and am glad I was there. Since Conference I have, as a rule enjoyed fuller and freer liberty than before.

I arrived at home May 1st, calling on the way at Ridgeway, Missouri, Lamoni and Davis City, Iowa, and Columbus, Nebraska. I preached twice at Cedar Creek and twice at Clear Water, while attending to matters of a temporal nature. June 1st, after bidding relatives and friends adieu I started for my field of labor, and arrived here next day, and found conference in session which I attended and enjoyed. Since the adjournment I have preached twice in the Saints' Chapel of Magnolia. I think of attending in company with Bro. Charles Derry, (whose guest I am), the Galland's Grove Conference which convenes at Deloit the 8th inst. I will then turn my face southward and reach my field of labor as early practicable. Bro. Montague and Cato are still at work in the mission, and Bro. Montague has been challenged by the Rev. Mr. Worley of Clarksville, and has accepted, the debate to commence on August 7th. Much will depend upon the success of this debate, and I ask the readers of the *Herald* to remember the time and pray for the complete vindication of the truth, and the protection of those who shall engage in it.

I remain in hope of Israel's redemption,

HEMAN C. SMITH.

GALIEN, Mich., June 5th, 1883.

*Joseph:* I have been stopping with Bro. Blakeslee since Friday evening, June 1st. On Sunday, June 3d, preached to the Saints in the Hall over the store belonging to the Bishop, a place very commodiously arranged for seating a congregation of some two or three hundred people; my text for the morning service was from John's gospel, 14:1, 2, 3. The discourse on the mansions prepared for the Saints of God—those of Christ's disciples that were his obedient followers in all ages of the world. It will be noticed that this promised reward named in the text, as applied by the Savior to his disciples, does not legitimately apply to the unbeliever in the outside world, for the special reason that the disciples to whom the language of the text was addressed were not apostles nor servants that had followed Christ on flowery beds of ease. For as exemplified in the text, to gain this promised inheritance these Apostles of Christ had to fight. Thanks be to God who giveth us the victory through our

Lord Jesus Christ, I was much blessed with the Spirit of the Master while speaking on this subject. In the evening the Saints were entertained in a discourse on the coming forth of the Book of Mormon and the vision of finding the golden plates from which the Book of Mormon was translated, which was listened to by an attentive audience.

My visit to this branch of the Church has been somewhat unexpected, but I think I have been well paid for coming, for the reason I shall not let the cause suffer for the want of testimony in regard to the true merits of the latter day work. The gospel field opens wide, and much may be said, every where, on that gospel that Peter preached on Pentecost day.

Besides this, in coming to this place I have formed a very interesting acquaintance with Bishop Blakeslee, and his amiable wife Sister Blakeslee, whom I find in the spirit of this latter day work. And one thing I admire more than anything else in the character of professed saints of God, that they who profess to be saints boldly advocate the cause without fear of popular prejudice, or the frowns of a persecuting world. Bro. Blakeslee's prayer is for the onward prosperity of the work that now engrosses the attention of the Elders laboring in the field. On last Sunday evening after concluding my lecture on the Mormon plates, Bro. Blakeslee gave a very impressive exhortation to the Saints to faith and obedience to the law of God in all things that pertains to the building up of the kingdom of Christ on earth.

Suffice it to say that I have had much pleasure while on this visit, not only in proclaiming the good word of the gospel to the people who have listened with attention to what I have had to say, but in looking at Bro. Blakeslee's steam saw mill works, and broom handle factory; which saws up logs in all kinds of shapes, and by the use of machinery, car loads of lumber, boards and broom handles turned out, and shipped from this place to almost every city in the west, and many other parts in these United States; a business that furnishes employment for a good many men. Galien is quite a business town, where our respected Bishop, George A. Blakeslee lives and hangs out his banners for this latter day work. Long Long may he enjoy the Spirit of the good Master's cause.

When I began this letter it was my intention to say some things on the subject of the law of tithing; for I am firmly of the belief that there is too little said on that subject. The gospel that the Elders preach while out in their fields should be divided into two parts: first faith, repentance, baptism, and so on, to the unbelieving world; second, to the Saints they should teach the law of tithing, for sacrificing brings the great blessings of God upon his Church and people, as it helps the Bishop to furnish means to keep a good healthy ministry out in the field, where gospel laborers are needed to advertise this great work of salvation to a dying world. The Bible tells us of a day when the knowledge of God shall cover the earth as the waters do the mighty deep; but when will this thing be. Surely this can not be, when there is no ministry to carry these tidings abroad. Elders can not live on the wind, neither can the Bishop furnish expenses for traveling Elders, nor furnish subsistence for Elders' families when there is no money or means in the treasury of the Church to help to

aid on in this great work. Joseph, I shall leave here this week for Colchester, and write more on this subject in my next. May the good Lord be with you in your labors of love for the Church.

W. B. SMITH.

## Summary of News.

June 8th.—Suleiman Daoud and Mahmoud Sami, accused of setting fire to Alexandria at the time of the British bombardment, have been found guilty and sentenced to death.

Eighteen officers have been found guilty of complicity in the burning of Alexandria, and sentenced to various terms of penal servitude.

The Lord-Lieutenant refuses to reprieve Kelly, convicted of the Phenix Park murders.

Two of the employees in an iron mill at Chattanooga, Tenn., had a difficulty, when the larger one, becoming frantic, seized the other and laid him on his back on a red-hot slab of iron, holding him there 'till his head and back were literally roasted.

A band of four men entered the yard of the Kemper County (Miss.) jail Monday night, and, through the bars, killed a negro who was under arrest charged with murder.

Fearing mob violence, Sheriff Adair last night took the Barber brothers to the jail at Independence, Ia., forty-five miles distant. The streets were lined with men till late last night.

A man and his wife were drowned while crossing a swollen creek near Breckenridge, Mo., Monday night.

A man and a young lady were drowned in an attempt to cross Muddy Creek, near Warrensburg, Mo.

Two brothers and another man while riding in a skiff in the Missouri River opposite Glasgow, yesterday, were upset, and all were drowned.

At a fire in Santa Clara, Mex., to-day five little girls were burned to death.

Many choice herds of cattle have become depleted in Putnam county, Ills., during the last few days owing the poisonous growth of clover over-running all the pastures. The animal after eating it becomes bloated to such a degree as almost to burst, and dies almost immediately in great agony. Never has there been known here such a general fatality, and it has become the cause of much alarm to stock-raisers.

The schooner, *Charles P. Sennickson*, from New York, reported lost at sea with the Captain, his wife, and seven men, has arrived here. The report of the loss was caused by a quarter-board bearing the name of the vessel being washed away and drifting ashore near Cape Lookout.

June 9th.—Suleiman Daoud, sentenced to death for setting fire to Alexandria at the time of the time of the British bombardment, has been executed.

The collection of the poll-tax from the poorest of the Russian peasants entirely ceases January 1 next, and the taxes on the remainder of the people will be reduced one-half.

The troubles with Albanian brigands have become serious enough to assume a revolutionary aspect. The last attacks on Turkish caravans have thoroughly aroused the government, and seven regiments of Turkish troops have been sent into the distant and difficult mountain region beyond Monastier, 500 miles from Constantinople.

An Irish peddler was murdered in Franklin county, Ky., by a man named Wood, at whose house he stopped over night.

At eleven o'clock last night word comes that the mob at Waverly, Iowa, was attacking the jail with crowbars, pickaxes, and all kinds of weapons, trying to effect an entrance. At 11:30 the prisoners, the Barber brothers, were taken out and hung to a tree half a mile east of the jail.

In a street fight at Fulton, Ky., Bill Ogles was killed. John Ogles was wounded, but escaped. A negro who was not participating was shot dead.

Will Jones, one of the posse, was wounded in the head and arm. The City Marshal was badly beaten over the head.

At Cleveland, Ohio, three young men were drowned while bathing.

June 11th.—John Grant Mackay, supposed to be a Fenian, was arrested at Cardiff for having a quantity of explosives in his possession.

On Saturday afternoon a terrible cyclone prevailed west of McKinney, Tex. The Dock Hill place was completely destroyed by lightning. A well so full of water that it could be dipped from the top was sucked dry. Joe Brown's place was utterly ruined. Everything in a path of one hundred and fifty yards—cattle, horses, fencing—was picked up and carried through the air like straw. Parties on the edge describe the roar of the storm as deafening. Crops are very much injured. A heavy trail of the storm struck McKinney, and the largest hailstones ever seen here fell. M. M. Jones' residence and D. Goodin's stable were partly destroyed by lightning.

Forty-eight hours of continuous rain has rendered all roads near Springfield, Ills., impassable and has caused farmers to be discouraged. The Sangamon River has risen ten feet. Several washouts occurred on the Wabash Road between here and Quincy, delaying trains considerably. The weather is now cold.

The tornado which passed over part of Callo-way county, Ky., Friday evening, did considerable damage to farm houses and buildings and other property, but nobody is reported killed or wounded.

A disease prevails among horses at Mt. Carroll, Ills., similar to glanders, and several farmers have lost valuable horses and cattle.

June 12th.—An infernal machine, with fuse attached, has been sent by post to the Rathkeale (County Limerick) Police Barracks.

In the British House of Lords a bill legalizing marriage with a deceased wife's sister passed a second reading by a vote of 165 to 158.

Helen Markovich, who attempted to shoot King Milan in the Cathedral at Belgrade, Serbia, October last, was found dead in prison Sunday. She is supposed to have committed suicide.

The aeronaut L. Hoste, who made an unsuccessful attempt Thursday last to cross the British Channel in a balloon, renewed his attempt early Saturday morning at Boulogne, France, and has not since been heard from. It is feared he was carried out over the North Sea, into which he fell and was drowned.

Gov. Sherman, of Iowa, was asked yesterday what action the State authorities proposed to take relative to the lynching of the Barber brothers at Waverly a few days ago. He replied that to advise the various Judges to enforce the laws more vigorously was all that could be done. This was done some time ago by Gov. Crittenden, of Missouri.

Beloit, Wis., was struck by a cyclone yesterday afternoon. Six persons were more or less injured and considerable damage was done to buildings, orchards, etc. The steeple of the First Congregational Church was blown down. The large Presbyterian Church on the Main street was completely wrecked, along with some six dwelling houses in the same vicinity. The Pacific Hotel, a large brick building immediately across the road, was unroofed and blown in.

The storm seems to have started in Fayette County, Iowa, near the Village of Brush Creek, about one-third of which was wiped out, including the M. E. Church. It then moved eastward, and after crossing the Mississippi struck a freight-train on a branch of the Northwestern Road near Elmo, in Grant county, Wisconsin. Four cars were hurled from the track and two persons were injured. Nothing more was heard of it till it reached Beloit, though one wing of it struck Harvard, about twenty miles south, doing considerable damage among the orchards, farm-houses, and barns.

June 13th.—Famine in the Kurdish districts of Asia Minor, is reported. Many persons have died. Grain is selling at six times the usual price.

The ex-Chief Carlos Augero, at the head of a number of bandits, abducted a wealthy proprietor in Cuba, and his friends ransomed him for \$3,000.

One of Nelson's men died a few weeks ago at Southampton, England, in his 107th year. He was a gunner in his time, and was present at the battle of Trafalgar. Since 1847 he has been in retirement, living on a pension.

The storm area yesterday was confined to the Pennsylvania oil regions. Bradford and Clarendon suffered severely. Hundreds of oil derricks were blown down and wrecked. A large tent on the Bradford Driving Park under which over 100 people had taken shelter was prostrated, but luckily no one was injured. The cyclone through Eastern Iowa and Southern Wisconsin Monday proved more disastrous than the first dispatches indicated. The loss at Beloit is estimated at \$50,000 to \$75,000.

News was received by Superintendent Kelley, of the Kansas Central, yesterday that a train was blown from the track by the storm last night while crossing Three-Mile Creek, about ten miles west of Clay Centre, Kansas. The train was running through a furious storm, and when it reached the stream, which is about twenty-five feet deep, the wind literally picked up the rear cars and tumbled them into the creek bed, twenty-five feet below. Conductor Reasan, Express-Messenger Sheldon, Mail-Agent Welch, and two passengers were seriously injured.

A wind-storm at about 10 o'clock last night, twelve miles north of Abilene, Kansas, did a large amount of damage along the line of Dickson and Clay counties. Thirteen houses, barns, and stables were blown down. Several persons were injured, and one little child killed. The small Village of Industry, in Clay county, was almost literally destroyed, every house but two being blown down. It is also reported that Wakefield, in the same county, suffered severely. The storm was accompanied by hail and rain.

Valley Falls, Kansas, was in the storm's path. Marion Lewis' livery stable was unroofed and the wall partly blown down. The Methodist Church was unroofed, and the west walls blown partly down. The Baptist Church was unroofed. A new block in process of erection was blown down. Three freight cars blown off a side track, and a large number of other buildings also more or less damaged. About six miles west of town the Allen School-house and two farm houses were blown all to pieces. One man was hurt, but not dangerously.

A cyclone struck Friendship Township, about four miles north-west of Fond du Lac, Wisconsin, Monday night, and did great damage, killing Joseph Tulpan, 54 years old, who was closing the barn door at the time. Robert Mosher's house and barn were completely demolished. He and his wife and a little babe were in the house at the time, and the building was carried 150 feet, the floor fell out, and they dropped to the ground.

June 14th.—During the prevalence of a thunder storm near Paducah, Ky., Monday night, a waterspout burst near the head waters of Chestnut Creek, and almost instantly the roaring torrent, rising in its might, crashed down the valley, carrying everything before it, flooding inland several hundred yards. Several dwellings situated on what was thought a safe elevation were flooded to a depth of four feet, while fences and bridges were carried away as though they were chips. A mule attached to a wagon in charge of William Ford was crossing the bottom land dry-footed, and before Ford could detach the team the water was waist deep, and he was forced to mount the mule and swim it ashore. The loss on fences and bridges will be very great, while great loss was occasioned by overflow of growing crops.

General Cacere, the Peruvian leader, holds a strong position with an army of between 4,000 and 5,000 men, and will make a last stand against the advancing Chilians.

A land slip has occurred in Knezuranare, in the Duchy of Buckowine, Austria, by which 112 houses were destroyed.

The Rev. R. C. Morgan, a Baptist minister of Connellsville, Pa., has been expelled from the church for lying, unjust rulings, and grossly immoral conduct.

A woman 62 years of age has died from blood poisoning at Cincinnati, O., by rubbing concentrated lye on a wart on her forefinger.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE REJECTION OF THE CHURCH.

AS VIEWED FROM THE CHURCH WORKS.

"Search these commandments for they are true and faithful, and the prophecies and promises which are in them *shall all be fulfilled*."—Doc. & Cov., sec. 1: 7.

As God our Father here plainly states that the "prophecies and promises" contained in the Book of Doctrine and Covenants, "shall all be fulfilled," it is well for us to consider seriously what those prophecies are. Let us therefore examine what it says concerning the Church, remembering that it is the word of the Lord, and "shall be fulfilled."

#### THE CHURCH.

On the 6th of April, 1830, Joseph Smith and five others organized the Church of Jesus Christ of Latter Day Saints, by direct command of God, through revelation, God having set *that day* for the coming forth of his great work, and the establishing of his everlasting covenant, and "To lay the foundation of this Church and to bring it forth out of obscurity and out of darkness, *the only true and living Church upon the face of the whole earth, with which I the Lord am well pleased*, speaking unto the Church collectively and not individually." D. of C. sec. 1: 5.

In February, 1831, the Lord gave them the following:

"Ye shall receive my law, that ye may know how to *govern my Church*, and have all things right before me, \* \* \* and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that receiveth it and doeth it not, the same is not my disciple and shall be cast out from among you."—D. and C. sec. 41 (6r): 1, 2.

Shortly after this God revealed his law unto them, the same gospel law which his Saints always had as the following shows:

"The Elders, Priests and Teachers of this Church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the *fullness of the gospel*, and they shall observe the Covenants and Church Articles to do them, and these shall be their teachings as they shall be directed by the Spirit."—D. C. sec. 42 (13): 5.

Also:

"*I have sent forth the fullness of my gospel* by the hand of my servant Joseph."—D. C. 34: (11) 4.

"Thou shalt take the things which *thou hast received*, which have been given unto thee in my scriptures for a law, to be *my law*, to govern *my Church*; and he that doeth according to these

things, shall be saved, and he that doeth them not shall be damned, if he continues."—Doc. and Cov. 42 (13): 16.

It is here plainly stated that all who live contrary to the laws, which the Church *had received*, should be damned if they continue—and salvation rested entirely upon living up to these laws. And God further says:

"Behold the laws which ye have received from my hand are *the laws of the Church*, and in this light shall ye hold them forth."—D. C. 58: (18) 5.

All these revelations and commandments were given to the Church prior to September, 1831, and from them we can see that our Heavenly Father was desirous of impressing upon the minds of the members of the Church, that the Bible, Book of Mormon, and the revelations which they *had received* up to this time, contained the "fullness of the gospel," and "my law to govern my Church" saith God. And one would suppose that the people living at such a time, would keep the commandments which came to them so direct, and not treat them lightly—but they were sinful and negligent, and although the Church of Jesus Christ, they so disregarded the things of God, that they brought his condemnation upon themselves, as early as the 23d September, 1832, only two and a half years after the organization of the Church, as the following shows:

#### UNDER CONDEMNATION.

"Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the *whole Church under condemnation*. And this condemnation resteth upon the children of Zion, even *all*; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, \* \* \* otherwise there remaineth a *scourge* and a *judgment* to be poured out upon the children of Zion."—D. C. 83 (4): 8.

We are here shown the sad condition of the Church at this early date, and that they were to remain in this state until they should return to the new covenant," "the Book of Mormon and the former commandments." But our merciful Father was willing to give them another opportunity to show their faithfulness, for we read in the next verse:

"I will forgive you of your sins with this commandment, *that you remain steadfast* in your minds in solemnity, and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you."—D. C. 83 (4): 8.

Here they are again forgiven, with the same injunction, that they teach the world concerning the things which God had giv-

en them, which are his laws as they had received them. In section 85 (7): 2, the Saints had the promise of Eternal Life, and of entering the celestial kingdom of God, and this was to be attained through the laws which had been "given unto them," for we read in verse 5:

"And they who are not sanctified through the law which *I have given unto them*, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a teletial kingdom."—D. C. 85 (7): 5.

From the foregoing we must conclude that there had been enough revealed up to this time, to save all who would obey, in that kingdom where God and his Christ dwell, and to enable them to be numbered with the Church of the First Born. Ibid verse 2. Although the Saints were in such nearness to the Lord, he was not pleased with the acts of all of them, for we read in the revelation given August, 1833:

"Behold, I, the Lord, am not well pleased with *many* who are in the Church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, their covetousness, and all their detestable things, \* \* \* verily I say unto you, that I, the Lord will chasten them and will do whatsoever I list, if they do not repent and observe *all things* whatsoever I have said unto them. And again I say unto you, if ye observe to do whatsoever I command you, I the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you."—D. C. 95 (86): 4.

One would suppose that such pointed language coming from our Father would have the desired effect of awaking the Saints to serving him in purity, but it was not so, they continued in negligence and carelessness, and *many* continued in sin, so their enemies were allowed to persecute and distress them, as we learn from reading the revelations given October and December, 1833. The Lord says he suffered the afflictions to come upon them, on account of their transgressions, for they needed chastising, because "there were jarings, and contentions, and envyings, and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."—D. C. 98: 3.

#### WHY PERSECUTED.

On account of these things God allowed them to be cast out, driven away from Kirtland. But he was ever mindful of them, and willing to forgive, and in February, 1834, he spake unto them, saying:

"Concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion, being driven and smitten by the hands of mine enemies, \* \* \* I have suffered them thus far, \* \* \* that those who call themselves after my name might be chastened for a little season, with a sore and grievous chas-

tisement, *because they did not hearken* altogether unto the precepts and commandments which I gave unto them. But \* \* \* inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God shall give unto them. Behold they shall, for I have decreed it, begin to prevail against my enemies from this very hour, and by hearkening to *observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail*, until the kingdoms of this world are subdued under my feet; \* \* \* but inasmuch as they *keep not my commandments*, and hearken not to observe all my words, the kingdoms of the world shall prevail against them."—D. C. 100 (101): 1, 2.

Here we see that God promised them that their troubles should end from that very hour if they would only hearken to his teachings; but that they did not is shown from the following, given June 22d, four months after:

"Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed *even now*; but behold *they have not learned to be obedient* to the things which I require at their hands, but are full of all manner of evil, \* \* \* and my people must needs be chastened *until they learn obedience*, if it must needs be, by the things which they suffer."—D. C. 102: 2.

After this revelation the Saints in a measure lived nearer to God, and kept his commandments somewhat better, and they were permitted to build his house (Temple) in Kirtland, which was dedicated March 27th, 1836. God accepted the building, and endowed the Saints with his Holy Spirit there, as on the day of Pentecost. The Savior, Moses, Elias and Elijah appeared unto Joseph Smith and Oliver Cowdery, and many others saw angels, had visions, and there was a general outpouring of the Spirit.

#### THE TWELVE THREATENED.

Although God here showed such mercy unto them, they still rebelled, and on July 23d, 1837, they are again warned, and the Twelve Apostles are cautioned, through Thomas B. Marsh, the Lord saying unto him:

"Pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their *sins* \* \* \* and *after their temptations*, and much tribulations, behold, I, the Lord, will feel after them; and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted*, and I will heal them."—D. C. 105 (104): 5.

We are here clearly shown that although they had been warned continually, still, through their transgressions, and sins, there was to be an apostasy, even among the Twelve, and they were to be found in an unconverted state, "without God in the world—" with no hope in Christ. But God was to feel after them "after their

temptations, and much tribulations," and then they might hear and "be converted" *if they would*. Soon the Saints began to sink into the same negligence concerning the commands, and to treat lightly the things they had received, as before, and therefore the promise that they "should prevail against their enemies," was not kept, showing that they did not keep the word of God. And on October 27th, 1838, Gov. Boggs issued his exterminating order against them, and they were driven from Missouri.

#### THE CHURCH THREATENED.

In June, 1839, they began to gather in Commerce, afterwards named Nauvoo. And here, in 1841, our Father still willing to save them, made them special promises upon special conditions, and this time he not only warns them, but he commands them. This is his last trial of their willingness to obey him. If they will now at this time serve him, he will forgive them their trespasses, if not he will reject them. He says:

"I command you, all ye my Saints, to build an house unto me; and I grant you a sufficient time to build an house unto me; and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if ye do not these things at the end of the appointment, ye shall be *rejected as a Church* with your dead, saith the Lord your God. For verily I say unto you, that after you have had sufficient time to build an house unto me, wherein the ordinance of baptizing for the dead belongeth, \* \* \* your baptisms for your dead can not be acceptable unto me."—D. C. 107 (103): 10, 11.

Now here is the final test, will they by their works become accepted of God, or will they through their own negligence allow themselves to be rejected. He says "I grant you a sufficient time;" but at the end of that time, if they did not build this house, as he commanded, they should "be rejected *as a Church*," not as individuals, but as a Church. The Saints for a time seemed to realize their condition, they put forth their efforts to build the house, and for a time all went well; but they soon fell into the same negligence, and when the "sufficient time" expired, lo and behold *the house was not finished*. Hence they must be rejected, saith the Lord.

#### THE TEMPLE NOT FINISHED.

But says the Utah Saints, "It was finished." Let us see. In the Latter Day Saints *Herald*, January 1st, 1872, speaking of the Nauvoo Temple, it says:

"No part of the Temple was completed, with the possible exception of the main assembly-room, into which the front doors opened. The base-

ment, in which was the font, was incomplete; the stairway, to the left of the front, was not relieved of the rough boards laid on the risings, on which the workmen went up and down. The upper assembly-room was not accessible, the floor not being laid, neither the doors hung, nor the walls plastered. Besides this the inside ornamentation was by no means finished, even in those parts called complete."

For further evidence I have before me, "The remarks of Pres. Brigham Young, at the Temple, St. George, January 1st, 1877," as printed in the *Deseret News*, about that date, in which he says:

"We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is *to have a Temple completed*, wherein all the ordinances of the house of God can be bestowed upon his people. \* \* We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just *how much was finished* and what was done. It is true we left brethren there with instructions to *finish it*, and they got it *nearly completed* before it was burned; but the Saints did not enjoy it."

From these quotations it will be seen that the house was not finished, the Saints made an effort only, although our Father had repeated:

"*I command you again* to build an house to my name, even in this place, that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you."—Sec. 107 (103): 17.

Did they *prove themselves*, in building that house, after such strict commands? They did! They proved themselves a careless, negligent, and disobedient people, and as such God rejected them, as they by their own acts have since shown.

#### THE CHURCH REJECTED.

The first noticeable feature of that rejection, was the taking away of Joseph and Hyrum Smith,—the President, Prophet, Seer and Revelator,—and also the Patriarch of the Church, whom God allowed to be slain in Carthage jail, June 27th, 1844. This left the Church without a head, not only so, but every quorum of the Church was broken and incomplete. But the revelation last quoted said further, verse 13:

"If ye labor with all your mights, \* \* and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, *they shall not be moved out of their place*."

Did they hearken? Were they removed? In February, 1846, in the dead of winter they were *driven* out of Nauvoo by their enemies, they were compelled to cross the river on the ice in the deepest distress, according to the warning in verse 14: "Ye by your own works, bring cursings, wrath, indignations, and judgments,

upon your own heads, by your follies, and by all your abominations, which you practice before me, saith the Lord."

The Church was now a *rejected Church*, and it was driven from the land of Zion, in fulfillment of the revelation given in September, 1831:

"The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily, I say, that the rebellious are not of the blood of Ephraim; wherefore, they shall be plucked out."—Sec. 64 (21): 7.

It is here shown that they were to be "cut off," because they were rebellious, and that they were to be sent away "out of the land of Zion."

#### THE MANY DIVISIONS.

At the death of Joseph Smith, the Church numbered about 200,000 members, which soon divided into many factions; some followed Sidney Rigdon, some J. J. Strang, some Lyman Wight, some Alpheus Cutler, others followed James Emmet, others James Collin Brewster, others joined the "Banemyites" under Charles B. Thompson, some joined the William B. Smith party; but the largest faction, about 30,000, followed Brigham Young, and eight others of the Twelve, to Utah, "out of the land of Zion," where they have attempted to locate a gathering place, in opposition to what the Lord had said:

"Behold there is none other place appointed than that which I have appointed, [Jackson County, Missouri], neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion."—Sec. 98: 4.

Although this statement is so plain, yet the people in Utah have been so blind, that until this day they are teaching that Utah is a gathering place. It never could become such until after all the regions round about Missouri are full of the Saints, and after that, not until God had appointed it as a gathering place. As all the different factions into which the church divided, have ceased to exist, except that of which Brigham Young became president, we will only examine that body.

#### A REORGANIZATION.

After being driven from Nauvoo the broken quorum of the "Twelve" held a council near Council Bluffs, Iowa, December 5th, 1847, to consider their condition and the needs of the Church, and they there spoke concerning the necessity of reorganizing the Church, with a First

Presidency, and a Patriarch.—*Millennial Star*, Vol. 10, 114, 115. And these of the "Twelve" then sent forth a "General Epistle," signed by B. Young as President, and Willard Richards, clerk, saying that they had in "contemplation soon to reorganize the Church according to the original pattern; and they claim that they there did "reorganize the Church."—*Saints' Advocate*, Vol. 4, p. 195.

This shows they were disorganized, and so we find them after Joseph and Hyrum were taken away—after they were rejected. So we follow them to Utah, a Reorganized Church. Reorganized according to the wisdom of man, but rejected according to the wisdom of God. This may seem severe, but alas it is true. Soon after reaching Utah we find them showing how far they had wandered from God. They there publicly teach the doctrine of Polygamy, (1852), as emanating from the Lord. They there teach the doctrine of blood-atonement, and that Adam is our God. They there pervert the law of tithing, and thereby terribly oppress the poor. And then to make the rejection more complete, they then institute what they called the "Reformation," 1856.

#### REBAPTISM.

During this reformation all the members were commanded to repent and be rebaptized, ("do their first works over again"), for the remission of their sins. And they were unwise enough to obey. Those who had once been baptized by the authority of God were commanded to return to repentance and baptism, and do them over again. Who ever heard of such a doctrine? What blindness had come upon the people of God.

But why did they think this necessary? Because they admitted that there were all kinds of wickedness among them. And the people were accused by their leaders, of sins and crimes of almost every description. Then if they admit they were in such a condition as to require them to "do their first works over again," it proves they had broken off from what they had once embraced. Had they continued firm in the faith, and in well-doing, there would have been no need of this returning, hence they did not endure in those doctrines. Now I can find no promise of salvation in the kingdom of God, for any, only those who continue to the end, in serving him. I can find no provision for those who break off, to return and begin again with repentance and baptism; but they must continue from the first, as the following shows:

"As many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved."—D. C. sec. 16, (43) 4.

Also,

"If they will not repent and believe in His name, and be baptized in His name, and endure to the end they must be damned."—Book of Mormon, 2 Nephi, 6-9.

"He that endureth to the end, the same shall be saved, \* \* \* unless a man shall endure to the end, in following the example of the son of the living God, he can not be saved \* \* \* if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father, ye shall have eternal life."—Ibid, 13: 4, 5. (See also Mosiah, 11: 15).

"And behold he (Alma) preached the word unto your father, \* \* \* and they humbled themselves, and put their trust in the true and living God. And behold, they were faithful until the end; therefore, (because they were faithful until the end), they were saved."—Alma 3: 2.

What does Paul say speaking to the Saints:

"Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms. \* \* \* For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. 6: 1-6.

Here he says they must "go on," and not lay again the foundation of repentance, faith and baptisms," for it is impossible \* \* \* if they shall fall away, to renew them again," because, if they do so they crucify the Son of God afresh. This great sin is not in the "falling away;" but the great sin is in the attempting to renew the first principles again. Those who "fall away" can repent any time they realize and acknowledge their sin, but they can not make a new start by beginning at the foundation again; if they do they crucify Jesus Christ afresh. Why is this? It is because "so many of us as were baptized into Jesus Christ were baptized into his death. Therefore, we are buried with him by baptism into death: \* \* \* for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed."—Rom. 6: 3-6.

This shows clearly what Paul meant: we can be baptized into Christ's death only once, if we try to do it again, we crucify him afresh, "and put him to an open shame." Because we are "baptized into Jesus Christ," and "into his death," and by that means "our old man," "our body of sin," is crucified with him." "Now

if we are "baptized into his death" a second time, "our old man is crucified with him" a second time, so we crucify him afresh—hence the great sin. And, further, I will call your attention to the conversation between the Savior and Nicodemus (John 3). The Savior said "except a man be born again he can not see the kingdom of God." Nicodemus could not understand this, and he marveled, and asked, "How can a man be born when he is old?" He knew that was impossible. The Savior replied, "Except a man be born of *water* and of the *Spirit*, he can not enter into the kingdom of God." Now after we have been *born* of the water (baptized by God's authority) once, and *born* of the Spirit, it is just as "impossible" for us to be born of the water a second time, or born of the Spirit a second time, as it is for a mortal man to be born a second time. All must acknowledge the first birth in each instance.

Now in these quotations from Paul, there is no allusion made to the sin against the Holy Ghost. Many of the Saints did "fall away," on account of the evils which have grown up around the Church. But thousands of those who fell away did not commit the sin against the Holy Ghost, never having denied the power thereof. Such as they can return to the Church, by acknowledging their former baptism, and the authority thereof. The Utah Church attempted "to renew them again unto repentance," and baptism. But instead of improving their deplorable condition, they in their blindness made it worse, for in that repentance and re-baptism they did "crucify unto themselves the Son of God afresh, and put him to an open shame."

#### THEY DENY THE FAITH.

But says one, they did not fall away from the things Paul speaks of, they always have believed in them, and with all their transgressions they never denied the faith. Let us see what God says. He says, he suffered the Saints to be driven out from the land of their inheritance, because, "there were jarrings, and contentions, and envyings, and strife, and *lustful and covetous desires* among them."—D. C. 98: 3. Also,

"Thou shalt love thy wife with all thy heart, and shall cleave unto *her* and *none else*, and *he that looketh upon a woman to lust after her, shall deny the faith*, and shall not have the Spirit, and if he repent not he shall be *cast out*. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be *cast out*; but he that has committed adultery and repents with all his heart, and *forsake it, and doeth it no more*, thou shalt forgive; but *if he doeth it again*, he shall not be forgiven, but he shall be *cast out*."—D. C. 42 (13): 7.

Here it is plainly stated that if they did certain things, they should "deny the faith," and God said there was "lustful and covetous desires among them," these things terminated in polygamy as we find it in Utah. And it was through that doctrine that they did "deny the faith." The faith of the Saints was based upon God's promises. He had promised them that if they would keep the laws he had given them, as early as 1832, which was the gospel, they should be saved in the celestial kingdom, where God and Christ dwell. And he said unto them "except ye are sanctified *by the law that ye have received*, ye can not receive a celestial glory."—D. C. 85 (7): 3. But when the so called Revelation on Polygamy was read to the people, (in 1852), they were told that unless they should receive and obey *that*, they *could not* be saved in the celestial kingdom, and they were told that if they did not abide by that, they should be *damned*. God said the gospel (without polygamy) would save them. They said that without polygamy they could not be saved. Thus did they deny the faith.

#### EFFECT OF REBAPTISM.

And further that rebaptism had another effect. Under this new command of these authorities (?) *all* were rebaptized, even those who had been baptized by Joseph Smith himself, even if they had lived upright and in strict accord with the commandments of God. What was that for? Was there any more power in the ordinance under this usurped authority, than there was under the hands of Joseph? And why was it, that every one of the Saints who went to Utah, had to comply with this command, no matter where they had been baptized, nor by whom. It was because they had lost the Spirit, and had become blind, and because this was necessary to make the rejection complete. If that baptism had any virtue in it whatever, it was only to baptize them out of the Church as organized by Joseph Smith, and into the one reorganized by Brigham Young and his companions. And in order to get them all into this new body was why *all* had to comply with the so-called ordinance, and this was continued until all had yielded to this power; so all must remain under this broken covenant and sin, until they return and acknowledge their transgressions—acknowledge their first baptism, which was by authority of God, and build upon that, not attempting to do it over again, but live a Godly life, and witness by their acts that they have truly repented. Praying to God that he may

have compassion upon them and forgive them their sins. They must return and begin again where they broke off, and "endure to the end" on the original baptism which was administered before the Church was rejected, or by the same Divine authority.

#### A CHANCE TO RETURN.

But how are they to return? Will God ever receive them again? Listen to his words: "Verily, I say unto you, notwithstanding their sins my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy, \* \* \* and they *who have been scattered*, shall be *gathered*; and all they who have mourned shall be comforted; \* \* \* Therefore, let your hearts be comforted concerning Zion; for all flesh is in my hand; be still and know that I am God. *Zion shall not be moved* out of her place, notwithstanding her children are scattered, **THEY THAT REMAIN**, and are pure in heart, shall return and come to their inheritances; they and their children with songs of everlasting joy; to build up the waste places of Zion."—D. C., 98: 4.

As we have before shown the rebellious were to be cut off out of the land of Zion, and God here states that they that remain, those who are not rebellious, and do not follow with those that are cast out, "shall return and come to their inheritance \* \* \* to build up the waste places of Zion." But who did remain? The people were rejected "as a church," but not as individuals; and when some went to Utah, there must have been upwards of 100,000 who remained in the land of Zion, and were "pure in heart." Many of them remained true to the gospel, but not knowing what to do under the circumstances, they stood still and watched for the salvation of God.

#### WHO REMAINED.

Prominent among those who remained was Joseph Smith's own family, in whom were all the hopes of the Saints, and the promises of God. He had promised great blessings to come through them.

"As I said unto Abraham, concerning the kindred of the earth; even so I say unto my servant Joseph, in thee, and in *thy seed* shall the kindred of the earth be blessed."—D. C. 107 (103): 18.

And concerning the Melchisedek Priesthood, God said:

"The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, *to whom the promises were made*."—Ibid 104 (3): 18.

There also remained William Marks, President of the High Council, and of the

Nauvoo Stake. He was the highest local presiding officer in the whole Church, after the death of Joseph. Also Z. H. Gurley, president of the quorum of Seventies. Also, some the High Council, many High Priests, a multitude of the Seventies, Elders, Priests, Teachers and Deacons, and some of the Bishopric. There also remained a branch of the Church at Jeffersonville, Illinois, which was built up by Elder Thomas P. Green, who was sent into that region by Joseph the Martyr. He was there at the time of the death of Joseph and Hyrum, in 1844. He remained there and retained his branch in the truth.

#### THE CHURCH REORGANIZED

In 1851, God began to feel after *those that remained*, and to instruct them concerning what they should do. And they were soon commanded to reorganize, which they did according to the revelations God gave to them, and in harmony with his law, as contained in the Book of Doctrine and Covenants, and Book of Mormon.

On April 6th, 1860, Joseph Smith, son of Joseph the Martyr, united with the Reorganized Church at their General Conference, claiming he was sent to do so by revelation from God. He was accepted and unanimously chosen President and Prophet of the Church of Jesus Christ, of Latter Day Saints, and successor of his father. And he was ordained to the office of President of the Melchisedeck Priesthood. He was not there ordained to be a Prophet, Seer, etc., for *his father had ordained him* to this blessing while yet in his boyhood."—*Advocate*, Vol. 4, p. 142.

From then until now, he has been setting "the house of God in order," and has been calling back those who have been scattered, as his own words here show.

"In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan in all his seductive devices, from vice in every phase, and from the labor of sin, the wages whereof is ever death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn

and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God's wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save.—Joseph Smith, President of C. of J. C. of L. D. S."

Thus the way is open for all to return again, for God is calling them back! And we unite in the call; therefore, come and receive of the good things of the kingdom. May the Holy Spirit attend all who read this article, that their minds may be enlightened by its power, convincing them of the truth of what we have attempted to set forth, that it may assist them in coming to an understanding of their position, and of their duty to themselves, and to God. That it may call them back "to the old paths," that they may spend the remainder of their day in serving Him aright, and finally be saved in his Holy Kingdom, is the prayer of your humble servant.

GEO. S. LINCOLN.

#### SKETCHES OF CONFERENCE SERMONS.

[Reported by Charles Derry.]

##### PRESIDENT SMITH ON MARRIAGE.

APRIL 12TH.

THROUGHOUT the land there is a misunderstanding of the sacredness of the marriage bond. As a people it behooves us to take strong grounds on this subject. If we are not to kill, we must do all we can to preserve life in its best development. The disregard of the marriage bond produces disregard for life. The law of God is, "Thou shalt love thy wife with all thy heart, and cleave unto her and none else." This runs through all the ages, but in the departure from this, man has corrupted the law of his being. When the word "man" is used, it means both sexes,—the race. When man can be brought back to the law of his being, then the Legislature can establish laws to govern this rite and protect it. How is it possible for a man who truly loves her, to torment and annoy his wife? A loving heart can not delight to torment what it loves. I have thought the Catholic Church far wiser in their marriage regulations than the Protestant, for they do not admit of divorce. Incompatibility of temper is the disposition to ignore the rights of each other. There

are men who have a kind word for all but their families. On the other hand, I have known women who had a smile for every one but their husbands; yet she says she loves him. It is claimed that "marriage is only a civil contract," and can bind the parties only so long as they consent to it. I pray God that he may protect the Church from this mistake. There are marriages of convenience in the world, but the members of the Church should see to it that no cause occurs to break the marriage vow which binds them. Are there no bonds that bind the angelic hosts? I can find no evidence that the law of divorce was made in heaven. Christ referred to Moses' law with a sigh, "It was not so in the beginning, but for the hardness of your hearts Moses wrote this precept." "What God hath joined together let no man put asunder." The criminal husband is as bad as the criminal wife. Any man who tortures his wife is criminal before God, and the same on the other hand. I would rather my wife should openly transgress than to keep up a continual private torture. My opinion is that no marriage should be broken on the ground of incompatibility of temper. I would not want to live with an angel lest she be too high for my sphere, but she can be educated to angelic traits, and so can I. If the gospel does not have its effects upon the heart how can it have any effect upon the household? We must cultivate the spirit of forbearance. If we can not bear with our companions who can we bear with? How can we expect to be borne with? An ancient legend tells how an ancient fireworshipper came to Abraham's tent, he gave him shelter, set meat before him, but when he found he would not worship God Abraham thrust him out. The Lord called to Abraham and said, "I have borne with thee all these years and couldst thou not bear with him one night?" We may hang up our mottoes in every room, but God will not "Bless our homes" unless we bless them ourselves with the spirit of love. The sacred character of the marriage relation should not be marred. If we let the gospel have its effect upon us it will make us better men and women and we can live in harmony with each other. Bishop Rogers once took me to his pasture, his sheep, cattle and horses all seemed as though they would tread us down, but they would not hurt us, they were glad to see their owner. It was his kindness that had brought them to this. Can not we manifest the same spirit in our homes? What business have we to have incompatibility of temper? I should be ashamed to make such a plea in the courts, because it might

be said to me you have not cherished the spirit of the gospel. The fountains of the gospel rills are open for all; but no one can drink who does not divest himself of all incompatibility.

PRESIDENT JOSEPH SMITH.

APRIL 15TH, 2:30 P. M.

SPOKE in the Temple to a closely packed audience claiming that if the Martyr had declared a doctrine which was in harmony with the Bible, he ought not to have been persecuted; and if his teachings were not in harmony with the Bible, their falsity could be easily shown. The fact of his being persecuted is evidence that his persecutors had not the truth on their side. Visions, dreams and other spiritual gifts were some of the means by which God communicated with man. Jacob in a dream saw a ladder which was a representation of the truth. Mary and Elizabeth saw visions, yet because of the ignorance on the part of the people, these women were declared superstitious. Unless God has changed there must be some means whereby I may know how to fulfill my mission here. Paul said, "I would not have you ignorant concerning spiritual gifts." He said they were all given by the same Spirit. Peter promised the gift of the Holy Ghost. Men now pray for the Holy Ghost, but when we claim the spiritual gifts that it gave anciently, they say, Away with them! God will judge us by his word, but if he deals with us contrary to the way he dealt with them, he has no right to judge us by that word. We have claimed the spiritual blessings and have told men it was their privilege to enjoy them if they obeyed the gospel. Does not the Church need the gift of wisdom? This is one of the gifts of the Spirit. Jesus said, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." Are we likely to receive that which we do not ask for? How this people have been derided in the past because we have taught that it was in the providence of God to heal the sick. One clergyman said, "The reason Jesus gave the Apostles power to heal the sick was that they might have greater spiritual power than the laity." It is strange that a minister should need greater spiritual power than the flock, seeing both have the same evils to cope with, and the same glory to obtain. The same blessings are promised to all true believers. One M. D. when referring to a certain case of healing said the disease was hysteria. Well, if the evil is cured by the laying on of hands is it not as well as if cured by

medicine? We are having a periodical wave of excitement about faith cures. Many are deriding them and others are accepting them as genuine. I trust the age of miracles is not past. Evolutionists deny the doctrine of miracles altogether. Suppose two apples having no life in themselves came together and produced another kind of apple, would not that be a miracle? Yet they cry out against miracles. I prefer the Bible statement of the creation of man. I can not tell how a grain of wheat, a thousand years old when planted, should bring forth other wheat. To me it is a miracle, but it would be stranger still if it produced a different kind of grain. You would take it hard if when you planted a velvet rose it should bring forth a hollyhock. Yet Evolutionists ask us to believe stranger things than these and still they deny the existence of any intelligent miraculous power. The religious world cry out against present revelation and claim that those who believe in it, and now claim to speak in the name of the Lord are false prophets. People would sooner believe an evil story of Joseph Smith than a good one. If you cry false prophet you must be prepared to show us a true one, as a test. If you can not do this, then you have no right to raise the hue and cry of false prophet, etc., unless his own utterances prove him false. I believe there is a means of communication between God and man. Why should there not be prophets to-day? "The secret of the Lord is with them that fear him." If we go through the world seeking good we shall find it, and if we seek evil we shall find it. Then let us seek for the good only.

Z. H. GURLEY.

"Ye shall know the truth, and the truth shall make you."

IF there is one problem of more importance than another, it is the problem of human life. When God created man it was because He desired his creation. Every breath one is born into life, and nearly as fast do they pass away. Some ask, "Why did not God make man so that he *must be good* and pure?" "Who is responsible if man was not made perfect?" Man was subjected in hope. We can not appreciate the good until we have realized the evil. The object of man's subjection to temptation was that he might learn the law of contrast; know and prize the good. It is God's will to develop the agency of man in all that is laid before him. It is said "Wherever there is a demand in nature there is somewhere an adequate supply." There is a demand in the mind of the race

to know God; hence there must be a means by which this knowledge may be obtained. This demand has been made in all the periods of the race. The base of religion is the object of His worship. As God is the creator and the race the creature, the creator is obligated to provide the way for this worship. How else can we know that we worship him aright? And how necessary that we should have a proper understanding of the Being we are called upon to worship. Everything is governed by law, therefore there must be a law giver. The sceptic says, "The force that governs the universe is the great centre." Throughout all the works of God there is a perfect blending of one thing with another producing the most perfect harmony. This is evidence there is not only a law but also a lawgiver. We have seen that there is a demand for a knowledge of this great being. We are told the Bible is the answer to that demand. But I must ask, What was the condition of man before the Bible came? They had no written record to go by, we are told. If the rule that man can not know God until he has revealed himself, be worth anything, it follows that God who revealed himself in the Bible must have made himself known in a prior revelation to those who lived before the Bible was written, or they lived and died without a knowledge of God. James says, "If any man lack wisdom let him ask of God." Again, it is written, "In every nation he that seeketh God and worketh righteousness is accepted of Him." The Book of Mormon says, "Whatsoever leads to do good is of God."

Greenleaf says, "The mind naturally receives the testimony to which it is educated until it learns to discriminate for itself."

Paul says, "God spake to man by his Son." The object of speaking to the race was to lead them to a higher plane of life. Who of all the heavenly host was able to reveal God to man? None but Jesus Christ. Will you accept him as the Divine Ruler? John was sent to prepare the way for Christ who should baptize with fire and the Holy Ghost, that man might be taught of God. Christ called his apostles, and ordained them to preach the gospel that men by obedience thereto might receive the Holy Ghost, and thereby the desire of the race to know God might be answered. He told them "I go away that the Comforter might come unto you." "It shall guide you into all truth." Jesus comprehended the force of his words, "Ye shall know the truth and the truth shall make you free." When the world accepts this condition they will be enabled to

know God. It is our duty to declare the whole counsel of God. Also that we must have the love of God in our hearts hence we must have the Spirit of God, or we can not love our enemies. When Paul laid his hands on the Ephesians it was in harmony with the promise made by Jesus, "I will send you another Comforter." We make the promise of the Holy Spirit on the basis of God's word. The Book of Mormon says, They who seek to bring to pass the restoration shall be filled with the Holy Ghost. John says, The anointing which ye have received shall abide in you. The man who goes forth to teach the world in God's way needs not to be taught of man. In Jer. 31 we read that God will establish a new covenant with his people, and all shall know him. This is the gospel which has again been restored. And we affirm the same original truth. The Church of Christ was the pattern. He is the Great Head. Upon his shoulders the government shall be laid." "Thou art my son, this day have I begotten thee." Write God and Christ in favor of baptism. Christ submitted to it; God acknowledged the act and ordinance. The organization of this church was just the government God wanted. The same God lives and makes the same demands upon us to-day. He has renewed the same everlasting covenant and the same promise; and it is our business to declare it to the whole world. And until we can do this we can not be like Christ. Whosoever shall do the will of God shall know of the doctrine whether it be of God. Here is knowledge worth receiving. You may rob men of their money and their lives, but you can not rob the human mind of the sweet experience the gospel brings. Christ is the revelation of God. God created man for his glory. The devil will not be permitted to take the majority of the race; he can only claim his own, viz: *those who will not be redeemed* by Him who gave Himself a sacrifice for all. A good sound heart is better than a sound intellect with a corrupt heart; but we must have a sound intellect to have a sound heart. It is said, "When the smelter can see his own face in the gold, then it is refined." And when we reflect in our lives the image of Christ we shall enter into the glory of God. Let the good work of preparation go on.

It is remarked that the modest deportment of real wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the differences of wheat, which while its ear is empty holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

## Conference Minutes.

### LITTLE SIOUX DISTRICT.

Conference met at the Saints' Meeting-house in Magnolia, Iowa, at 11:30 o'clock a. m. Saturday, June 2d, 1883. President J. C. Crabb presiding. Phineas Cadwell was elected assistant president and Wm. C. Cadwell secretary of conference.

All visiting brethren were by vote invited to participate with us in the deliberations of the conference. The president then made some well-timed remarks applicable to the opening of conference, when the secretary submitted the following:

Branch Reports.—Little Sioux for three months ending May 26th, 1883. Last report 152, present number 162, including 2 High Priests, 1 Seventy, 5 Elders, 3 Priests, 4 Teachers and 2 Deacons. Changes: 6 baptized, 4 received by certificate of baptism and 1 ordination; D. M. Gamet president. Spring Creek Branch, last report 47, present number 46, including 7 Elders, 1 Priest, 2 Teachers and 1 Deacon. Changes, 1 removed by letter; Wm. Chambers president. Union Center, last report 90, present number 101, including 1 Seventy, 15 Elders, 2 Priests, and 1 Teacher; 4 baptized, 6 received by letter and 1 received by vote; Z. S. Martin president. Elder J. M. Putney reported the spiritual condition of Union Center Branch as fair to good, no difficulty and increasing interest. Elder Phineas Cadwell reported the spiritual condition of Magnolia Branch as generally good. Branch officers had not visited much, but so far as they knew they knew of no difficulty with one or two exceptions, not in keeping with the spirit of the gospel. Elder Wm. Chambers reported the spiritual condition of the Spring Creek Branch as only medium; but a disposition among a majority of the members to strive to do more to let their light shine.

Official Report.—Charles Derry, P. Cadwell and J. C. Crabb, High Priests; J. F. Mintun, (baptized one), John B. Lytle, H. C. Smith of the Seventy; John Chapman, Sr., (by letter), J. M. Putney, J. W. Wight, Richard Farmer, John Pett, John Hawley, E. R. Lanphear, (baptized 2), L. Merchant, S. Mahoney, Wm. C. Cadwell, Wm. Chambers, David Chambers, Geo. Meford, A. W. Lockling, Isaac Shupe, Henry Garner, and Andrew Joneson, Elders; B. M. Green, Wm. S. Fallon, James Emmerson, and J. C. Johnson, Priests; Wm. R. Davison, E. F. Shupe, and R. Chatburn, Teachers; Wm. Prosper and Geo. Blackman, Deacons, reported.

By request Bro. Charles Derry, being the only delegate from this district who attended the late session of Annual Conference at Kirtland reported. Bro. Phineas Cadwell added a few words in reference to the Kirtland Conference.

President Crabb asked to be released from acting as president of the district. Moved and seconded that his request be granted. This motion was quite freely and ably discussed by Brn. Lanphear, Chatburn, Green, Mintun, E. F. Shupe and P. Cadwell, when upon the vote being taken it was declared lost.

On motion the Magnolia Branch was granted the privilege of turning the Magnolia Meeting-house around on the lots now in the enclosure on which it is situated so as to face the west. Carried.

On motion the reunion matter was taken up and referred to a committee of three, consisting of Brn. John Hawley, Charles Derry and J. C. Crabb, with instructions to report this evening.

On motion Bro. E. R. Lanphear was continued in his mission on Willow, and on a separate motion Bro. Richard Farmer was associated with him.

On separate motions both as to two days' meetings and persons in charge, the following appointments were made: At Moorhead School House, Saturday and Sunday, June 23d and 24th, 1883; Bro. Phineas Cadwell in charge. At Patton's School House, Saturday and Sunday, July 7th and 8th, 1883; Bro. J. C. Crabb in charge. At Magnolia, Saturday and Sunday, August 11th and 12th, 1883; Bro. J. C. Crabb in charge. At Twelve Mile Grove, Saturday and Sunday, August 18th and 19th, 1883, Bro. J. M. Putney in charge.

Moved that we support Bro. J. C. Crabb as president of the district, financially as well as spiritually.

On motion the motion now under consideration was referred to a committee of three consisting of Brn. J. W. Wight, J. B. Lytle and E. F. Shupe, with instructions to report this evening.

Case of R. Peasley being called up, Bro. C. Derry stated in answer to an inquiry that he had found no evidence of having ordained the brother. A motion was thereupon made and lost but subsequently reconsidered and carried to the effect that Bro. R. Peasley be granted a license by this conference; the records of the old Morning Star Branch and of the office of the General Church Recorder showing that he had been duly ordained, but as he states, license had never been issued.

The committee on Reunion Meeting reported as follows: "To the brethren and sisters in conference assembled; We your committee appointed on Reunion Meetings, recommend that a committee of one be appointed to request the various districts in this western country, to meet such committee in Council Bluffs or some other place suitable, to confer together with reference to the time and place of holding such a meeting, and authorizing this member of the committee to make such arrangements as may be deemed necessary in harmony with the other members who may be appointed from the other districts. We also further recommend Leland's Grove, Shelby county, Iowa, as the place, and September 14th, 1883, as the time of holding this Reunion Meeting. John Hawley, Charles Derry and J. C. Crabb, committee.

On motion the report was received, adopted, and committee discharged.

The chair appointed Bro. Charles Derry as the committee of one above provided for.

The committee appointed to confer with Bro. J. C. Crabb reported as follows: To the president and brethren; We your committee appointed to consult with Bro. J. C. Crabb relative to traveling in the district, beg leave to report. After conferring with Bro. Crabb and hearing his statement relative thereto, conclude as follows; That under the circumstances, we feel it would be unjust to call upon him to, at present, leave home, unless greater financial aid be granted than we feel the district would be willing to give; as a committee we suggest that either Bro. C. Derry or David Chambers be requested to travel in the district, and that such measures be adopted as will insure

the forthcoming of such financial aid as is necessary. J. W. Wight, J. B. Lytle and E. F. Shup., committee.

On motion the report was received and the committee discharged.

Moved to amend by striking out the words "either C. Derry or." Amendment carried. Report as amended adopted.

On motion a committee of two was appointed consisting of Brn. P. Cadwell and Wm. R. Davison to investigate into the matter of certain members of the old Morning Star Branch having been cut off for dancing, and report at next conference.

Elder Heman C. Smith preached Sunday morning; Elder J. C. Crabb Sunday afternoon, and Elder Charles Derry Sunday evening.

The ordinance of baptism was attended to after the Sunday morning session by Bro. Charles Derry, who conducted two precious souls into the water.

At the opening of the afternoon session a child was blessed and the ordinance of the sacrament of the Lord's Supper was administered.

Minutes of this session of conference read, corrected, and approved.

On motion adjourned to meet at Moorhead School House, on Saturday, September 1st, 1883, and continue over Sunday.

#### NORTH EAST KANSAS.

Conference convened at Netawaka, Kansas, Saturday, May 19th, 1883, President David Williams presiding.

Branch Reports.—Netawaka, 24 members, including 5 Elders, 1 Priest, 2 children blessed; Wm. Hopkins president. Centralia, 23 members, including 2 Elders, 1 Priest; Alma Dodd president. Scranton, 29 members, including 4 Elders, 1 Teacher, 1 Deacon; 2 received by vote and recommend, 1 expelled; James B. Jarvis, president. Good Intent, 23 members, including 1 Elder, 1 Priest, 1 Teacher; 2 children blessed; Daniel Munns, president.

Elders William Hopkins, Griffith George, John D. Jones, Henry Green, Daniel Munns, Alma Dodd, David Williams; Priests Hiram Parker, Joseph McDugall, and Deacon Walter Mensies, reported.

The Atchison Branch was declared disorganized, the cause being the death of some of the brethren, and the removal of others. The few remaining Saints were directed to apply to our Secretary for letters of standing so that they may join with some other branch.

7 p. m. Called to order by president, after singing, prayer was offered by Griffith George. Daniel Munns addressed the meeting. Sunday 25th, 10:30 a. m., preaching by Henry Green, at 2 p. m., Brn. Daniel Munns and Hiram Parker were called to the stand and administered the sacrament. A good Spirit prevailed. 7 p. m., preaching by President David Williams.

The authorities of the Church were by vote sustained in righteousness, by faith, prayers, and means. David Williams, as president; and Daniel Munns as secretary, were sustained.

Present, 7 Elders, 2 Priests, 1 Deacon.

Adjourned to meet at Scranton, Osage county, Kansas, August 18th and 19th, 1883, at 10 a. m. of first day.

Despair is the offspring of fear, laziness, and impatience.

## Miscellaneous.

### ANNUAL CAMP MEETING.

TO ALL CONCERNED; *Beloved in the Lord*: The undersigned having been appointed by our respective districts in conference assembled, as committees to represent the wishes of our districts with respect to the Re-union Meeting of the Saints, in the coming Fall, and to confer with Presidents of Missions and Committees of other Districts, to make arrangements as to time and place of such re-union; do hereby request the several districts that are interested in the matter, to meet us on July 3d next, at Council Bluffs, in the Saints' Church, to confer together there and make such arrangements as may be deemed necessary for the success of such re-union meeting. We would respectfully state that our districts have suggested Leland's Grove, Shelby county, Iowa, as the place, and September 14th next as the time for that meeting.

This suggestion is not made with a view to control the choice, but merely as a suggestion; each delegate, or committee appointed by the several districts, should be instructed by their districts as to the choice of time and place. We would like to have Presidents of the Missions in Iowa and Nebraska to be present at our committee meeting; and if this is not practicable, would request such suggestions as may appear wisdom to them. Presidents of Districts and brethren appointed as committees of conference, please write me (Charles Derry) at Dow City, Iowa, as to willingness to meet at Council Bluffs.

CHARLES DERRY,

*Little Sioux District.*

JOHN HAWLEY,

*Galland's Grove District.*

### BORN.

FLEMING.—In Amador City, California, April 26th, 1883, to the wife of Joseph Fleming, a son.

### MARRIED.

CLARK—WESTON.—At the residence of the bride's brother, Salt Lake City, Utah, on the evening of May 30th, 1883, by Elder Joseph Luff, Bro. Samuel S. Clark to Sr. Lydia M. Weston, both of Salt Lake City.

FLEMING—DAVIS.—In Amador City, California, December 25th, 1880, by the Rev. H. Predy, Joseph Fleming and sister Augusta F. Davis, of the Sacramento Branch, California.

PARRISH—SWIFT.—At the residence of the bride's mother, 1511 Madison St., St. Louis Mo., May 17th, 1883, by Elder R. D. Cottam, Bro. John S. Parish and sister Lillian I. Swift. The happy pair received the congratulations of the many friends assembled on the occasion, accompanied by substantial presents. It was a pleasant and enjoyable affair. All present united in wishing the noble couple a pleasant voyage over the sea of life.

May their love be full weight,  
Peace and happiness hold out good measure through life,  
Our John ever prove a model husband to be,  
And our Lillie, A. No. 1 wife. B. V. S.

### DIED.

HALL.—At Addison, Maine, April 16th, 1883, Bro. John B. Hall. Aged 57 years, 11 months, 9 days. His death, though some time looked for, came very suddenly. He died of paralysis, having the first attack three years ago; his second, one year ago, and when his death took place, he

was sitting in his chair; and thus his life went out with hardly a struggle, leaving the cares of earth, to awaken in the likeness of his Redeemer, in the resurrection of the just, which we trust he will receive as he was a good, kind brother and friend; always ready to lend a helping hand to all who stood in need. He has held many places of honor, and among the many, has had charge of overseer of the poor for several years, and while occupying this position he suffered none to go uncared for. He was also proprietor of the Addison House, by which he formed many acquaintances and friends both far and near, and here again he will be missed by the many guests that often found a welcome at his home. He leaves a wife, two children a son and daughter, to mourn his loss. But we feel that what is their loss is his gain, as he was a baptized believer in the gospel, and in it had great faith. He was a great Bible reader; and a great exhorter; always contending for the faith once delivered to the saints; even on the morning of the day that his death took place in the afternoon, the writer called to see him he with his brother was conversing on the resurrection, and thus it was with him all along from the first of his hearing the gospel until death. He was Baptized by Brother George W. Eaton, of Dear Isles, Maine, seven years ago last December. His parents were Baptists and they reared their children to the same faith, but he stood as one alone. They tried to persuade him to be baptized, but to no avail; as he said that the way seemed dark and murky to him, that it was nothing but a form of godliness denying the power of God, from such turn away, and he did so; and when he heard the gospel, he thoroughly investigated, believed and obeyed the same. The Elders always found a welcome at his home. His funeral was conducted by J. D. Steele, his discourse was on the resurrection. L.

WILLIAMS.—At Cheltenham, Missouri, May 11th, 1883, of pneumonia, Samuel, infant son of Thomas and Mary Williams aged 4 months.

"There, in the Shepherd's bosom,  
White as the drifted snow,  
Is the little lamb we missed one morn,  
From the household flock below."

BRONSON.—At Plano, Illinois, June 1st, 1883, Amos Alonzo, son of Bro. Wm. D. Bronson; born February 13th, 1855, in the Town of Radnor, Peoria County, Illinois, and was 28 years, 3 months, and 19 days old at the time he was taken away. He was killed at twelve o'clock June 1st, 1883, by the water tank, at which he was watering the team, falling over on him. He lived a short time, but was not able to speak, or recognize any one. Funeral Service at the Saints' Chapel in Plano, Sunday June 3d, 1883, sermon by Bro. Wentworth Vickery.

WILLIAMS.—At Staunton Illinois May 11th, 1883, of inflammation of the bowels; Sister Jane, wife of Lewis Williams, aged 23 years 2 months and 18 days, she leaves a husband and one child, and many friends to mourn her loss. She was baptized August 27th, 1882. "Blessed are they that die in the Lord." Funeral services by Brothers Beard and Thomas.

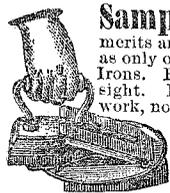
THOMAS.—At Belleville, Illinois May 24th, 1883; of bronchitis, Eleanor, daughter of Thomas and Mary Thomas, aged 1 year 2 months and 3 days.

"This lovely bud, so young, so fair,  
Called hence by early doom;  
Just came to show how sweet a flower,  
In Paradise would bloom."

WEBB.—At Sacramento City, California, April 18th, 1883, Elder E. H. Webb, aged 75 years. He was born in the City of Stroudwater, Gloucester, England, August 16th, 1808. Our beloved brother was converted to the faith through the instrumentality of Elder Glover, one of the missionaries sent to England by the Church in the Martyr's day, at Cheltenham, and was baptized by him on the 7th of March, 1840; was ordained a Priest by Wilford Woodruff and Levi Richards, March 15th, same year, and ordained an Elder by Levi Richards and Thomas Richardson, July 2d, 1841. A perusal of his journal shows how devoted a believer and worker he was in the cause; and is replete with wonderful manifestations given to him as confirmatory of the same. The numerous positions of trust held by him, as shown by the many certificates found with his journal, attest his worthiness, and with what appreciation and esteem his services were held by the authorities and churches in Great Britain. Sharing in the general delusion, he emigrated to Utah, passed through the horrors of famine, and with his family barely escaped death by starvation; obtained a clearer conception of God's works, and finally with them reached the golden land, breathing heartfelt thankfulness to his Father and everlasting friend for the kind providences which had delivered them from a bondage, as he expressed it to the writer, "worse than death." He became identified with the Reorganization from the beginning, I believe; was the first one baptized in California, and in all things that has seemed to trouble him wisely steered clear of all dissimulation, and rejoiced to live and see the day of perfect unity and peace again restored to the Churches. We mourn his present absence, but not as one for whom there is no hope. His whole life was an effort to be found worthy to share in the merits of a Redeemer's blood. He heard! He saw, believed, and obeyed, and to the last was confident that he had made his calling and election sure. Funeral services by Elder J. B. Price. T. J. A.

FLEMING.—In Amador City, California, April 26th, 1883, Joseph Franklin Fleming, aged one day.

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Yours in Bonds,  
JOHNS & ORDWAY, Mfgs, Peoria, Ill.

2jun

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Yours in bonds,  
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B. V. Springer, 209 North 17th street St. Louis, Mo.  
Bishop George A. Blakeslee, Galien, Berrien county, Michigan.  
Joseph R. Lambart, 14 South Sheldon Street, Chicago, Illinois.  
Gomer T. Griffiths, Glencoe, Belmont county, Ohio.  
W. W. Blair, Box 417, Salt Lake City, Utah.

**THE SAINTS' ADVOCATE.**  
Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.  
Terms 50 cents per year in advance, unless otherwise provided for. Subscriptions earnestly solicited; subscribe for yourselves and for friends deceived by the latter day apostasy.  
Remittances may be sent to W. W. Blair, box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

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**JOSEPH SMITH** EDITOR.  
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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, June 30th, 1883.

No. 26.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 30th June, 1883.

REV. C. T. PHILLIPS, of Stewartville, Missouri, pastor of the Methodist Episcopal Church, states in the *Stewartville Independent* of June 9th, that he will "for the next six months, more or less, review Mormonism. 1st. By giving the history of Mormonism. 2d. Analysis of the Book of Mormon. 3d. External evidence of the Book of Mormon. 4th. The real origin of the Book of Mormon. In doing this I shall take the statements of men as history gives them, and the inconsistencies as they appear in the Book of Doctrines and Covenants—Mormons' Bible—with its mixed and stolen parts. The Book, if divine will stand. If the author is a fraud the Book goes with the author."

This is the same Rev. Phillips to whom propositions for debate were submitted some time ago; and which had not to December last been accepted, changed or modified. This may be the way he proposes to debate the issues.

THE HERALD has for half a year held its own as a weekly, and may be said to be a success so far. The saints have done nobly in sustaining it, and are deserving of praise. Nearly all of the old subscribers have renewed their subscription, and have in words and acts given the HERALD a hearty endorsement. Some have paid for it away into 1885. Some who had suffered their subscription to run out, have paid arrearages and renewed for the HERALD. Quite a number have ordered the HERALD sent to relatives, or friends and have paid for them. This has been one way used to inform them respecting our faith. One brother recently sent us ten dollars to be

expended in sending HERALDS to friends, whose names he gave us, for three months, as an experiment. A number have sympathized with the office for the loss by Secretary Conover, and have sent in sums of money to "help make up the loss" as they term it. For both money and sympathy we are grateful. The HERALD and Office are the property of the people, and whatever is put into it is paid by the donors and patrons to themselves. Hence so few delinquents on our subscription list. Saints can not afford to cheat themselves, neither to defraud others. There are only a few who have not renewed their subscription, but we hope these will yet renew. The remaining six months of the year the HERALD costs the subscribers but thirty-five cents, practically, as they have already had the number for which they formerly paid two dollars.

THE *Deseret News* for April 24th, 1883, contains a discourse delivered by George Q. Cannon, from which we extract the following bit of information which we commend to the HERALD readers.

"Governor Boggs' order said, if the people did not leave the State of Missouri in a given period they would be exterminated. So the people had to flee in the depth of Winter, and cross the Mississippi into the State of Illinois. Now, whoever heard then of plural marriage? It was not thought of. It was the organization of the people that was objectionable; and so it was afterwards when we were compelled to leave Nauvoo. The mob burned our houses and killed our cattle, and destroyed our grain, not because of any feature of this kind, but because we were 'Mormons,' and believed in a form of religion that they did not believe in. So they were determined that we should leave there."

THE *Tuscarora Mining News*, published at Tuscarora, Nevada, in its issue for May 29th, contains quite a lengthy notice of the visit of Bro. Albert Haws to that place, and puts us before its readers in the following favorable light.

There is nothing in the tenets of the Josephite Mormon creed which is inconsistent with good morals or with our Republican form of government. It is entirely disconnected with the polygamous and traitorous organization which so long outraged decency and defied the Constitution and laws of the United States under the leadership of Brigham Young and which is con-

tinuing its infamous course under the direction of John Taylor. Its members are generally good and law abiding citizens. They are opposed to polygamy and to any interference of the church with the civil government. They simply have their belief and practice it the same as any other Christian denominations. In Utah, they are worse hated and persecuted than the Gentiles by the members of the polygamous and Church and State branch of the Mormon sect. They vote and act with the Gentiles in opposition to the political leaders of the polygamists, who run the Territorial, county and municipal elections in the interest of their church. They withdrew from the Brighamite organization because they did not believe in the polygamy revelation, the union of church and State, or the criminal acts dictated by the leaders in the name of religion. Under these circumstances they are certainly deserving of sympathy, and their doctrinal exponents are entitled to the same respect, courtesy and consideration which are extended to ministers of other denominations.

THE effort in Maryland is thus noticed by a Washington paper, slip sent by Bro. Wm. Miller from the capital.

A MORMON SERVICE AT DEER CREEK, MD.

The Mormons held another meeting yesterday afternoon at the Rocks of Deer Creek, Harford county, Md. There was a large attendance. The meeting took place in the house of Mr. Joseph Eckhart, just at the foot of the rock. Eckhart is a shoemaker and farmer, but he has a large altar in his house that was formerly in a church. Mr. Monterville O. Matthews, of New Park, York county, Pa., was the preacher. He was born in Harford, and said the doctrines of the church are anti-polygamous, and it is fought by the polygamous Mormons, and also by the Christian churches, who confound it with the polygamous Mormons. The headquarters of the church are in Lamoni, Iowa. Other churches are in Illinois; there is a large Mormon district in New Jersey. There is a church in Philadelphia, a branch at New Park, Pa., and members in Baltimore, Frederick City, and Washington, D. C.

BRO. G. T. GRIFFITHS sends us a slip from the *Wheeling (W. Va.) Sunday Register*.

The Latter Day Saints meeting at Boggs' Run school-house, conducted by Elder G. T. Griffiths is largely attended, and people in the neighborhood seem greatly interested. Four persons were baptized last Sunday and three Wednesday night. A large number have joined the church. Elder Griffiths has a very extensive knowledge of the Scriptures, and preaches some eloquent and logical sermons. He cordially invites every person to come and hear him, especially those who are not familiar with his doctrine, and are

inclined to oppose him because some prejudiced and unprincipled persons have falsified his preaching. I am deeply sensible that his worth does not need my insignificant testimony, but write this with a view that professors of other churches will go and hear for themselves before they condemn him. Ye are not complete in wisdom. Perfect love does not imply knowledge, but perfect humility and perfect readiness to receive instructions. Remember, therefore, that if ever ye show that ye are above being instructed even by a fisherman who teaches according to the divine anointing, ye will show that ye are fallen from a perfection of humility into a perfection of pride. The Elder takes the Bible for his creed, and bases his argument on it alone. He asserts nothing but what he can prove by the Scriptures. He invites any minister or member from other churches who may differ with him to meet in a friendly discussion. "Come now and let us reason together," says the Lord. His discourse for this even will be on "the abode of departed spirits."

#### QUESTIONS AND ANSWERS.

*Ques.*—What is meant in the Scriptures by "Neighbor." Have heard different opinions; "Love thy neighbor as thyself."

*Ans.*—Any one who may need aid and favor from us, which it is possible and proper for us to grant, is our "neighbor." This is what the Scripture means.

#### EDITORIAL ITEMS.

NOTICE the letter of Bro. Peter Anderson. He is anxious to see the work spread.

The whereabouts of Bro. Stephen Stone of Connecticut is wanted by Mrs. Stephen Stone, New Canaan, Connecticut.

Bro. Walter S. Taylor wrote June 8th, that he had just returned from the conference held at Mound Valley Branch. That he was strengthened, and helped by the blessings the Saints received on that occasion.

Bro. George Hicklin writes from Renick, Missouri, that he is laboring to the extent of his ability. Will attend to all the calls for preaching in the district as fast as possible. He baptized two on Sunday, June 10th. He reports favorably of the preaching of Bro. T. W. Smith at Bevier.

Bro. Edward W. Tullidge, of Salt Lake, Utah, has been appointed by the city council of Salt Lake City, to write the History of the City. His bond has been filed with conditions for the faithful performance of his duty; and access to the city archives has been given him.

We have a lot of letters on hand that we must allow to lie over, we can not get them all in.

Elder Thomas W. Chatburn, baptized two at Edna Grove, Iowa, June 3d, making eight at that place. Bro. D. H. Bays and himself had good audiences and fair

prospects at that point. Bro. Chatburn states that Bro. Bays has the gospel armor on again, and is anxious to push the labor while the day lasts.

Bro. L. D. Devore baptized three at Nuttallburg, West Virginia, June 10th, all heads of families, John, Alice and David Hodges.

Bro. J. D. Bennett writes from Cuba, Kansas, earnestly thanking Sr. Wood, of Pittsburg, Pa., and the Weston, Iowa, Branch, for Book of Mormon, Doctrine and Covenants, Harp and HERALD, ordered for him and sent him by the office.

Elder Nathan A. Morris, presided over the Dry Creek Branch, in Jefferson county, Illinois, from 1842 till 1864. This branch was ministered to by Elder Thomas P. Green, during all the dark and cloudy day, having been sent in there to labor, by Joseph the Martyr, with instructions to stay there until he was properly directed to come away. He never received such command; and was there when in 1860, the branch became a part of the Reorganization.

Independence Branch now numbers over two hundred. Bro. J. C. Foss baptized nine June 10th.

Bro. A. J. Hinkle, of Green Ridge, Manitoba, arrived at Lamoni, June 20th, in search of a location.

The Willoughby *Independent's* correspondent at Kirtland, writes that paper, "J. C." withdraws from the controversy with Elder Kelley, thinking, no doubt, that

"He who fights and runs away,  
Will live to fight (and whip) another day."

On decoration day at Kirtland, John Curtis, Esq., delivered the oration, which was an excellent one. Elder Columbus Scott was called out and gave a fifteen minute talk, which was much applauded. So says the *Independent*.

Letters are received from Bro. Calvin Hughes, Morgan Center, Ohio; Charles E. Farr, Vellore, Ontario; Eunice Kinney, Durand, Wis.; T. W. Chatburn, Shelby, Iowa; L. R. Devore, Nuttallburg, W. Va.; Chas. M. Fulks, Weir, Kan.; George Montague, Manchester, Texas; William O. Thomas, Cheltenham, Mo.; M. O. Matthews, New Park, Pa.; Chas. K. Ryan, Mound Valley, Kansas; J. W. Wight, Moorhead, Iowa; Elizabeth Webb, Taylor Ridge, Ills.; John D. Bennett, Cuba, Kansas; J. B. Swain, Harlan, Iowa; R. J. Anthony, Milton, Florida; W. C. Lanyon, Nauvoo, Ills.; W. W. Blair and Joseph Luff, Salt Lake City, Utah; T. W. Smith, Jeffersonville, Ills.; J. C. Foss, Independence, Mo.; John Cox, Columbiaville, Mich.; Sr. Annie Phelps, Mill Creek Branch, Mich.; Sr. Phoebe Carpenter, Ar-

cadia, Mich.; Sr. Ella A. Housman, Clear Lake, Ind.; John D. Jones, Kewanee, Ills., which from their number and length of some of them we can not print, until their dates are old.

#### EXTRACTS OF LETTERS.

Bro. Clarence St. Clair wrote from Omaha.

I arrived here to-night; called on Bro. R. C. Elvin, found him well. Expect to sound the gospel trumpet here as best I can, you may be sure it will not be very ably done, but the best I can is all that I promise to do, and shall not attempt to make myself famous or popular as a preacher. But I am trying to tell the story of our faith, and what we hope to gain by faithful, humble prayer, and obedience to the laws and ordinances of the gospel of Christ Jesus. I have had the pleasure of baptizing two at Nebraska City, yesterday, after preaching seven times.

Bro. Joseph R. Lambert, writes us card from Chicago:

Am about to take up my abode, for a time at least, in the north-west part of the city. Expect to hold meetings there two Sundays out of each month. To hold preaching services in this suburb is made practicable by the kindness of friends. Preached there last Tuesday night. The place is Johnson's Hall, 1668, Milwaukee Avenue.

Sr. Rebecca Dayton, one of the aged sisters, and old time member of the Church wrote from Kirtland, Ohio, June 11th:

I am not feeling very well to-day but am some better than I was at conference. I feel strong in the faith and can truly say that it is my only comfort. I enjoy the meetings and feel blessed. I think brethren Kelley and Scott are two good Saints, and in the right place. There was a lady in my house the other day, and I was telling her that I was not ashamed of the Latter Day Saints and she said, "And neither am I." The people here retain the kindest feelings towards the Saints. I feel that my time is short on earth.

SUCCESS.—Every man must patiently bide his time; not in idleness, in useless pastime, or querulous dejection, but in constantly accomplishing his task, that when occasion comes he may be equal to it. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all it will come because it is deserved—not because it is sought after. It is very indiscreet and troublesome ambition which cares so much what the world says of us; to be always anxious about the effect of what we do or say: to be always shouting to hear the echoes of our voices.

In every wise and suitable way the churches ought to encourage sociability as one of the features of their religious work—only taking care that it shall not be a worldly sociability, but the outgrowth of genuine Christian sympathy and good-will.

We may—we should condemn the wrong-doer, but let us reflect what we ourselves might have been or done had we inherited his passions and been subjected to his temptations.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

JEFFERSONVILLE, Wayne Co., Ill.,  
June 7th, 1883.

*Bro. Joseph:* Yours received just before I left home. Have had no time to write before or sooner. I had been so very busy in getting ready to leave, that I could do but little writing. I am here after stopping at Bevier from Friday last till Tuesday of this week. I left Macon at half-past 10 a.m., and reached St. Louis at 6 p.m., and left at 8, and got to Flora at 10.45, and stayed at an hotel till 8 a.m. yesterday, and reached here on the O. & M. R. R. at 10 a.m. I came on at this time to marry sister Mary F. Hilliard and Mr. Dudley D. Davis. The ceremony took place at 4 p.m. yesterday, at the house of the bride's father, Bro. George H. Hilliard. Some fifty people were present, invited guests, and partook of a rich repast after the ceremony.

I preached at Bevier on Friday, Saturday, Sunday, and Monday nights, and Sunday morning, with all the liberty I could wish for, to crowded houses of deeply interested hearers. I ought to have remained till over next Sunday, but I was engaged to be here to attend the marriage, and could not have well broken the engagement. I left several about ready to obey at Bevier. The branch is in much better condition than some time ago—at least so I was told when I arrived there, being more united and peaceful. They could enjoy the preaching, and pray more effectively for the preacher. Bro. George Hicklin is the efficient District President, and I doubt not that by his efforts and those of Bro. Alexander, the improved state of affairs are seen at Bevier. There are many very excellent Saints at Bevier, and I have always enjoyed preaching there, because of the faith, confidence, and prayers of the faithful. I think of spending the Summer in this part of the field, and return home to take care of our crops, and attend the "Re-union" in Western Iowa, and return here and go to the rest of the field after I have secured crops. I do not think that this is a very attractive field; not much beyond strengthening the branches can be done before fall. Please give my address in the *Herald*: Jeffersonville, Wayne county, Illinois, care of Elder George H. Hilliard. I baptized one before I left—the son of Sr. Jones.

Your brother in Christ,  
T. W. SMITH.

SHELBY, Iowa, June 4th, 1883.

*Bro. Joseph:*—On Saturday, May 26th, in company with Bro. Bays, went to Edna Grove, Cass county, Iowa, where on Sunday we held services to very large and interested congregations. The day was very propitious and the people flocked together to hear and see for themselves. The seed we have been sowing there for the past year has taken good root, and the fruits thereof are plain to be seen and felt. A better spirit and feeling I have seldom seen manifested in any community; and from the strict attention given with open eyes, ears and mouths, it would seem they are starving for the bread of life. About one year ago, at Edna, I felt to speak on "baptism for the remission of sins;" a large congrega-

tion was present, with quite a goodly portion of the M. E. class of that place, together with their minister. At the close of my meeting I gave liberty for any one to speak, for or against. The M. E. brethren looked over towards the minister and the silence seemed to say, "Defend us." Whereupon he rose and endeavored to answer our argument with the old stereotyped one, of "Believe in the Lord Jesus Christ and you shall be saved." After he sat down I answered quite at length, examining every scripture he had quoted, showing conclusively that it was not sufficient to merely believe. He did not reply, and I understand he never preached a sermon afterwards, but immediately shaped his affairs and went out west, and is now herding cattle. I cite this as a positive evidence that the "leaven" is working. After our three o'clock meeting, I had the pleasure of leading two into the waters of baptism; which makes eight we have baptized at that place, and there are others to follow could the labor be continued. We were earnestly invited to return and hold a basket meeting in the Grove, during this present month.

In justice to Bro. Bays I will just say that he has the gospel harness fully on again, and is battling valiantly for the truth. A more genial, pleasant, and thorough companion is hard to find. I am sorry to say his health is failing very fast. He is very desirous to go to Texas, or some southern climate, in hopes to recuperate his health; could the Church aid him on such a mission it would perhaps prove a blessing to our worthy brother and save to the Church one of her bravest sons. We found Bro. Hudspeth and family, with whom we staid, holding the fort, letting their light shine and boldly defending the truth of the latter days.

Yours in bonds,  
T. W. CHATBURN.

WHEELING, West Virginia,  
June 5th, 1883

*Bro. Joseph:*—Our district conference which was to convene June 2d and 3d is ever. Everything passed off pleasantly, and doubtless much good was accomplished by our coming together. There was a goodly number present from abroad, and all seemed to enjoy themselves. The Spirit of the Lord met with us in much power to the comforting and strengthening of his people. Bro. Ells was in attendance and preached one sermon of an hour's length with great force and excellent liberty. Our preaching meetings were largely attended. There was not room sufficient in the house for the people; many were compelled to turn away. The speakers were all blessed in dispensing the word for which we are grateful to the Giver of all good. Wife and I went housekeeping in the city of Wheeling, W. Va.; this being a center place in my mission. When I arrived in this place, May 5th, there were four Saints here; on the 6th I preached two sermons, assisted by Bro. Sutton, in Boggs' Run School-house, to a large audience, the next day Bro. Sutton returned home, I continued preaching for three weeks, speaking nearly every night to a crowded house and with good liberty. As a result of labor thus performed, I had the pleasure of baptizing thirteen persons, and there are as many more nearly ready to obey the gospel. I organized this branch May 31st; we call it the Benwood Branch, and it numbers, including wife

and I, about twenty members. The prospects are that we will soon number thirty-five or forty, as the last district conference authorized the members of the West Wheeling, Ohio, Branch to disorganize and unite themselves with Benwood Branch, on account of their having no place to hold meetings, &c. The Saints here are contemplating building a chapel as soon as the building committee can arrange matters satisfactorily with the contractors. Bro. L. D. Ullom, Priest of the branch, who was baptized about three weeks ago, has given one hundred dollars towards it. The Saints of the district at their last conference agreed to aid us with their means, which will be very acceptable. If any one who is not a member of this district has a desire to assist us in erecting the above chapel they can forward the money to my address, G. T. Griffiths, corner Jacob and 48th streets, Wheeling, W. Va. Any aid will be thankfully received. The work is reviving throughout the district. We have calls for preaching from all parts of the mission. Bro. Ells anticipates to visit all the branches in this district this summer. He is feeling better physically than for many months. Bro. James Craig has preached some three or four times in this place; he is intending to unite with this branch, he is an able defender of the truth. Bro. H. Robinson is also at work. Bro. M. S. Sutton has done a good deal, within the last three months, preaching and assisting others. We expect a good work will be done within the year.

Yours in bonds,  
G. T. GRIFFITHS.

COUNCIL BLUFFS, Iowa,  
June 16th, 1883.

*Bro. Joseph:*—I desire through the *Herald* to bear my testimony to the work of God, as I have received evidence for myself that this is indeed the Church of God, established by himself, and that he holds his mighty hand over those who by the grace of God have been counted worthy to receive his glorious gospel, and walk in humility before him. I had been sick for a long time and had the doctor many times, but did not get any better. When in the humility of my heart calling upon God in faith, and putting my whole trust in him, I called for one of his servants to pray for me, lay his hands upon my head, and anoint me with oil in the name of the Lord, I (as an evidence to me that God answers the prayers of faith) soon realized the blessing, being at once relieved of my pain. However, having been well a few days, I was taken sick again with a burning fever more severe than before, and I thought that perhaps the time had come when God would take me away from this life, and my prayer to him was that his will might be done, knowing that whether in sickness, health, trials, or temptations, when we put our trust in him, all will be well. It was not so designed by the Almighty that he would take me away, but that he in his goodness would bestow a greater blessing upon me to strengthen me in the faith, as another evidence to me of the worth of the gospel, and that God by his Spirit bestows upon some the gifts of healing; for while in this condition, the Elder was sent for, and had no sooner entered the room before I felt easier, and when he had anointed me with oil and laid his hands upon me, in the same moment I was healed, and have from that time to the present been as well as ever. My desire is

that God will keep us steadfast in the faith that we may always walk so as to please him, and that he will bless his servants whom he has called, that they may go forth among the children of men boldly declaring the gospel by the power of his Spirit, that they might not perish but turn unto God and with us receive a crown of life.

May the grace, consolation and love of him who gave his beloved Son for us that through him we might be saved, be with us all in the prayer of your sister,

CHRISTINE SORENSEN.

MOUND VALLEY, Labette Co., Kansas,  
June 12th, 1883.

*Bro. Joseph:*—Our conference at this place came off on the 18th, 19th and 20th of May; and I can assure you that it was a time long to be remembered. The business part was peaceful and harmonious to the need of the work. The preaching, "not in word only, but power," &c., by the different brethren that took part. The "social" part was marked with great outpouring of the Spirit in different gifts and manifestations to the Saints. Two promising young men were called and ordained to the ministry, by the voice of the Spirit; namely, E. A. Davis, of Pleasant View Branch, an Elder, and C. Rayan, of this branch, a Priest. Also we baptized a promising young man of the Columbus Branch, and the head of a fine, rising young family. May the Master bless them.

After conference I went to Cherokee county, and held several meetings at Cross Roads School-house, at which place I was favored with the presence of many of the Saints of the Columbus Branch. I thank them. I also visited some interested friends to the cause, and I think good was done. From thence to Pleasant View to attend a two days' meeting, which conference had ordered to be conducted by W. S. Taylor, R. H. Davis and W. France, on the 2d and 3d of June. And to the credit of the Pleasant View Saints let me here state, that as soon as they heard of the meeting they got together to prepare themselves by humbling themselves before God and praying for the aid of His Spirit; and their effort was not in vain, for they were blessed in a special manner with the gifts of the Spirit. And when the brethren arrived on Thursday they had meeting, and also on Friday preparatory for Saturday and Sunday, which time was devoted to the preaching of the word, with one testimony meeting, on Sunday afternoon, and the organizing of a Sabbath School; and most assuredly we had a good time that shall be long remembered. Here let me remark, that Saturday night we had the pleasure of witnessing our young brother, E. A. Davis, putting forth his first effort for the truth in the capacity of a preacher, to a well crowded house, and was a grand success. In glancing over that congregation we could see the tears of joy coming freely from both old and young, and when the meeting was over you could hear the remarks from old veterans, fathers and mothers and all, "How powerful, how pure and innocent, and yet sublime;" as though we were very near the great fountain of truth, when the Spirit was gushing forth the well defined arguments of that young boy. On the 4th inst, started in company with returning brethren to go into the Indian Territory, and preach that night at the William

School-house, and on the night of the 5th at this place to fair audiences. On the 6th started into the Territory in company with D. W. and R. H. Davis, intending to go south among the Delawares, and to start the work by approaching their chief, Journey-Cake, who by the way is a Baptist preacher. I heard him once,—by all appearance a fine and conscientious man, but has not acquired the English language to perfection. They have a church where he resides, which we aimed to procure if possible, to introduce the work to this nation through the sanction of the chief, for they are very suspicious of the white man. After traveling over a vast expanse of country without the first sign of human existence, we struck the head of Cedar Creek and found a good large settlement of the African race, that were the slaves of the Cherokees before the war, and also a Bro. Wilkinson with his family from the State. We held meeting with them on the night of the 7th with good effect; they want us to come again and prolong our stay among them. At the mean time the rain descended so fast that the streams were flooded and we could go no farther, hence returned and have labored here since.

Permit me here to acknowledge the receipt of Bro. H. C. Smith's kind letter concerning the branch on Grand River, Indian Territory. If ever I travel within visiting distance of it I will gladly do my best, Bro. H., and I thank you for your kindness in writing to me; I lost your address. Will Bro. Oscar Ferguson, of western Kansas, tell us where the settlement of the Bickertonites is? We have been having some talk with them before their removal west. Any one else that knows where I could do any good within the field of my labor, Missouri, Kansas, or Indian Territory, will please address: Weir City, Cherokee county, Kansas. We had the pleasure since we are here to hear our other young brother, C. Rayan, in his first effort of preaching, and as the other, it was good and a wonder to us and others; "God bless them.

Your brother,

J. T. DAVIS.

CARSON, Pottawattamie Co., Iowa,  
June 6th, 1883.

*Dear Brethren of the Mission in Iowa, Minnesota and Wisconsin:*—Trusting that all favors may be yours, I desire to address a few lines to you, hoping that I may only add good to what you have already attained to. The work of Christ needs all the help possible for us to give.

The Reorganization had its rise in our mission in 1851, and held its first General Conference in June the following year. The work was then planted on the Rock, and well tested by the Holy Spirit, as witnessed by those in attendance. The key notes were then sounded upon which our hope now stand for victory over all species of vice that the sons of men are heir to, pertaining to church government on earth, (if there is any virtue in being identified with a church, or kingdom of God among men).

The greatest obstacles in our way, and that that has proven to be the only thing to bring about a rejection of the Church of God in any age that is passed as an organization, has been the failure on the part of ministers to carry out the instructions of the law. Hence the sayings: "That ye may know how to govern my Church, and have all things right before me;" "The leaders of this

people cause them to err; and they that are led of them are destroyed." It is our mission, first to correct the evils sought to be fastened upon the good name of the Church. Second, To preach the gospel of Christ as the only means of salvation.

The things that have brought discredit on us ought never to be mentioned in our Saints, or prayer meetings; and only when we are put in defence by those who attack us; in other words, prayer meetings should never be interrupted by a recital of things that disturbs the spirit of the assembly, and the peace of the mind; but our hope should then be cheered and strengthened by reference to all good things, without any bad or evil things being mentioned.

Our field is a large one, and I expect to visit as many places as possible during the year. I hope every officer will work with his might, and not be discouraged in well doing. Your ordination so indicates your duty, and it is not necessary for me to call upon you to so work. I desire to hear from you, how much you can do and of the prospects of the work in your several local fields; also of the demand for urgent work because of special interest manifest in hearing the word. There has never been a time when Saints could do more effectual work than now. Let us be one, and be strong in the battle for Christ our Master. The good name of the Church is surely brightening before the world, and we have every reason to be thankful that our lot is cast among Saints; but let us be very careful that Christ is our theme all the day, and not ourselves or our fellow men.

If the Lord will, I will labor in Western Iowa a short time, and then visit other parts of our mission. Bro. Etzenhouser wrote us an interesting and cheering letter of his labors, and so may we hear from all who are in the vineyard of the Lord, and may God be with and bless your every effort in his cause.

E. C. BRIGGS, *President of Mission.*

BYESVILLE, Guernsey Co., Ohio,  
May 26th, 1883.

*Dear Bro. Joseph:*—I am very happy to inform you that through the grace of God, I have become a member of the Church of Jesus Christ of Latter Day Saints, to God be the praise. It is now nearly five years since I left Salt Lake City, and the Brighamite Church for the States, for it was there that I first got my eyes opened in seeing the deception that was practiced upon the people by their leaders. With a sorrowful heart I left my sick wife and family with no means of support, and came to Ohio. Under these trying circumstances I made up my mind to have nothing more to do with religion of any kind. But in three months from that time several copies of the *Herald* with other books belonging to the Reorganized Church was sent me from Salt Lake City, and from these light did spring forth, with joyous relief to one in despair. Ever since, I have been a constant reader of the *Herald*, and many a happy hour did I enjoy, reading its pages, desiring God to hasten the time when I would be one with his Church.

Dear *Herald*, as we as a people believe in dreams and visions, I feel like relating a dream I had about two months before I joined the Church. Our youngest child was exactly two years of age on the sixteenth day of last Decem-

ber, about four o'clock in the morning; and at that hour I dreamed that my child had died and my sorrow was very great. Two days more and the people gathered into my house for the funeral. After some delay the people enquired of me who was going to perform the services. I told them I did not know for no one was engaged. It was just midday then, and the sun was shining beautiful in the heavens—when a man came into my house dressed in black. He came close to me, for he saw that my sorrow was very great, and he began to pray for us as a family; but more especially for me. He prayed as I never heard man pray before. God through the prayer took all my sorrow away. He then went into the next room where my child was and raised the child to life again. My joy then was very great; so great that I cried out with great feeling O God, now merciful and kind thou hast been to me; and I, so very undeserving. All the people saw the miracle, and praised and glorified God. I then saw this good man preparing to leave me; but I flung my arms around him and asked as one having authority. "Who are you, and where are you from?" Looking upon me, he said, "I am sent to you from the Reorganized Church." With my arms around him still, I begged him not to leave me. He said, "Let me go, there are others yet that I must go and see, and the Spirit told me they lived near by." The good man went away and I awoke.

Elder G. T. Griffiths came to my house some time after. This was the first time I had seen him, and he seemed like the man in my dream. After preaching six nights successively with great liberty, in the Second Advent Church, the Rev. McBroom shut him out. Bro. Griffiths baptized me, then my son. He then went in search of others, and prayed with them. God heard his prayer and softened their hearts; and they said, "We are ready for baptism." Bro. Griffiths went to Kirtland Conference, came back and baptized five more, and organized a branch, calling it Byesville Branch, ordaining two Priests and one Teacher, putting me in charge. Now we are holding meetings in my house, and God is blessing us with a rich abundance of his Spirit, making our hearts to rejoice and give praise to his holy name, and the healing power is felt amongst us, increasing our faith in the great latter day work. I sincerely pray God, our heavenly Father, that he will bless us as a little branch. Brothers and sisters remember us.

Yours in the gospel bonds,

LUKE SHARP.

## Summary of News.

June 15th.—An explosion occurred yesterday on board a tug in the Rio Chuelo, killing eight persons and seriously injuring nine others. Four were blown a great distance and horribly mutilated, and one was mashed to pieces against a house.

A new French gun, twenty-nine feet six inches long, weighing fifty tons, is expected to put a ball through fifteen inches of iron armor at a distance of seven and a half miles.

Great excitement at Llano, Tex., prevails over the approaching trials of thirty murderers. The court is now in session, and these thirty cases are on the docket. Many desperadoes, friends of the

murderers, have come here from the surrounding country, and the inhabitants are fearful lest attempts will be made to rescue the prisoners. In compliance with a request to the town authorities a small body of state troops has been sent to preserve the peace.

Beebetown, Iowa, a small village was almost completely blown away by a tornado last night. Only one house was left standing, and that, singularly enough, was on a hill. No loss of life is reported.

June 18th.—At 8:30 o'clock last evening, Thomas McGuire cut the throat of Mrs. Mary Little in such a manner that she died within fifteen minutes after receiving her death wound. The murderer then cut his own throat, and will most probably die. The affair took place on the sidewalk in front of 578 North Wells street, Chicago.

At nine o'clock last evening an old man fifty years of age, was struck down and mortally wounded in front of a vacant house at 211 Southport avenue, Chicago. His assailant was the seducer of the old man's daughter.

A brutal assault took place last evening at the place of George Hurley, 3530 Emerald avenue, Chicago, and the victim may die of his wounds. George Purcell quarrelled with James Reilly, and picked up a large carving knife, made a brutal assault upon Reilly, inflicting five gashes upon his head, and also cutting off the thumb of his left hand.

Bridgeport, Conn., has nine quartet church choirs, one double quartet and three chorus choirs.

A ledge of plumbago has been discovered near the head waters of the Santa Anna River, Arizona; also a large deposit of borax in the same locality.

A salt well being drilled at Pearl Creek, near Warsaw, N. Y., has passed through thirty feet of salt shale and eighty-five feet of pure salt, and the end is not found yet. The present depth of the well is 150 feet.

Malignant measles is increasingly epidemic in Boston, Mass. There were 141 deaths from it last week, which exceeds all former records for years.

A terrible calamity, involving the death of 178 children, occurred in the town of Sunderland, in the County of Durham England, June 16th, an entertainment had been given in Victoria Hall by a conjuror, which was attended almost altogether by children. The accident occurred at the close of the performance. The body of the hall been entirely cleared of its occupants, when some 1200 of the little ones came rushing down stairs from the gallery. At the top of the first flight of stairs there was a door which opened only twenty inches. At this point, while the mass of children were pushing forward, several of them fell and were unable to rise, owing to the others crowding on. The result was that a great number were pushed down, trampled on and suffocated. The scene was terrible, and no effort could stop the mad rush of the affrighted children. They came on pell-mell, though, strangely, without much shouting, and soon 178 of them were knocked down and killed by others trampling upon them. The bodies, which were badly mangled from the trampling, lay seven or eight deep. Many of the victims and others who were not killed had their clothing torn off, and this, together with the bleeding bodies of the un-

fortunates, shows the terrible nature of the struggle. The ages of the children known to have been killed ranges from four to fourteen years. The excitement in the town when the news of the disaster spread was terrific. Great crowds of people rushed to the scene, until at least 20,000 persons surrounded the hall. The feeling was so intense that the authorities ordered out the 68th Infantry to preserve order. The work of getting out the bodies of the victims was begun immediately. They were laid out in the hall, and the parents of those killed were admitted for the purpose of identifying the bodies of their children. Most heart-rending scenes transpired while the work of identification was in progress. The mothers of the dead children constantly uttering piercing shrieks, and many of them fainted on discovering the bodies of their little ones.

The natives of the North of Borneo have put to death all the representatives of the English company which, some months ago, took possession of the lands near the coast.

Shortly after midnight a man aged about thirty-five was found fatally stabbed in the cheek, at the corner of Stamford and Cambridge streets, Boston. He was taken to the police station, where he died refusing to reveal his identity.

Two German boys were drowned at Chicago whilst bathing in the river.

The Musselman villagers have been aroused to such a pitch by the recent visit of the French Consul to Hauran, and have been so violent, that it has been necessary to send troops into both Northern and Southern Syria. Measures of the most vigorous character are being taken. The French have endowed Druses fellowships in several colleges, but the local governments refused the French the privilege of opening Jesuit schools in Hauran. The Bedouins are also giving much trouble, and the immunity with which they have recently met has made them very bold. Yesterday they attacked a Turkish detachment at Kariatien, and their aggressions are becoming daily greater since they know that the Porte has lost power in Egypt, and they pay slight regard to threats that come from Constantinople.

June 19th.—The Rev. F. H. Burdick, pastor of the Sixth Presbyterian Church, Washington, D. C., was yesterday suspended by the Presbytery for heresy. He maintained that there should be no denominations, but that all should combine in one universal church and that all sacraments should be given as the several pastors thought proper.

A woman at Kankakee, Ill., took a spoonful of croton oil in mistake for castor oil, and died in an hour afterward.

Two men in Milwaukee, descended to their work in a deep well, when they were overcome by fire-damp, and died after suffering great agonies.

During the month of May there arrived in the United States 110,148 passengers, of whom 99,601 were emigrants; 5,467 citizens of the United States returning from abroad, and 5,080 aliens not intending to remain in the United States.

None of the persons who were wounded during the reign of terror in Chicago on Sunday night have yet died. James Reilly, who was cut in the head by George Purcell, is at the County Hospital, and is doing quite well. The superintendent at the Alexian Brothers' Hospital reports that Thomas McGuire, the man who murdered his mistress, is improving. He has ceased

to be delirious. No signs of remorse are shown by him, and he says that he intended to kill the woman, and is only sorry that he did not finish himself. He will probably recover.

The dam at the headwaters of the Middle Yuba River, forty-three miles from Nevada City, Cal., broke this morning, and the Freeman toll bridge was swept away. It belonged to the Milton Mining Company, was built twenty years ago, and cost \$75,000. Loss of life is feared. The dam contained 650,000,000 cubic feet.

Last evening a whirlwind struck the northern part of Steubenville, Pa. At first it seemed to formed of two currents, both moving to eastward. Trees were uprooted along the track. Uniting the combined current struck the house of Widow Reynolds, unroofing it. Thence on eastward it went, blowing down trees, unroofing houses, destroying fences and outbuildings, until it reached the Ohio River, the waters of which it lifted into the air. The damage in the town will reach about \$15,000.

The rapidly rising river is doing great damage to the crops between Cairo and St. Louis. Good judges estimate that 15,000 acres of wheat and corn bordering on the river are now submerged, to say nothing of the overflowed country further back.

Harrisburg, Pa., was visited by a hurricane last night which lasted about half an hour, and was accompanied by vivid lightning and heavy thunder. The rain came down in torrents and considerable damage was inflicted. Many houses were unroofed, trees uprooted, telegraph wires prostrated and the electric lights in Capital Park extinguished. Among the houses unroofed was the parsonage of the German Catholic Church.

The heaviest thunderstorm of the season passed over Rochester, N. Y., last night. There was one life lost near the city. The barn of Russell A. Hawley, of South Gates, was struck by lightning. The flash struck Michael Weber, killing him instantly. Mr. Hawley's son, George, who was standing near, was also struck and knocked insensible, but afterward recovered.

Fifty-six thousand cocoanuts have been planted this season in Monroe county, Florida.

June 20th.—The Turkish government announces that the Albanian insurrections have been quelled by the troops, although there has been very severe fighting in the mountains, and that the tribes are now suing for pardon and clemency.

An encounter took place at Morrope, Peru, on the 13th, between 200 Prefectoral troops and 300 Monteneros, a large number of whom were unarmed. The fight lasted five hours. The Prefectoral troops were victorious. The Monteneros lost two officers and twenty-five men. The fectoral side had fourteen killed, including Major Correa. The Monteneros are being pursued.

A small cyclone struck Colfax, Iowa, Monday evening, prostrating a tent in which a religious meeting was in progress, and seriously, but not fatally hurting several persons.

The latest dispatches from the French fleet at Madagascar are to the effect that on the refusal of the government of that island to comply with the terms of the ultimatum the French forces at once began operations. Since the last reports the French troops have captured Tamatave and destroyed the ports of Toulpointe, Commeniohambo, and Tenerive. They have firmly established themselves at Tamatave, where Admiral Pierre

has placed his headquarters. The Admiral reports that operations have ended, the natives offering no resistance to the French. The people are greatly excited, and to prevent any outbreaks a state of siege has been proclaimed.

Miss Frank Chambers, the eccentric female who has insisted upon wearing men's clothes and doing men's work for the last three years, was fined \$50, in Chicago, Ills., and went to the Bridewell in default of payment.

Seligman's flour mill and two private residences were burned at Upper Sandusky, Ohio, yesterday. Twenty-five other buildings caught fire, but the flames were extinguished. Loss \$15,000; insurance \$6,500.

A young couple who had been married but three months, went skiff riding on the lake at Peoria, Ills., yesterday afternoon; the skiff was upset and the wife drowned.

June 21st.—Many of the towns and villages of Eastern Germany and of the mountain bordered provinces of Austria are suffering terribly from losses by floods and rains. In some districts water spouts have made great havoc, cutting out the fields with growing crops, destroying buildings, and involving loss of life.

An extensive fire occurred yesterday morning in the Royal dockyard at Amsterdam, Holland. The man-of-war *Hoggerbank* was destroyed, and the man-of-war *Kertener* was considerably damaged. The loss is between 3,000,000 and 4,000,000 florins. The origin of the fire is unknown. A fireman was killed while trying to subdue the flames, and three others were injured.

The Russian Nihilists have issued a manifesto in which they acknowledge their temporary loss of power to keep up the policy of terrorism. They acknowledge that they have lost their leaders, and have been reduced to inactivity by the exhaustion of their moneys. They say, however, that they shall persist in their fight for their country and liberty. They charge that Russia is drifting into war with Germany, which must, in the end, result in Russia's defeat.

By a switchman leaving his switch open near College Place, four miles from St. Paul, on the Chicago and Minneapolis Road, yesterday afternoon, an express train was ditched, and three persons killed outright and eight or ten others badly injured. The engine turned over and the tender was thrown fifty feet from it, while the baggage cars and two of the passenger coaches left the track and went tearing along to a roadbed and into the ditch, making a fearful wreck and piling the people in the two passenger cars immediately following into an indiscriminate heap, maiming and crippling several, and causing a heartrending scene generally. Of the 300 or more passengers on the train, all who escaped unhurt were terribly shaken up.

Yesterday detectives unearthed in the cellar at 2243 North Fifth street, Philadelphia, Pa., the skeletons of twenty-one infants, and at the same time brought to light what promises to be one of the greatest scandals that has been exposed for a long time. The house was occupied by respectable people, and has within a year been the abode of Dr. Isaac J. Hathaway. It is stated by neighbors that Hathaway kept several savage dogs in his cellar, and there seems to be no doubt that, after killing the newborn babes, he threw them into the cellar to the dogs, and then covered the skeletons with earth.

Yesterday afternoon two boys aged about four-

teen years, were drowned while bathing in the river a short distance below Racine street bridge, Milwaukee, Wis. The boys were in shallow water near the shore, when in some manner one of them was carried beyond his depth, and was drawn under by the powerful current. The elder, seeing the danger of his companion, plunged in to rescue him, and he also was drawn below the surface, in their struggles they became locked in each others arms, and, after a few moments' struggle, sank in the deep water twenty feet from shore.

Mate Dunham and six or eight of the crew of the whaling schooner *Ellen Rizpah* were lost on the whaling voyage. The captain and mate struck a whale at the same time, and the mate's line becoming fouled, his boat was dragged under and never seen afterward.

A few days ago four men were fatally injured at Cincinnati by the falling of a roof which they were attempting to raise over a new building.

Water-spouts and a cyclone seriously damaged crops in Northern Arkansas on the 13th.

A convert from Catholicism, Rev. J. C. Bracq, was ordained to the ministry in the First Baptist Church at Burlington, Vt., on the 15th.

Mrs. Bertha Blechen's remains were cremated in Lemoyne's furnace at Washington, Pa.

A colored man named Jordan Corbin went into the house of a peaceful citizen, Benjamin Carden, at Rockford, Ala., on the 13th, and shot him while lying upon his bed. His wife jumped up and the negro shot her down. The son started to give the alarm and he was also shot. All were instantly killed. The daughter, aged fourteen years, escaped and gave the alarm. There was no provocation for the murders.

For the murder of Vaughn Hilton, six men at Mt. Sterling, Ky., were on the 14th sentenced to imprisonment for life.

The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys. So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Haifa, in the Bay of Acre through the plain of Asdracion to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This work will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal twenty miles in length from the head of the Gulf of Akaboah to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties which may hinder the execution of this project.

The consent of the Porte is indispensable, and certain European Powers would undoubtedly oppose the granting of a firman conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a wide-spread sentiment among all churches and sects would doubtless be raised in opposition to the innovation. Speaking of this particular project, the London *Times* says: "It is possible that

the new enterprise may be proved to the satisfaction of many devout men and women to be the fulfillment of the prophecy of Ezekiel, to the effect that there is to be a broad sea in the desert, and that the fishers shall stand upon it from Ebedi even unto En-eglaim."

It is announced that China is purchasing munitions of war in the United States upon a large scale, presumably in view of the probability of war with France growing out of the Tonquin difficulty.

The General Synod of the Reformed Church sitting at Albany, N. Y., on the 12th, passed resolutions denunciatory of the Masonic and other secret orders.

The Archbishops of the Catholic Church in the United States have received orders to appear at Rome in September to receive instructions relative to the Plenary Council to be held subsequent in New York, for the purpose of reorganizing the church here and framing new articles of discipline.

The town of Hempstead, L. I., was visited by a tornado on the afternoon of the 13th, which did great damage to structures. Ten or twelve persons were injured, but none fatally.

A mob took Aaron Harris, a colored boy who murdered a white peddler at Enterprise, Miss., from jail the other night and hanged him. He had confessed his guilt.

Fire-damp in a coal-mine at Creded Butte, Col., a few mornings ago, suffocated three men.

Five men are committed for trial at Trale, Ireland, for murdering Walsh in May.

#### CHARACTER OF CHRIST.

If we attempt to discover what it is in the personal character of Jesus Christ, as shown in his life, that thus attracts such permanent admiration, it is not difficult to do so. In an age when the ideal of the religious life was realized in the Baptist's withdrawing from men, and burying himself in the ascetic solitudes of the deserts, Christ came, bringing religion into the haunts and homes and every-day life of men. For the mortifications of the hermit, he substituted the labors of active benevolence; for the fears and gloom which shrank from men, he brought the light of cheerful piety, which made every act of daily life religious. He found the domain of religion fenced off as something distinct from common duties, and He threw down the wall of separation, and consecrated the whole sweep of existence. He lived a man among men, sharing alike their joys and their sorrows, dignifying the humblest details of life by making them subordinate to the single aim of His Father's glory. Henceforth, the grand revolution was inaugurated, which taught that religion does not lie in selfish or morbid devotion to personal interests, whether in the desert or in the temple, but in loving work and self-sacrifice for others.

The absolute unselfishness of Christ's character is indeed, its unique charm. His own life is self-denial throughout, and He makes a similiar spirit the test of all healthy religious life. It is He who said "It is more blessed to give than to receive;" who reminds us that life, like the wheat, yields fruit only by its own dying; who gave us the ideal of life in His own absolute self-oblivion. We feel instinctively that this Gospel of Love alone is Divine, and that we can not withhold our homage from the only perfectly unselfish Life ever seen on earth.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER H. A. STEBBINS,  
OF LAMONI, IOWA,

AT THE SAINTS' CHAPPEL, LAMONI,  
DECEMBER 30, 1882.

So far was I from expecting to preach to-day that I did not even intend to be here until five minutes before I came; for I thought there would be so many here that the place I would occupy would be better than my presence here; and it is not a fault of mine that, as one brother has refused to speak to-day, I have been requested to occupy the time. I realize that I am even at the best but an indifferent speaker, and I ask your prayers and kindly thoughts while I shall attempt to speak upon things that are near to our hearts as Latter Day Saints, for we are brethren and sisters, and friends and neighbors, who come together to hear what may be said, and I trust I may have your attention this morning.

I have thought, since I was asked to speak, of a certain text that I heard when I first became acquainted with this work. It came to me as one of the most striking texts that could be found in the Bible, and which I marveled I had never before seen or considered. It is this: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I say that to me this was a marvelous text, when I first heard the voice of the preacher, Bro. Samuel Powers, declared it to me. It seemed so strange, so marvelous, that such a declaration should be given to the world, "that it pleased God by the foolishness of preaching to save them that believe." A peculiar statement, a wonderful statement, given in a day and at a time when a people dwelt upon the earth who were supposed to be the chief and special watch-care of God, and unto whom were committed the oracles of God. A people who for a thousand years had been under that special watch-care, and partakers of the mercy and kindness of God; even whose fathers God had led up out of the wilderness; whose fathers had built a temple at Jerusalem; who as a people had come down through the ages as being God's people, and who still considered themselves as the special keepers of the law of God, as being under his special care, and holding all the ordinances and privileges which might pertain unto the people of God. These people

claimed to have Moses for their lawgiver and Abraham for their father. The declaration of the Scriptures is: "For, after that in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe."

That Jewish world thought itself already in accord with God's will; they believed themselves to be in perfect harmony with his law, and they proclaimed that, having the law of God, there was nothing which others might bring that would be superior. Hence they thought they needed not the special revelation of this man who came to them as the son of Joseph the carpenter; they needed not that which might come to them fresh from heaven; for had they not the law for their guidance? Had not there been given to their fathers a long time ago that which had led them, that which had guided them, that which had been unto them indeed the law of God, and that which had made them the special favorites of heaven, and the special receivers of his blessings from on high? But Paul says: "After that in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe."

And we find the people in those days to whom Paul spoke, to whom Christ and the Apostles preached, we find them pious, devoted, and zealous for God as believers are to-day. And what did they lack? The result of all this piety and zeal and devotedness, the strange result of all this was that there were many ways and no certainty. There was nothing upon which the mind could depend as being that which came from God, that is not among their doctrines. When Jesus came into the world he came saying that he came forth from the Father into the world, and that the works and the words which he taught were directly from God. He came as the special advocate of a revealed religion, of a religion which could be demonstrated, and without which he said that all their piety, all their zeal, all their devotedness to the traditions of their fathers was in vain. For they were without the knowledge of God; they had departed from him, and their ways were not his ways; and there came of necessity a time when God should be revealed from heaven to them. Then Christ came declaring him, and, as it was written, "He whom God hath sent speaketh the words of God," not the tradition of the fathers, not alone the things which had been written aforetime, whether upon tables of stone or upon parchment, or whether they had come down to them

from the traditions of their fathers, which they themselves admitted. In fact Jesus declared unto them that they had made the law of God void through their traditions, and that, notwithstanding all their piety, their zeal, their devotedness, their energy, their service of God in the temple which Solomon had built, yet it was necessary that God should restore unto them the truth, from heaven; because they had departed from that plan, and all their ways were devious ways, as multiplied then as they are to-day, one a Saducee, another a Pharisee, another an Essene, and another an Herodian. All these dogmas, all these theories were the result of lacking that which should have come from heaven to them, but which they had failed to receive any more. Therefore, as Jesus came to them teaching the law of God, he said to them that God had rejected them, and that their ways were not the ways of God, but that the ways of God were greater than their ways, and that he had again declared himself unto them by the revelation of his Spirit.

The result was, as I have said, that there were many ways and no certainty, no standard, no criterion. They had the law, and claimed to hold this book in reverence, and they said that it was given as their instructor, but Jesus told them that they made vain the law of God that they might keep their own traditions. They trampled it under their feet and threw it aside from them. They kept that which was pleasing unto them to keep, because it was in accordance with the feelings of their own hearts, because it agreed with their own interests, their own creeds, their own views, and their own ways. But when Jesus came he presented to them that which came as the criterion of truth, for without this there could have been no judgment upon them, if this criterion had not been presented to them from heaven. He came unto them declaring that he brought light into the world. "If I had not come unto you, ye had not had sin; but now ye have no cloak for your sin," because he came to teach them even as God had sent him. The Scriptures tell us what his truths and doctrines were, and that he taught them as one having authority, and not as the Scribes. How did the Scribes teach? They taught them that any way would do; they taught them that it did not matter about their faith, so that they were conscientious, so that they were devoted, so that they were satisfied, it did not matter. The same position is taken to-day. If you are satisfied you may do this or you may do that. But Jesus came revealing to them

from heaven that which was the Father's will, declaring unto them, "I came not to do mine own will, but the will of him that sent me;" that whatsoever the Father had commanded him those were the things which he did, and those were the things which he spoke, declaring to them that he came as a present revelator from God, as an instructor sent down from heaven, and that therefore they had no cloak for their sins; but, as God having revealed himself to them again, they were therefore to be judged by the law that the Son brought unto them.

In the thirteenth chapter of Acts, Peter tells us that "They that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." The truth taught us by this text is this: That they were devoid of that Spirit from on high, through whose power those things were written by the prophets aforetime, and that without the presence of that Spirit in those who read, those things were dead to them, they had no life in them; that, as the Apostle says, though they were read every Sabbath day, they fulfilled those words in condemning him. Because they had not the light of the Spirit by which those things were written, therefore they passed them by and knew them not. They understood not the voices of the prophets which were read every Sabbath day in the synagogue, but they fulfilled them in condemning him and putting him to death, even putting to death the Son of God. This agrees with the text which we read at the beginning, that, "When in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe." Because that text tells us, that somewhere there is wisdom, knowledge and understanding that is not to be gained by the wisdom of the world; that somewhere, within some one's power, there is something greater than that which man can gain by his own wisdom. Now the folly of the world, as so largely expressed both in that day and in this, is that if a man is morally good, if he is a wise man, if he is a great man, whether he professes to know God or not, or to have this faith or that faith or some other one, as it may be among the community; if he keeps himself obedient to the laws of man and the moral law that governs us all, or that should govern us all, *that* man is all right.

But the text shows plainly that there is something beyond this, something that can not be obtained by wisdom, though we

may take the tube of Herschel, or the tube of Ross, and may gaze into the heavens afar, and may measure the planets, and weigh them, and tell their distances; though we may be wise enough to tell that the transit of Venus shall occur here on next Wednesday, the 6th of December. Men can tell this, and they can tell when an eclipse will take place, and can calculate that another like it will not again take place till after our day. They can foretell that a transit of Venus will not again take place during the generation that now lives, and they say that all these things come to pass at certain times and in fulfillment of certain laws which men look into, and thereby they see a portion of God's work. They have by their wisdom, by their divinely given faculties, been able to discern some wonderful laws governing man and the universe. And their connection and association together show that there must have been some lawgiver, the working of whose laws brings to pass these wonderful results. We can gaze a little into the plans of the Almighty but know comparatively nothing concerning the grand and beautiful whole that God has organized and framed to govern the great universe. We know but little in fact concerning this system in which our earth has its orbit. The great astronomers on the 17th day of November last, during the time of what was called the great magnetic storm, gazed into the sun, seeing those spots there which Jesus evidently referred to when he said that in the last days there should be signs in the sun. These men tell us there was a chasm in the great outer heated surface of the sun, eighty-seven thousand miles across it. They say that there was a great cyclone in the sun, and they saw, through their telescopes, masses of flame rising up many thousands of miles, from the surface of the sun. They saw a mighty chasm, and altogether they counted over one hundred dark spots upon the sun, fulfilling the saying of Jesus that he spoke concerning there being seen in the latter days "signs in the sun and in the moon." They have shown these things by their inventive powers; but they can not trace what influence there is between the sun and the earth; they can not tell why that storm in the sun influenced this earth, until there was what was called a magnetic storm over the earth, in consequence of which the telegraphic instruments of the earth would not work, and by which fire was seen to flash forth, and the power of man was vain to accomplish anything in the government of this influence, it was so much greater than usual,

more than ever known before. So men can see a little ways into the workings of the laws of God, but they can not find him out by their own wisdom; they have no power in themselves to gain the knowledge of God. They can gaze but just a little way into the workings of his will and of his laws, but, unaided by him, can go no further. Yet a great many people deny the existence of a God. They see the working of his law; they see the beauty, the method, the harmony and the accuracy of the grand and beautiful order of God, until, as we have said, they can calculate for years ahead the eclipses, or the conjunctions, or the transits, and tell these to the very hour, to the very minute, and yet there are some who deny the existence of the great master mind, the personal intelligence that framed and formed and ordained these very laws. They tell us that these things come by chance, forgetting in their unbelief, that a blind God can not make a seeing man; forgetting the existence of him of whom it is declared, "He that hath formed the eye, shall he not see? and he that hath framed the ear, shall he not hear." Forgetting that that which has no mind, which has no power in itself, can not make something that can see and hear and comprehend.

I marvel, I wonder, to think that men will tell us that a lawyer so trained as Ingersoll, and that others, great and leading minds yet sceptics, will tell us that matter is eternal, that force is eternal, that even law itself is eternal, and there they stop and are not willing to admit the existence of a God, the giver of this eternal law, the embodiment of eternal force, the organizer of eternal matter. Yet we see around us personal beings, and personal beings are common objects, those having intelligence and power, with wonderful faculties and inventive skill, endowed with such ability as alone a master mind could have given to them. An intelligent mind placed within a body, having such ability, such power, and such thoughts and desires, these indicate the existence of a mightier being than man.

And while people deny the existence of a God, of a Maker, we all know that no law can exist or be in force except it is by the power of the mind of some one who framed it. When we look upon the laws around us we say that if the law is lame, or foolish, or vain, that it was not a broad mind that made it; but if we look upon some law where there is infinite order, bringing to pass exactly that for which it was framed and intended, we say, "It was a master mind that made that law." We

look upon the universe and see these laws in the heavens above and in the earth beneath, and to say that these needed no mind, needed no intellect, needed no power to form the laws by which these things are ordered and brought to pass, would be absurd. This shows to us that man needs to understand the things of God, and to turn with his whole heart to that which is greater and mightier than himself. Man looks up to a higher than himself, whose grace he lives by; upon which he depends for every breath that he breathes, and every particle of food that he eats, and for the clothes that he wears, for all the comforts and necessities and luxuries of life; a being who is greater than himself, one who has made the law by which he exists and lives upon the earth, and through whom the life to come is to be revealed, and its laws and blessings made known.

It is plain that a God is possible. A personal being can be. Is it not possible that there is a greater personal being than ourselves, who declares himself to be God, even as the beginning of the Bible says, "In the beginning, God." While man seeks to trace back by inductive reasoning from the present to the past, and to find a cause, the Bible begins with the statement, "In the beginning, God." It does not trace it back; it does not do as Darwin does, declare that all life and animation began with an existing protoplasm from which all life has sprung, with all its variations and forms; but it begins with the grand statement, "In the beginning, God created the heavens and the earth." When there was no man to declare what was to be declared, except by the revelations of God, when man could not find it out by his own wisdom, it was given of God unto man, and men wrote it, and the science of man but proves it.

To us, then, there is reason to believe the word here spoken: "When in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe."

So, when we return back again to a consideration of the people of whom we spoke, as the people that had a law from God, we find that they had such a law before the oracles of God had ceased to them, but their interpretation was a vain interpretation. Joseph tell us that for upwards of two hundred years before the time when Jesus came into the world the Urim and Thummim had ceased to shine, and God had ceased to reveal himself to the world. They had so far departed from him, that he no longer spoke unto them as he had done unto their fathers

and from that time they had been without revelation from God. We read this in history. We know that when Jesus came they had no prophets, they had no teachers from God, and he came into the world to declare unto them a restoration of that which they had before forfeited, if they would receive it.

The text that I have quoted conveys to us the idea of knowledge existing with God and not in the mind of man, except it was given by divine aid, and this was heavenly knowledge, having power to save from all evil. Hence Christ came to bear witness to that truth; and when Jesus was standing before Pilate he declared that he came to bear witness to the truth; but Pilate asked the question, "What is truth?" as though he might have said to him, "Where is truth? Here are the professed followers of God; here are the Pharisees and the Saducees of your own people, for you are a Jew; here are these people professing to have the oracles of God, all divided, and one man's truth is not the truth of another man, and one man does not follow the same theory that another man does." It is no wonder that he asked him the question, as if in derision, "What is truth?" Jesus said that he came to bear witness to the truth. Was it not time, high time that some one should come into the world who could bear witness to the truth as coming directly from heaven, when they were so divided and subdivided, that even Pilate could ask, "What is truth?"

What was Pilate? He belonged to a people who were led according to the superstitions of their Roman mythology. They worshiped different gods, as Jupiter, Mercurius, and others. There was nothing truth to them but that which the judgment of each might set up. And we may go to a similar time in the history of Greece, when the Stoics, the Sceptics, the Sophists, the Electics, and the School of Anaxagorus, and the other schools of philosophers taught each their own theories, and each in its own way and manner, and there was no security, no certainty, and they themselves declared that they could not know the truth. What did the sceptic state in ancient Greece? He declared, "We can never know the truth of anything, not even the truth of this assertion itself." Was not this the climax of absurdity? "We can never know the truth of anything, not even the truth of this assertion itself." Was not this the climax of worldly wisdom? What did the Sophists say? The Sophists "denied that reason had thus far succeeded in ascertaining, any-

thing," and affirmed that it is "incapable of determining the truth at all;" that even the thoughts in our possession we can not recognize as being truth, and the "terms right and wrong are mere fictions." The Electics said that "It is impossible for us to be certain even when we utter the truth." Anaxagoras asserted that snow is black, not white; for it is composed of water which is not white. He said, "Nothing can be known, nothing can be learned, nothing can be certain." Now these were the theories of the great leading schools of ancient Greece. They had arrived at this point, that which was spoken by one of their wisest men, fulfills his own thought: "O that there would one come from God and teach us the truth." They had arrived at that condition in which they denied the existence of anything, and declared that they could not prove the existence of even themselves, and that snow was not white but black; though it appeared to be white, it was really black, for the water that came from it was dark. These were the theories and ideas of these ancient people. It shows that there came a time, a necessary time, when if there was any truth (Pilate asked Jesus, What is truth?) that it should be revealed from heaven; as Jesus declares, "I came forth from the Father, and came into the world, and the words that I speak, he gave me a commandment what I should say and what I should speak."

There came a necessary time; and I claim to-day in preaching the gospel of Jesus Christ, that no man can know the truth except it be revealed to him individually, not to his forefathers, not to some one else, but he must *know* the truth for himself, for as Job declared in ancient time, "I *know* that my Redeemer liveth, and in the latter days he shall stand upon the earth; I shall see him and my eyes shall behold him." He knew for himself.

If we have the light of God we shall not walk in darkness, but we shall have the light of life; and the light of heaven will instruct us, if we are prepared ourselves to receive it and walk in it. These are the words that this man used in ancient times, this is what he expressed and if we live in subjection to the law of God this light from heaven shall be with us wherever we go. We declare always that we must live in subjection to the law of God, to the light of eternal truth; the light that is from him, and thus we will be made acquainted with the ways of eternal life; we shall be acquainted with the King of that country and then we shall receive from him the knowledge that will give

us life eternal. They could not go by the theories or the will of men; but as the text which I have quoted says, "When in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe." Is it the foolishness of preaching to God? No it is the foolishness to man, who is willing to cast it aside, and call it non-essential; who is willing to scorn it from the height of his knowledge and wisdom; is willing to scorn the theory that there is anything that he has not power within himself to obtain.

We read with wonder some of the sayings of Colonel Ingersoll, expressed with all that power and force of language, sarcasm, ridicule, and we might say blasphemy, we wonder, I say, that a man with such intellectual power can declare such scurrilous things to the people, and seemingly simply for notoriety and fame and money; strange that he can stand up and say such things in the face of the fact that his own ability and power, must have come from some one greater than himself. I marvel to think that men are willing to declare themselves without subjection to God's law, and yet they know within themselves that they could not subsist without the rule of that law, made by some being greater than themselves. They deny the existence of that Being who is indeed the great keeper of the law, and the great giver of the law; and yet themselves expect to depend upon that very law for the breath that they breathe, and the life and blessings that they enjoy and have.

So we do not wonder that Pilate asked the question, "What is truth?" He saw division and skepticism among the receivers of the oracles of God. No manifestations of the power of God. It was "lo here," and "lo there." I believe it was much in that day as it has been in this day, when I heard a minister preach a sermon in which he declared, "that the Bible was a hundred books to a hundred persons, and one man can see one part of the truth, that no other of them can see;" and he argued that one man can be saved by that one hundredth part of the truth. But Jesus declared that he would send his Spirit, and that "It shall guide you into *all* truth," not into the hundredth part of it. I marvel that men stand up and declare these things, ministers for God, ambassadors for Christ can declare, that "the Bible is a hundred books to a hundred persons; and one man can see one part of the truth that no other man can see," when Jesus hath declared that the Spirit shall guide them that re-

ceive it, "into all truth; it shall take of the things of God and show it unto them and shall show you things to come."

I do not wonder at what Professor Swing said in Chicago, in February, 1875, when he stood up to dedicate the Presbyterian Chapel in that City. He then said: "The kingdom of God has, either by accident or design, been broken into a multitude of fragments, and we meet to-day in the name of only one of these numerous and widely scattered parts." I do not wonder that he declared this. Yet he sought to patch up this matter, and said that "Perhaps each one of these fragments in its diversity, was just as pleasing to God as the whole was as it originally existed." Furthermore he said in this language: "The flag that we lift to-day in dedicating this chapel is Presbyterian, not because the kingdom of God is Presbyterian, but because our form of thought was cast in the Presbyterian mould."

When was the Presbyterian mould formed? Centuries upon centuries after Jesus came into the world declaring that he came "to bear witness to the truth," and that "whosoever shall do his will, shall know of the doctrine, whether it be of God or whether I speak of myself." But here is a man dedicating a church to God, as he declares, a fragment of the once beautiful whole, not because the kingdom of God is Presbyterian, but because "our form of thought" was cast in the Presbyterian mould.

Is there not then a necessity now for a return to the mould and the form that Jesus taught, that Jesus Christ himself presented to man? If this is the case, "that the kingdom of God has been broken into a multitude of fragments," as confessed by this great preacher of the latter days, must it not be revealed from heaven to earth again, and thereby the word be fulfilled that, "When in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe?"

Let him call it foolishness who will. Let him despise it and call it foolishness who will, and scorn the word of God. The matter stands between himself and his God. It is not between us and you, it is between you and your God.

And, if the truth is declared again, it may be revealed to the shepherds upon the plain, or to some poor old Anna or Simeon, and not to the Sanhedrim, or to the mighty men among Jews or Gentiles.

Was it hard that the gospel should come to the shepherds upon the plains of Bethlehem, or the poor and the aged and the

needy? That the gospel should be preached to them was the very desire of Jesus Christ when he was in the world.

Knowledge of this world comes by exploration. Science comes to us by study. Man may climb to heaven by the things he has invented; he may tell us that there are eighteen millions of suns in the milky way although we can see but six thousand, with the naked eye on the fairest of nights; he may reveal the wonders of the sun, moon and planets of the divers systems; he may tell us the center of the systems and measure their distances; he may tell us these things, but if he undertakes to climb to that heaven which is beyond, and take knowledge of it, he can not do it except as revealed by the word of God. He may perform all these wonderful things; he may do all these wonders, yet he fails to pierce the unknown.

There are upon the other hand those who have claimed to find him out through the ministrations of those who are dead; through those who have lived with us and who now return to us in spirit. What is their testimony? I heard one of the great apostles of the Spiritualists some fourteen years ago, and Bro. Jones over there heard him too, and he testified that in the statements made to them by the spirits that eight times out of nine the manifestations were false. He made that statement, and acknowledged that eight times out of every nine the spirits of the dead who came back to earth told falsehoods, either in relation to time, place, or persons. He said: "Some of them take the names of great men to attract attention, and when they reveal certain matters as to time and place, we find they do not always tell the truth, hence there is a necessity for better spiritual mediums. But shall we believe all to be false because some are so? Because some men lie, do we disbelieve all men, and say that all men are liars?" Look at the sophistry! We may submit to be cheated in regard to a piece of land, or in a trade, or about something of this kind, but when it comes to a dependence upon that revealed concerning the world to come, something about the journey to that land where our fathers and mothers have gone; where our dear kindred have gone; when it comes to that which lies before us as an eternity, shall we depend upon that knowledge which has been shown by their own apostles to be falsehoods eight times out of nine? No. Then let us depend upon that word of God which is revealed from heaven, which the apostle says for himself, "I received it not of man, neither was I taught it by man, but by the revelation of

Jesus Christ." Not through some departed dead, but through the revelations of God; and the revelations must agree with the voice of the law and the testimony that have gone before, "For if they speak not according to this word, it is because there is no light in them." And here comes to us this glad thought, that in the declaration of the truth of God there are three witnesses agreeing in one. The voice of the testimony that has been written in former times by those whom God inspired, and who were moved upon by his Spirit; we have the voice of their testimony. Then comes the voice of the preacher, and his voice must agree with the voices of those who have gone before. Thirdly, there shall come the voice of that which I have spoken of, even of that spirit from heaven, and these three shall agree with each other, and their testimony shall stand in the eternal judgment of God; for, "In the mouth of two or three witnesses shall every word be established." Here we have the God given witnesses, and they must agree the one with the other.

I tell you Latter Day Saints that this is a glad thought in my heart always, that these three witnesses agree in one. When the preacher stands up to declare that which is in his heart and mind, weigh it by the word that has been written before; weigh it by the Spirit of truth in your hearts; for these three *must* agree in one; and they shall stand always. If ye receive yourselves of that light which is promised to enlighten those who receive it, ye shall walk in safety; for the testimony of Jesus is: "The word that I have spoken, the same shall judge him at the last day." "Search the Scriptures, for in them ye have eternal life, and they are they that testify of me." To his disciples: "Ye are my witnesses, and so also is the Holy Ghost, which God hath given to them that love him."

It is not upon one witness, or upon one testimony, that the Latter Day Saints depend. It is not simply upon the law or the traditions; it is not simply upon the written word, but it depends largely upon the testimony of that Spirit of God with which the others must agree. Not the voice of one out of nine; not the voice where eight times out of nine it is falsehood, and only one remains true, and no one perhaps who can tell us which one of the nine is truth. What a dependence that would be for knowledge! Thank God, he hath made it possible in latter days as well as in former times, for us to have a standard, a criterion; it is possible now; and men shall be judged by that

criterion, by that which is given. They shall not be judged by the voice of one witness, but by the voice of two or three. He who believes not the written word of the Lord, there shall come against him the voice of the testimony, as Jesus himself declared: "If ye had believed Moses ye would have believed me." Next comes against him the voice of the preacher, preaching the same doctrine and truth, agreeing with that which was written beforetime. Against him who believes not there comes the voice of these two witnesses. But he who receives the truth, who obeys the gospel, there comes against him if he keeps not the law, if he remains not faithful to the end, there comes against him, in addition, the third great witness, which also bears testimony against him. But if he has been faithful, there shall be three witnesses in his favor, bearing witness that he has kept the law, that he is worthy to enter into the kingdom of God.

Hence we see what cheap communications men would give to us. I do not wonder that they are cheap! I do not wonder that any one can be a writing medium, a Spiritual medium. I do not wonder that those who give themselves up, their bodies and their souls, to the power of that spirit, can receive whatever comes to them. But the knowledge of God is not thus cheap. It shall only be given to those who, with honesty of heart and intent and purpose and motive, bow down before him, not in fear, not as Ingersol says, in dread and awe and blind hope, but because they look up to him as the source of all that is noble, great, good, pure, and true, and worship him because he is all this, and they ask him for the light that comes from heaven, for the light that is sent forth unto them, for their eternal life and blessedness and peace.

It is not cheap. Truth has always been dear. It is that for which men have died, for which they have given their lives, for which the Son of God gave his life, because he came to bear *witness to the truth*, saying unto them: "If I had come in my own name, ye would have received me; but because I come in my father's name ye receive me not." He came to bear witness of the truth from heaven. He came not in kingly power and royal robes; he did not come to break off the yoke of Roman bondage from the Jews. They expected that he would make them governors of the world. But because they were not yet rulers over themselves, he came to bring the law from heavens, the law by which they should become rulers over themselves. He came to bring from heaven the law by

which they might be sanctified and purified, and be fitted for usefulness, so that when they should be able to see that grander truth that "Greater is he that ruleth his own spirit than he that taketh a city," that when they should have found the truth that came from heaven, that then they should be fitted for that which is greater and mightier in God's own time.

I will not keep you longer this morning save to say this: To exhort you to remember that these men who are kings, emperors and rulers, have laws which govern their dominions, and they make rules and orders which we must be subject to. If we would journey to Russia or Austria, or anywhere else upon the earth, we must learn the laws, rules and customs of that country, if it is possible, so that when we go there we shall not transgress the laws and be cast into prison, as some Americans have been in foreign countries. They were without purpose of transgressing the law, but were cast into Austrian prisons, as I have read, because they were ignorant of the laws. They had failed to prepare themselves with the knowledge of the laws and rules, with the customs and manners of that country to which they were journeying. We have not denied the right of the emperor, or of the king, or of the powers that be, to make such laws. So God hath made laws to rule and govern his kingdom, which law is before us; and shall we not be willing to say that we will submit ourselves to that law, which he has given and revealed to men? Shall we not be willing to submit ourselves to him who is greater and mightier than any earthly potentate? Then when we shall stand in his presence there will be one, even the Son of God, who will say, "Here is my brother, here is my sister, they have kept my law, even as I have kept thy law; and they are worthy to sit down with me in my kingdom, even as I was worthy to sit down with my Father in his kingdom!" Shall we not then be willing to believe in his kingdom, and that he has the right and the authority, as much as any earthly ruler, to make the laws and rules that shall govern the subjects that shall dwell there? And will we not be also willing to admit that we shall dwell in a place that we shall be fitted for, and for which we shall be worthy?

Take this home to your thoughts and your minds, and remember that you are journeying to a kingdom that is beyond, a kingdom that is to come. Whether we have faith that this shall be so or not, still it is true as the sun shines yonder that these spirits of ours shall live, and they

shall live in that society for which they shall be fitted. We shall dwell in that society that we shall be fitted for, even as Jesus told his disciples: "I go away to prepare a place for you, that where I am, there ye may be also."

And the wicked, those who had not received his law, he said unto them: "I go away, and whither I go ye know not. Ye shall seek me and shall not find me. Ye shall die in your sins, and where I am ye can not come." Why? Not because God wished to take from them the right, or to take from them salvation, but because they were not fitted for that society; they had not prepared to enter in and to have happiness there, with God.

So we say that God has revealed from Heaven the law of God in latter days. In answer to the other statement made by Professor Swing, "That the Kingdom of God has been broken into a multitude of fragments, and we meet to day in the name of only one of these numerous and widely scattered parts," we say God has in his own time and in his own way, proposed to establish that kingdom as a whole, and that he has started that work upon the earth. It is not yet perfect, far from it; but we say that the work is of God, and the time shall come when the kingdom that Professor Swing says "has been broken into fragments," shall again be established, and the Lord shall be king over all the earth; "and the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the Saints of the Most High, and they shall possess it forever and ever; whose kingdom is an everlasting kingdom, and all nations shall serve and obey him."

It is but the beginning, but the end shall come, even as Daniel was told, "thou shalt stand in thy lot," and "at the end of days" he was to receive reward, glory and honor. Therefore we suffer reproach because we believe in God, and in the revelations that have come to us in the latter days. We may receive contumely and suffer scorn, and be set aside, but remember that the foolishness of God is greater than the wisdom of man, and the Lord God is mightier than man, and the poor and the meek God has made the earth for, and the meek of the earth shall dwell upon it.

We say unto you this has come from God. These words are true, however feeble men may be—and God knows that I tremble many times when I think how poor and frail is mortal man, in his weak and sinful and erring condition. But we say, lifting up holy hands to God, his work is true; and his word endureth for-

ever. And there shall be some who shall be established in the time to come, who shall enjoy the fruits of their labors, who have lived lives of righteousness here; they shall enter into that which shall come to them as the reward of God, if they are faithful. This we must do for ourselves, feeling as we go along the path of life that we are poor and feeble, frail and erring. But may God grant to us light divine that it may indeed be "a light to our feet and a lamp to our path; so that when he shall come we may be among the wise virgins and ready to enter in, is my prayer for myself, and for all the Israel of God, in Jesus name. Amen.

Reported for the Herald.

#### FINANCE AND EDUCATION.

*Editor Herald:*—The last report of the Church Recorder shows a total membership of something over sixteen thousand. Examination of the last reports of the Bishop and his Agents will show that exclusive of the proceeds of the sale of church property and dividend of Order of Enoch, there has been paid into the general church fund about seven thousand dollars within the last six months. Of this amount about twenty-five hundred dollars was paid by six persons and the remainder, in sums ranging from one cent to ninety dollars, by about eight hundred persons. These amounts may not be absolutely, but are approximately correct; nearly enough so for the purpose in view. It may be said that the large amounts given by the few are exceptional and not to be expected every six months, and that the number of contributors is perhaps too small. Well, throwing out the twenty-five hundred dollars and calling the number of donors one thousand, and we have four thousand dollars as the amount paid into the general church treasury during the six months ending March 31st, 1883, by these thousand people.

Now it may be fairly assumed that since this thousand contributions come from all classes and from all parts of the world; from the city and from the country, from the professional man, from the merchant, from the mechanic, the farmer and the laborer, from men, women and children, that what any one thousand has done, any other thousand in the church, selected in the same manner, is equally able to do.

Granting that of the total membership there are a thousand who are members of the church in name only, and who take no interest in her welfare, we have the right to believe that there ought to be at least fifteen times four thousand, or sixty thou-

and dollars, received by the Bishop and his Agents in each six months.

That this result could be very closely approximated by earnest, energetic and systematic exertion there can be little, if any doubt. Sixteen cents a week from each of the fifteen thousand members of the church would more than accomplish it; and while there are undoubtedly some who could give nothing, there are others who could give many times that amount, some without inconvenience, and others by the exercise of more or less self-denial. The value of the food saved by a day's fasting; for the denizen of the city, a box or two of berries or a peck of peas the less in the week, or an occasional "dinner of herbs;" (minus the accustomed meat); in the village or on the farm, a pound of butter from the weekly churning, or a couple of hens with their eggs and chickens, or a load of corn or a corner of the big corn-field, would easily supply the required amount. With very few exceptions, and with the aid of those who can and will give comparatively large amounts, we can, each and every one of us, contribute our quota if we will, and it would seem that all that should be needed to accomplish it is that the subject be, in each branch and district, properly and persistently presented. There is no reason why the people should not be as urgently and as forcibly reminded of their duty in this part of the work of the church as in any other. It is probable that to the want of such teaching, more than to any other cause, is to be attributed the small amount of funds in the treasury as compared with the membership in the church.

For it is not that the people are unwilling to give; it is that they do not appreciate the necessity for giving. They see the elder comfortably clad and his personal wants provided for, they listen to and are comforted and instructed by his teachings, but they forget, sometimes, to enquire if he and others like him have not families for whose comfortable maintainance they are in part responsible. They read that the apostles and elders of old went forth, on foot, on their mission of love, and they do not consider that God has, in his infinite wisdom, provided the railroad and the steamboat as means whereby the gospel may be carried to the ends of the earth with a rapidity and ease unattainable in any other way. They concede the necessity for the preaching of the gospel and regret that we can not have more elders in the field, but they forget how important, and indeed, indispensable, is the aid of the press in the rapid, wide and effective dissemination of gospel truths. They have not

learned how great would be the influence of one or more good schools or colleges under the control of the church, where, in addition to the acquisition of that education which would fit them for usefulness in the world, the youth of the church would be taught daily, the truth as we believe it and the arguments whereby to defend it, and so be prepared, not only to fight more successfully the battle of life, but be better able to combat error and prejudice and teach to others the lessons they have learned.

We do not think that the man who is unwilling to afford his children greater facilities for education than he himself enjoyed, does not love his children, but only that he does not love wisely; convince him that education is of more value than money, and that the age demands improvement in all that pertains to education as much as in the implements and methods employed in the cultivation of his farm, or in his daily labor, and he will usually be as willing as his neighbors to pay the highest tax that the law can impose. And so we must believe it to be with the thousands who might but who do not contribute to the general fund of the church. It can not be supposed that they do not love the cause in which they have enlisted, or that they are indifferent to its success. Let them be aroused to a realization of the fact that the facilities for the rapid, widespread, and effectual dissemination of gospel truth afforded by the inventions of modern civilization are multiform and great, and that it is the duty of the church to avail itself to the utmost of all these advantages which God in his mercy and wisdom has placed at our disposal; but that this can not be done without considerable expenditure of money, and it must be believed that they would gladly contribute their full quota for this purpose.

It may be that to reach this result much methodical, energetic, and persistent effort may be required; but if we believe that the hearts of the people are in this work, that they earnestly desire that the gospel should be preached to every nation,—not to the few, here and there, but to the masses of the people, everywhere,—then we must believe that such effort will be blessed by God, and that it will be successful. Let us then do our duty in this respect, not only by giving as we may be able, but by also trying to impress upon others the necessity for doing our full duty in this as well as in all other matters pertaining to the service of God.

W. R. SELLON.

Despair is the offspring of fear, laziness, and impatience.

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## Conference Minutes.

### MANCHESTER DISTRICT.

The Annual Conference of the Manchester District was held at Manchester, England, April 7th and 8th, 1883. Joseph Dewsnup, president, in the chair; James Baty, clerk.

Business session 6:30 on the 7th. Notice convening conference read, and meeting opened by singing, and prayer by Elder J. H. Newstead.

Priest, Henry Jackson, of Manchester, was voted to the office of door keeper during the conference.

Delegates credentials were received:—Manchester, Elder James Baty; Farnsworth, Elder S. Spargo; Wigan, Elder James Spargo.

The President's address read.

Delegates Reports.—Manchester, by Elder J. Baty, who said that he could say that the feeling in the branch was good at present; there had been a spirit of indifference manifested, but he felt that a better state of things was now prevailing. Mentioned the Sunday School as doing a very good work.

Farnsworth, by Elder S. Spargo, who said that he could say that the feeling there was fair. There had been some little difficulties to encounter, but he thought and hoped they had been got over, and that things would go on all right in the future. Said they had added one by baptism during the quarter, and had promises from others.

Wigan, by Elder James Spargo, who said he was glad to say that the feeling was very good in Wigan.

Statistical Reports.—Manchester, as at last report, 69, including 11 Elders, 3 Priests, 1 Teacher, 1 Deacon. Farnsworth, at last report 32, present 33, including 3 Elders, 2 Priests, 1 Deacons; baptized 1. Sheffield, at last report 15, present 16, including 1 Elder, 2 Priests; baptized 3, expelled 2. Wigan, at last report 12, present 15, including 1 Elder, 2 Priests, 1 Teacher; baptized 3.

Financial Report.—Balance in hand at last report 1s 9d, income 14s 1d, total 15s 10; expenditure 17s 9d, balance due treasurer 1s 11d.

Accounts audited by Elder J. H. Newstead and Priest J. Ramsey reported correct and report adopted.

Official Report.—Elders, J. Bennett, Birkenhead; J. Austin, Sheffield; S. Spargo and C. H. Hassall, Farnsworth; Jas. Spargo, Wigan; H. Greenwood, Jos. Dewsnup, Robt. Baty and Jas. Baty, Manchester, reported. Priests, Jos. Ramsay, Bolton; H. Hoole, Sheffield; Jos. Eckersley, Wigan; H. Jackson and F. Manourie, Manchester, reported. Teachers, W. Spargo, Wigan; Jos. Furness, Manchester, reported. Deacons, Thos. Livesey, Farnsworth; John Loden, Manchester, reported.

Resolved, That this conference endorse the licences of all the officers which have been, or may be, presented for endorsement in keeping with the rules of the church.

Recommendation for ordination from the Farnsworth Branch of Bro. Cowcill to the office of Teacher ordered to lie on the table.

Resolved, That Elder James Baty be appointed

delegate from this district to the Mission Conference, to be held in Stafford on the 12th, 13th, 14th of May.

Resolved, That the delegate be instructed to move that the minute on church property passed at the last Mission Conference be rescinded, having been passed without being first presented to a previous meeting.

Resolved that we now consider the rules for the better government of the Manchester District considered in paragraphs and adopted as follows:

Resolved, That in future the conferences of this, the Manchester District of the Reorganized Church of Jesus Christ of Latter Day Saints, be held in the April and October of each year, and be designated the Annual and Semi-Annual Conferences respectively. Adopted.

Resolved, That the President of the Church the President of the English Mission, and the Elders of the aforesaid district, are alone entitled to voice and vote in said conferences, except with the vote of a majority of the Elders of the conference, present at any of the business meetings of said conferences. Adopted.

Resolved, That it be the duty of each Elder of the Church attached to the aforesaid district, to attend in person, the business sessions of conference when convened, except in case of sickness, or other unavoidable cause, when he or they must forward (or cause to be forwarded) to the secretary of the district a written explanation shewing the cause of such absence. Adopted.

Resolved, That it be the duty of the presidents of the branches, comprising the said district to transmit, or cause to be transmitted, to the Secretary of the district at least three days before the convening of the business meeting of each conference, a statistical and also a financial report of the branch or branches over which he or they may preside accompanied with a report of the spiritual condition of said branch or branches under his or their charge, with any other information that may be called for or may be deemed necessary from time to time. Vote 8 for, 1 against.

Resolved, That all branches in the district be entitled to representation at said conferences, either by delegate or report, said delegate to be an Elder of the aforesaid district and in good standing. Adopted.

Resolved, That all officers of the district, Elders, Priests, Teachers, and Deacons, (including branch officers) be required to forward their licenses to the Secretary of the district at least three days before the meeting of the Annual Conference, also a report (in writing) of their labors, in the interest of the Church since the previous meeting of said conference, a written report of labor only to be forwarded to the Secretary three days prior to the business meeting of the Semi-Annual Conferences. Adopted.

Resolved, That all officers neglecting to report according to the instructions in the foregoing sections, shall be disqualified and forbidden to act in their calling, until they have satisfactorily accounted for their omission to the presidency of the district or to a conference duly convened for the transaction of the business of the aforesaid district. Vote 8 for, 1 against.

Resolved, That each of the Presidents of the branches and Elders of the district be notified by the Secretary (by circular) at least one month prior to the convening of the same, of the date

and place of the convening of each and all of said conferences. Adopted.

Resolved, That the foregoing resolutions take effect as the laws governing the conferences of the Manchester District of the Reorganized Church of Jesus Christ of Latter Day Saints, from the date of the passing of the same. Adopted.

Resolved, That all previous resolutions, in conflict with the foregoing resolutions, be and are hereby repealed. Adopted.

Resolved, That Elders J. H. Newstead and Jas. Baty be appointed a committee to get up the above rules and get them printed in the form of a circular.

Resolved, That in future all delegates to the district conference be furnished proper and separate credentials signed by the president and secretary of branches.

Resolved, That each branch take up a collection monthly in aid of the district fund.

Resolved, That the district officers labor under the direction of the presidency for the half year next ensuing and report to next conference.

Resolved, That we sustain all church authorities, district, mission and general in righteousness.

Resolved that the business session of this conference do now adjourn to meet at Bolton, on Saturday, October 6th, 1883, if then found practicable.

Sunday the 8th, at 10:30 a. m., prayer and fellowship meeting. A time of refreshing from the Lord. 2:30 p. m., meeting resumed in charge of Elder C. H. Hassall which proved a Pentecostal feast.

At 6:30 p. m. the word of life was dispensed by Elders Thomas Taylor, J. Dewsnup and Henry Greenwood. Benediction by Elder T. Taylor.

There was a fair attendance. Thus ended one of the best conferences of the Manchester District.

Collection taken up in behalf of the district fund, realized £1 13s 8d. Donation from Pres. Taylor £1, total £2 13s 8d.

#### PITTSBURG DISTRICT.

Conference of the Pittsburg District convened at Glen Easton, West Virginia, June 2d, 1883, at 10:30 a. m.; Bro. G. T. Griffiths, president, in the chair; Wm. Richmond and Jaspar Wayt chosen secretaries pro tem.

Report of Ministry.—J. Ells (Apostle), G. T. Griffiths (Seventy, baptized 20), Elders Hiram Robinson (baptized 5), James Craig, M. S. Sutton, in person; W. H. Garret, by letter. Priests Amos Dobbs, Lorenzo D. Ullom, Luke Sharp; Teachers Joseph B. Wayt, Albert Smith; Deacon, Thomas Humes.

Statistical Report of Branches.—Church Hill and Lampsville, same as at last report. Belmont, number at last report 36, present number 34; 3 Elders, 2 Priest; 1 removed by letter, 1 died. Pittsburg, at last report, 107, present number 107; 1 Apostle, 1 High Priest, 1 Seventy, 7 Elders, 3 Priests, 1 Teacher, 2 Deacons; 1 received by letter, 1 died. Fairview, at last report 39, present number 49; 1 Elder, 2 Priests, 2 Teachers; 12 baptized, 2 died. Byesville, Ohio, (new branch organized by G. T. Griffiths), 7 members, including 2 Priests, 1 Teacher. Benwood, West Va., (new branch organized by G. T. Griffiths), 14 members, including 1 Priest, 2 Teachers, 1 Deacon.

Report of Bro. Frank Criley, Bishop's Agent.—On hand at last report \$12.41, received \$35.67, total \$48.08; Paid out \$31, amount on hand \$17.08.

Resolved, That G. T. Griffiths and H. Robinson, the committee appointed by conference held at Pittsburg, be continued, and are hereby authorized to sit as a Court of Elders in the cases of those eighteen delinquent members of Fairview Branch.

Whereas, The branch of the church at West Wheeling, Ohio, in consequence of the dispersion of its membership and lack of facilities for holding meetings;

Resolved, That this conference deem it a part of wisdom and prudence to council its president to resign his official relation with it, and thereby disorganize the branch, and direct its members to identify themselves with the Benwood Branch of West Virginia.

Resolved, That James Craig, President of West Wheeling Branch, be authorized to give certificates to all members in good standing.

Resolved, That the petition of the Church Hill Branch, requesting the ordination of Bro. D. M. Strachan to the office of an Elder be granted, giving them power to authorize any Elder in good standing to ordain him, and that a copy of this resolution be forwarded to the Church Hill Branch.

Resolved, That two days' meetings be held in all the branches in the district, as may be considered advisable by the President of the District.

Resolved, That Sr. Hattie Griffiths be requested to straiten out the District Record, and for her services she be paid a just recompense.

Resolved, That Sr. Hattie Griffiths be our secretary for the next three months.

Resolved, That the President of the District be hereby authorized to take such action in the cases of Bro. W. McMullen and Sr. Amanda Davis as his judgment may direct.

Resolved, That all Elders not engaged as officers in branches are hereby requested to report themselves to the district conference, and failing to do so for two consecutive sessions without reasonable excuse, their licences shall be considered forfeited.

Resolved, That the President of the District appoint a Court of Elders to investigate the appeal of Bro. Hugh Windland.

H. Robinson and J. Craig appointed as court. Resolved, That Bro. G. T. Griffiths be authorized to ordain parties to the eldership, who in his estimation are necessary and capable of discharging the duties of said office.

Resolved, That we sustain the officers of the district.

Resolved, That we as saints of the Pittsburg District are willing to aid our brethren in their contemplated building of a house of worship in Benwood, West Virginia.

Preaching Saturday night by Bro. James Craig, assisted by Bro. M. S. Sutton. Sunday, 10:30 a. m., preaching by Bro. J. Ells, assisted by G. T. Griffiths. In the evening preaching by Bro. G. T. Griffiths, assisted by Bro. H. Robinson. Sacrament meeting at 2 o'clock in charge of Bro. J. Ells. The brethren were all blest in preaching and enjoyed a good Saints' meeting long to be remembered.

Conference adjourned to meet at Lampsville, the first Saturday in September, at 10:30 a. m.

Miscellaneous.

PITTSBURGH DISTRICT.

Order of Two Days' Meetings to be held in the branches of the Pittsburgh District. Belmont Branch, June 16th and 17th, J. Ells and G. T. Griffiths in charge. Church Hill Branch, June 23d and 24th, G. Hulmes, J. Parsons in charge. Benwood Branch, June 23d and 24th, James Craig, M. S. Sutton in charge. Monroe Branch, June 30 and July 1st, H. Bobinson, M. S. Sutton in charge. Lampsville Branch, July 7th and 8th, G. T. Griffiths, J. Craig in charge. Pittsburgh Branch, July 15th, J. F. McDowell, John Neish in charge. Fairview Branch, August 4th and 5th, H. Robinson, J. Craig in charge.

NOTICE.

Thomas Cliff, a member of the Renick, Missouri, Branch, has gone away from that place; leaving his wife, Mary Ann. He seduced a young girl of seventeen years of age, and has taken her away with him, thereby bringing disgrace on himself, the young girl sister, and the Church. The branch has acted on his case, and cut him off from the Church, for the above charges. We have heard that he is going by the name of Thomas Ray Cliff, and if any of the members should know of his whereabouts, please let me know. My address is George Hicklin, Bevier, Macon county, Missouri.

GEORGE HICKLIN,

President Northern Missouri District.

RENICK, Mo., June 11th, 1883.

BORN.

FERRIS.—At Oakland, California, March 25th, 1883, to Bro. Richard and Sr. Ellen Ferris, a son; blessed May 20th, by Elder Daniel S. Mills, and named Willie Millard.

FUHR.—At Iron Hills, Jackson county, Iowa, May 17th, 1883, to Mr. Henry and Sr. Ellen M. Fuhr, a daughter; named Laura Cecilia.

MARRIED.

WOOLCOT—BEECHER.—At Sandwich, DeKalb county, Illinois, April 30th, 1883, by Elder F. G. Pitt, Mr. George Woolcott and Sr. Minnie Beecher, all of Sandwich. We wish the young people much happiness.

SALYARDS—SMITH.—At the home of Pres. Joseph Smith, Lamoni, Iowa, June 19th, 1883, by Elder Henry A. Stebbins, Bro. Richard S. Salyards, of Pittsburg, Penna., and Sr. Zaide Viola, third daughter of Pres. Smith. There was no company and no display. The young people left Lamoni on the 21st, for their home in East Liberty, Pittsburg, Pennsylvania.

DIED.

FORBES.—David Forbes, born at St. Louis, Missouri, May 2d, 1881; died at St. Louis, Mo., May 14th, 1883, aged 2 years, 12 days.

JONES.—At Milton, Florida, June 9th, 1883, Heman C., son of Bro. Seburn and Sister Myra Jones, aged one year and 18 days. Little Heman is missed here, but is numbered with the just in the mansions of the blessed: "For of such is the Kingdom of Heaven."

ADDRESSES.

G. T. Griffiths, corner of Jacob and Forty-Eighth streets, Wheeling, West Virginia.

B. V. Springer, Cheltenham, St. Louis county, Missouri.

Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.

Joseph R. Lambert, No. 1, South Clark street, Chicago, Illinois.

BE CHEERFUL

There is much in a look. There is a world of influence in a face; and a bright, sunny countenance will bring cheer and sunshine into the most rainy day, and ease the pain of the sick room. There are faces that rest us to watch them, and there are honest, open faces we would trust anywhere. Then let us be careful of our frowns and fretful expressions; they will leave their mark if allowed often to visit our faces. Let us feel that bright looks and cheery words together are a powerful influence for good.

Standing near a coffin, a few days ago, as the mourning friends passed slowly by, taking their last look at a beloved form, I heard one say: "How beautiful she was!" I looked at the pale face of the dead woman and thought—What made her beautiful? The features were not all regular, and no artist would have chosen her for a model beauty. It was the love for God and man that had beamed from her eyes: their sunshine lighting up her whole life and making her a comfort to all who knew her, and the light of a home.

God has given us our faces to aid our hands in doing his work, and we should remember that they have their ministry.

"Beautiful faces are those that wear  
The charm of a happy spirit there;  
It matters nothing if dark or fair."

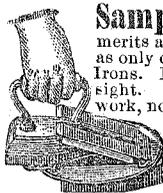
You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted.

ALEX. H. SMITH.

J. W. BRACKENBURY.

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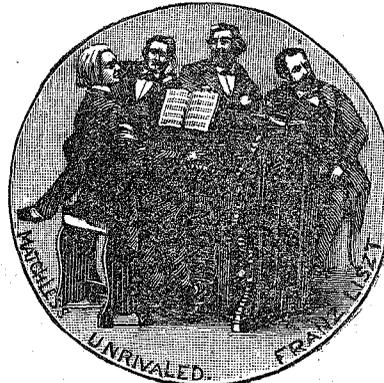
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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, July 7th, 1883.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 7th July, 1883.

REV. L. L. LUSE has taken umbrage at Bro. R. M. Elvin's letter in *Herald*, and has written bitterly, as will be seen in his communication. Of the truthfulness of the statements made by Bro. Elvin we can not write from personal knowledge; but our acquaintance with him warrants the belief that he has not wilfully misstated anything. The language used by Rev. Luse is reprehensible. His allusions to Joseph Smith, senior, are very disrespectful, and lacking in courtesy to a great degree. We know nothing about the reverend gentleman, only what appears from his letter. But from that one can easily gather that in the event of a debate he would depend more upon invective and ridicule than upon any real strength there might be in his cause. We trust that Bro. Elvin will be careful to maintain the courteous treatment of those engaged in this controversy that men of gentle minds should demand of each other. Invective, ridicule and scurrility are not argument. They are weapons of forensic warfare that are singularly two edged and sharp. If handled unskillfully they wound the user and the user's cause more than those they are purposely used against. They ought never to be resorted to by him who feels that "Thrice is he armed who hath his quarrel just."

THE *Congregational Church Record* for 1883 states that there are in the United States 1,025 ministers unemployed, and 1,003 churches without pastors. Rather a melancholy showing for Congregationalism. If the Chicago, Burlington and Quincy Railroad had 1,003 stations want-

ing occupants it could easily find 1,025 qualified men to fill them. If the cattle kings of California, Arizona and Texas knew where there were 1,003 markets where fat cattle were needed, there would soon be 1,025 beeves on hand at those places to supply the demand. What is the matter with the Congregational law of demand and supply? It evidently needs overhauling and adjusting. Has it been Beecherized?

### EDITORIAL ITEMS.

THE congregation of the Nebraska City, Nebraska, branch, has been increased by thirteen baptisms quite recently.

Bro. G. A. Blakeslee, President of the Board of Publication, visited Lamoni from June 22d to 26th, on business connected with the Office. He reports that there is no news of the defaulting secretary.

Monday, June 25th, was general visiting day at the Herald Office, there having been twenty-one visitors received that day. This does not include Brn. G. A. Blakeslee and E. Banta, present on business, but is simply the number of casual sight seers of that day.

Bro. T. W. Smith baptized three, June 23d, at Springerton, White county, Illinois, one of them a Disciple preacher, D. W. Stone by name, a man of fair repute as a preacher and debater.

If you have not read the sermon in the *HERALD* for June 30th, hunt it up and read it, by all means. It is an excellent one; full of thought and good points.

Bro. Heman C. Smith was at Nebraska City quite lately. Bro. J. W. Waldsmith writes that "Our little church came near being too small last Sunday night. It was crowded full." That is good. Fill up the pews with people and the preacher with the Spirit, and the Lord's name will be glorified.

Bro. R. M. Elvin has sent us several copies of the *Opposition*, a newspaper published at Wilber, Nebraska, containing letters between Eld. L. L. Luse and himself respecting a controversial discussion, which was (or is) to be held at Wilber, between a representative of the M. E. Church and the Latter Day Saints. Each seems to have a poor opinion of the other's

good qualities for telling the matter of difficulty straight. We have printed a letter from each of them.

Bro. Joseph Seddon wrote June 25th from Persia, Iowa, that as Administrator of the Leland estate, he tendered the use of Leland's Grove, to the committee on the Saints' Reunion, to be held this fall, if it should be found suitable and available by the committee at their meeting for the deciding place and arranging the details of the meeting.

Henry Ward Beecher is contemplating retiring from the active ministry of Plymouth Church. From a late statement by him we gather that he is impressed that after him, Plymouth Church will fall into decay. He says that if in the Divine economy Plymouth Church has filled the mission of its creation, he could almost wish that the same bolt of divine destruction should fall on building and congregation. Then he would go up, or down town, and build a much smaller building, and there end his ministerial career in quiet usefulness. He thinks that he would not like to continue to minister in the great church until some one of his considerate friends should need to tell him, for his and the church's good to stop. He evidently fears his dotage.

IN our review of the *Deseret News* we omitted the name of Lyman Wight in connection with John E. Page and William Smith, as of those who were driven from the original twelve because they could not endorse the views of Pres. Brigham Young. Our attention was called to this omission by a brother who has spent much thought on the position occupied by the Reorganization; and who has evidently come to some of the conclusions presented in our review. His presentation of it adds strength to the argument. Three were removed by defection and three taken out by creating of the Presidency by Pres. Young, viz: John E. Page, Wm. Smith and Lyman Wight, by defection from Pres. Young's rule; Brigham Young, Heber C. Kimball and Willard Richards, taken out to form the Presidency in 1847. This left the twelve without a quorum, so far as the original twelve were concerned. This

leaves the matter open to question; could such a reforming be done without a command by revelation? It is thought not by some, and there are quite good grounds for believing that it could not properly be done. The command to reorganize did not come to Pres. Young, or to that people; but it did come to those who had remained in the original faith. We thank Bro. Heman C. Smith for calling our attention to the point named.

#### THE CHRISTIAN ERA.

Prof. Sattler, of Munich, claims the distinction of having solved the problem as to the year in which Christ was born and of having demonstrated the fact that the current year is probably 1888 instead of 1883. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great, and which date, consequently, from the first half of the first century of the current era. Madden admits the genuineness of these coins, and other numismatic writers do the same. The evidence they offer is said to coincide with the narrative of the Gospels, and with astronomical calculations. The following are the results at which Prof. Sattler has arrived: Jesus was born on the 25th of December, 749 years after the founding of Rome, and commenced his public career on the 17th of November, 780 years after the founding of Rome. He was then 30 years, 10 months and 22 days old. The date on which he commenced his career fell in the fifteenth year of the Emperor Tiberius, and in the forty-sixth year after the building of Herod's Temple. This is in accordance with St. Luke 3:1, and St. John 2:20. Jesus died on the 7th of April, 783 of the Roman era—that is to say, on the Friday before the Passover; for it has been ascertained by exact calculation that Passover fell that year on 7th of April, 783; and as the latter year was a Jewish leap-year, and consisted, accordingly, of thirteen months. His public career lasted two years and seven months. According to Prof. Sattler, the Christian reckoning is at fault by five years, and we are now, therefore, in 1888, and not in 1883.

The foregoing is sent us by Bro. John S. Patterson, of Sandwich, Illinois, who remarks, in regard to it, that he thinks April 6th is the date of the Savior's death. Bro. Isaac Sheen was, after a great amount of research, impressed also with the conviction that the day that the Savior was crucified was the 6th of April, and that the organization of the Church April 6th, 1830, was the result of a divine purpose. To what intent it was so done, he could not say, other than that it was connected with other grand events in their places, as parts of a great and continuous plan of procedure, by which the redemption and glorification of man were to be brought about.

Forgetfulness is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention.

THE Ministers' Alliance, of St. Louis, Mo., we presume, met in that city lately. The following, sent us by Bro. T. W. Smith, will show the subject under consideration, and the extent of Bible knowledge among these ministers upon it. To those who believe that "God set some in the church" it will seem strange that men should agree that there was no form of church organization and government provided for in the New Testament. With the added light of the revelations given to the church it seems quite clear to us that there is such provision for church government as makes it easy to carry on the work.

#### THE MINISTERS' ALLIANCE.

The ministers' alliance met as usual yesterday morning at the Christian church, Rev. C. C. Woods, president; Rev. J. W. Johnson, secretary pro tem. The members present were Revs. Bell, Brown, Ewing, Hanna, Hull, Hopkins, Johnson, Rogers, Schaff, Woods and Williams.

Rev. J. E. Godfrey, of St. Louis; Rev. J. M. L. Hoyle, of Carbondale, and Rev. D. G. Stouffer, of Illinois, being present, were invited to sit with the alliance.

A motion to adjourn from the last Monday in June until the last Monday in September prevailed, the alliance during those three months to meet only subject to the call of the president.

An invitation from Rev. Mr. Hull to eat strawberries at his house at 3 o'clock next Friday was accepted.

Rev. Dr. Bell, of the committee on the Bible cause, reported arrangements for holding mass meetings soon in the interest of the Bible society.

The hour for the regular discussion having arrived, the secretary announced the question, as follows: "Do the New Testament scriptures teach any specific form of church government?"

Rev. C. C. Woods opened the discussion by reading a paper, in which he spoke first of the importance of knowing what the Lord reveals and then said that whoever approached the investigation of the subject with the hope or expectation of finding not only constitutional provisions, but statutory enactments as well would be disappointed, as it would be impossible to find any rule, which seems intended to apply to all times and places, the provisions being general and anything approaching particularity being after a local character so that the Divine idea of church government must be taken from hints, suggestions and incidents. He held that the position that there were two orders in the ministry taught was unanswerable. He next adduced history to show that from the beginning much had been left to the sanctified wisdom of the church, and that they had been left free to adopt such measures as might seem to them best in carrying out the work of the church, and argued that if they were free to adopt one method or another, and to change methods as experience might dictate, so were the ministry of the present day, and if the former must learn in the school of experience, so must the latter, and in neither case was it necessary to suppose any moral obliquity. As to whether the connectional or congregational idea was revealed, he answered unhesitatingly "no," in the sense in which

those terms were now used. He closed by asserting that the force of this democratic age is dangerous to the church.

Rev. Mr. Hull said the church was as old as Christianity, yet he did not believe there was any specific forms taught in the New Testament. Had there been, considering the character of the early converts there would have been endless disputations, but there was no form nor even any creed until the year 225 A. D., except perhaps. "I believe in Christ as the only son of God."

Rev. Mr. Brown believed there was scriptural authority for pastors and deacons but for no other officers in the church and that the New Testament did give enough law by which to govern the church.

Rev. Mr. Rogers thought there were certain general principles taught but nothing very specific.

Rev. Mr. Hanna said the New Testament church had a form of government, but whatever it might have been, he did not believe it was to be the law throughout all ages. He thought the Jewish synagogue government was that in use in the early Christian church.

Rev. Mr. Hopkins believed the Lord came to establish a religion that should be universal, and that the charter of the church was his words: "Where there are two or three gathered together in My name, there am I in the midst of them." He believed that ministers had the right to use any form suitable to the wants of the people ministered to. As an illustration, he spoke of the fact that on the evening before he had organized a church of thirty members near the packing houses, in the bottom, and that the members of the new organization had passed a resolution placing themselves under the pastoral care of the First Congregational church.

Rev. Bell believed a three minutes' discussion of such a question a mere farce. He believed a government was found in the New Testament scriptures, though not necessarily a cast iron one. He believed there was liberty to act within certain limits.

Rev. Mr. Stouffer did not think the form of government of the early Christian church was any criterion for people in this day and age of the world.

Rev. Mr. Godfrey was of the opinion that the ministry was the only permanent authority in the church. The ministers were to lay down the law and rules for the church and yet at the same time they were not to assume to be above God's spirit.

Rev. Dr. Woods closed the discussion by speaking of the tendency of the age to disregard the divine authority of the ministry.

Upon motion it was decided to appoint a representative from each denomination to present their views upon the subject discussed in papers, eight minutes in length, to be made the order for two weeks. The following were appointed: Rev. Mr. Hanna, Presbyterian; Rev. Mr. Williams, Congregational; Rev. Mr. Beggs, Methodist; Rev. Dr. Haley, Christian; Rev. Mr. Roberts, Baptist; Rev. Mr. Waltz, Lutheran; Rev. Mr. Hull, Universalist.

The benediction was then pronounced by Rev. Mr. Hoyle, and the alliance adjourned.

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## Correspondence.

SANDWICH, Illinois,

June 25th, 1883.

*Bro. Joseph:*—After my return home, I commenced making garden. I preached twice while at home, and went twice to Leland, once to administer to, and subsequently to preach the funeral sermon of Grandma Thomason. Left home on a mission tour May 4th, going first to Cortland, where I preached three times and baptized and confirmed one. Left the Saints there feeling better for my visit. On May 12th went to Chicago, and on the morning of the 13th by request of Bro. Lambert, occupied the stand; and in the evening had the pleasure of listening to Bro. Lambert.

On the 16th took passage for Janesville, Wisconsin, where I was met by Bro. O. N. Dutton, who took me to his home, five miles out. We immediately set about making arrangements for holding meetings. Sent a notice to Indian Ford, Rock county, six miles from Bro. Dutton's, informing them of our intended coming the following Sunday, which we did; and I had the privilege of speaking twice that day in a new school-house, erected recently by the inhabitants of the village. I met a kind reception from the people, among whom were an uncle and aunt of Bro. F. P. Scarecliff's; also a Mr. Johnson through whose influence the use of the school-house was obtained, and a Mr. Call, all of whom entertained me in a kindly spirit. I remained in that neighborhood by request eight days, preaching in all seven times to good audiences, and was blessed with good liberty. When I left, I was urgently requested to come again. I believe that several were favorably impressed with the doctrine. While there I made a visit to Sr. Gibbs in the town of Porter, found her in feeble health, being far advanced in years, but with those of her family belonging to the Church strong in the faith and hope of the gospel.

On May 27th returned with Bro. Dutton to his house after preaching twice, and on the 29th was taken by him in his buggy to the residence of Bro. Chester Bass, some eighteen or twenty miles, where I learned that an appointment was out for me that evening at the town house, six miles south-west, this place is within five miles of Beloit, and the place where the Briggs brothers spent their boyhood days. While here the weather was wet and stormy, preventing us from doing much. I remained six days and preached four times, twice at the town-house and twice at a school-house near Bro. Bass's. Audiences small but attentive. I also blessed two children belonging to Bro. Chester Bass. Was kindly entertained by him and his father and the family while there, and invited to return again. On the 4th of June I left Beloit by rail for Lyons, near Burlington, Wisconsin, and sojourned at the house of our respected sister, Ann Davis, one of the old time Saints that was driven from Missouri, and was a resident of Nauvoo in the turbulent days, before and subsequent to the death of Joseph and Hyrum. I was interested in hearing her relate much that came under her notice in those early days, and

also of the history of Strangism, which once flourished for a short time near to her present residence. I also had a short but pleasant visit with Sr. Aldrich, who lives in that neighborhood. She was just convalescing from a long and severe spell of sickness, and was much pleased to see us. We took a drive over the ground where Voree once was. It has a rather dilapidated appearance to a stranger. A few houses still remain, among others the stone house once the residence of James J. Strang, in which I was informed the phosphorescent endowment was had, also the stone school-house where they used to hold their meetings, at present it is without a roof. The town hall was rented for meetings at Lyons, but the weather proved so wet that we only occupied it once, on Sunday, June 10th. On the 11th I left for home to attend Northern Illinois District Conference, going by way of Racine; and having three hours to wait for the train to Chicago I walked over the ground where the cyclone had previously swept, dealing out death and destruction. The sight was terrible and beyond the power of my pen to describe; but as I stood gazing at the desolation on every hand, the word of the Lord through the Palmyra Seer, came forcibly to my mind, "After your testimony comes the testimony of storm, tempest, fierce and vivid lightning, &c." This as well as other revelations of God are having a speedy and complete fulfillment. On June 16th I attended our district conference where I led two more to the waters of baptism, they are doubtless the fruit of the labors of others. We had a pleasant time at conference. We were favored with the presence and assistance of Bro. Joseph R. Lambert and others from Chicago. I shall remain at home a few days more and shall again take the field, going as wisdom may direct. Kind regards to all in the office and at Lamoni.

As ever yours in bonds,

JOHN S. PATTERSON.

DECATUR, Ill., June 23d, 1883.

*Bro. Joseph:*—I have just arrived from Blue Mound, Christian county, where I had a singular reception and experience. I was there on business and the weather being warm, after supper, at the hotel, the guests took their seats outside. I had scarcely looked at the daily paper when I heard an animated discussion which attracted my attention. I found that one party was too many for the other; my natural sympathy for the "under dog in the fight" got the better of me, and I sent a shot at the successful disputant that caused a flutter, and drew his eloquence upon me. He was a soul-sleeper Advent, sharp as a tack, and posted. We commenced about 7 p. m., and wound up at 11 p. m. All the town seemed to have got word, for a large company of men and women gathered round. Occasionally I would receive a stray shot from some excited party, but that was all. The best of order prevailed. About ten I had the soul-sleeping champion downed. What troubled them was to find out what I was. This I did not propose to let them know at that time. When I had laid my traps and my opponent had stepped squarely on, so he could not go farther, then I told them who I was, what church I had the honor of representing; and preached to them on the divinity of the latter day work for an hour, so that for four hours I had the pleasure of preaching to a large concourse of thinkers;

men and women stood for three and a half hours listening. I was invited to preach. I had made arrangements to be in town all day and leave on the 10 p. m. train Friday, so I promised that I would if they wished it. At the post office, in the stores, every where the Mormon preacher was discussed. The Christian minister, Mr. Foster, called on me, offering his church. We saw the Elders and it was granted with pleasure. Notice was given of the meeting. I spent three hours and took supper with Mr. Foster, which time was well filled in examining our claims to being the Church of Christ. A large congregation gathered. Men who had not been inside of a church for five years were there. The Christian minister opened my meeting, read the lesson, prayed; and for an hour and a half, with good liberty, I preached the plan of salvation to those people. Imagine my surprise after I got out to hear, "Well that was the best Campbellite sermon I ever heard."

Preachers took notes, but told me at the close they could not object to our position; and yet faith, repentance, baptisms, laying on of hands, and the signs following the believer, was the theme; with this for the text, "Stand ye in the ways and see; and ask for the old paths," &c. It was told me that never was such an interested congregation in that Church. I did not spare any of the sects; yet I kindly showed the errors. O, could we have men that could follow up after I had thus removed the reproach of polygamy, the stumbling block of this generation, such places might be flourishing with a good branch of the Church.

Yours fraternally,

J. A. ROBINSON.

CHIPPEWA FALLS, Wisconsin,

June 22d, 1883.

*Bro. Joseph:*—The *Herald* comes to hand very regular, and is a very welcome messenger. Its contents are most precious, as we have no preaching up here. I see, however, that some who contribute to its pages have views and ideas that I have not; and for which I will give some in exchange, as I believe it is mutually beneficial to exchange views with one another, hoping that ultimately all will come to the unity of the faith. Here are some of my views which I believe are strictly Scriptural. With a few questions I would like to present to Bro. T. F. Stafford, author of "Men's Hearts Failing them for Fear," in the last *Herald*. God is love, He is also a just God and can not look upon sin with the least degree of allowance. He has been warning the nations over fifty years, and his arm is stretched out still in love and mercy to the inhabitants of the earth. But he has declared that he will arise and shake terribly the earth; and the powers of heaven shall be shaken; the nations shall be as the chaff of the mountains before the wind, and as a rolling thing before the whirlwind. He is a providential God; a God at hand and not afar off. The devil goeth about as a roaring lion seeking whom he may (not whom he may not) devour; subject to a higher power, as in the case of Job. You may go so far, but no farther, not even to destroy a herd of swine without permission. (See Luke).

Questions. Are the calamities and disasters that are daily transpiring, taking life and property, the judgments of God, or mere frolics of the devil?

Does God know that they are going to transpire before hand, or must he remain ignorant of the calamities till the mischief is done, and he get a telegraph dispatch?

Where is the power obtained by which they are accomplished?

Is God every where present?

Is any life destroyed, or person killed, without his knowledge or notice, even to a sparrow?

Who holds all power in heaven and on earth?

Who is judge of all the earth, and has the right and the power to mete out punishment or reward in justice and mercy.

Please answer these questions, and see if the result will not be that the judgments of God are abroad in the earth, that the inhabitants thereof may learn righteousness.

Yours in the faith of the gospel of Jesus Christ,

RICHARD PREATOR.

RAYMOND CENTER, Wisconsin,  
June 25th, 1883.

*Bro. Joseph:*—Reading the letters from the dear sisters and brothers from different parts of the world I thought I would like to write something also. I thank and praise God that I have the privilege of reading those beautiful letters; and praise his holy name he ever counted me worthy to become one of his Saints.

I was baptized by Bro. James McDowell, in Waynesbury, Stark county, Ohio. He also baptized my mother and two sisters. Dear brother McDowell, how I would love to hear the sound of his voice once again. I have listened to him preaching some powerful sermons.

We have not the privilege of meeting with the Saints as there don't seem to be any around here, I being the only one. My husband has never heard one of our Elders preach yet. I hope he may and become one too. He likes me to read the *Herald* to him. I did not know it had become a weekly when I subscribed for it, and how glad I was to see it. May it continue to be a weekly, is my prayer.

Your sister in Christ,

SARAH E. OLSON.

FONTANELLE, Adair Co., Iowa,  
June 21st, 1883.

*Dear Herald:*—I see to my mind and understanding some queer sayings or expressions carrying the idea to raw hands or new beginners that the Lord never chastens nor rebukes his Saints, or does any thing to chasten the nations; but allows the devil to do all (shall I say the mischief he pleases). True, I am informed that he has come, or will soon come down to earth having great power, because he knoweth his time is short; yet must I submit to the idea that the Lord never exercises and uses his right to destroy as well as to create? How came it to be written, "Is there evil in the city and the Lord hath not done it?" How came Esdras to say, "Scourges are sent for amendment, yet they heed it not." Will the Lord send or allow the devil to do the destroying; or will he exercise and use his own rights, and thereby prove himself to be a God of love; for I hold and believe that love has a better, or a greater and stronger right to chasten, or correct its own creation than any evil power known on earth. And I believe also, that all the wise and unwise Saints who are permitted to see a few more years will have this fact proved to them so firmly

and strongly, that they will acknowledge God and Christ as ever and all right. I would like to ask if it was the devil that overflowed or drowned the Egyptians in the Red sea. Then read the 13th and 14th chapter of Isaiah; see how he founded Zion. Then read 32d and 33d chapter four verses of 34th, then tell me whether the Lord tears things or nations to pieces, or Satan. But I believe this, the more we mix with the old deceiver and follow the customs and fashions of the old mother of harlots, the more power Satan will have over us, and the more calamities we shall see and feel.

*Bro. Herald,* why do you justify disputation? Do you think you are justified in this dispensation in so doing because they found fault with Peter after he had preached the gospel to the Gentiles? But they had to succumb to Peter's testimony on the point. Does the dispute between Paul and Barnabas justify contradiction even among the wise ones of this day. I think not. Paul taught the Saints in his day, "Let there be no disputations among you;" Jesus, the Lord, said when he was instructing the disciples on this continent, with full force, "Blessed are ye when you have no disputations among you." If it was good or wise for them to do so, then is it not so to-day? My reply is, yea; the less we dispute and contradict the more we honor Him who is author of all things that are good and lovely.

"Love and union is Zion's basis,  
Sweet as summer's mornings are;  
No affliction, time nor places,  
Can the blessings from us tear."

B. ALDEN.

GLENWOOD, Iowa, June 24th, 1883.

*Bro. Joseph:*—On receipt of your letter I started on my way for West Point, on Saturday, May 26th, stopped at Omaha; saw Sister Bevins and she said her sister was to be in Omaha on Monday, so I went to the Saints' meeting on Sunday at 2:30, and at 7:30 was asked to preach; did so with good liberty. On Monday Sister Garrison arrived, and being asked by her sister, Mrs. Serev, to come and visit with them, had a talk with her on the gospel, tried to show her the light and was blessed in so doing; received a letter from her to her brother-in-law to aid me in getting a house to preach in at West Point. I went to Fremont, after seeing Bro. Wm. Rumel, president of district, and not getting any train on my arrival, I stayed over night, and the Saints and branch authorities gave out word that there would be meeting at Bro. and Sr. Scofield's house, so I stayed and preached for them Thursday and Friday nights, and on Sunday morning; then went to Bro. Ogard's Branch with Bro. and Sr. Anderson. By Bro. James Ogard's invitation I assisted in the ministrations of the sacrament; than Bro. Johnson said his brother and wife wanted to be baptized, and Bro. Ogard asked me if I would attend to the ordinance; they consulted in the matter and appointed a meeting on Monday at 2 p. m., at Bro. Ogard's house. I filled my appointment at Fremont at Bro. Sampson's house to a full house; felt blessed. On the 4th of June baptized Neils Johnson and his wife Bertha, in Rawhide Creek, Dodge Co., Nebraska, confirmed them, blessed two children. They wanted preaching in the school-house, so I preached three times for them; and this by the request of the president of the branch, Bro. James Ogard. Bro. Sinamark said he and Bro. Ander-

son would take me to Bro. Dan. Jones, on Saturday the 9th. Word was sent Bro. Jones and an appointment made for Sunday in the Webster School-house; so I filled the bill. Tuesday Bro. Jones took me to Scribner on my way to Joseph Backus, and finding he lived about seven miles on the road to West Point we went there. I stayed, Bro. Jones returned home. On Wednesday Mr. Backus and I went to West Point; saw Mrs. Jackson. Mr. Eugene Krause let me have his hall for Friday night; he asked five dollars, the lowest he ever let it go for. I spoke on Friday night, Mr. and Mrs. Krause being present. He let me have the hall on Sunday at 11 a. m., and at 3 p. m., free; so I found disciples in West Point. At the close of meeting went to Horse Shoe Lake, baptized Elizabeth Jackson and Arcilla Cooper, and confirmed them, blessed two children for Sister Cooper. On Monday, June 18th, went to see Mr. Eugene Krause. As I was going to leave for home I offered him the money for the use of the hall; he said it was all right, and to come and see him and he would do the same by me again. I thanked him for his kindness, and now pray the Lord to bless him for the same. Came to Fremont, had to wait four hours for a freight train, came to Omaha at 9 a. m., stayed at Bro. and Sr. Bertleson's. On Tuesday saw Sr. Agenstine and Bro. Larsen; and the branch officers asked me to preach at Bro. Larsen's house in the evening; did so, felt good liberty; house full. Bro. Anderson said they had heard the gospel preached, if any wanted to be baptized they could make it known. Mrs. Emma Smith arose and said she wanted to be baptized, so Bro. Anderson said, Bro. Deuel, you will attend to it, and I will go with you. And so it was done; she was confirmed by G. E. Deuel and Bro. Anderson. I have been blessed of the Lord in ministering to the sick; shall try to keep the faith, and endure all for Christ.

Yours for truth,

GORDON E. DEUEL.

FAIR PLAY, Ruby, Valley  
Elko Co., Nevada.

*Bro. Joseph:*—Myself and husband came to this country last March, from Newton county, Mo. There are no members of the Church here that I know of. I see through the *Herald* that there is a branch at Elko, the county seat of this county. Would like to know who is their Teacher. [E. Penrod, Island Mountain, or Elko.—Ed.] Husband and self united with the church two years ago, near Joplin, Jasper county, Mo.; were baptized by Bro. M. T. Short. Have not heard an Elder preach for over a year. The *Herald* is our only comfort. We have never had any church privileges, but I hope the time may come when I may be enabled to live where I can hear the gospel preached in its purity. I never knew of the Church of Latter Day Saints until about three years ago; our dear sainted Bro. C. W. Short came to our house and pointed out to us the way of life. He was a stranger to us, but I believe we entertained an angel unawares. He has passed away, but his memory liveth. I rejoice at the prosperity of Zion. Dear brothers and sisters, let us gird on our armor, fight the good fight and receive the welcome plaudit, "Well done, good and faithful servant."

I remain your sister in the one hope of a blessed immortality,

SUE HAYS.

TABOR, Iowa,

June 23d, 1883.

*Dear Herald:*—The work in this district is on the improve, the branches seem to be in a better condition than heretofore. The prospect for preaching was never better; plenty of opportunities to open up new places, the cry is everywhere "Come and preach for us." Truly I have felt the spirit of my calling resting upon me, in trying to present the word in my weak way, God has blessed me in very deed. The Saints and friends have treated me very kindly in every place that I have been. Some have expressed themselves about ready for baptism.

The weather has been bad. Heavy rains having done considerable damage to roads and bridges. We held our conference on the 16th and 17th, at the Rose School-house. A good spirit prevailed. All felt blessed of God. We had a severe rain storm on Saturday night, which took out bridges, thereby preventing many of the brethren from attending the meetings on Sunday. I shall start out again in a few days. Ever praying for the welfare of the work of our God; that it may prosper in every place where his servants may go.

I remain your brother in bonds,

HENRY KEMP.

*Dr. Herald:*—Please whisper softly in the ear of Bro. R. M. Elvin that our report to conference, as our subsequent letter are silent as death, mute as the grave, as it regards chances for, or to blistered feet being had in Colorado. We accepted our representative position whether our lot is cast in Colorado or elsewhere, for better or worse. Our reports are rather to let the body know our whereabouts and what doing (or trying to do), than a detail of obstacles met in seeking to accomplish that in view. My remarks in letter touching circling around branches, etc., were ironically (or so intended) and perhaps out of place; I ask pardon.

Reviews and criticisms are good,  
If reviewer knows where the other stood;  
And every turn he makes a mark,  
Shows he's not struggling in the dark.  
That's all. Amen.

JAS. CAFFALL.

OAKDALE, Neb., June 22d, 1883.

*Dear Herald:*—After nearly two months' residence in this place, we are of the opinion that Nebraska is an excellent country, and also that Oakdale is a very pretty, quiet town and most desirable as a place of habitation. Although this part of the state is new, compared with the eastern and southern portions, yet there is, remaining in Antelope county very little government land, and that only the poorest to be found. But claims can be purchased for moderate prices.

Here at Oakdale, although the bluffs skirting the river present occasionally a sand hill, which is mainly available only for grazing purpose,—the surrounding country seems rich and fertile, well adapted to any kind of agricultural productions. The town is beautifully situated, mostly on the south bank of Cedar Creek, a deep, swift, never failing stream which sweeps around and joins the Elkhorn River a short distance east. The river comes in from the northwest, passing within about a mile of town, its line of hill bluffs bordering the vision from the extreme north-east

along the north till the valley view bears north-west and bring the village of Neligh in sight, nestling among the green trees that margin the river below the undulating hills that limit the eye in that direction. Neligh—pronounced, we can not tell why, Nely,—is the next station up the railroad and the river, about five miles distant. But in consequence of some difference in the atmosphere, one is enabled to see much farther here than in Iowa, or Illinois; or in fact, anywhere we have been. The air is very pure and fresh, and though it is said to be subject to high winds here, yet we fail, as yet, to notice that Oakdale is more visited in that way than was Lamoni. There is no rock here, and lumber and brick are higher than they are there, and yet the buildings are good and substantial, usually on solid foundations, and wells are plenty. Rent is no higher than in Lamoni. Living, save fuel, is, we think fully as cheap, if not cheaper. We do have such excellent flour. Not the highest grade, either; but just the nicest, whitest, flakiest bread, ever since we have been here. And potatoes, late as it is, are as good as the best were there, last fall. Only 30 to 35 cents per bushel, either.

On a beautiful eminence commanding an almost complete view of the town which lies below and northward, stands a large school building, with plenty of green, flower dotted prairie surrounding. A splendid, graded school is now in session. Only one house further south than the school-house, and that is our present domicile, about fifty yards distant. Across a small draw, and about a fourth of a mile south of the school, is the cemetery, which has the best of care, though but few graves. And still south and west of this, half a mile or more is the residence of Professor Wilson, not yet completed, a grand and imposing structure standing on the highest point of land in the vicinity. The carpenter who took the contract is to receive \$4,000 for building and furnishing material. This mansion is to be heated from a furnace in the cellar, hot air pipes connecting with registers in the various apartments above. A well has just been bored for the Professor, which is 155 feet deep. This same professor teaches a seminary in town. On another point, west, and also overlooking town, a large academy building is going up. So you see the people of Oakdale are determined to educate. The wild flowers are beautiful, varied and abundant, notwithstanding the amount of stock nipping away at the rapid growing native herbage. Horses and cattle are picketed out in all directions on the vacant land immediately surrounding town. Tied to a rope 50 to 75 feet long, which is fastened to an iron or wooden 'picket pin,' driven firmly into the ground, these animals have the radius they can describe with the length of their ropes for their pasture, their position being changed as often as necessary. There is, besides, a town herd. For no stock is allowed to run at large.

We saw a genuine mirage, a few weeks ago. It was shortly after a shower of rain. It seemed to be in the horizon touching the earth. The reflection of a portion of a city with large buildings and spires, clearly outlined against the dark sky behind. There is no large town in that direction nearer than thirty or forty miles. The view faded and came again several times and then disappeared. Another strange sight to us, at least—was a rainbow in the middle of the

night. It was a few nights ago, soon after a shower of course, and the moon did not seem to shine unusually bright, either. It was a veritable rainbow, the whole half circle complete, only the colors were a little less vivid than by daylight, and the area within the limits of the bow looked white as if hung with a veil of mist.

With the kindest of wishes for all the friends we have left behind we will close.

C. P. W.

COLDWATER, Michigan,

June 20th, 1883.

*Editor Herald:*—Our district conference closed on the 11th instant, after two and a half days' session. The representation was not large, but there was a sufficient number present to do business and render the meeting interesting. Quite a full report was had from the branches indicating increasing interest wherever the work is planted. Individual reports, verbal and written, breathed a good spirit and encouragement. Business was transacted with commendable unity and satisfaction to all. It was noticed that members took more of a direct interest, showing more of a disposition to sift matters than has usually been exhibited at our conferences with the same number present. This is commendable, where facts and the right are the things sought for. Whatever pride we may take in the thought of possessing the spirit of love and unity, it is very difficult for brethren to come together and quietly sit with demure looks (which some mistake for piety) and covered heads in mute silence, and by magic, or some other unaccountable moving force, come suddenly to a unity on all questions of interest and business. The expression of views is all essential and necessary, which may be as varied and widely different as the understandings, capabilities and opportunities of those speaking. But common consent must be obtained and business done. It seems then right and proper to have opinions, likes and dislikes, preferences, &c.; and a place to meet to express them; and if some one should not hit the mark every time on all subjects, the old ship of Zion will move along just the same. Almost any kind of disease and death are preferable before stagnation and suffocation!

There was no danger from fires during our session, nor need of any one going thirsty, for there was water there; all the time and more coming. The preaching services were well attended and a lively interest manifested by all present. Preaching by Brn. Campbell, Bond and Kelley. We clasred it good. But things are better seen and appreciated by comparison, and our efforts had been preceded by some loud appeals by Bro. A. H. Smith, that people don't grow weary of telling about; this followed by Bro. E. C. Briggs and then Uncle William. Putting our efforts alongside of these we don't know how heavily they do weigh. But if we succeeded in doing half as well as either of them, from reports, we shall say we are not unprofitable servants. Any way, Bro. Campbell and I have all summer to preach against some of those rousing efforts and will beat them if we can. Why not? Come again brethren.

The Bishop was present and made a good plea in the way of encouraging the brethren to be especially interested in helping to feed and clothe his numerous family of children, husbands and wives. Guess all will take the hint. We think

the Bishop is improving in his ability to make his wants known; almost equaling, now, the most astute presiding elder of the Methodist fraternity. A diversity of gifts is necessary.

We were glad to see Bro. D. Campbell on this side of the lines again and ready for the battle. His many friends here gave him a cordial greeting. He possesses the faculty, or gift, of making friends, at least, or else, like Topsey they "just grow." Bro. E. H. Gurley and others laboring in the district, send encouraging reports. Will hear more of them by and by as they are growing noisy of late—out taking a stand. The spirit of our conference was all that could be desired, and the best at the last; so much so, that it was difficult to find a point at which to adjourn—so many wanted just "one more word." The Lord confirmed us. We parted with renewed courage and strength to— toil on.

Please tell our Colorado sympathizing friend that a letter has just returned to us addressed to him at Denver. Where art thou?

Good news continues from Ohio. A sable exposor of the faith charged on E. L. one night and he refused to answer his thunder. This is our first defeat; but Ed. rallied next evening and took the fort. I guess all there was about it, these two gentlemen refused to both occupy the stand at the same time. No danger of dying with monotony this year.

What a cold backward spring. Some are planting corn here yet. Grasses and small grain good.

As usual,  
WM. H. KELLEY.

NORTH OGDEN, Utah,  
June 20th, 1883.

*Bro. Joseph:*—When I read in the Saints' *Herald*, the proceedings of last April Conference at Kirtland, and also your Uncle's letter, it fills my heart with emotion. It carries me back to the time I heard his, and your father's voices, in that Temple. It is forty-seven years, last April, since I was confirmed a member in the Church of the Lord and Savior Jesus Christ in that Temple, built not by blood stained hands. No guards in the basement, or on the portals of that Temple, with revolver and bowie knife in hand, as at Nauvoo. No swearing by the throat in the endowments of that Temple; but love to God and to their fellow man was shed abroad in their hearts. Hence the following beautiful lines were sung, frequently in their meetings.

"We'll wash and be washed, and with oil be anointed;  
Withal not omitting the washing of feet;  
For he that receiveth his penny anointed,  
Must surely be clean at the harvest of wheat."

My father, and brother worked on that Temple and my father went through the endowment there. I will relate an incident that comes in vivid recollection to my mind now. One evening when around the family circle my father stated that in that Temple, while consecrating a bottle of oil and setting it apart for holy purposes, the prayer offered up on the occasion that the "Lord would touch the bottle with his finger." An invisible finger touched the bottle and disappeared. After that he doubted and was out in the woods a day or so afterward and was pondering on it. He asked the Lord in earnest prayer for a testimony if it was so or not and was filled with the spirit of love, such as he had never felt before, and also received one of the gifts promised by the gospel of Christ.

May I further relate a dream; I dreamed on the night of 5th of February, 1883. It appeared that I was in conversation with four or five middle aged men; and the word of the Lord came unto me and them saying, "Let my Saints in the old country and scattered throughout the land, gather into the northern states of the United States, of North America, and let them seek counsel and advice of the sons of the martyred prophets; for unto them have I the Lord dispensed my gospel, and the words of eternal life. Great judgments, calamities and distress of nations, are at the door; such as has not been known; therefore feel after God, and seek no more for counsel of rulers whose money is their god, and whose god is their belly and whose mouths are open sepulchres spuing forth damning, soul destroying doctrine to the children of men." The above is a short extract. It pressed so heavily on my mind for some days after, that I wrote it, and for some time past I have been impressed to write and contribute it to the *Herald*, if you think it worthy a place in its valuable columns. I am not much of a writer but I feel, and have the great latter day work at heart.

Yours in the bonds of the gospel of Christ.

S. S. THORNTON.

NEBRASKA CITY, Neb.,  
June 27th, 1883.

*Dear Herald:* I am water bound here, and waiting to get on my way south; but just when the way will be open I can not tell. There are no trains going south at present. There has been so much rain of late that the trains, some of them, are abandoned entirely. I am getting quite anxious to be at my post; but I am in good hands here, and am quite thankful that I am not thrown among strangers to while the time away. As anticipated I accompanied Bro. Derry to Deloit, where we attended Galland's Grove Conference. We had a pleasant session, large attendance at preaching services, and one was baptized. From conference Bro. Derry returned home, and I went to Galland's Grove and tarried for a week, during which time I preached six times, and notwithstanding the busy times I had good attendance. Rested a day or two at Bro. Pett's; preached once at Dow City; called and stayed one night with Bro. W. C. Cadwell at "The Cliffs," and arrived in Omaha the 21st inst., where I called upon Bro. David Jenkins and wife of Galland's Grove, who have been united but a few weeks, and are staying temporarily in the city. They seem happy and comfortable. At night I accompanied Bro. David to prayer meeting, where I met Bro. Brand and quite a congregation of the local saints, I was requested to speak, and in so doing I was blessed.

The 22d I arrived here and have spoken in the Saints' chapel four times, and baptized two. Here I met letters which brought the sad intelligence of the death of Sr. Hay, of Bandera, and Sr. McMains, of Elmwood, Texas. The first has been in the Church but a few months, but seemed devoted and earnest. This is Bro. Alexander Hay's second bereavement of a wife, each dying in a few months after marriage. May God comfort him in this sad loss. Sr. McMains was secretary of Elmwood Branch, also of Texas Central District. In her duties she was efficient, neat and orderly. She was a woman of more than common intelligence. She will be missed in the church where she has lent a helping hand since

the organization of both district and branch Her place will be hard to fill. To her husband and five children her loss is irreparable, and my heart goes out in sympathy for them. It was with her estimable husband, herself and family that I made my home in Texas; and often, when weary and oppressed, I sought their peaceful home, where all that kind hearts could suggest, or willing hands could perform was done to make my pilgrimage pleasant. My heart rejoices in the thought that our sisters were prepared for the change, and will be welcomed to their reward.

Hoping soon to be in field of labor battling for the right, I subscribe myself a co-worker for Zion's weal.

HEMAN C. SMITH.

## Summary of News.

June 20th.—Medicine Lodge, Kansas, 250 miles south-west of Kansas City, was visited with the severest hail-storm ever known in that section last night. Meagre reports indicate that many young calves were killed and herds stampeded.

The number of deaths from the catastrophe at Victoria Hall, Sunderland, England, has reached 202. The streets were crowded with sympathetic people during the funerals. One hundred free graves were prepared in one cemetery for the reception of the victims, exclusive of those for which the parents of children who lost their lives will pay. Fifty-four bodies were interred in this cemetery and thirty-one in a smaller cemetery. Numbers of subscriptions are arriving to pay the funeral expenses of the unfortunate children. Among the subscriptions is £100 from Andrew Carnegie, of Pittsburg, Pa. The balance of the fund, after the funeral expenses have been defrayed, will be devoted to the Children's Convalescent Home.

During the flood at Seneca, Kan., Sunday morning, John Gribb attempted to leave his house with his wife and four children. The wagon was overturned by the current, and Mrs. Gribb and all her children drowned. This makes twelve lives lost Sunday.

June 21st.—A young woman named Kessler, returning with her husband from the minister's, at Campbellford, Ont., where they had just been married, was pitched out of the buggy by the horses running away, and killed instantly.

The death of Bishop Colenso, of Natal, South Africa, is announced. His "Critical Examination of the Pentateuch and the Book of Joshua" appeared in 1862. It was condemned by the Province of Canterbury and its author deposed by the Bishop of Cape Town. Bishop Colenso appealed to the Privy Council, and the deposition was annulled. Nine years ago he returned to England for a short visit, and was inhibited from preaching in the Dioceses of Oxford, Lincoln, and London.

Wesley Warren, a colored man, who was in jail at Prospect, Tenn., on the charge of having murdered James Trice, was forcibly seized by a mob, hurried half a mile out of town, and hung. Two other colored men were taken into custody as accomplices, but subsequently released.

June 22d.—A tornado struck the south part of Livingstone county, Mo., about fifteen miles southeast of Chillicothe, last night, in what is known as the Low-gap country, and swept away twenty-five or thirty farm-houses, spreading havoc in its track. Two men were killed and

fifteen or twenty injured. Owing to communication being cut off by the flood, it is impossible to get particulars.

At about 11 o'clock last night, a heavy wind-storm came up, accompanied by a drenching rain, at Jerseyville, Ills. This latter storm was so severe that almost every family in the city got up and awaited with dread the horrors of a cyclone, many taking refuge in their cellars, and others gathering together in one room to meet a dreaded destiny. The actual damage, however, was light, branches of trees being blown off, one or two roofs stripped, and some fences blown down. Chester, Illinois, was similarly visited, which aroused all from their beds, and several families took refuge in their cellars. Like reports come from Jacksonville, Mount Vernon and Litchfield, detailing great loss to outbuildings and damage to crops.

Salt Lake City was the victim of a serious conflagration yesterday. The old Council House and Clawson's wagon depot were among the properties destroyed. A large amount of powder stored in one of the buildings destroyed was exploded. The loss is estimated at \$100,000.

The Crown Prince of Sweden recently made an application for an increased allowance of 50,000 kroner, and it was rejected by the Storting by a vote of over two to one.

From various points in Germany disastrous floods are announced. Those in Silesia are attended by waterspouts. A large part of Hirschberg is under water. The River Neisse has reached the highest point known in over fifty years.

June 23d.—Lewis Carter, colored, was hanged at Jerusalem, Va., at noon, for murdering his wife last February. The gallows was erected on the west bank of the Notaway River. Three thousand people witnessed the execution. He confessed the crime.

Kyle Walker and Harry Reid, colored, who were arrested for supposed implication in the murder of young Trice at Veto, Ala., were re-arrested and lynched.

At Clarksville, Ark., yesterday, Gove and Jim Johnson, McDonald, and Herndon, who last March murdered Conductor Cain while robbing the Little Rock & Ft. Smith train, near Mulberry Station, were hanged in the presence of a large crowd, thousands of persons from several counties being present. In the same newspaper column are accounts of the respite of an Ohio wife murderer; the conviction of a Kentucky murderer; a North Carolina burglar's sentence to hang changed to life imprisonment; a North Carolina villain's hanging delayed a few weeks; and a New York murderer of his brother to be hung August 10th.

The tornado which visited the section some thirty miles west of Kansas City Tuesday night proved very destructive. Two persons were killed outright, five others were fatally injured, and a large number were more or less injured. The obliteration of farm-houses, barns, and orchards was very complete.

A telegram from Shanghai says that France and China have reached an amicable adjustment of the difficulties which for some time have seriously disturbed the diplomatic relations between the two countries.

Eight men were badly injured, three of them fatally, by a series of explosions at the South Chicago Rolling-Mill. Some thirty-five tons of

molten iron in the interior of a furnace forced its way into the iron water tank at the base. A terrific explosion followed, and the molten iron and the debris were hurled in every direction. The eight men were burned and scalded.

Last evening, during the heavy storm, a man named Frank West and two horses were killed by lightning in Arrow Rock, Mo.

Last night Pierre, Dakotah, experienced the severest wind and rain storm of the year, destroying several partly-completed buildings.

High wind accompanied by torrents of rain visited Columbia, Mo., yesterday. The storm partially unroofed the university, the court house, Christian College, and several residences.

A murder trial now in progress at Nyireghy-haza, Hungary, promises to furnish a "cause celebre" more famous than any to be found in the Newgate calendar. A number of Israelites are charged with having cruelly murdered a Christian girl so that they could mix her blood with the Passover bread. The principal witness for the prosecution is Moritz Scharf, the son of one of the men charged with the horrible crime. The Judophobists all over Europe are much interested in the outcome of the case, and are straining every nerve to secure a conviction. To this end they have proselyted the young Israelite, who claims to have witnessed the tragedy.

The American Consul has gone to Tiflis, in Asiatic Turkey, to inquire into the case of two American missionaries attacked and nearly killed by Kurds near that place.

A protest was recently sent by the Pope to President Grevy regarding church matters in France, couched in an amicable though firm tone. His Holiness points out the painful position of the church in France because of the policy of the Republic during the last few years, and says laws hostile to the church are now being prepared. He hopes the pacific assurances made by France at various times really signify a desire to avoid a painful conflict which would be equally disastrous to both church and state, and requests President Grevy to use his high influence to prevent such a conflict.

Placards were posted Thursday night in different parts of Athens by Anarchists which contain a threat to destroy the royal Palace and ancient monuments by explosives.

Serious riots against the Jews have occurred here. A number of Jewish shops were pillaged and the police stoned while endeavoring to stop the excesses. The soldiers were summoned to quell the disturbance.

June 25th.—Heavy rains have prevailed in Southern Nebraska during the last three or four days, and the streams in consequence have in some places overflowed, doing much damage to farm and railroad property and greatly impeding travel and traffic, particularly in the vicinity of Lincoln, in Johnson and Richardson counties. Loss of life is reported from Tecumseh and Falls City.

The people along the line of the Mississippi River in the Southern part of Illinois are again the victims of flood and disaster. Nearly a hundred thousand acres of rich land are under water, hundreds of families are driven from their homes, and the labor of thousands of men during the year has been swept away in a day. It is a frightful experience, the nature and extent of which can scarcely be understood by those who are removed from similar dangers. The actual

loss in crops and personal property is stated to be fully a million dollars, but that does not represent the discouragement to effort and the retardation of progress. It requires great courage, and patience, and endurance to fight the battle of life in the face of periodical visitations of flood and destruction.

From Europe we learn that seventy persons were drowned by the floods in Silesia.

Another ocean disaster is reported this morning. Two vessels, the *Hurumi* and the *Waitara*, came into collision off Portland, England, Friday night. The *Waitara* went down two minutes afterwards, with all the second-class and steerage passengers. Some of the first-class passengers and most of the crew were saved. Twenty-five in all perished. The boats of the *Hurumi*, which were launched immediately after the collision, rescued sixteen persons.

June 26th.—At midnight a conflagration was raging among the warehouses and factories at the mouth of the Neva, near St. Petersburg. Property valued at 1,500,000 rubles was destroyed.

We learn from Elberton, Ga., that a cyclone passed over that place Sunday evening, killing Bynam Bell, colored, and blowing down sixteen buildings, including three churches.

A collision yesterday on the Havana & Matanzas Railroad caused the death of eight persons and the injury of many.

The cable brings the news of a terrible calamity in the little village of Dervio, on Lake Como. An audience of ninety persons was assembled in a hall over a saloon to witness a "Punch-and-Judy" show. Bengal lights were used and a spark set fire to a mass of rubbish in a room back of the stage. The spectators on hearing the cry of fire thought an affray had arisen in the street, and barricaded the door with a heavy table. When the flames burst into the hall, the people made frantic efforts to escape, but less than half of them succeeded. Forty-seven charred corpses were found near the table when the flames were extinguished.

This evening at Vandalia, Ill., as Sheriff Cox was going into the jail to lock the prisoners into their cells six of them overpowered him and made their escape. This is the second delivery within the last six months.

June 27th.—Advices from Vera Cruz via Galveston report a melancholy state of affairs. The yellow-fever has become epidemic and the reported deaths average fifteen a day, though persons claiming to be well posted place the figure higher. So virulent is the poisonous disease that it results fatally in every six cases out of seven.

A dispatch from Cardiff, England, states that an explosion occurred in the colliery near there. Two persons were killed and twelve injured.

There was a violent thunder-storm in England yesterday. Four soldiers were reported killed by lightning at Chatham.

Two ear-loads of Georgia watermelons, the first of the season, passed through Cairo Sunday, destined to St. Louis and St. Paul.

Of forty-two deaths yesterday at Damietta, twenty-eight are known to be from cholera. The rest, it is suspected, were from the same malady. The doctors refuse to inform the foreign Consul of the number of deaths there. The steamers from Alexandria Tuesday were crowded with refugees from Damietta. All steamer berths for a week to come are engaged.

At Trepassy, N. F., a large fishing boat went down, and out of a crew of seven, six were drowned.

The band of desperadoes who have been terrorizing the citizens at Little Missouri, Dakotah, on the Northern Pacific, was effectually broken up yesterday. In a fight which ensued between the sheriff's posse and outlaws the leader of the band, Frank O'Donnell, was captured and one Lufficey killed. Two horses were killed under the desperadoes. O'Donnell and a companion named Wannigan, who was also captured will be brought here and jailed.

At Vernon, Wisconsin, two men were killed by lightning.

June 28th.—Another pest has come to light to worry the farmer. It is a slim gray bug about one-third of an inch in length, and feeds on the corn leaves. One field near Elgin, Illinois, is reported to be practically alive with the insect, each blade of corn showing from fifteen to twenty.

Intense alarm exists in Alexandria, Egypt, over the breaking out of the cholera; there were forty-seven deaths yesterday, thirty-seven of which were known to have been from cholera. In Mamsurah thus far there have been seven cases, two of which proved fatal. Two cases at Port Said,—one of them fatal. At Constantinople a rigid quarantine has been ordered against vessels from Egypt. Should the spread of the dread disease materially increase, there must inevitably be a complete cessation of commerce via the Red Sea and the Suez Canal.

In the trial at Nyireghyhazi, yesterday, Police Commissary Bariza, of Debreezin, deposed that Moritz Scharf had confessed to him that he had seen nothing; that he had made the statement that he saw the girl murdered in the synagogue because he feared he would be imprisoned for life. Bariza repelled the inuendo of the President that he had been bribed. Moritz was again confronted by his father and mother. The boy adhered to his former statement, but he used terms which showed that he still feared imprisonment.

Russia has satisfactorily concluded negotiations with the Vatican for the protection of the rights of Catholics throughout the empire.

The Young Men's Catholic Union, now in session in Brooklyn, yesterday received a cablegram from Bishop Keene, who is now in Rome, announcing that the Pope had specially blessed the union.

At Lockport, N. Y., yesterday a young girl died in convulsions from blood poisoning, caused by a prick of a tack in her forehead received one week ago.

Over \$50,000 was paid in yesterday at Cincinnati for liquor licenses.

James Carey, the informer left Kilmainham Jail, Ireland, this morning. He was quietly taken to Queenstown and placed on board a government steamer. Her destination is not known, but it is believed he will be landed at Bermuda.

In the House of Commons to-day Joseph Cowen, Radical, gave notice that he would submit the question whether it was true that Irish paupers had been sent to America with the knowledge and consent of the government.

In a boarding house row at Hyde Park, Chicago, Ill., two men were shot and fatally wounded by the keeper of the house.

Dr. Hathaway, of Philadelphia, Pa., in whose

cellar the remains of a large number of infants were found, has been fined \$500 and imprisoned for seven years. The doctor is 83 years of age, and has practiced 59 years.

The Kansas farmers are in luck. The wheat crops not only promise well, but in addition to that they hold over 5,000,000 bushels of old wheat and over 17,000,000 bushels of old corn.

Some fifteen or twenty head of cattle died on the cars recently while in transit from the West to Fort Worth, Tex., from drinking too much alkaline water, and not, as was at first supposed, from Spanish fever.

Over 400 coal-mines are in operation in Keokuk, Mahaska, Jasper, Polk, Boone, and Webster counties, Iowa, with a total capacity of 18,000 tons a day. The operators employ 9,520 men, and have invested \$14,000,000 in mines and machinery.

The Michigan wool clip is larger than last year, but the quality of the staple is not as fine. A Kalamazoo firm has thus far bought 100,000 pounds, the highest price for which was 30 cents. This seems to be the outside price throughout the State, and the prospects for an immediate advance are not very encouraging.

Late last night a column of about 150 horsemen suddenly galloped up and surrounded the jail at Jefferson, Texas, containing the negro Douglass, guilty of assaulting a white woman, Mrs. Rogers, for which his companion, a negro named Lacey, was lynched yesterday morning. The Deputy Sheriff, with the guards, attempted resistance, but were instantly covered by assailants and secured, the cell unlocked, and Douglass pinioned and placed on a horse. The band then disappeared as quickly and mysteriously as it had arrived. This morning two miles from the city the body of Douglass was found hanging from a tree, with four bullet-holes through his head.

## Selections.

### VENTILATION.

When the air of a room is maintained as nearly as possible at the purity of the external atmosphere, it is well ventilated. In so far as it falls short of this standard it becomes detrimental to health.

The contaminating ingredient of indoor air is carbonic acid gas, which is poured from the lungs at each expiration, each breath intensifying the impurity, so that the atmosphere of a crowded room or railway car soon becomes nauseating, particularly to a person who enters it from the outside. The occupants themselves seldom notice the change that has taken place and generally seem unconscious of the risk to health they are subjecting themselves to.

There are emanations of effete matters from the entire surface of the body, and without which life could not be maintained; these add their impurities to the already vitiated air of a close room, thus forming a compound that acts insidiously on the system, contaminating the blood and lessening the power to resist disease. No human being can be subjected to these influences an hour without injury, whether he is conscious of it at the time or not. It is the source from which fevers come; and no doubt other diseases have been conveyed from one person to others under these conditions. If the germs of disease are still active after traveling for a considerable

distance through the outer air, how much more potent must they be when they are inhaled at a short distance, warm and fresh from the seat of disease? It is now a well-determined fact that a person with no predisposition to consumption is quite liable to contract the disease when exposed to it for some time in an illy-ventilated house.

During three years we daily visited some of the hospitals of Paris. Sufferers from small-pox occupied the same wards with other fever patients, and no one ever dreamed of taking the disease; but then the ventilation was simply perfect.

The first essential to health is a constant supply of pure, fresh air. It promotes combustion in the system as a draught of pure air promotes combustion of fuel in a furnace. Carbonic acid gas destroys life; and it will quench a fire sooner than water.—*Hall's Journal of Health.*

Nor long since, Mr. Clemens, alias Mark Twain, attended a private lecture in Boston, at the house of one of the most learned of all the learned ones of this good town. The subject treated by the able lecturer was the Pythagorean hypothesis of the transmigration of the soul. The audience listened intently, but none of them was more absorbed in the discourse than was the distinguished author from Hartford, who bent his brow and concentrated his keen gaze on the lecturer. At the conclusion of the paper Mark Twain left the house in company with the friend who had invited him to be present. The great man was silent, and his friend, for some moments respecting the deep study in which he had fallen, refrained from asking him his opinion on the lecture. Finally, however, he ventured to ask how Mr. Clemens had enjoyed the occasion. "O, very much, indeed," was the reply. "I have never been more interested in my life; it has explained a mystery that has all my life haunted me, and which I have never been able to fathom. Now all is clear to my unclouded eyes.

Now the enigma is solved, the clouds have rolled away, the mists of doubt have been dispelled, my shuddering consciousness grasps the truth, and I know myself as I am. The doubts, confusions, impalpable but insidious, are at an end, and I at last understand the great fact which accounts for all my troubles, every untoward complication in my life."

He waxed enthusiastic and spoke loud and excitedly. His friend, grasping him by the arm, cried: "And what—what is this secret that you have learned?"

"I have learned that I have had an old second-hand soul palmed off on me, and I never knew it till now," replied Twain, composedly, and proceeded to talk of the dangerous condition of the Boston sidewalk.

The boys now growing up seem to be too nice for real work and they seek positions as clerks and book-keepers and such light places, where they seem to care little for the pay so long as the work doesn't muss their hair and soil their clothes.

Self-examination is a wise use of our time if we are honest in it, but it is the height of folly if we grow morbid and blue, or if we be puffed up and exalted by it. It must be merely as a safeguard, just as the General has his fortification examined to be certain there are no weak places.

## WHAT'S THE NEWS.

Where e'er we meet, you often say,  
What's the news? What's the news?  
Pray what's the order of the day?  
What's the news? What's the news?  
O, I have come with tidings rare,  
The gospel's sacred sound to bear,  
That all men might salvation share.  
That's the news! That's the news!

O tell us what new thing is this!  
What's the news? What's the news?  
Can we obtain eternal bliss?  
What's the news? What's the news?  
Yes; I am authorized to say,  
Believe in Christ, his law obey,  
And you shall dwell in endless day.  
That's the news! That's the news!

If this be so, what shall we do?  
What's the news? What's the news?  
The law to us is strangely new,  
What's the news? What's the news?  
O, be baptized, but first repent  
Of all your sins with full intent,  
And then the Holy Ghost is sent.  
That's the news! That's the news!

O, tell what profit this will be;  
What's the news? What's the news?  
Make all things plain that we may see.  
What's the news? What's the news?  
By this the gospel gifts are brought,  
Tongues, healings, prophecies, when sought,  
And many miracles are wrought.  
That's the news! That's the news!

O, glad are we to learn the way!  
Glorious news! Glorious news!  
Make haste and we'll the law obey.  
Don't refuse! Don't refuse!  
For we believe with all the heart,  
And will from sin strive to depart,  
And God will surely do His part.  
Glorious news! Glorious news!

Written For Mother.

CARRIE A. THOMAS.—C.

LAMONI, IOWA.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### CHRIST IN THE INTERMEDIATE STATE.

AN article with this caption, written by J. I. Swander, was published in the April *Microcosm*. The doctrine of the descent of Christ into hell, though taught in the Apostolic age, was not made a part of the Apostles' creed until after the year 600. As early as the third century the apocryphal book of Nicodemus consisted of a dramatic representation of the event, in which David, Israel, Simeon, John the Baptist, the penitent thief, and Habbakuk, are made to repeat, in hell, at Christ's entrance, the testimonies concerning it they had uttered and written when on earth. David repeats (Psalm 24:7, 10), and Isaiah repeats his, (chap. 26:19). These interpretations seem to be some of the "plain and precious things," that "the great and abominable church" "kept back," and in place of which purgatory and priestly intercession were substituted. The protestant reformers abolished purgatory, and with it the intermediate state. Universal-

ists and rationalists have all along objected to the alternative of full subscription or immediate damnation. Swedenborg taught six final states and none intermediate. The Book of Mormon teaches two intermediate states—paradise and the prison. The vision in the Doctrine and Covenants describes four future states. One of them—the terrestrial, includes those "who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterward received it." Below this state is another intermediate state, where those remain "who shall not be redeemed from the devil, until the last resurrection; until the Lord, even Christ the Lamb, shall have finished his work."

For fifty years the Elders of Israel have been preaching the doctrine of the intermediate states, and like leaven it has affected the thought of the age. Mr. Swander recognizes this fact of a modified Christology, but of course does not know its source nor that it is a part of the promised "restitution." He gives much praise to Wilford Hall for having demonstrated, scientifically, that the spirit of man is an independent entity, and thus aiding in solving the problem of the intermediate state. The latter half of Mr. Swander's article is as follows:

"But science alone, with all the possibilities of its progress, can never open the apocalyptic book of seven seals, and bring to light the hidden contents of the intermediate state. This power is vested in Him who liveth and was dead. The Lion of the tribe of Judah prevails to open the book; and true science joins the four and twenty Elders as they bow before the Lamb to sing the 'new song': 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, —Rev. 5:9. Christ's person is the key to the enigma of the universe, and His death the solution of all the problems within the veil. The entrance of sin into the world, and the entailment of its mortuary consequences upon the world, made it necessary for Christ to pass, in a real historical way, under the dominion of death in order to unseal that great book of futurity whose most interesting contents are to be found immediately over the border of this present life.

"This view is taken from the truly Scriptural and scientific standpoint of *organic redemption*. It centers in, and flows forward, with the entire history of the Christ, on a line parallel with the

forces at work in the history of abnormal humanity, until both powers meet in the realm of death, where death is swallowed up victoriously. Otherwise there would have been no 'path of life' leading to 'fulness of joy;' neither could our God have 'gone up with a shout.' The Bible is full of this Christocentric theology. The logic of any opposite theory holds its premises and conclusions within the mechanical compass of dry abstractions. However plausible it may appear, its syllogisms are full of fallacy, and its pious platitudes full of emptiness. Divine consistency is not the key to the atonement. Neither does God save the world for the sake of the mere agony of His suffering Son. His death involves more than the tragedy of the Cross. Golgotha was the gate-way to the Satanic citadel beyond. The last scene in the dark drama was executed behind the sombrous curtain. Christ's heel was bruised on Calvary, but the serpent's head was not effectually crushed until the promised 'seed' had passed 'from Edom with dyed garments from Bozrah,' to invade the serpent's headquarters. Thus did He wrest 'the keys of death and hell' from him who had the power of death (Heb. 2:14). Thus, too, was the Gospel preached to them that are dead, making it possible for all the sainted 'spirits in prison' to 'pass the crystal ports of light, and dwell in endless bliss.'

"This is not "another Gospel," but the faith delivered already to Old Testament Saints. The twilight prophecy of *such* a coming Conqueror tinged the horizon of the patriarchal age. Abraham foresaw the day of Messianic triumph, and was glad. David embraced the primitive promise, and expressed his hope of deliverance from the power of death (Ps. 16). Peter was able, under the baptism of Pentecost, to draw more meaning from David's language than what was clear and distinct in the inspired faith of the Psalmist at the time of its poetic utterance. Neither did St. Peter embrace this great truth at once in all its plenary significance. He continued to advance beyond himself, or, rather, was carried forward by the objective power of the concrete truth, until his higher inspiration and his consequent deeper penetration enabled him to see David's Lord and Son invade the mystic realm of mortality and preach deliverance to the captives (1 Peter 3:19).

"Thus did the concrete and objective Gospel start with the development of the race, and move forward in the central channel of human history. The panorama of its successive and inseparable scenes

passes continually before the restless audience of fallen humanity, revealing a supernatural power for the very purpose of generating and developing, in each obedient individual, the supernatural organ of faith, through which its saving benefits may be apprehended, its proportions surveyed, its beauties admired, and the personal Fountain of its excellencies adored. Such an exhibition leaves neither room nor relish for the unsavory hash of disjointed abstractions. Faith requires 'that which every joint supplieth' in an organic way. If legitimately begotten, it will seek a comprehensive view of all the sections in the past, present, and future of one grand, progressive mystery, until, before its raptured vision, 'hell shall open its dolorous portals to the peering day,' and the ransomed 'spirits in prison' march forth to swell the old triumphal shout of prophecy: 'Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.'

"What a solemn, sacred enigma confronts us in the 'three days' of transition from the cross to the Redeemer's resurrection! Christ was really dead—His soul was separated from His body. This state of separation was His intermediate state. The 'corn of wheat' had fallen into the ground that 'the law of the spirit of life in Christ Jesus' might germinate the promised 'seed' into a glorified humanity, 'free from the law of sin and death.' This involved the conflict with principalities and powers. What a significant and far-reaching victory. A dead Christ had more commanding influence over the elements of His abode than had a living Jonah when he 'cried out of the belly of hell.' Jonah prayed; Jesus preached. His preaching was not so much a proclamation of a power beyond Himself as a demonstration of the power He had in Himself—the Lord, strong and mighty in battle.' The sermon in the sanctuary of hades, on that last significant Sabbath in the calendar of Judaism, was nothing less than the power of His personal presence in the intermediate state. Its eloquence was 'in the demonstration of the Spirit,' and told powerfully in breaking the bands of captivity for the pious dead. Neither were its effects confined to the abode of spirits: 'The graves were opened, and many of the *bodies* of the saints which slept arose, and came out of the graves after His resurrection' (Matt. 27:52). This was a prophetic result of the descent into hades. It points both to the law and the fact of a general resurrection.

"Under this view of Christ's mission 'into the lower parts of the earth,' His

resurrection appears as the *fruit* rather than the achievement of His victory. When Jesus cried with a loud voice it indicated 'the greatness of His strength.' In that strength He entered the realm, extracted the sting, and exhausted the power of death. Having thus 'abolished death,' He reached that turning point in His eventful history when 'death had *no more* dominion over Him.' Having captured captivity, He led it captive. 'Having spoiled principalities and powers, He made a show of them openly' (Col. 2:15). Having been confined as a willing captive in the city of the dead, He arose in the midnight hour of human history, and, with more than Samsonian might, plucked up the pillars and carried away the gates of the hadean metropolis. No wonder that 'our God has gone up with a shout!' No wonder that the apostles preached Jesus and the resurrection with such enthusiastic emphasis! 'It is Christ that died; yea, rather, is *risen* again.' The reunion of His soul and body, and His reappearance as 'the first fruits of them that sleep,' are facts which furnish a strong consolation. This view of the Gospel reveals the firmest foundation for the unwavering confidence of Christian faith, the finest philosophy for the soaring aspirations of Christian hope, and a more immortal realm for the superlative powers and charms of Christian charity." S. F. W.

#### FALSE GODS.

"WHERE are the Gods that thou hast made thee." With feelings of sadness I have again read of the murder of a child, by a father, inspired by religious fanaticism, and ask the question, Who is to blame for such fanaticism? I answer; every religious teacher who creates false Gods, or misrepresents the true one. If that man ever was a Utah Mormon, his crime was the legitimate result of the blood atonement doctrine as taught by them. The case of Freeman was the legitimate result of the offering of Isaac as usually construed. The roasting of Servetus, and every other case of Christians burning each other, are the legitimate result of the construction usually placed upon Deut. 13:6-9. If God commanded Abraham to offer up his son, in the sense of actually killing him, by what kind of logic will we prove that he did not so command Freeman; that he will not command another to kill his father, mother, wife, husband, neighbor, friend, or foe; another to steal, swear, lie, covet, marry many wives, or husbands, or do any thing else absurd or wrong. I answer this in the Apostle's words, "Present your

bodies a living, (not dead), sacrifice, \* \* \* which is your reasonable, (not unreasonable), service." Doctor Thomas took the right position that "truth and right being eternal, even God can not make wrong right."—Isaiah 5:20. "That no whisper, dream, or revelation, can make it right for a father to slay his child." We hold this as a self-evident truth, that what was good and true in the past is good and true to-day, and what is false and wrong to-day always was and always will be false and wrong. Did God command Abraham to offer up his child? All the circumstances attending it, together with the fact that inspired writers of the present and former times seemingly prove that he did; and we are just as clearly told that if we are Abraham's seed we must do the works of Abraham. Do we understand what this means? Abraham understood that he should offer his son just as he would offer a lamb, *i. e.* slay him and burn him on the altar. He did err, and so do we all, when we think that God requires an unreasonable service or a blind faith. That which is inhuman can not be divine. But he was to offer up his son, not by killing him, but by laying him on the altar, and thenceforth every first born son was offered up, not by killing him, but by bringing him to the altar and redeeming him with a lamb; a type of the son who was made an offering upon Calvary for us all; the Son who is the end of the (ritual) law for righteousness to them that believe; who broke down the partition between Jew and Gentile, male and female, bond and free, and now all children male and female, first born and last born, should be offered up to God; not by killing them but by laying them on the altar. Not the altar of wood and stone, but of faith, of personal righteousness and a willingness to die for truth and right, rather than live to serve the purposes of wrong. The parents of Elizabeth Thaden Estaugh, offered her up in as high and pure a sense as ever child was offered up to God, when with their consent she crossed the ocean and braved the dangers of the wilderness and devoted her life and fortune to found an asylum for the oppressed, a home for the wanderer, and the Christ-like work of lifting men up to God and making one little spot of earth better for her having lived in it.

Did God command Freeman to offer up his child? As I know none of the circumstances I am not a competent judge; but I believe he did not. I am certain he did not in the sense Freeman understood it. If he did at all, it was in the same sense that all of us are required to offer up

ours, *i. e.*, by laying her upon the altar. I deprecate the act, but think him more to be pitied than blamed. No more deserving the name of murderer, or crank than every religious teacher who teaches that God has, or ever had a right to command a father to slay his child, and that such command made it right to do it. As long as religious teachers teach that doctrine there will occasionally arise a fanatic who will practice it. A skeptic once said to me, "The reason you Christians are not all insane is, not because you believe what your preachers tell you, but because you do *not*." I smiled and thought that was absurd. But when I have heard the patriarchs and prophets discussed I have thought, do I believe the construction that preacher puts upon the text, and what would he think of me if I should do exactly as he says. There never was but one perfect teacher, all others know in part and prophesy in part. He alone knew the whole counsel of God. He raised the dead, but killed no one; he healed the sick, but afflicted none; he blessed all, but cursed none. We know that God spake unto Moses, but Jesus taught us something better. We know that Elijah was a true prophet, but Jesus told those who wished to call down fire from heaven as he did, they did not know the spirit they were of. By what spirit did Elijah call down fire to destroy men? James tells us that sin when it is finished bringeth forth death. I think however Elijah was right and can show reasons satisfactory to myself for my faith. Why, or in what sense he was right I will not now discuss, but only say Jesus would have done differently.

If none but the Almighty could, or did inspire men it would be always safe to follow the promptings of the Spirit; but the world's history proves that it is the most dangerous thing men can do to throw aside reason and the written law and follow whisperings of unseen leaders. Indeed, it is better to discard revelation, entirely unless there is some rule to determine which is true and which is false. Is there such a rule? I think there is. God is good, then every thing that leadeth to do good is of God. We read the ten commandments, and the moral sense of every one, Theist, or Atheist says, "This is right." The world would be wiser, better and happier if every one would obey them. It needs no argument to prove it, it is self evident. It is certainly of God. And one of the commandments is, "Thou shalt not kill." It is said that every law has an exception, but the only exception we can make to this is where a man by crimes that outrage

humanity has forfeited his own right to life. Lest any should accuse me of semi-infidelity, let me say, I endorse Deut. 13: 6-9. And nearly every thing else that "Moses wrote to us," but I construe it differently from those who roasted Servetus; and who would, if they could, call down fire from heaven to destroy all who "follow not us" (them). I am not a radical believer in the value of human life. Some men's lives are very precious and some are of no more value than the life of a snake.

MORMONIA.

### THE SACRAMENT.

THE Sacrament is, or should be, regarded as a solemn and sacred ceremony. And before partaking every soul should try to rid itself of malice, and to have a conscience void of offense. It should be administered as the Scripture directs, accompanied with that humility and solemnity to make it impressive and characteristic of what it represents. The question is, is our conscience void of offense? We all drink of one cup and that has its meaning. We are admonished from time to time to keep our hearts clean from every sin, vice and deception. All this is essential to salvation, but still there are some things of importance unmentioned; and to my mind some of them are among the following. I have administered the sacrament a great many times, and as a rule present it to the person I may be assisting first; and *vice versa*; then the president, then the person sitting next, and so on until it has been presented to all. Now, if I should administer the emblems to fifty persons, the tenth person has a canker sore mouth with sore lips. Of course the person so afflicted can not help it. Every brother and sister should feel sorry for such; but should forty persons drink of that cup their lips necessarily come in contact with some part or portion that the lips of those so afflicted do. Those so afflicted are not the only parties to whom I may refer; there are some that chew tobacco, and once in a while you can see traces of it upon their lips. High tide of tobacco spit has left its marks; the latter is not entitled to sympathy but rebuke. I have actually seen some of the sisters turn the cup and drink from some part where they thought those parties had not touched with their lips. Now think of it, partaking of the sacrament with such a feeling, it is mortifying to all concerned. I have known but one person that has asked the person administering to be administered after all others had partaken in consequence of having a sore mouth; I think others should follow the example.

Again: I think it wrong to pour the wine that is left after administering, back to the keg, or jug that holds the wine for future use, after being breathed upon by a hundred or more persons, some suffering with consumption, others with catarrh, &c. If the person administering or officiating will use judgment, so as to not fill the glasses or cups with more wine than will be used then, or nearly so, there will be but little need of pouring any back.

Again: it is hardly prudent in any person called upon to break the bread, to wipe his fingers on his pocket handkerchief, unless it be strictly clean; better take the towel, or cloth that is used to cover the emblems with during service.

I hope the above will give no offense; but let us live to learn, and learn to live in peace with God, hence with each other. Let us remember there is no ordinance or ceremony that should be treated with greater respect than that commemorating the death and suffering of our Lord Jesus Christ, looking forward to the time when he will drink anew with his saints in his Father's kingdom.

EVAN B. MORGAN.

CLEVELAND, IOWA, May 13th, 1888.

### REPLY TO BOB. ELVIN'S LIES IN "SAINTS' HERALD."

EDITOR *Opposition*:

*Dear Sir*:—Wishing to get his epistle before the "Saints" at large, and away from where the facts are known, Robt. Elvin writes a letter from Wilber to the "Saints' Herald," in which he rehashes the falsehoods published in the *Opposition* two weeks ago,—touching up the lights and shades a little, just to give them zest with the "Saints,"—with some additional ones. I reply to this slander on some of the people of Wilber in the columns of your paper, first, because it is a local matter, second because I believe the *Opposition* to have a higher moral tone than the *Herald*, third, because I believe the editor of the *Opposition* a fairer man, and decidedly much more religious.

In glancing over this epistle I jotted down the lies with the pencil on the margin, and when done, I counted up and had a round dozen—a baker's dozen at that, besides a large number of false insinuations.

Now why is it that this man Elvin will tell such "whoppers," when he must know that he is detected in his prevarications? It must be he has been very intemperate sometime,—perhaps a saloon keeper, as reported,—and his mind has not fully recuperated from the terrible rack it then received.

Why is it he will continue to repeat these falsehoods after abundant evidence has been given to show him his error or wilful prevarications. Why is it? Is he proof against all testimony? Is his sensibility so blunted, his conscience so benumbed, that his moral constitution is impenetrable? No, not exactly that. I find a solution of the problem in Prov. 27:22. "*Though thou shouldst bray a fool in a mortar \* \* \* with a pestle, yet will not his foolishness depart from him.*"

In this epistle from Wilber, by Robt. Elvin, I find the following sweet morsel for a large and respectable class of citizens of that place: "About four years ago the first of our faith was represented, and the reception that Rev. R. J. Anthony received, was that some of the leading church members wanted to hang him. The leading Protestant organizations at that time were the Christians and United Brethren." How is that! I but speak the sentiment of the entire community, when I say with emphasis, let the character and moral standing of the members of the above named churches, throw the *groundless imputation back* in Elvin's face with *redoubled* force,—back to him from whom it came through Robt. Elvin,—"the father of lies." But I presume Elvin will say, it is a revelation and must not be disputed. Let me suggest for Robt. Elvin's candid consideration—if he can be candid—the following: Rev. 21. 8. "But the *fearful*, and *unbelieving*, and *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone."

In conclusion I add, that the sole purpose of all this fillibustering and nonsense on the part of Robt. Elvin, is to disgust Everybody,—in which he has succeeded most admirably—and thus defeat the proposed debate. Already persons have entreated me to have nothing to do with it. They say, "if Robt. Elvin is a specimen of the "Saints" champions, do not dirty your fingers with them." But I insist, they have honorable men; men of talent, and invariably refer them to Rev. Kelley, who is preserved in "cold water," and will be forth coming when the time comes.—L. L. LUSE in *Opposition*, Wilber, Nebraska.

It was my intention at first not to ask any hearing in the *Herald*, in reply to Elvin's long letter from Wilber, but to keep the matter at home, and the correspondence in the local paper, where it belongs. But as some of my friends have asserted that the *Herald* would not publish my replies to Elvin's lies, and as some of

the saints have declared that it would, and that I dare not reply, in the *Herald*, I submit the following, in connection with what was published in the *Opposition*, two weeks ago, asking that all I send be published or not any. There are many minor things, and many insinuations that are misleading, to which I make no reply at this time; but I will make one or two selections from his letter as specimens, to show the way this man Elvin misstates and prevaricates.

He says: "Our membership has been mostly recruits from protestants. And this has caused some ill feeling toward us."

The first part of this statement is correct, but the facts connected therewith will prove the last part false by logical sequence. The Mormon organization near Wilber, (they never had any in Wilber, and have but few members in town), is made up of defective, disaffected and defunct members of the Evangelical churches in this community. To use a homely expression, the Mormon Church here is a short of slop tub for all other churches. They have not taken a single member from any of the churches here, who was in good and regular standing; not a live, active man or woman, "contending earnestly for the faith once delivered to the Saints." But they have been successful, quite successful, yes, *very* successful in picking up the refuse and rejected of all other churches. They have not been careful to observe the Apostle's injunction, "marking them that cause divisions."

Again, he says:—"This (meaning the Mormon Church in this place, which does not exist) is the only body that manifests a steady growth." How this comports with facts, we will see. Five years ago, the date Elvin claims the first of the Mormon faith was presented here, the M. E. Church had no building and only a few members, perhaps, a half dozen. To-day they have a nice, commodious church worth three thousand dollars, and a large, growing membership, sufficiently promising, that it is proposed, I understand, to ask the next Annual Conference, which meets in October, for a minister to spend his whole time at this point. The Mormon Church have no organization in Wilber, never had, and never will have, allowing me to turn prophet; and I have as good a right too as Elvin or Jo. Smith. But notwithstanding all these facts, that man Elvin would boldly assert that the Mormon Church is "the only body manifesting a healthy growth." They meet occasionally in a school house a few miles south of town; but their coming together is so little

thought of by the people, that they have no power either for good or evil.

If the Saints at large could once look on this community, and see the exact situation, and *then* read Elvin's statements, I think there is honor enough left with most of them, to think of him as he is thought of where known as a *wilful* prevaricator; a deceiver of the people; a religious humbug, with emphasis on the "bug."

The United Brethren Church is as strong and influential to-day as ever, and are having increased prosperity. They have no organization in town, but meet in the same school house south of town, occupied by the Mormons. They have a membership of excellent people, and are taught and led by an able minister and devoted Christian. True, the Christian Church building was sold. Their organization was effected on the heels of a meeting conducted by an Evangelist, and the result was the erection of a church building which was only enclosed. They never had a settled pastor. But of that church there are many left, true and loyal Christians, who have grace and sense enough to mind their own business.

The Baptists have an organization, but no church building. In their society there are men and women working nobly for the cause of Christ.

With these facts before him, Robert Elvin would jeopardize his reputation as a truthful man by stating with considerable of a religious air, that the Mormons are "the only body showing a healthy growth." If in every community the Mormon Church had no more standing or influence than they have here, no reply would be necessary. Or if in every community their preachers, so called, had as little influence as Elvin has here, no reply would be necessary. But, I am sorry to say—and it is with inexpressible feelings of sympathy, for poor delusion humanity—they have not.

The most damaging parts of Elvin's letter, are the half truths, told in bundles and labelled, "all wool and a yard wide." These are the worst kind of falsehoods. He mixes into his statements just enough of truth to make them dangerous, as a wolf in sheep's clothing—just enough of truth to make them take with the people, like the street tattler. A candid reader, however, has only to examine the fleecy wool, to detect the deception,

Respectfully,

L. L. LUSE.

WILBER, Neb., June 16th, 1883.

BEING less annoyed at the defects of others is one of the best proofs that we are approaching freedom from defects ourselves.

## UNCONSCIOUS INFLUENCE.

WHO is able to estimate the amount of good or evil that may result from the unconscious acts of one individual, or even one act of that individual? It may shape the destiny of not only one person, but many who may be thrown under its influence. An unconscious act is the result of habit, and habit is the result of the first act of its kind, and that first act perhaps was the result of some other person's unconscious influence. Thus we might trace it back to that first act in the garden; but bear in mind that that act was a conscious one, yet not fully understood. When we are once habituated to a practice we are liable to unconsciously exhibit it, whether it is to our shame or honor.

For illustration: a thief may be detected by the stealthy movements of his hand, or the sly searching expression of his eye. One who indulges in vulgar, obscene, or profane language, may affect purity of speech, yet in an unguarded moment unconsciously expose his debasing indulgence. So on the other hand, he who strives to keep himself free from evil habits, will unconsciously exhibit his genuine traits of character and his associates will follow in his train. It is just as natural as it is for every seed to yield after its kind. "Thus the iniquities of the fathers are visited upon the children, unto the third and fourth generations;" for truly the unconscious influence at the fireside leaves its impressions as indelibly on the children as the potter's instruments do on his vessels. A teacher too, has an unlimited influence in this respect. The first children in a family may have habits of which they are unconscious, and they may be unconsciously indulged in by the juveniles who are under their immediate influence. We may know to what family a person belongs, whom we never met before, because we recognize in him a peculiarity of speech, of gesture which we have seen manifested by other members of his family; this is as plainly seen as a similarity of form or features. Our position in standing or sitting, may be acquired in the same way, consequently a person's whole appearance may be made to change very much by his changing associates. This shows the necessity of choosing proper associates; that is, those whose influence will tend to elevate our habits. Youth is the time to do this work, as a twig is more easily bent than a tree. "A man is known by the company he keeps," for two reasons; first, like seeks like, and second, he can not possibly continue in any one kind of society without becoming

adapted to that society, consequently he must grow more like the company he keeps—according to the determination of his purpose. Again, we occasionally meet a young couple who have chosen each other for life, who are of opposite complexion, temperament, habits, principles, etc., but in process of time their hair becomes of a similar shade, their temperament more alike, their habits and language almost the same, their principles as one. Such is the case if love has been the ruling element of their lives, or in other words, if their highest aim has been to please each other—such is the result of unconscious influence. How great then is the necessity of every person's establishing himself in good habits of every kind, that his influence which is endless, may meet the approval of his Master. Dear Saints let us bear these things in mind.

Your sister

A. M. SNOW.

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 THAT GENERAL ASSEMBLY.

FOR some years there has been considerable agitation in regard to this question, and a resolution has been passed by General Conference asking the president to call such assembly as early as practicable. A few have gone so far as to say he was afraid to call for the assembly lest the result would not be satisfactory. Whether this charge is true or not the writer thinks that good grounds for fear exist. There are several questions now pending which seem to demand the meeting of an assembly. In fact, this assembly has become a kind of pigeon hole into which all "*vexed questions*" are thrown for present settlement, a disposal. After some examination I have come to certain conclusions in regard to this matter, and I will give expression to them. If they are correct they may serve to allay the excitement; if not correct I may be corrected.

The main conclusion I have come to is that no General Assembly can be called, according to law, under existing circumstances, and not until disputed points have been placed before certain quorums for their decision; and then only by an appeal from their decision. Nor can those quorums act lawfully until at least a majority of them can be assembled; nor can a majority form a quorum unless "circumstances render it impossible to be otherwise." If these conclusions are correct we can readily see why the President has said that no intimation of the Spirit to him has indicated that the time for calling such assembly had come. But here is the law: "Of necessity, there are presidents, or presiding

offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church.

"The twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling, and they form a quorum equal in authority and power to the three presidents previously mentioned.

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or Apostles just named.

"And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise). Unless this is the case their decisions are not entitled to the same blessings which the decision of a quorum of three presidents were anciently, who were ordained after the order of Melchisedec, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long suffering, and in faith and virtue and knowledge, temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a *General Assembly* of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision."—D. C. 104: 11

Now it seems, to the mind of the writer, that no provision has been made for a General Assembly only in case that these three quorums shall render a decision in unrighteousness. The crippled condition of the quorums render it impossible for them to act in these matters, and consequently we must wait until the quorums

are in working order and until they have rendered a decision, and that in unrighteousness ere a general assembly of the quorums can be called to decide points of doctrine. It is the opinion of the writer that should such assembly be called now that it would be permature and result in confusion.

If the church will go to work with their might, and loosen the hands of these quorums, and they step forward in the duties of their calling; and then call upon the Lord to fill up the quorums he will not answer "it is not expedient;" but the quorums will be placed in working order, and points of doctrine will be passed upon by those whose especial duty it is to preach them to the world, and then in case of unrighteousness upon their part a General Assembly may take the matter under consideration. There is beauty and consistency in this, and, it is the opinion of the writer, that the proper course for the church to pursue, is to humble themselves before God, and earnestly pray for a more complete and perfect organization, and cease to continually harp upon the calling of a General Assembly thereby disturbing the peace in Zion.

The way the matter now stands many of the church refuse to support the quorums until certain points of doctrine are decided, and said points of doctrine can never be settled until the quorums are supported and sustained. This is the dilemma we are in, and the sooner we extricate ourselves by wise and upright conduct, together with humility and prayer the better it will be for us and the cause entrusted to our care. I submit this for investigation and will hold myself in readiness to be corrected if wrong.

I am very respectfully,

INVESTIGATOR.

## Conference Minutes.

### FREMONT DISTRICT.

Conference at the Ross School-house, June 16th and 17th, 1883. Bro. H. Kemp, president and J. M. Stubbart secretary.

Branch Report.—Plum Creek 96; 1 High Priest, 2 Seventies, 9 Elders, 2 Priests, 3 Teachers, 2 Deacons; 2 removed by letter. Mill Creek 18; 2 Elders, 1 Priest, 1 Teacher; 2 removed by letter. Keystone 52; 2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Elm Creek 33; 4 Elders, 2 Priests, 2 Teachers, 1 Deacon. Hamburg 24; 2 Elders, 1 Priest, 2 Teachers, 2 added by letter. Shenandoah 99; 1 High Priest, 7 Elders, 1 Priest, 2 Teachers, 1 Deacon; 5 added by letter, and 3 baptized; Farm Creek not reported.

Branch presidents, N. Taylor, D. Hougas, H. Hersey, S. S. Wilcox, and Wm. Leeka reported.

The following Elders reported: Wm. Gaylord,

M. W. Gaylord, H. Kemp, J. M. Stubbart, J. Goode, E. Benedict, and J. Leeka. Priests E. Weed, J. T. Wolsey, B. W. Dempster. Teachers A. Hills, D. Comstock; and Deacon Wm. Roberts reported.

Brn. H. Kemp, D. Hougas and Wm. Leeka were appointed a committee to represent the District in arranging for the "Reunion."

By motion the ministry was requested to labor wherever an opportunity is offered.

Moved that we sustain all the church authorities in righteousness.

Two days, meetings were appointed as follows: Farm Creek, July 14th and 15th; Keystone, August 18th and 19th; Shenandoah, October 13th and 14th; Hamburg including Mill Creek, October 27th and 28th; Plum Creek, including Elm Creek, November 10th and 11th. Official strength of the conference, 1 High Priest, 1 Elder, 3 Priests, 2 Teachers, 1 Deacon.

Prayer and testimony meeting, Saturday evening. Preaching Sunday forenoon by D. Hougas, followed by a short testimony meeting.

Preaching in the afternoon by H. Kemp, followed by a short testimony meeting.

Adjourned to Shenandoah, December 1st and 2d, 1883.

### KEWANEE DISTRICT.

Kewanee District Conference convened at the Saints' Chapel in Millersburg, Ills., June 2d and 3d, 1883. H. C. Bronson president, J. L. Terry clerk.

Reports.—Kewanee branch reported 83 members, 4 received and 6 removed by letter. Rock Island reports 13 members, two removed by letter. Buffalo Prairie, no change. Millersburg reports 41 members, one removed by letter and one expelled. H. C. Bronson reported the Princeville branch as having no officers, also requested the conference to disorganize the branch. The conference voted against disorganization. Peoria, Truro, Canton, Henderson Grove, not reported. The following named Elders reported in person: M. T. Short, J. L. Adams, J. W. Terry, D. S. Holmes, J. T. Adams, John D. Jones, H. C. Bronson, J. L. Terry and E. T. Bryant. Priest, W. T. Clarke. Teacher, Eli Epperley. Deacons, John Epperley and Madison Duncan, reported.

On motion, Bro. M. T. Short was requested to labor in the Kewanee District as much as consistent with his other duty. Also, Bro. J. L. Adams was requested to labor in and around Henderson Grove as much as he could the next three months.

The following resolution was offered and adopted: Resolved, That this conference appoint a two days' meeting to be held at Kewanee, Henry county, Illinois, the 11th and 12th days of August, 1883, and that we request the following named Elders to take a special part in the preaching of the word: H. C. Bronson, M. T. Short and D. S. Holmes; also, extending a general invitation to all members who possibly can to be present, that we may have a good time of refreshing from the Lord.

The following resolution was adopted: Resolved, That this conference requests the several branches composing the Kewanee District to send statistical reports to each conference when changes occur in said branches.

Official strength of conference was 2 Seventies, 7 Elders, 1 Priest, 1 Teacher and 2 Deacons.

Seven-thirty o'clock preaching by Elder M. T. Short.

June 3d, 1883, 9:30 a.m. J. W. Terry called the meeting for prayer and testimony in which the Spirit of God was manifest in power and the saints made to rejoice. Eleven o'clock a.m. preaching by Elder J. A. Robinson. Thirty p.m. preaching by Elder M. T. Short, after which Elder J. D. Jones administered the sacrament. Seven-thirty p.m., preaching by J. A. Robinson.

Adjourned to meet at the Saints' Chapel on Buffalo Prairie, Mercer county, Illinois, on September 15th and 16th, 1883.

### LONDON DISTRICT.

Minutes of the London, Ontario, District Conference, held at Corinth, June 2d, 3d and 4th, 1883. 10:30 a. m., Bro. John H. Lake was chosen to preside; Bro. Samuel Browne chosen as clerk. Sung hymn 1082, prayer by Bro. Lake.

Resolved, That visiting brethren be accorded the liberties of the conference.

By resolution Bro. R. Coburn was chosen Chorister, after which an hour was spent in prayer and testimony. Some encouraging testimonies were given.

Afternoon session. Usborne; number last report 32, present 31; 1 Priest, 1 Teacher, 1 expelled, 2 marriages. Egremont, last report 46, present 52; 1 Priest, 3 Teachers, 1 Deacon, 7 baptized; 1 expelled, 1 died; 2 ordinations, 1 marriage. Corinth, last report 30, present 32; 1 Elder, 1 Priest; 2 baptized, 1 received by letter. London, last report 97, present 103; 2 Elders, 1 Priest, 3 Teachers, 1 Deacon; 6 baptized, 2 received by letter, 1 removed, 1 died, 1 ordination, 1 marriage. Carlingford, Walsingham, Picton, McKillop, Alliston, no report.

Financial report of the Egremont Branch. Total received \$17.70. Paid to Bishop's Agent \$17.70.

Report of Samuel Browne, Bishop's Agent.—Total receipts \$119.87, balance on hand at last report \$26.98, paid out \$112.00, balance in hand \$7.87.

A committee of three were appointed by the president to examine Bishop's Agent's books, and reported as follows: We your committee according to appointment have examined his books and found them correct. Richard Coburn, Christopher Pearson, and R. C. Evans, committee.

Elders Edgar Harrington, baptized 1, blessed 5 children, preached 16 times. Samuel Browne labored in Usborne, Egremont, Ellice, preached 8 times, ordained 1 Deacon, blest 5 children, traveling expences \$6.40, there is a sight of good in the above named places. William Jenkins, administered to the sick with marked effect. J. A. McIntosh preached 59 times, conducted 30 prayer meetings, administered to 21 sick, ordained 1 Priest, 1 Teacher, led 5 sacrament meetings, blessed 1 child, baptized 2, confirmed 1, business meetings 1, new openings 2, travelled 764 miles; from Bishop's Agent \$25.00, of Bishop's Agent per Robert Brown \$15.00, from Saints \$24.90, total \$64.90. Traveling expences \$40.62. To my wife \$25.80. Total expended \$64.42. Balance in hand 48 cents. My traveling expences have been somewhat heavy on account of going to Picton which is a long distance. The interest manifested in Picton is good. Priests Christopher Pearson, preached 14 times, bap-

tized 1. Richard C. Evans, preached 14 times, baptized 2.

Report of committee on St. Thomas Branch: Brethren in conference assembled, we your committee have done according to our appointment; went on the 27th of November, and after a careful enquiry we found there were six members, two of them were sisters, whose husbands would not allow them to attend meeting, and the rest are in such a condition that we did not deem it wise to continue the branch there, so we decided the branch disorganized and gave the members Letters of Removal, signed by the president of the London District, and recommended them to unite with the nearest, or most convenient branch of the Church. Respectfully submitted,

John H. Lake, George Hicklin, committee.

Resolved, that we receive report and discharge committee.

Egremont, April 24th, 1883.—To the brethren of the London District Conference: Whereas, our brother, Walter Morrison, has been called to the office of an Elder, whereof we have assurance; and whereas, the Egremont Branch, of which he is a member, did meet together on Wednesday, April 24th, 1883, and did by vote resolve that Bro. Walter Morrison be ordained in accordance with his calling, and he requested to be ordained at the district conference held at Corinth, June 2d, 1883. We subscribe ourselves officers of said branch and representatives of the Saints in this branch. Wm. J. Jordan, president, A. Howison, clerk.

On motion by S. Browne and Bro. — that Bro. Walter Morrison be so ordained.

On separate motions Bro. John H. Lake was sustained president of district; J. A. McIntosh vice president; Samuel Browne Bishop's Agent, and district secretary.

Preaching Saturday evening by R. C. Evans. On Sunday, 9 a. m., prayer and sacrament meeting; at 10:30 a. m., preaching by Bro. J. H. Lake; at which time the Saints' new chapel was dedicated. Preaching by Bro. Lake at 2:30 p. m.; and at 6:30 Bro. R. C. Evans.

On motion by Brn. R. Brown and Walter Morrison that when this conference adjourns it does so to meet at Usborne, October 13th and 14th, 1883.

Sung hymn 605, prayer by Bro. Lake, after which Bro. Walter Morrison was ordained by J. H. Lake, R. Coburn, Wm. Jenkins and Samuel Browne. Meeting closed in due form.

On Sunday the weather being fine the meetings were well attended.

On Monday at 9 a. m. Saints met for prayer and testimony, and to settle unfinished business. A vote of thanks was tendered to the Saints at Corinth for their kindness and hospitality during conference. Resolved that we sustain the spiritual authorities by our faith and prayers. A vote of thanks was tendered to Bro. Richard Coburn for acting as chorister. After which an hour was spent in prayer and testimony; at which every heart was made glad and rejoiced in the gospel of Christ.

Adjourned to meet at Usborne, October 13th and 14th, 1883.

#### ADDRESSES.

Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.  
Joseph R. Lambert, No. 1, South Clark street, Chicago, Illinois.  
G. T. Griffiths, corner of Jacob and Forty-Eighth streets, Wheeling, West Virginia.  
B. V. Springer, Cheltenham, St. Louis county, Missouri.  
H. C. Bronson, Box 167, Kewanee, Illinois.

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## Miscellaneous.

### TWO DAYS' MEETING.

The Hersey Branch will hold a two days' meeting in Bro. Cone's Grove, July 7th and 8th, 1883. It is hoped that Bro. W. H. Kelley will be there. The Mason county saints will please take notice. It is five miles south and one east of Nervana, Lake county, Michigan. S. C. Reynolds and J. W. Cone committee on arrangements.

NERVANA, Lake Co., Mich., June 21st, 1883.

### BISHOP'S AGENT.

Notice having been given me that Bro. F. G. Pitt had resigned the office of Bishop's Agent for the Northern Illinois District, and that Bro. Thomas Hougas had been chosen to fill vacancy so occurring, this may certify that such selection is approved by me, and Bro. Hougas is hereby appointed to act as such agent for said district, and the saints will please pay their tithes and consecrations to him in accordance with the law.

G. A. BLAKESLEE, *Bishop.*

June 22d, 1883.

### SAINTS' SOCIAL SOCIETY.

Report of Saints' Social Society, Galien, Michigan, organized September 6th, 1882. We, the undersigned, president and secretary, present in behalf of said society, a twelve light Ebony and Gold Chandelier for the new church at Lamoni, Iowa, by vote of society on June 6th, 1883. Said society have had up to date thirty-six meetings, during which time they have sewed 198 pounds of carpet rags, made five comforters, six sheets, bound four quilts, quilted two and one half quilts, made 122 button holes and sewed on buttons to suit, made four aprons, two shirts, and sewed ten yards of ace on undergarments. Number of members belonging to society, twenty-five; 684 persons have been in attendance during the thirty-six meetings; average attendance 19. Amount received by the Treasurer \$52.13.

MRS. G. A. BLAKESLEE, *President.*

VIOLA BLAKESLEE, *Secretary.*

June 20th, 1883.

### DIED.

HARTSHORN.—Near Sioux Rapids, Iowa, June 5th, 1883, after an illness of three months of enlargement of the heart, Sr. Charlotte, wife of Bro. Wm. H. Hartshorn, aged 78 years, 3 months and 17 days. She joined the church thirty years ago, and always held to the faith. On her death bed she requested her sons to unite with the church. She expressed the wish many times to die near the saints, she was ready and willing to go. She leaves a husband, four children, and several grand children to mourn and miss her.

SMITH.—Chester Smith was born in Stanford, Bennington Co., Vermont, May 14th, 1795, when about two years of age removed with his parents to Rome, N. Y.; about 1814 moved to Genese county; was married in 1829 to Abigail R. Bostwick, and in the fall of 1834 moved to Clarendon, Calhoun Co., Mich. Soon after they united with the Free Will Baptist Church. In 1844 or 1845, they joined the Latter Day Saints, or Mormons. In the Spring of 1846 moved to Wisconsin, (Lyons, Walworth county), where he re-

sided until his death. His wife died April 11th, 1868. His health had been remarkably good until within a few weeks of his death, which was caused by dropsy. He was a firm believer in the latter day work, and died peacefully and quietly; his death occurred on May 30th, 1883. His funeral was largely attended by his old neighbors and friends; services were conducted by Rev. J. H. Brooks, the Methodist clergyman of this place, who paid a glowing tribute to his memory as a neighbor, friend, and a consistent worthy christian man.

LUFF.—At Independence, Missouri, May 28th, 1883, Sr. Agnes, beloved wife of Bro. John Luff. Deceased was born April 8th, 1853, at Falkirk, Shropshire, Scotland; baptized in Kansas City, Missouri, December 3d, 1882, by Elder T. H. Humes, confirmed by Elder Glaud Rodger. Funeral services were conducted by Elder A. H. Smith, and the sermon preached by him on the 10th June. A husband and five small children are left to mourn the loss of a devoted wife and mother. Though but a few months connected with the Church, yet in that brief period, and especially during the five weeks of her prostration, did she surely realize the truth of that promise, "ye shall receive the gift of the Holy Ghost." At times she informed those around her that she received an over-flow of the Spirit of God. She was conscious that death was approaching, even weeks before it really removed her, and yet the prospect was in no wise gloomy to her. She expressed her joy over being spared to obey the gospel, and commended her husband and children to God—exhorting her oldest boy to be baptized and live well. In his severe trial, her husband finds consolation—the assurance of her triumph. He desires also to express gratitude to all who so kindly ministered to them in their affliction.

Agnes sleeps, nor shall the ebb and flow  
Of earthly tides henceforth disturb her rest—  
One voice alone her slumbering ear shall know,  
And soon its utterance shall inspire her breast.  
Triumphant then—forth from the tomb—  
(Mid thrilling splendor, furnished from the skies),  
Angel attended—shall our sister come  
And quick to immortality arise.

SHERWOOD.—At Lamoni, Iowa, June 15th, 1883, of congestion or inflammation of the bowels, the infant son of Bro. and Sr. John V. L. Sherwood, aged four months and one day. It had been a great sufferer almost from its birth, but seemed on the road to recovery when the disease attacked it which ended its life. Funeral sermon by Elder Henry A. Stebbins.

MORGAN.—At Fairfield, Utah, June 3d, 1883, Sr. Hannah Turner-Morgan, aged 69 years, 2 months, 21 days. She was born in Sidkeley parish, England; emigrated to Utah in 1862, and united with the Reorganized Church in 1881. She was faithful to the last, and full of the hope of life eternal.

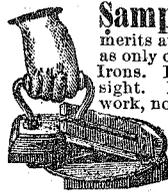
PROBERT.—In Eldorado county, California, March 22d, 1883, Anne Probert, aged 65 years and 10 months. She was the wife of W. C. Probert, and was baptized near the time that Joseph and Hyrum Smith were martyred. Not long after she received a revelation concerning them which she always prized very highly. She received it in a Saints' meeting, in the Victoria Branch of the Church, in South Wales. She emigrated to the United States in 1850, crossed the plains in 1853 to Salt Lake; became so disgusted with polygamy and bondage, that in 1854

she came to California; she was baptized by Alexander H. Smith in the Volcano Branch, December 22d, 1866.

NELSON.—In Nebraska City, Neb., June 6th, 1883, after eight days' sickness of croup, Fannie, only and beloved child of our widowed sister, Anna K. Nelson; aged 8 years, 6 months, and 4 days. Funeral sermon by Elder Henry Kemp, who spoke comforting words to the bereaved mother, who keenly feels the great loss of her only comfort. Brethren Frank Faunce, K. Johnson, N. Jensen, J. Armstrong, bore her to the grave June 7th.

We have laid her away in deep sadness,  
But not without hope in our breast,  
For again we shall join her with gladness,  
And enter the heavenly rest.

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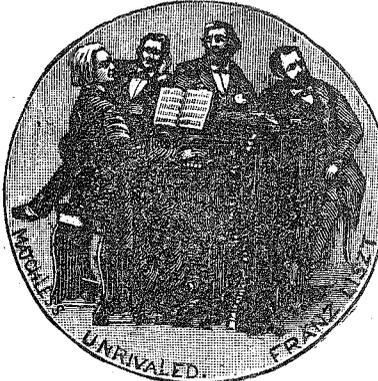
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**JOSEPH SMITH EDITOR.**

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 531.

Lamoni, Iowa, July 14th, 1883.

No. 28.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 14th July, 1883.

BRO. E. L. KELLEY sent us the Willoughby (Ohio) *Independent*, with an article marked, calling our attention to it. It is given below, and tells its own story.

Last Thursday afternoon some twenty ladies and a number of gentlemen met at the Hotel, the object of the meeting being to give Elders E. L. Kelley and C. Scott, and Mrs. Kelly a friendly greeting, and welcome to a residence and prolonged sojourn in our village. Mr. N. Makepeace delivered a friendly and welcoming address, and responses were made by Elders Kelly and Scott. After which the company sat down to a bounteous repast, which the visiting ladies had provided. Mrs. Kelly was made the recipient of several presents, for which she returned thanks to the donors in appropriate terms. Z.

KIRTLAND, June 26th.

### EDITORIAL ITEMS.

It has been fair weather at Lamoni for more than a week to date, (July 3d), and the farmers have been very busy in their cornfields.

Bro. O. A. Ritchie arrived at Lamoni, from North Platte, Nebraska, July 2d. He expects to settle in the "regions" somewhere.

Bro. Samuel C. Andes wrote from Elmira, Kansas, June 27th, 1883, that "The Saints are getting along as usual; having very good prayer meetings, no preaching. Infidelity is raging in these parts, but not so strong as awhile back. Crops are doing well; plenty of rain this season. Hope it may continue."

Bro. Jobe Brown was to labor at Riceford, July 8th, where he has been once or twice before. We hope for his great success.

Bro. John Gilbert wrote from Plymouth, Massachusetts, that at Boston, Sunday,

June 24th, one arose for baptism, and one at Plymouth, whence he wrote, June 29th. Bro. Frank M. Sheehy had gone into Maine, and Bro. Gilbert would follow him in a few days.

Sr. Caroline Wayt, of Glen Easton, West Virginia, desires the prayers of the Saints.

Numbers 1 and 4, of volume 1, of the *Morning Light of Zion*, published by W. H. Doughty and L. E. Pendleton, at North Searsport, Maine, have been sent us by Sr. E. Mansfield, for which please accept our thanks, sister in bonds. The paper is trine immersionist in sentiment, and Advent in tone.

BRO. JOSEPH F. BURTON sends us a clipping from a Nova Scotia paper, which indicates that he is at work doing what he can for the Master.

MORMONISM.—Mormonism appears to be getting a foothold in this county. Capt. Burton, a retired sea captain, and son of the late Rev. Mr. Burton, of Hantsport, has visited various parts of the county during the past year, preaching the doctrine of the Latter Day Saints, and is said to have numerous followers.

ELDER John T. Alexander, a missionary from Utah, traveling in Georgia, was June 1st past, waylaid on the highway, as he was passing from one settlement to another, by three men armed, and was by them compelled to go into the woods away from the road, where they beat and kicked him, winding up by shooting him nearly to death. Accident alone prevented his death, as it was evidently the intent of his assailants to kill him.

Elder Alexander is a preacher of the Mormonism of Utah, and was in Georgia, near to Adairsville, pursuing the object of his mission when thus waylaid and injured. It was a most dastardly outrage, and unworthy any community. But, like it was with young Strandring of the same church, some months ago; our own brethren John Thomas in Tennessee, and Charles Wickes in Texas, two years and a little over ago, those who can not and will not grant free speech and a fair showing to men differing from themselves, will resort to violence to prevent truth and freedom from prevailing. We have no

fellowship with Elder Alexander's religion, or a great part of it, but have sympathy for him as a man who has been shamefully entreated; and have most unqualified hatred to the principle and spirit that injured him. When will men learn that mob violence is of the devil, and of him only.

THAT the principles of Republicanism are at work as an underlying force in British politics will be seen by a perusal of the subjoined speech of Mr. Joseph Chamberlain, President of the Board of Trade in the British Cabinet—the Gladstone Cabinet. Mr. Chamberlain, is a young and rising Liberal in politics, and is evidently shrewd enough to see that he who would be near the people in the storm and struggle pending in the political atmosphere of Great Britain, must be willing now to show his sympathy with the people during the gloom and distress of their political night. The fact that the speaker was frequently and vociferously cheered, and his sentences followed by the "Hear, Hear," which characterizes the English audience, points to the unmistakable sympathy of the people with the sentiments of disestablishment of the church and the modification of the suffrage and election laws now prevailing in England.

It ought not to be a startling thought to any one not a royalist in feeling that at the death of Queen Victoria, it is possible for such an upheaving of republicanism, as to disrupt the Guelph dynasty, and place a President chosen by the people over a Republic similar to that of the United States, with a form of Government instituted "by the people for the people." It is already thought by some over the water, that such revolution will come at the end of the reign of the Prince of Wales, the immediate heir of Queen Victoria at her death, so that the children of the Prince would be the victims of royalty from whom the appendages of rule should be taken. But there must be some who can scarcely fail to see that the rapidity with which events are transpiring in the physical, mental, moral and political world, may not permit so long delay in what seems to be inevitable.

Americans ought to be willing to welcome the extension of the idea of freedom that gave rise to the experiment of the American Government, nor should it be thought strange if even so old and proud a monarchy as that of England should go down before the onward march of political liberty.

#### CHAMBERLAIN'S SPEECH.

THE STARTLING UTTERANCES OF THE GREAT RADICAL—A COMPREHENSIVE PROGRAMME.

Mr. Chamberlain's speech at Birmingham the 13th of June, on the occasion of the celebration in honor of John Bright has attracted very great attention on account of its bold pronouncement and because it is believed to be an outline of the English Radical programme. The following are the principal passages:

#### COSTLY ROYALTY.

Contrasting the demonstration at Birmingham in honor of the great Commonor with the pomp and ceremonies at Moscow a few weeks before he said:

I have been told that more than a million sterling of public money was expended on these ceremonies and festivities. But I do not doubt that over and above the hired enthusiasm and the official display which is common on such occasions there was a real and genuine expression of the will and of the opinions of the people, because the Czar of Russia represents the greatness and the unity of the Russian people, and he would be regarded by them with superstitious reverence as the head of their church and their religion. Your demonstration Monday lacked nearly all the elements which constituted the great pageant of the Russian coronation. Pomp and circumstance were wanting; no public money was expended; no military display accompanied Mr. Bright. The brilliant uniforms, the crowds of high officials, the representatives of royalty were absent and nobody missed them, for yours was essentially a demonstration of the people and by the people, in honor of the man whom the people delighted to honor, and the hero of that demonstration had no offices to bestow, no ribbands, or rank, or court titles to confer. He was only the plain citizen—one of ourselves, commended to you by his transparent honesty and singlemindedness, and by the devotion of a life to the service of the people from whom he sprung. Such a tribute so offered seems to me to be no slight compensation for the exacting toil of public life. And it will be a great encouragement to all who may be tempted, in however less a degree, to follow in his steps, to enter upon a service which is largely and generously acknowledged just in proportion as it is freely and unselfishly rendered.

#### WORK FOR RADICALS.

Mr. Chamberlain then paid a warm tribute to Mr. Bright, recounting his public services and public sacrifices, and went on to say:

We are grateful to him for what has been accomplished: we hope that his life may yet be spared to witness and to share in victories as great as any of those which he has won in the past: and we assure him that in all the efforts which he may make in the great causes of civil liberty and religious equality the people of Birmingham will follow him with undoubting loyalty and with unwavering trust. I do not know that

we could show in any other tangible way than that which we have adopted our sense of the obligations which we have contracted: but, after all, our gratitude will best be expressed by our fidelity to the principles which our great leader has laid down for us, and by endeavoring to carry out and complete the work he has so well commenced. And now I hope it will not be thought inappropriate if I turn from the encouraging past to consider for a few minutes our immediate task in the future. Every day the country is becoming more radical and more democratic. We have heard that the present House of Commons is the best, the most earnest, and the most capable that has ever sat at Westminster, and I believe that is the opinion of the House of Commons. I do not doubt that on the whole and to the best of its ability it has fulfilled the expectations of those who returned it to power. But I believe that the great majority in the constituencies is more radical than the majority in the House of Commons. It may not be more radical than the Government; I doubt if it is; but Governments can only work through the machinery which the Constitution provides, and they cannot in any case go further than the average opinion of the House of Commons. Now, does the average opinion of the House of Commons accurately represent the mind and the temper of the people?

#### BRADLAUGH.

Well, let us test it by a few illustrations. Within the last three years a duly-elected representative of the people thrice returned to Parliament, has been, as we think, illegally and unconstitutionally prevented from fulfilling his duties, and in the end expelled by main force from the precincts of the House. Just thirty years ago Mr. Bright was pleading in the House of Commons against the exclusion of the Jews. He has lived to see one of that nation squeeze himself through the portals of the Constitution and now doing his best to close the doors upon others; but on the occasion to which I refer Mr. Bright demanded that the Commons' House should be open to the Commons of England, and that every man, be his creed what it might, if elected by the free voice of his countrymen, should sit in that House, and should take part in all matter of legislation affecting the United Kingdom. The plea in favor of the Jews has been successful; but the principle laid down is wider than the application which has been given to it, and it covers the right of every citizen to perform his civic duties, irrespective of his opinions upon religious faith and doctrine, however obnoxious they might be, however wrong the majority might deem them. I believe the great majority of the English people have long ago come to the conclusion to abandon the last shred of religious intolerance. And to seek no longer to protect religious faith by religious persecution.

#### CHURCH AND STATE—DISESTABLISHMENT.

In the same speech to which I have already referred, Mr. Bright traced the gradual relief of Roman Catholics and Unitarians and other classes of Nonconformists from the tests and disabilities which have been imposed upon them, and he showed that the spirit of exclusion which had dictated these tests and disabilities was due to that appetite for supremacy which was fostered by a dominant church in connection with a powerful ruling class, and from which each section

of the people in turn had step by step had to win the equal rights which they enjoyed. That was twenty years ago. The connection between church and State still subsists in all its force and vigor, but I will undertake to say that if to-morrow you could poll the constituencies of this Kingdom that the vast majority of Liberal electors in the boroughs of the United Kingdom and the great majority of Liberals in the counties would be in favor of disestablishment. And yet I suppose that if a resolution to that effect were moved to-morrow only a small majority would be found to vote for it.

#### PARLIAMENTARY REFORM.

I do not often agree with Lord Salisbury, but I did agree with him when he said at Birmingham, and again at Southwark, that social reform was the great problem of our time, and that two of the most important branches of that reform are the better provision of dwellings for the working classes in large towns, and an improvement in the condition of the agricultural laborers in the counties. But those two reforms are out of the question until we can rise to an altogether higher conception of the so-called rights of property; until we can limit those rights by regard to the duties of property. That is impossible so long as property, and especially landed property, is able to enjoy a great majority in the House of Commons, and a practical monopoly in the House of Lords; and, therefore, I come to the conclusion that the first business of the Liberals is now, as it was twenty-five years ago, when Mr. Bright was chosen to represent us, to secure a further installment of Parliamentary reform, and to bring the House of Commons into closer accord with the opinions, and the wishes, and the interests of the people. In 1858 Mr. Bright told us that five out of six of the adult males of this kingdom had no votes. How do you think the matter stands now? Five out of eight are still in that position. Four millions of men at the least, called upon to perform all the duties of citizenship, called upon to bear all its burdens, these men are excluded from all participation in the political rights of freedom. This wrong is greatest, of course, in the counties. In the boroughs, out of a population of 15,000,000, 1,850,000 are electors; in the counties, out of a population of 20,000,000, only 1,200,000 have votes. In the boroughs the proportion is one in eight; in the counties it is one in seventeen. Now why is this distinction made? Can it be pretended that the population of the counties is more turbulent and dangerous to society and the State than we are in the towns? All experience, I think, points to an opposite conclusion. When revolutions do come they begin in the towns, and not in the villages. But we have another test of the sentiments by which this great body of our fellow countrymen are animated. Within the last ten or fifteen years the laborers had a great organization, led by the man whom you saw just now on this platform—Joseph Arch—a man of undoubted honesty and force of purpose, of great eloquence, whom I believe it would be a public benefit to have in the House of Commons, where I hope yet to see him, advocating within those walls the rights which he has known so well how to advocate outside.

I say there can by no possibility be any ground for the supposition that the admission of such men as these to the franchise would be a subject

of alarm or anxiety, although I will not say that their continued exclusion may not be a source of danger. There was a poet of the laborers nearly a generation ago whose words are as applicable now as when he wrote them, and this man might say, as their forefathers did—

"God is our guide. No swords we draw;  
We seek to light no battle fires.  
By union, reason, justice, law,  
We claim the birthright of our sires."

Gentlemen, it is not the agricultural laborers who are alone or even chiefly concerned in this reform. In every county town which is not a Parliamentary borough, and in the suburbs of our large towns which are admitted to the franchise, there is a vast population of orderly industrious men who are totally unrepresented. They are the same in character, in class, in social condition as the men who are enfranchised. Why are they excluded? By a geographical accident they are refused the rights which are conceded to their fellows. As I go home tonight from this hall I shall pass through crowded streets and lanes of houses extending almost to my own door. They are inhabited by an energetic and intelligent class, some tradesmen and some artisans. There is nothing in the building, there is nothing in the faces of the population to indicate that at some point in this continuous line of street I shall pass an invisible line where political rights cease and political exclusion begins. The men are practically the same as those who vote in this borough. Why should they be still excluded from a participation in making the laws which they are expected to obey? Consider the absurd anomalies to which such a state of things gives rise. A man lives in Birmingham in an £8 house. He has a vote, but in order to be nearer his work or because his house is required for an improvement, or for any other reason, he changes his residence and he goes across the line which separates Birmingham from Aston or Balsall-heath or harbor. He loses his vote. He is the same man: he has gained no immunity by crossing this imaginary border. He is still expected to obey the law, he is still required to pay taxes, but he is no longer allowed a vote for their application.

#### EQUAL ELECTORAL DISTRICTS.

But there is a more important matter before us, which is the extension of the franchise. We have to see that an equal value is given to the vote. It is no use increasing the number of votes if you minimize the political influence which the political vote confers. It is no use putting 1,000,000 in the place of 100,000 if the 1,000,000 has no greater power than the 100,000 had before. Now, let us see how this point stands. In 1858 Mr. Bright told us that one-sixth of the electors returned half the House of Commons. At this moment, in 1883, one-fifth of the electors do the same. A population of 6,000,000 in the United Kingdom in eighty-five counties returns 136 members, and a similar population of exactly the same number in 217 boroughs returns 290 members, and a third population also of 6,000,000, but residing in sixteen great constituencies, only returns thirty-six members. The last of these 6,000,000 has only one-eighth of the political power which is conferred upon the 6,000,000 in the other boroughs; it has only about one-fourth of the political power which is conferred upon the 6,000,000 in the counties, and why is this last population singled out and its representation

minimized in this way? You know that it is the most active, the most intelligent part of the whole population of the Kingdom. The people who live in these great centers of the population enjoy an active political life which is not known elsewhere. They manage their own affairs with singular aptitude, discretion, and fairness. Why should not they be allowed to have their proportionate share in managing the affairs of the nation? Well; do you not think that the time has come when we should strive to substitute a real and honest representation of the people for this fraudulent thing which is called representation now? I will give you only one more illustration. Warwick has a population of under 12,000 souls, less than the population of any one of the wards of this great borough. Warwick returns two members to Parliament, and if strict proportion were observed there are enough people in this hall to return six members to Parliament. As for Birmingham, our population is 400,000, and the annual increment of that population is so great that every two years we add another Warwick to our number. We return three members, and lest you should be surfeited with this generous distribution of political power you are only permitted to give two votes apiece, and so it happens that an elector of Warwick has thirty-four times the political power of every elector of Birmingham.

#### SUMMING UP.

I need not dwell further upon these anomalies. If they were only anomalies I should not much care, but they are real obstacles to the legislation that is required in the interests of the people. Now, just let me sum up the situation: What does our Constitution do for us? First, it excludes from all political rights more than half the adult male population: and remember the class which is excluded in the most numerous class; but it is all one class, and every other class is represented to its last man. Well, then, in the next place, of the remainder four-fifths are outvoted by one-fifth, and so it happens that one-twelfth of what ought to be the whole constituency of the Kingdom returns a majority of the House of Commons. If the one-twelfth really represented the free voice of the people, it would not be of so much consequence; but you know in many cases at all events it only represents the influence of some great territorial family or some local magnate. Do you wonder that in an arrangement like this every vested interest, every time-worn privilege, every ancient abuse, finds its account?

"Now, ain't this a system worth pains in preserving?  
When the people finds joints and their friends do the carving."

I say, it is time to make an effort to put the representation of the people upon a purer basis and a safer foundation. Now, shall we put the dots on i's? What do we want? We want, in the first place, a suffrage from which no man who is not disqualified by crime, or the receipt of relief, who is expected to fulfill the obligations of a citizen, shall be excluded. We want equal electoral districts, in order that every vote may have an equal value, and we want, I think, the payment of members, in order that every man who has the capacity to serve his country, who has honesty, intelligence, and who is selected for that purpose by his fellow-countrymen shall not be excluded for want of means. That is what we want; what we shall get is a different thing.

We may have once more to take a composition. But mind, under my new bill (the Bankruptcy bill) we will not give the debtor his discharge. This is a question in which Birmingham ought to take a foremost part. If we are true to the principles which we have inherited we shall never cease nor turn from the plow until we have completed the task which our forefathers commenced, until we have associated the whole people in the work of Government, and until we have secured equal rights and privileges to every one who obeys the law and who contributes by his industry, his toil, or his intelligence to the true greatness and prosperity of the Empire.

#### REUNION MEETING.

Report of committee on Reunion, meetings held at Council Bluffs, on the third day of July, 1883. The following districts were represented: Little Sioux, Galland's Grove, Pottawattamie, Fremont, Northern Nebraska, and Central Nebraska. Meeting organized in the upper room of Bro. Beebe's store, by calling Charles Derry to the chair.

After hearing the wishes of the several districts represented, as to the time and place of holding the Reunion Meeting in the Fall, it was unanimously resolved, that the place of such meeting be Leland's Grove, Shelby county, Iowa, and the time September 15th next, at eleven a.m., and to continue over Sunday the 23d.

Committee further resolved, that there should be no Saloons, Shows, Swings, or any other profane amusements allowed on the grounds, nor within the distance as prescribed by law. But the committee advise the brethren in the vicinity of the meeting, or the Salem Branch, to establish a place or places for boarding, and to furnish such refreshments as may be necessary. The Salem Spring Creek and Six Mile Grove Branches will furnish Wood and Hay free.

The committee extend a cordial invitation to all who may desire to participate in that meeting, and as cordially accept the promise of our beloved president to be present with a corps of Elders to break the Bread of Life on that occasion. The committee further invite all our brethren who may so desire, to be present with us on that occasion.

It was resolved to request the Presidency and Bishopric to obtain, if possible, special rates from all points to the towns of Portsmouth and Persia, situated on the line of the Chicago, Milwaukee and St. Paul Railroad. Leland's Grove is about thirty-five miles from Council Bluffs, and Persia is the station nearest the camp grounds on the road from Council Bluffs; and Portsmouth is the name of the last station as you come on that road from the east. Visitors from the east may take their choice; but the Presidency and Bishopric are requested to secure, if possible, the privilege of the trains carrying passengers, to stop and let the passengers going to the meeting get off at Leland's Grove Bridge. If such privilege is secured, the people need not stop either at Persia on the one side, or Portsmouth on the other.

For the success of the meeting, and the welfare of the work, we shall ever pray.

Committee { CALVIN BEEBE.  
JOHN HAWLEY.  
W. M. RUMEL.  
HENRY KEMP.  
CHARLES DERRY.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Correspondence.

### EXAMINE.

The word of the Lord to Enoch concerning the Saints in the last days:

"In the earth are many evils and tribulations, and the people are afflicted and distressed and destroyed thereby; and these things will increase as the wickedness of men increases, and their evil desires and ungodly works prevail over the things that are good and righteous.

"I created the world and the things that are therein; even all that thou seest, where Satan has not marred the beauty and excellence of my works. All these I made that man might enjoy length of days and continual peace and happiness in this world, and life everlasting in the world to come; if they would obey my words and not transgress the laws that I gave unto them for their own good. But Satan tempted him, and he chose to obey Satan who sought destruction, rather than to keep my commandments. For this cause came all those evils that fill the earth, and have wasted the riches and abundance thereof; yet the wickedness of the people will continue to increase until all the transgressors of my law are destroyed by the waters of the great deep, which shall sweep away all mine enemies. But the end of sin shall not be then; for after this they will go on in transgression until they become worse than those whom you now see.

"Many nations shall arise by whom my people shall be despised and persecuted until all men have forsaken the right way; except a few who shall be found amongst those that are afflicted and cast out by their enemies.

33. "Then shall my gospel be established upon the earth by the Savior of all that come unto him truly repenting of all their sins and transgressions. These shall be baptized of water, and then shall they receive my Spirit which shall be poured out upon all those that will repent and obey my commandments.

"This gospel shall be proclaimed to all the kindreds and nations of the earth; many shall receive and obey my words and shall rejoice therein

70. "Then shall Satan stir up all his servants to fight against my people who are scattered abroad amongst the nations that have rejected the testimony of those who proclaimed unto them the words of truth; then shall they make war upon the Saints and prevail against them even until few shall be found that obey the law of righteousness and execute justice and practice holiness before me.

1830. "Then will I cause a work to be brought forth upon the land of Joseph; and my gospel shall again be proclaimed to the inhabitants of the earth. But by those who seek to rule over the people shall my work be set aside and the imagination of their own hearts shall be taught as my words, until nearly all my people have turned aside from the right way.

1860. "Then will I again commence my work anew amongst the people that were gathered in my name. It shall be commenced and established upon the same foundation. For my work is the same at all times and among all people; I

change not, neither is my law and my commandments, except it be by the unbelief and wickedness of the children of men.

"My gospel remaineth the same and in the last days when the time has come for righteousness to prevail and for the Saints to possess the kingdom; then shall the gospel again be preached to prepare the way for the establishment of that kingdom of righteousness, the order and glory of which thou hast already seen; from that time the Saints shall continue to increase; and the kingdoms of this world, with all the powers and glories thereof, shall fade and vanish away and be found no more forever.

"Then shall all things be restored unto my people that hath been withheld from them, because of the unbelief and transgressions of those who were called by my name. Therefore, give heed diligently unto those things that are given for the instruction of all my Saints; even all those who desire to walk uprightly and to fulfill all the law of righteousness, for my gospel is not changed, neither can it be changed by any power, or authority. I have given unto my Saints all instruction and understanding concerning the true and the right way that they need not err; neither will they, if they desire righteousness; and seek not to pervert the truth."

Brother Joseph, will you give this a place in the Saints' *Herald* and oblige,

JAS. COMPTON.

CHEROKEE, Kansas, June 8th, 1883.

*Dear Herald:*—I have often thought of writing a few lines, that I might through your columns, bear my testimony with those of others, of the truth of this work that is now being presented to the world. This morning my heart is filled with love and gratitude to the dear Father who has said in his word, "Whosoever doeth" his will "shall know of the doctrine." That he is not a respecter of persons we all find to our joy, to be true when we have obeyed his commands. As I write, my mind wanders back five years ago, when I first heard this gospel. I was of the Methodist faith, and I would here add I believed that all the different churches were right, but was more favorable to my own of course. I had read in the Bible, time and again, what constituted the Church of Christ in the Apostles' time, but it never came to my mind that there could be but one church and that it must be after the pattern Christ presented to the world. "Judge of my surprise and wonder," when I heard a people get up and say that the gospel had again been restored to earth as in days of old, and that they as a people represented the Church of Christ with all that constituted that church when it was organized by Christ himself. I thought this a strange people; a deluded people. But I thought I must see what foundation they have for their belief, so I began to investigate and found it not so strange after all, as it was Bible doctrine, and if I believed the Bible it was true, for there it was so plain a child could understand it. I read where there should be a departure from the faith. On account of the wickedness of the people the gospel would be taken from the earth, with all its gifts and blessings. And then in Revelations, when John "saw an angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people." I knew then if the gospel was going to be restor-

ed, that it had been taken away, and that the gospel had been perverted, all I had to do, was to look at the different churches, all claiming to be the Church of Christ, having a form of godliness but denying the power thereof. I had read and heard the word preached, was convinced it was true, now what was I to do? My friends opposed it, and I already knew what the world would say. "No, no," I said to myself, "although I know if this is not true, there is no truth. I will stop right here. I will go no farther." Did I stop there? These few remaining lines will tell you. I knew I had just enough light to condemn me in the last day, and I dared not reject it; I cared not then what people might say, or that friends might oppose. My desire now was to be baptized, and have hands laid on me for the gift of the Holy Spirit that I might know for myself; as to this knowledge I am a witness, as are all others that have obeyed this gospel. Now that I have found the way, my heart goes out in sympathy to all others that are as I was once, in darkness. And how great the darkness they will never know until they receive the light that God gives to those that are earnestly seeking after truth. May God help them to see, and understand, and obey this truth, is my humble prayer.

Your sister in the one faith,

ELIZA SHEEHAN.

CHATFIELD, Minn., June 29th, 1883.

*Bro. Joseph Smith:*—I noticed in a letter signed by M. Eaton, something about women wishing to be called by a man's name to take away their reproach. "No respectable woman is reproached because she is not called by a man's name."

I agree with her; neither do I think a respectable woman should be reproached because she is called by a man's name, that is if the man is her husband; and surely no respectable woman would wish to be called by a man's name who is not her husband. I think it is right and proper, and very often more convenient for a woman to write her own in her husband's name; especially if the woman has a long name as many of them do. Besides, we learned in our grammars when we were in school, that Mrs. meant "wife of." If it does, then I can not see anything wrong about it, when placed before a man's name. I am sure it is easier for me to write Mrs. O. C. Merrill than

MARY MATILDA MERRILL.

BLUE RAPIDS, Marshall Co., Kan.,  
June 30th, 1883.

*Dear Herald:*—We have meetings here Wednesday night, Sunday at eleven and at three. Brethren Kinnaman and Hinderks have been here, and we have enjoyed their presence very much, and feel to thank them for the sacrifice they have made in leaving their homes to preach the word of God to us. Sometimes I think if I only could go and preach to the people that are starving for the gospel; I am a sister, and can not; but I do not feel like complaining, for sisters are needed in the Church. Sisters, that when husbands are called to preach, their prayers will ascend to God's throne in behalf of them. Sisters, let us not fret because our husbands are called to preach the everlasting gospel, but let us rejoice that they are accounted worthy to become messengers of the Lord. Let us encourage them, even though they are called far from us to preach this the only true gospel. Let us be cheerful and happy when they are at home, for they meet

with trials and temptations abroad. Let them find peace and harmony at home, that when they are permitted to turn from the sneers of the world, they may think with joy of meeting with their loved ones around their own fireside. There, free from the world, he can enjoy his rest, feeling that nought but the presence of the Spirit of God dwells in his family. Hoping that this will find a place in the *Herald*, as it is the first I have written, and that it may help to encourage some, I close, asking the prayers of the Saints.

I remain your sister in the gospel,

EMMA A. PAYND.

SOUTH RAWDON, Hants Co., Nova Scotia,  
June 21st, 1883.

*Bro. Joseph*:—On May 29th I received the letter of appointment—please accept my thanks for it. On April 4th, Emma and I left here for a tour in King's county again. We found the people of Delhaven still tied up by priestcraft and traditions, and not willing to hear. On the 22d I baptized Emma's sister, Mrs. Eliza Beach. May 18th we were glad in making the acquaintance of Bro. Joseph Lakeman, of Grand Manan, who preached for us Sunday in Bro. Robert Newcomb's house. In the evening I assisted him in ordaining Bro. R. Newcomb to the office of Priest. We could not get a hall in Canning or Hantsport; but Bro. Lakeman preached at the R. R. Station at Hantsport, to quite a good congregation. From there we went to the Upper Newport Branch. Bro. Holmes J. Davison and wife accompanying us. Sunday Bro. Lakeman and Davison preached for us, morning and afternoon, to good congregations of brethren and friends. The next day Bro. Holmes had to go home and Bro. Joseph Lakeman preached in the evening at South Rawdon, Tuesday at Middle Rawdon, and Wednesday at Lakeland, at Bro. Burgess' house; and Thursday he started for home, leaving us somewhat lonely, but refreshed and encouraged for our work by his presence, counsel and instruction while with us. The people of these places were much pleased with him, both in preaching and conversation. Some think if he had staid a few weeks we would have had quite a revival. They noticed that he preached the same doctrine I had taught; and I was gratified to find that he did not deem it necessary to undo any of my work, or teach differently from what they had been taught. Although the continent of America had separated us while receiving instruction, when we met we agreed in word, in doctrine, in testimony. We might answer, yes to the poet in 1116 of Harp, 2d verse. The pure testimony:

"Is not the time come for the Church to be gathered  
Into the one Spirit of God?

Baptized by one Spirit into the one body,  
Partaking Christ's flesh and his blood?

They drink in one Spirit, which makes them all see  
They're one in Christ Jesus wherever they be;  
The Jew and the Gentile, the bond and the free."

There seems to be more of an earnest inquiry for truth here than ever before; we are quite hopeful and think the outlook for an ingathering after awhile good. As for the future I never could forecast much; but at present, Bro. Burgess and I have in view a trip around the shore of "Minas Basin;" and after that my mind is again reached out to Cape Breton; after which, unless I can make some satisfactory arrangements for my little girl in California, I shall have to return in the fall. I would prefer for my own sake and

for the work's sake to remain until Spring. The Baptist minister, D. Freeman replied in *Western Chronicle* to Bro. H. J. Davison's challenge, in a lengthy article of abuse and foolishness. We were permitted the same space in the *Chronicle* to reply. We tried to improve the opportunity as much as possible in presenting our faith. We sent you copies of the paper. I enclose dream for *Herald* if you deem it worthy.

Yours in Christ,

JOS. F. BURTON.

Bro. J. W. Dimock dreamed the following: "He was walking on a road near a muddy place, across which he saw an old, hewed-square, long stick, upon which people were passing over. It had sunken in the mud so much, that it was of very little benefit in keeping people out of the mud. Directly a man came along and lifted the stick out of the mud, and laid down three sticks crosswise and laid the long stick on them; one cross stick at each end, and one in the middle; thus keeping the long stick out of the mud. A person then told Bro. Dimock that this represents the world; and also the Christian or Saint; and if your brother or neighbor gets down you should help him up.

"He then saw in his dream a man planting a small twig, or tree, on the side of a mountain. He said to him, "That little tree can not live, it is too dry there." He answered, "Yes, it will; for I will water it every day." And he said, this is like the Christian, or Saint; for as I water this to keep it alive, so must they pray, for prayer is to the Saint as water is to this plant on this dry soil."

Comment.—As Bro. Dimock related the dream I had the following interpretation; for evidently the dream is two fold in meaning; for he was told in the first part that it represented the world (*i. e.* the roadway) as well as that interpretation given. The hewed stick which seemed to have been used before, represented the first organization. The cross sticks having been taken out, it sank into the mud, (apostacy). But being lifted up by a strong man, and the sticks (of Judah, Ephraim, and Joseph) placed under it again, men could cross safely and clean—this representing the Reorganization resting on the Bible, Book of Mormon, and Doctrine and Covenants. The little twig is the "Upper Newport" Branch, of Nova Scotia, planted on the side of Mount Zion, (all America is Zion), which will be watered with the dews of heaven and live; and by prayer they will grow "for the prayer of faith brings the Spirit of God." Amen.

J. F. B.

823 Henry Street,  
WEST OAKLAND, California,  
June 29th, 1883.

*Bro. Joseph Smith*:—I am a poor man, but nevertheless I feel it my duty to do all I possibly can in bringing salvation to the souls of men; and especially do I feel it a duty resting upon me as well as upon others to do all we can to show the people of Utah their awful position—apostasy and rejection as a church—and I think the article of Bro. George S. Lincoln in the last *Herald* will accomplish that end, and would suggest the idea of raising a subscription and have a few thousand copies printed in pamphlet form, and distributed among that people. I think it would be the means of showing them their error and they would forsake it and return to God. For I do know that there are many good;

honest souls in that place that have received this latter day work for the love of the truth; and many of them have made great sacrifices to roll it forth to the ends of the earth. I will contribute five dollars to such an enterprise.

I remain your brother in the covenant of peace and love,

WM. HART.

BUFFALO, Iowa,

June 28th, 1883.

*Brother Smith*:—H. C. Bronson and self have concluded a short series of meetings near Andalusia, Illinois. The interest was good and one was baptized, while others were almost persuaded. David Holmes and Isaac Larew introduced the work into those parts and sowed with a liberal hand, hence the fruit begins to appear. We are to hold forth the rest of this week here, in the Christian Church; and Sunday in the Baptist Chapel at Andalusia. Catholicism and Episcopalianism hold sway here, while Spiritualism and sectism obtain across the river.

M. T. SHORT.

JEFFERSONVILLE, Illinois,  
July 1st, 1883.

*Bro. Joseph*:—We are having the word and ordinances administered very acceptably among us, by Bro. T. W. Smith. He has zealously entered into his mission here. He is said by many to be the best reasoner we have had here. He had baptized four a week ago. One of them Rev. J. W. Stone, (of the Christian Church), with whom we held discussion some years ago. Bro. Blair will remember seeing him in Southern Indiana.

I think it would certainly be a benefit to our sisters here if Sr. Smith could have been here with T. W. to encourage them to take part in the meetings, and many are anxious that she shall come. This is not a very encouraging field to labor in. In many respects we are very far behind, but there are many good Saints here and we hope to make some advancement in the right direction, God helping us. Hope to have more good news to send you by and by.

As ever yours in bonds of love.

G. H. HILLIARD.

CAMBRIA, Mich., July 2d, 1883.

*Bro. Joseph*:—Bro. B. W. Sparks has helped me to get two places to preach where there has been no preaching done before; one, a hall in this village where I have preached twice; and the other a school house two miles farther east. Audiences ranged from thirty to fifty; for the most part good attention was paid. Prejudice however runs very high as shown by the fact that at my first meeting there were no ladies present, excepting those of Bro. Sparks' family. At my next meeting there were several ladies present. The people are astonished that we don't preach Mormon doctrine. I can see by their looks how surprised they are when I read or quote from the New Testament. They have evidently expected that our whole stock in trade would consist of inducements to beguile their fair wives and daughters away from their pleasant homes and firesides to some valley of the west; and I think some of them were actually chagrined that I did not talk in a way that would give color to such an idea. Quite a number, however, have listened with that eager attention which betokens an interest in what is said for its own sake; and it is

hoped that some future day they will evince a desire to learn the way of God more perfectly. This is a beautiful region of country, and the people appear to be in too comfortable circumstances to take a deep interest in religion. I feel determined to persist in presenting the claims of Christ and his gospel upon the attention of the people.

In bonds,

DUNCAN CAMPBELL.

BURNETT, Neb., June 26th, 1883.

Dear Herald:—Since I last wrote for your columns I have passed through a trying ordeal, which is prospective of only the beginning of sorrows. The readers of your pages are familiar with trials, hence not worth the while to mention its nature. What is a trial to one is not so much so to others. I praise God through Jesus Christ for strength to endure. My faith in the gospel's power to save is increased and the work of sacrifice being better understood. Since the Sixth of June have endeavored to keep the glorious banner of freedom floating in the breeze; and where it has been trailing in the dust and filth of negligence and evil, I have endeavored to sprinkle it with purity and wash it of its stains, to what effect God knows. Much labor is now being done in the Northern Nebraska District in the way of "setting in order" and "regulating." God has called one to the watchcare in that district who is a shepherd indeed. He is seeking to repair the breaches in the fold, and to care for the sheep, by burying the dead that the rest may be healthy and not die, and administering the healing balm to the diseased. I have just been in attendance at the conference of the Central Nebraska District. Not many in attendance on account of storms, and the busy time of the year. Those who were in attendance seemed to be in earnest, desiring to know Christ and him crucified.

I have been blessed with the kind association and good instruction of Brn. Brand and Derry, which has been a source of good to me; Bro. Derry still being with me.

May the God of Israel purify your pages from all that is erroneous or hurtful, and cause truth to shine on every page to the instruction of man in the "one faith," and to God be glory forever. Amen.

J. F. MINTUN.

CLARINDA, Iowa,

June 29th, 1883.

Brethren and Sisters:—Being deprived of meeting with the Saints so much, I feel like writing often. I am thankful that there are preparations being made for Reunion Meetings in the west, for there are many who will go to a meeting of that kind that otherwise would not hear preaching from our Elders. Hoping that the Saints may have wisdom to guide in all things.

I remain as ever,

B. W. DEMPSTER.

The *Evangelist* says that there are now between three and four hundred Christian schools in China, containing over six thousand pupils. A Presbyterian lady missionary, mentioning this phase of Christian work, claims that through the agency of these schools, before many years, if the Church be faithful to her trust, the whole Chinese Empire will be full of light.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

## Summary of News.

June 29th.—The question of the deportation of paupers from Ireland to the United States at the expense of Great Britain was brought up in the House of Commons yesterday. Trevelyan, Chief Secretary of Ireland, was interrogated by Mr. Cowen, and entered a general denial.

Twenty-three collieries near Ashland, Pa., were flooded by yesterday's storm. Colliery work is suspended, and it will take considerable time to make the necessary repairs.

The damage in the vicinity of Bangor, Pa., by yesterday's storm to private individuals and the State quarries is \$75,000. Seven bridges were swept away.

It was reported at Queenstown, Ireland, yesterday, that Carey, the informer, had sailed for this country.

Placards have appeared at Warsaw, Russia, inciting the people to general revolt and to alliance with the Nihilists.

The value of the wool-clip in Osborne county, Kas., this year is about \$28,700, as against \$14,000 last year.

Montana will not only build about a dozen new school-houses this summer, but has also fallen in with the Teacher's Institute idea.

In the difficulty at Collinsville, Ala., between A. B. and Thomas Hall, father and son, and Thos. and William Mullen, brothers, both the Halls and Thomas Mullen were killed. They quarreled about the location of a fence on a farm.

The sawmill at Whittlesey, Wis., was the scene of a boiler explosion yesterday afternoon, resulting in the death of three men. The mill was almost totally destroyed.

A dock at Muskegon, Wis., on which was piled 800,000 feet of lumber gave way and twenty men were thrown into the lake, and two or three are believed to be drowned, and one man was crushed under 40,000 feet of lumber.

At Elk Creek, Montana, a mile and a half east of Heron Siding, a Northern Pacific gravel-train backing down was run into by a wood-train, instantly killing eighteen Chinamen, and wounding from twenty to twenty-five others. The engineer of the gravel-train was killed and the fireman seriously wounded. No one was hurt on the wood-train.

June 30th.—For the past few days many cases of cholera have been reported from Damietta, Egypt, and during the last twenty-four hours 107 cases were reported.

Fifteen cases of cholera and seven deaths were reported at Mansurah Thursday. It is said that the Italian Vice-Consul and a European lady are among the dead. Two thousand persons have already fled from this city in consequence of the outbreak.

The glass factories in the neighborhood of Wheeling, W. Va., closed yesterday for a six weeks' rest. This involves the idleness of some 1,200 men, 2,000 boys, and 800 girls.

The wheat-growers of Berks county, Pennsylvania, report the Hessian fly is manipulating one portion of the wheat plants and a small green

worm is devastating the grain at the head. Old farmers say a similar worm played havoc with the crop a quarter of a century ago.

Eight bodies of drowned persons have been found along the shores of Staten Island, N. Y., during the last eight days.

Upwards of twenty men were more or less injured, and ten of the leading shops on Main and other streets of Winnipeg, Manitoba, had plate-glass and other glass smashed to atoms, by the explosion of gunpowder in a hardware store which was on fire and destroyed. The report shocked the whole city to its centre as if by an earthquake. The side-walks in many places were covered with glass as if after a hail-storm.

Distressing reports come from the far-away diamond fields of South Africa. In parts of the country there has been no rain for three years, and the people are starving. To add to the sorrowful condition of affairs produced by the failure of the crops the Kimberley diamond mine, which is 380 feet deep, has met with a serious disaster. The soft debris has fallen back into the mine in such quantities that eighteen months will be required to repair the excavations.

During the recent high water in Nebraska, Mrs. Grubb and three children were drowned while attempting to cross the river in a skiff. A family by the name of Baker, consisting of six persons, residing on South Fork, a branch of the Nemaha, were drowned; also seven others on the same stream, names unknown. In all seventeen persons are supposed to have lost their lives by drowning in the Nemaha and its branches during the recent flood.

Three murderers were hung at Fort Smith, Ark., yesterday, in the presence of fifty persons. One of the victims was a Choctaw Indian. A negro was hung at Cambridge, Md. yesterday. In the presence of near 3,000 people Toney James, a murderer was hung at Darien, Ga., yesterday.

July 2d. There were 119 deaths from cholera at Damietta Saturday. There were four deaths from the same disease in a village fifty miles southwest of Damietta the same day.

The steamer *Stranger*, while making the run from Batavia to Whisky Run, on Tonawanda Creek, N. Y. capsized with twenty-eight persons on board. Four were drowned.

The safe of Hutchinson & Danforth at Lake City, Calhoun County, Iowa, was broken open last night and \$500 stolen.

William Thurlow, an Englishman living about five miles from Baraboo, Wis., was found dead this morning. He visited a neighbor last evening, as was his custom, and it is supposed on his return he was murdered when within a few rods of his home. He was between 65 and 70 years of age, a bachelor, the owner of a good farm, and usually had considerable money in the house, where he dwelt alone. When discovered the hogs had mutilated the face beyond recognition.

Henry Dixon, aged 103, died at Union Grove, Wisconsin, last night. Deceased was born in Sollop, Derbyshire, England, in 1780, and his christening certificate bears date of 1781. He leaves three sons, the youngest of whom is 65 and the eldest 80.

A negro criminal was taken from Bowling Green, Ky., jail, by a hundred masked men and hung to a tree, last night.

A fire at Pawtucket, R. I., yesterday morning destroyed \$115,000 worth of property. Among

the structures burned down were the Dexter Yarn Company's mill and the Arcade building.

A shoe factory burned at South Abingdon, Mass., loss \$175,000.

St. Mary's Training-School for Boys, the new Roman Catholic home for waifs and orphans at Feehanville, about eighteen miles from Chicago, was dedicated yesterday by Archbishop Feehan.

Six persons were killed yesterday, near Rassel-as, Pa., by a railroad accident.

July 3d.—The Baptists are about to invest from \$75,000 to \$100,000 in the erection of a denominational college in North Dakota.

A tornado of great violence is reported from Wisconsin this time, spreading consternation and terror in the hearts of the people, besides the great damage done. New Cassel, Fond du Lac county, Wis., was struck by a tornado coming from the North-west and sweeping away almost everything for a distance of about a mile. The Catholic Church, as well as the priest's residence, was unroofed, and the mother of the Rev. Mr. Berthram was seriously hurt. The roof and tower of the German Reformed Church were completely destroyed. The residence of Jacob Degenhart was entirely swept away. Numerous trees were uprooted and many fences demolished.

At Belgium the wind increased in its force until it assumed a velocity of at least eighty miles an hour, leaving its path strewn with the debris of demolished buildings, fences, and trees. The stone steeple of the Catholic Church at Holy Cross, with two bells, was blown down. One dwelling and a number of barns were swept away; two horses were killed.

At Ripon the storm covered a strip of country about ten miles wide. More than twenty barns are reported entirely destroyed and many unroofed.

At Brandon, sheds and light buildings all through the village were blown down or moved. Several box-cars near the depot were moved away, and one was lifted from the track.

Port Washington was just in the southern limit of the storm, and escaped with the loss of shade and orchard trees, several chimneys, and some small buildings. Late reports show that over 200 buildings were destroyed in the towns of Belgium and Fredonia, and it was the worst storm that ever visited this section. Three fishermen out on the lake were drowned.

From New York City and Port Jarvis and Binghamton, N. Y.; Waterburg and Hartford, Conn.; and Williamstown, Mass., comes startling intelligence of great damages by tornado and high winds, accompanied by hail at Hartford.

From Jerseyville, Decatur, Clinton and Litchfield, Ills., torrid heat is reported. At Jerseyville the lowest report was 100 degrees in the shade. Some claim that it was as high as 105 or 106 in the shade in airy places where a fair test could be given.

The Citizens' Coal Company struck a five-foot vein of coal here to-day at a depth of 264 feet. This will at once furnish employment for 100 laborers.

A number of cases of drowning is reported yesterday. While bathing in a creek near Quincy, Ills., a boy nine years old was drowned. A young man was drowned in Spring Creek, near Springfield, Ills., while bathing. His brother, who was with him, was rescued. A young man drowned while bathing in the Chippewa, Wis. A 14 year old boy drowned in the Des

Moines river, Iowa. A 16 year old boy drowned in the Skunk river, Iowa. While paddling down the Des Moines river in a skiff, a business man was drowned. He leaves a wife and four children.

July 4th.—The volcano of Ometepe, Lake Nicaragua, is in eruption. When the crater first broke forth the people fled to the churches, feeling that the whole island would be destroyed. The Valley of the Atrato, in the State of Cauca, continues the centre of volcanic activity. At Rio Sudio, forty miles from the Atlantic, the earth opened in many places, throwing out very fine sand in a heated state, whilst a subterranean noise was heard resembling that made by boiling water. At Turbo, on the Gulf of Uraba, the crath opened, and the water issued, flooding the streets to the depth of two feet. Many houses were shaken down. The small villages of Bujies and Nicurio were completely engulfed. The mouth of the River Leon, which emptied into the Atlantic, is completely closed up, and all over the district the movement of the earth is so continuous that the inhabitants are emigrating. A slight earthquake has been felt at Mompos, on the River Magdalena, the seat of Bolivar, followed by a sharper one, when shocks were also felt at San Salvador and Guayaquil.

A religious riot broke out in Belfast, Ireland, yesterday. The police charged and dispersed the mob. Some of the police were seriously injured.

Through the failure of a brake to act, a train which was descending an incline at Huddersfield, Eng., was hurled from the rails and two men were killed. No less than thirty more were wounded.

At Glasgow, Scotland, another memorable disaster has been added to the appalling record of 1883. The steamer *Daphne*, in process of construction, was run off her stays into the river. Faith in the architect had been such that hundreds of workmen were busy in every part of the wretched craft when she was launched. No sooner was the water reached than the vessel rolled from side to side, and finally half sank. All the men below stairs were drowned. The Clyde, though the home of a colossal shipbuilding industry, is a narrow and very rapid stream, and serious launching accidents have preceded the horrible event of yesterday. It is not exactly known how many persons were drowned, but it is feared the number will reach over 100.

There were twelve deaths at Mansurah and four at Samanoud yesterday from cholera.

A panic prevails at Jeddah because of the expected arrival there of five steamers from India with pilgrims on their way to Mecca. It is feared that they will bring the germs of the cholera.

Traffic between Port Said and Syria is prohibited owing to the outbreak of cholera at the former place.

The largest lumber fleet that ever left Bay City, Mich., started last Saturday. It numbered fifty-six craft and carried 23,000,000 feet of lumber.

Flouring mills are being erected this summer in various parts of Nevada. Those already in operation make excellent flour and are kept running steadily.

Three hundred miners have struck for pay at Ely, Vt., which is two months behind. Yesterday they broke into the mining company's store, stripping it of goods, and to-day they paraded the streets with riotous demonstrations, threatening

to demolish the company's property, and creating great excitement.

Seven establishments containing 15,000 cases of canned salmon were destroyed by fire at Astoria, Ore. Numerous other large fires were reported.

Yesterday's paper contained accounts of five fatal cases of sunstroke, four cases of drowning while bathing, and one farmer killed by lightning.

Additional reports of the tornado storm in Wisconsin keep coming in. A severe hail and thunder storm struck Eau Claire, doing great damage to buildings, crops, etc. The storm was especially severe in the neighborhood of New Chicago and Mondovi, and traveled from there up Beef River, doing great damage. At Mondovi five barns were torn to pieces. Five horses and thirteen cattle killed and buildings all blown down. Two men were badly hurt at New Chicago.

July 5th.—The record of dead and wounded, consequent upon the celebration of the Fourth in Chicago, is thirty-eight casualties, all told: including three deaths, five fatally wounded, twenty-three more or less maimed for life, and five slightly injured. The chief instrument of destruction proved to be the toy pistol in the hands of children, and small cannon.

While witnessing a display of fireworks from a balcony at Kansas, Ills., it gave way, seriously injuring and maiming several persons.

In a drunken row at Louisville, Ky., a man was killed, and another was cut in fourteen places, and soon after died. Returns show six boys wounded from toy pistols.

At Russellville, Ky., two men in a fracas were both seriously shot, and two lookers on were badly wounded.

At Mound City, Ill., on an excursion train, a negro shot and killed a man.

At Joliet, Ills., two children, six and eight years of age were left in the house alone for a short time yesterday, when the house took fire, supposedly from fire crackers, and the children were burned to death.

Four Commissioners and the County Clerk of Grand county, Colo., were all shot yesterday morning by a mob of masked men: three were instantly killed, and two mortally wounded.

At a Sunday School picnic yesterday, a gang of toughs, after getting drunk, started a disturbance on the train as it was returning: one was stabbed in the side and another shot dead.

A man riding on a street car at Erie, Pa., yesterday afternoon, recklessly fired a pistol from the window and instantly killed a young lady passing along the street. The murderer's brother at night committed suicide.

Davis City, seven miles from Lamoni, celebrated with a similar result. In trying to arrest one of a gang of drunken men, Arny Tucker, assistant marshal, himself half drunk, fired off his revolver, mortally wounding a looker on, who died next morning.

While engaged in firing a salute at Missouri Valley, Iowa, a cannon burst, tearing the leg from James McPherson, who died in the afternoon.

Rev. Louis Burdick, a young Methodist clergyman of Brooklyn, N. Y., has been arrested on the charge of leading astray Josephine Harrington, aged sixteen.

Rev. Carl Schmaly, of the Reformed Church of Collicon, N. Y., was charged with too much drinking, and later with improper advances to a half-witted girl in his congregation. He was subsequently found dead by the roadside, thought to be the result of hard drinking.

## Original Poetry.

## KEWANEE CONFERENCE MEETING.

Brethren; "this" a solemn meeting,  
Zion's royal little band;  
In true love each other greeting  
With the grasp of friendship's hand.  
From the hill side and the prairie,  
From the vale, the old grist mill;  
From the coal mine, dark and dreary,  
Come to do the Master's will;  
From the business desk and counter,  
From the farmer's spade and plow;  
Fearless of the demon vaunter,  
Met to gain refreshment now.

Laying by the pick and hand-drill;  
And the saw and smoothing plane,  
While the music ringing anvil  
Silent waits the hammer-strain;  
All unite in prayer, and singing  
Praises to their gracious Lord,  
And the spirit's power attending  
To the preaching of the Word.  
Gifts of tongues, and prophesying;  
Sickness flees at God's command;  
Pain and sorrow, grief and sighing  
Chasing from Christ's little band.

Wisdom at the close, dictating,  
Bids us say, "Good bye" to all;  
Here and there our district dotting,  
Heralding the "last days" call."  
Man from sin and lasting ruin;  
To the Savior's loving fold;  
Priestcraft's fettered knots undoing  
By the Spirit's grace of old.  
Father; at the close in meekness  
We would still unto Thee pray,  
Us to bless in all our weakness,  
That thy truth may win its way.  
And when foes may frown upon us,  
Treating light the tale we tell;  
Let thy Spirit e'er brood o'er us;  
Then we'll shout, "all, all, is well."

JOHN D. JONES.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER J. M. HARVEY,  
OF MAGNOLIA, IOWA,  
AT THE OLD CHURCH, LAMONI, IOWA,  
JUNE 5TH, 1881.

BELOVED SAINTS, I will call your attention to a passage of Scripture found in the Apostle's letter to the Ephesian, first chapter, ninth and tenth verses: "Having made known unto us the mystery of His will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." You have heard read by our brother a production of the latter times which agrees perfectly with what the Apostle is here speaking about. He tells us it was a mystery before God revealed it, and he terms it a gathering dispensation, that God would gather together all things both in heaven and on the earth; even in him. He says this mystery was revealed unto them. That

theirs was not a gathering dispensation is evident from the teachings of Jesus Christ himself. When men gather together there must be a place of gathering, and we have recorded in God's word clearly and distinctly, when and where this gathering shall take place, and it presents the same idea that the Apostle had in view. Joel, in his second chapter, speaking of the Lord's coming says, "The sun shall be darkened and the moon turned into blood before the great and terrible day of the Lord come, [exactly the same scenes that shall precede the coming of the Son of Man as recorded in Matthew], and all that call upon the name of the Lord shall be saved." We stop to enquire who will call upon the name of the Lord? Only those who have faith in the promises that the Father hath given to the children of men. There is another class will call upon the mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the face of the Lamb. I thank the Lord with all my soul that it has been clearly and unmistakeably pointed out where this deliverance shall take place, viz: that it shall be in Mount Zion, and in Jerusalem, and in the remnant whom the Lord our God shall call.

Now let us go back to the text. The Lord shall gather all things in heaven and on earth in him. It is certain that Jerusalem was not a place of deliverance to those at that day, for they were admonished by the Lord and Master, that their city was doomed, that it should be trodden down of the Gentiles until their fullness had come in; and he warned them to flee from it lest sudden destruction should come upon them. Peter, speaking to those men who had crucified the Lord of life and glory, who said let his blood be upon us and upon our children, says, Repent and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and this time will be when all things spoken by the mouths of all God's holy prophets since the world began are fulfilled. Paul calls it the dispensation of the fullness of times, and Peter calls it the times of the restoration of all things spoken by the prophets. We find that in the Jewish economy, in the mouths of two or three witnesses every word was established, and we also find that in the new covenant the same thing obtained. We will now go back to the teachings of the Lord Jesus. We invite your attention to the 14th chapter of Luke, and here the Lord tells us that a certain person made a great supper, and he sent his servants at supper time to invite those

whom he had bidden to come to the supper. We invite your attention to the fact that this was supper time. We expect to be able to show that there was also a dinner time spoken of. We will turn to the word and we shall be better able to tell what the Savior was talking about. We apprehend that this dinner time was spoken of by the Master himself and we need not be mistaken about it. Turn to the 22d chapter of Matthew. "And Jesus answered the people and spake unto them in parables and said, The kingdom of heaven is likened unto a certain king who made a marriage for his son, and when the marriage was ready he sent forth his servants to call them which were bidden to the wedding, and they would not come. Again he sent forth his servants saying, tell them that are bidden, Behold I have prepared my oxen, and my fatlings have been killed, and my dinner is ready and all things are prepared; therefore come unto the marriage." We apprehend that this with the other scripture considered points out two distinct lines of invitation, and the context points out so clearly when this dinner time occurred. "But they made light of the servants and went their ways; one to his farm and another to his merchandize. And the remnant took his servants and entreated them spitefully, and slew them. But when the king heard that his servants were dead, he was wroth and he sent forth his armies, and destroyed those murderers and burned their city." We find that those chosen messengers that Jesus sent to preach the gospel to the nations of the earth, who were to begin their message at Jerusalem, were, many of them, ill treated and slain by the Jewish people, and this is the reason why he sent his armies under Titus to destroy them and burn up their city. This evinces the fact that the dinner time was when the Lord and Savior came to make the offering to the house of Judah. This had been promised long ago.

Ezekiel in his twenty-first chapter, speaking about the house of Israel says, "I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is; and I will give it him." After the fulfillment of the prophecy when Titus went forth and executed the fierce vengeance of the Lord upon the nation, they became a hiss and a byword, among all the nations, and had no place to call their home; they were denied citizenship,—until they obtained it in "the land of the free and the home of the brave,"—but that is changed now. We now call your attention to the 3d chapter of Malachi: "Behold I

will send my messenger before my face, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold he shall come, saith the Lord." We find there are two messengers spoken of in the first verse. The messenger that shall prepare the way, and the Lord Jesus Christ himself. I know it is said that the first messenger was John the Baptist, and that he did not fulfill all his work the first time coming. We have nothing to say in this matter. But that he should fulfill that spoken of in the latter part of the verse we can not endorse. When the Lord Jesus came to earth He was born in a stable, cradled in a manger, and we have it from his own lips that the foxes had holes and the birds of the air nests, but the Son of Man had not where to lay his head. But when he comes as this messenger, it says who shall stand when he appears for he is like a refiner's fire and like fuller's soap, &c., and this messenger is to perform a mighty work which the brother was reading about in the Book of Covenants. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and shall purge them as gold and silver that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, And I will come near to you to judgment and I will be a swift witness against the sorcerer," &c. Now I submit to the intelligence of this congregation if it had its fulfillment when the Savior made his appearance on earth as recorded by Luke when the angels announced unto the shepherds "This day in the city of David is born a Savior who is Christ the Lord." The offering of Judah and Jerusalem was not pleasant to him when he stood before the bar of Pilate and they cried out, "Crucify him, crucify him," and when they said, "His blood be upon our heads." But when this messenger comes in the latter days when deliverance has to be performed, it will be a very different work than that performed by John the Baptist. Prior to Christ's coming as a swift witness against the sorcerer, &c., &c., another messenger shall come to prepare the way before him. Here we are met with the objection that the Savior says that Elias was John the Baptist. Let us examine this a moment. Elias and Elijah are one and the same person. The Old Testament written in Hebrew and translated in our language gives the name of Elijah to the person in question. The New Testament written in Greek and

translated gives the name of Elias to the same person. Then in what sense was John the Elias? You recollect that the old prophet was translated in a chariot of fire, that his body did not become food for worms, for the Lord took him. I understand that the word Elias means a restorer who came to restore something that was lost.

Here I may make a divergence. We are informed in history that in the government of the house of Israel, that there was a High Priest who went once a year into the holy place to offer sacrifices for the people and when those sacrifices were accepted of the Lord he caused his Spirit to shine upon them; but when the Roman Government obtained possession of the Jewish territory, corruption obtained among them, and the man that could bring the most money obtained the High Priesthood, and Josephus informs us that, one hundred years before the ushering in of the Jewish dispensation that the Lord's Spirit refused to shine, to acknowledge their offering, and hence they needed a restorer. John the Baptist was a restorer and he came preaching the doctrine of baptism for the remission of sins in Judea, and Mark tells us it was the beginning of the gospel of Christ. Then we apprehend, as the Savior says, that John was the Elias that should come clothed with the authority to act in the Spirit and power of Elias, as a restorer to restore that which was lost and bring the people back to the old paths. If *he* could do it eighteen hundred years ago, is there any great wonder that *a man* should do it in these days? We have the fact right with God's words before us, that apostasy had become complete, and there needs to be a restoration again, and this restitution shall be brought about by this individual that was spoken about in this chapter, (3 Mal.), "And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, but who shall abide the day of his coming?"

We apprehend that the Apostle Peter spoke about the same thing when speaking about the restitution of all things. And has the Lord in his mercy left us no landmarks to show us when this should transpire? We think he has in the matter that concerns our salvation, as it seems to me that a loving father would not leave his children in darkness. The Savior tells us to watch the signs of the times. He tells the Jewish people they can not discern the signs of the times, but tells them to watch and pray lest these things should come upon them unawares. I refer you now to a passage

of scripture found in Zechariah 2d chapter, commencing at the first verse, "I lifted up mine eyes again and behold a man with a measuring line in his hand. Then said I, whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And behold the angel that talked with me went forth, and another angel went forth to meet him. And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." We find a man in these latter times who claims that an angel made exactly this declaration to him, claims that an angel from the courts of glory visited him, and made him an instrument in the hands of God to bring about his righteous purposes, and described to him many things connected with the great work before him, and one of the things he described was, that the house of Israel, the descendants of Abraham, should be gathered from their long dispersion to their inheritances, and that their land should be brought back to its fertility. Let me say, that this was told fifty years ago among the churches of this proud land, and they laughed to scorn the thought that the people of Israel should assemble as a nation upon the land that God gave to their fathers. Whence this inspiration?

Last Tuesday evening I had the opportunity of being in company with one of the witnesses to this work? I asked him what the claims for an education were, of this young man who claimed this inspiration. He said he did not find out by his own study that Israel should again become a nation upon the mountains of the Lord. I asked him what his attainments were. He answered that when he was translating he would have to spell out letter by letter, and the scribe would make it out. God has told us that he would take of the foolish things of this world to confound the wise. The prophet declares that the message should be told this young man, and he comes at the right time and declares its fulfillment to the very letter. Now then for the signs of the times in the day in which we live, Nahum 2d chapter. I commence to read at the third verse, "The shield of his mighty men is made red, the valient men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken."

Here we have a preparation spoken of, a graphic description of something, and the prophet calls them chariots, he says they shall be with flaming torches, and they

shall run like lightning. With all the wisdom man is endowed with in this age; with all the education he could acquire, I doubt if a man could give a more graphic description of the things that are now taking place upon these prairies. He calls them chariots, cars, passenger cars, he says they shall jostle together in the broadways, (that is on the prairies), they shall run like lightning, and he calls it the day of the Lord's preparation. Behold, says the prophet, "I will send my messenger and he shall prepare the way before me."

When Christ made his first appearance on earth he came to give himself a sacrifice for the sins of men. He came that you and I as well as all the house of Israel might be brought back into the household of God, brought back to where we were when the morning stars sang together and the sons of God shouted for joy. He will not come this time as a man of grief, but to execute his vengeance as the Great King. In that day the chariots shall seem like torches, they shall run like lightning. Let us stop to make enquiry, I see some old heads here to-night, can you tell us when the first passenger cars were propelled by steam? It was first in Great Britain and it took place on the 15th September in the year 1830. The Lord had then sent his messenger. The dispensation of the fullness of times was ushered in, in which he was to gather all things in one in him. We turn to something that will more clearly point out to us when these things shall transpire, so that we may not be mistaken. Isaiah 29th chapter 13th verse, "Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore I will proceed to do a marvellous work among the people; yea, a marvellous work and a wonder; for the wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid."

In the 17th verse we find this passage, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest." It is yet a little while before the Lord proceeds to do his marvellous work and a wonder, giving his revelations to man, by which we understand that he has raised up a servant, a weak one, that the witness to the Book of Mormon, we spoke about, said could not read his own name. Ah! my friends, it was a marvellous work and a wonder. Lebanon, the land that God gave to his people; for

seventeen hundred years had laid a barren waste from the time it was captured by the Roman army; the land that was once all that could be desired had become a barren waste and only supplied a few wandering Arabs. But the Lord by his angel when he came to this illiterate young man, told him that not only was the time at hand for Israel to be gathered to the land of Palestine, but that it was also but a little while before Lebanon should become a fruitful field. A few years after this the Lord sent the early and latter rain, and excellent crops are raised making it profitable for the agriculturists of the east, and the time will soon come my dear brethren when kings shall become nursing fathers and queens nursing mothers unto the Lord's people. There is another thing that goes along with this and that is, that Jacob's face shall no more wax pale. Fifty years ago none of the hated race, none of the offscouring of the earth could serve in any official capacity in any nation, or enjoy the right of franchise, the rights of citizenship in any one of the European countries, and the only place they could obtain the right of franchise was our own beloved country. Fifty-one years after the angel made the declaration that Jerusalem should be inhabited and become a fruitful field, we find that a man born without wealth, discarded by the nobility of the land, the son of an Italian Jew, raised himself by the force of his own energy to the dignity of Prime Minister of Great Britain. Jacob's face begins now not to wax pale.

The speaker here grew eloquent, and in glowing terms depicted the rise of men of Jewish origin to fill the most eminent official position among the nations of the earth, where they had the power to wield a mighty influence in shaping, under God, the destinies of the nations, and then he brought in with great force and applied the fulfilling of the prophecy, "Jacob's face shall no more wax pale." He then read the 23d verse of the 8th chapter of Zechariah, which reads, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

He then in conclusion said, We have presented these things before you in order that you might know what God is doing in the earth, and blind indeed must be the eye that can not see the facts that God is bringing about. And now my dear friends let me admonish you while you have time and opportunity, while you have the priv-

ilege of making yourselves citizens of the kingdom of God, avail yourselves of the opportunity offered, and may God inspire your hearts to yield obedience to this plan that was devised in the heavens for the salvation of the children of men, and that you may be saved in the celestial kingdom of our God is my prayer. Amen.

Reported by E. Stafford.

### TRIPLE TESTIMONY;

OR,

### DOES THE ALMIGHTY CHANGE?

THE Church of Christ has committed herself to the acceptance as authoritative of the teachings of the Bible, Book of Mormon, and the Doctrine and Covenants; and particularly those subjects whereupon their voice is harmonious, and their language clear and definite.

Their declarations on the query, "Does the Almighty Change," are positive and unmistakable.

The Bible voice is: "God is not man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19. "For I am the Lord, I change not," &c., Mal. 3: 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."—James 1: 17.

The Book of Mormon declares: "Now the decrees of God are unalterable; therefore the way is prepared; that whosoever will, may walk therein, and be saved."—Alma 19: 8. "God is the same yesterday, to-day, and forever; and in him is no variableness, neither shadow of turning."—Mormon 4: 6. "And behold I say unto you, He changeth not; if so, he would cease to be God."—Mormon 4: 7.

The Book of Covenants and Commandments asserts that: "The works and the designs, and the purposes of God, can not be frustrated, neither can they come to nought; for God doth not walk in crooked paths; neither doth he turn to the right hand, nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight, and his course is one eternal round."—Revelation of July, 1828. Sec. 2: 1. "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by

the voice of my servants, it is the same."—Sec. 1: 7, 8.

We are asked by the people called Mormons, who are found chiefly in the land of Utah, to believe that they are authorized to practice polygamy, by virtue of a revelation given, (they say), of God through Joseph Smith, in July, 1843. But they also say, that God gave a revelation in 1831, in the month of February a little over twelve years previous, and in that revelation, the Lord says: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out." Orson Pratt, one of their chief men, but now dead, called this commandment, "the holy law of God," or "God's holy law." In the Book of Mormon, God said, "There shall no man among you have save it be one wife, and concubines he shall have none."—page 116. But they say, that further on the Lord declares, that if he will "raise up seed" unto himself, he would command his people, but otherwise they should hearken to these things, *i. e.*, to this commandment to have but one wife, &c., and that he did command them "otherwise" to this prohibition of polygamy in the revelation named, (July 1843.) But not only does the whole connection justify the interpretation, that if God did not command, or rule his people, and they would turn away from his laws, that they would hearken unto and practice "these things," written of David and Solomon, that is, having "many wives and concubines." This prophecy the Mormons of Utah have literally fulfilled. They did not keep the commands of God, —and have hearkened unto, and practiced the same things as David and Solomon; but not only this, the doctrine of the Book of Mormon shows that God can not command his people otherwise, or contrary to the commandment that no man "shall have save it be one wife;" for if he changes, it affirms that he ceases to be God; and if he has so radically changed, as they affirm, then there is no God; and they may be justified after all, in adopting Adam in his stead. But if he has changed in regard to the law against polygamy, he has doubtless changed in regard to the reason that he had for giving the law, namely, his delight "in the chastity of women," and hence his Zion, which was once the "pure in heart," is now the corrupt in heart, and consequently practice, and he, the God who can not look upon sin with the least degree of allowance, smiles complacently upon adult-

erers and adulteresses; female impurity is his special delight. A change is needed in the doctrine of Christ, where he says: "Blessed are the pure in heart; for they shall see God." But again: The Lord says that he brought the family of Lehi out from the land of Jerusalem to this land in order to raise up a "righteous branch," or people, from the fruit of the loins of Joseph; and he gave to this end, *i. e.*, that they might be a "righteous seed," the commandment against polygamy was given. How could an unchangeable God, in order to raise up some more "righteous seed," command that which he once forbade, and what he called an "abomination" and a "grosser crime," (than some others named), and said that he forbade it, *because* he delighted in woman's chastity, which polygamy violated? How can impurity, or vice, become purity, or virtue, in the judgment of a pure and holy being, and one who, if he changes, ceases to be God, as the Book of Mormon positively declares. But, we are told that this prohibition of polygamy was given to a people, who lived over two thousand years ago, and who lived under different circumstances. True, but the unchangeable character of God is seen in this fact, that he has forbidden it in this day, and to the very people who practice it, and they confess that the prohibition was the law of God, his "*holy law*" to them—till 1843. Why did he change so radically, for in twelve years in 1831 he forbade polygamy and bigamy? To raise up "righteous seed." Then under the "holy law" of 1831 the seed raised up were unrighteous, sinners, and condemned of God. No, not exactly that, not to raise up purer, holier children, but to raise up a church; and, that it might grow faster, &c. Why God had already raised up a fully organized, well developed church, that had in fourteen years increased from six members to one hundred and fifty thousand. And what has polygamy done in thirty years? And why until within a few years was polygamy not only not publicly taught, but denied being a doctrine of the church? And yet it claimed to be a *sine qua non* of salvation, in fact the *ne plus ultra* of the gospel plan, and unlike Paul's manner, who "kept back nothing that was profitable" to the Saints in former days. But not only does the so called revelation authorizing polygamy, contradict that of twelve years previous, but it proves the falsity of that of 1828, in which God said, that he does *not* "vary from that which he hath said." And if this be false in sentiment and fact, the same doctrine falls to the ground in the Bible and Book of Mor-

mon and "God ceaseth to be God," and is as fallible and uncertain, or unstable, as man; and no more confidence can be placed in his promises, or satisfaction in doing his will; for he may fail to perform the one and deny to-morrow that which is his will to-day; and a person may be found doing to-morrow exactly contrary to his will, being ignorant of the change made in his plans, and may find himself finally damned, for doing what he had once been commanded to do in order to be saved. In fact, every body would stand still and do nothing, and believe nothing, for fear of doing wrong and believing wrongly; for a God who could forbid polygamy in 1831, and call it a "false and corrupt doctrine" through his chosen prophet in February, 1844, and thus change from disapproval of the doctrine in twelve years, or from 1831 till 1843, and then favor it, and in seven months after repudiate it again is certainly a very fickle being. And if it be claimed that when, in February, 1844, Joseph Smith, called polygamy a "false and corrupt doctrine," he knew that polygamy was approved and commanded of God, and was in that very hour in force as the order of heaven then he was nothing less than a hypocrite, and it was decidedly an unjust, and unrighteous act, to silence a preacher, and cut him off from the church for obeying the behests of the Almighty. And if a hypocrite and a deceiver in this, may he not in his claim that he was called of God, and ordained of him, to be a Prophet, Seer, and Revelator; and inspired of him to translate the Book of Mormon, &c.? May he not be indeed an impostor throughout, if dishonest in the above case? But if honest, as he very likely was in this case, we can not believe that God ever gave him commandment to teach and practice polygamy; or that he ever claimed that God did so command.

But the so-called revelation proves its own refutation in several ways, but particularly in two. 1st, according to a scripture rule—the failure of a prophecy proves that God is not the author or inspirer, nor indeed could be, as several of our texts show plainly. In the revelation is a prediction that Emma Smith, Joseph's wife, should be destroyed from off the face of the earth, if she did not approve of polygamy, and receive those women whom the document says, God had already given to Joseph. Now, it so happened, that she lived in peace and prosperity for over thirty years after, and opposed polygamy to the last hour of her life. 2d, the "revelation" (?) affirms that God had already given Joseph Smith several women for wives; or

concubines, i. e., prior to the giving of the revelation (which nullified all previous teachings of God on the subject, and established his fickleness and fallibility forever). Now, it so happens that the apologists for polygamy contend now, and have for years, that God's "holy law," i. e., the command that a man shall "love his one wife" and "to cleave unto her and none else" was in full force till July 12th, 1843; and they declare that a violation of, or a varying from that law, would bring a person under "the curse and condemnation of God's holy law." Now what was the "curse and condemnation" attached to a violation of that law? This: "He shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out." That is, he will become an apostate, be forsaken of God, and rejected from membership in the Church, and cease to be a disciple of Christ; "For if any man has not the Spirit of Christ, he is none of his." Now as Joseph Smith is said to be (in the so-called revelation) in possession of other women, or wives, than "his wife" Emma, *before* such a thing was approved of God, but at a time when positively forbidden of God, what conclusion is inevitable, but that he was at that time (July 12th, 1843) "under the curse and condemnation of God;" was an apostate; had lost "the Spirit," &c. Yet we are asked to believe that such a man, or the man who was in this deplorable state, (forsaken of God), received nevertheless from God a revelation approving his course (which was that of a transgressor of "God's holy law"), and unfolding "a new and everlasting covenant," which of course supercedes the old, or the gospel system, and all this and much more by the "Spirit" which he had lost by his transgression, and in which he was living at that time! Is it possible that the polygamists themselves can take this unreasonable and silly ground? Joseph Smith taught, or at least the Spirit of God through him taught, that God had given the Church a "new and everlasting covenant," and that among other things it makes polygamy a crime, and utterly contrary to God's will and mind, or character; and yet here comes another, which makes the Almighty, so to speak, eat his own words, turn a complete somersault, and go back on his own doctrine, and contradict himself squarely; and for which there was no reason or necessity, morally, religiously, physiologically, or statistically speaking, and which has not in practice improved its adherents, mentally, morally, spiritually or physically. Not if a tree is to be known by its fruits. But

on the other hand, if Joseph Smith was a prophet of God, and the Utah Church, dare not deny that, and yet claim God gave their doctrine par excellence, their *summum bonum* of religious tenets, through that channel; if, I repeat, he was a prophet of God, then we must conclude, that the Utah Church is in an apostate condition, and does not possess the Spirit of God. If they are not apostate and are enjoying the Holy Spirit, while in the practice of polygamy, then God did not speak through Joseph Smith, and did not give, as Orson Pratt claimed, his "holy law" against adultery *alias* polygamy, through him, and if this revelation is bogus, or a fraud, why may not all be, including that of 1843?

If we are to accept those, however, that harmonize with the teachings of the Spirit in the Bible, or particularly the New Testament, and the Book of Mormon, we must reject the so called revelation of 1843, and accept those which are contrary to it, or which teach a different and opposite doctrine; and right here, I would inquire whether our friends of other churches can not at least admit the purity and correctness, or orthodoxy of the teachings of Joseph Smith, and the faith of the early church, when it is undeniable that they were in harmony with the doctrine of Christ as taught by himself, and the Apostles of that day? The Utah Church does not represent the doctrine of the Church as established by Joseph Smith and others, A. D., 1830.

The Book of Mormon as an authority in doctrinal matters, was emphatically presented in a revelation given in February 1831, wherein the Elders and other officers of the Church were required to teach the principles of the gospel, which are contained in "the Bible and Book of Mormon." And in a revelation given in 1832, (Sept.), the Lord said: "And your minds in times past have been darkened because of unbelief, and because you have *treated lightly* the things you have received, which vanity and unbelief hath brought the *whole church under condemnation*. And this condemnation resteth upon the children of Zion, even all; and *they shall remain under this condemnation*, until they repent and remember the new covenant, even the Book of Mormon, and the *former commandments* which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom; otherwise there remaineth a scourge, and a judgment, to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land?

Verily, I say unto you, nay." Did they repent and return to, or remember the Book of Mormon, and the former commandments? The answer is found in the history of their expulsion from the land, and the scourge and judgments poured out upon them. They were driven from the land of Zion for the reasons given in a revelation received over a year after, or in December, 1833. "Verily I say unto you, concerning your brethren, who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions." "Again. Behold, I say unto you, there were jarrings and contentions, and envyings and strife, and lustful and covetous desires among them; therefore by these things they polluted their inheritances." Many of these same people are now in Utah; have they remembered the Book of Mormon. Nay, for they declare through their official organs, that they are not to be governed by laws given to another people, in another age, but by revelations given directly to them. Their leaders have openly repudiated the "books," counting them of as little worth as the "ashes of a rye straw." Do they remember the "former commandments" *i. e.* those given in February 1831, and others. Nay; for they have substituted rules and practices utterly subversive of those commanded of God then. Compare the different items of law found in the forty-second section of Doctrine and Covenants, with the teachings of Brigham Young and others and the practices of the church there, which I have not space to enumerate. If the prophecy has proven true as relates to their being scourged, and not left upon the land to pollute it, does not the other apply with equal truth; *i. e.* that they are under, and should remain under condemnation? Yea, and the Reorganized Church presents the history of the various drivings, and persecutions, and sufferings of the first or original Church, and the apostasy and spiritual blindness of those who are now leaders in Utah, as a strong and indisputable evidence that Joseph Smith in the various revelations that threatened these expulsions from city to city, or from their different settling places, and from their purchased homes or inheritances, spake by the Spirit of God, and that he thus, as in many other instances is proven to be a prophet of God. But if "God is no respecter of persons," and if we are as we claim to be, a continuation of, and successor to the Church to whom the warning above

quoted was given, the significant question may be asked, Does the Book of Mormon receive that respect and consideration due it, and which the "former commandments" require should be given it? Again, Does the Church observe the "former commandments," particularly "the law" given in February, 1831, under the circumstances revealed in sections 41 and 42, Doctrine and Covenants; particularly does it observe the "covenants and church articles," including the "word of wisdom," the law concerning "consecrations," "supporting the ministry," "remembering the poor," &c. How about the latter part of the 14th paragraph, which reads: "And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said." How about the 12th paragraph, concerning pride, and plainness of apparel? What about those "former commandments" which speak against lightmindedness, loud and excessive laughter, and many more reproofs, or admonitions, on different subjects. If God condemned the Church in 1832 for treating lightly, *i. e.*, as being of little or no worth, and not binding on the Church, "the things" which they had received, and is so unchangeable in his thoughts, and words, and plans, or purposes, as our several texts affirm, how can he be otherwise than displeased with any or all, who do not observe the "covenants and church articles," or the "former commandments?" The command is, that man shall live "by every word that proceedeth from the mouth of God;" that is, that he shall keep all the commandments. If God said, "Break not my commandments to *save your lives*," as the Inspired Translation declares, how much less will he excuse a person for violating them upon the flimsy grounds that many offer for disobedience? Would it not be well to ponder the full import of that declaration of the Almighty: "Break not my commandments to save your lives." That is, Suffer death rather than disobey. "This is a hard saying, who can bear it?"

In 1873, the Lord said: "Let contentions and quarrelings among you cease." This applies to quorums and individuals, members of quorums; it applies to strifes for the mastery, to angry words, and sharp, stinging words, in heated debate in General Conference, as well as to contentions in branches, or quarrelings among members. It was because of contentions and jealousies, and lustful and covetous desires, that God said he had suffered his people to be afflicted, and persecuted in 1833. If he should

deal with us in 1883, after the same manner, would it not only prove our texts? But where there is need, can not there be a reformation? A study of the commandments that God has given, and a close observance of the "covenants and church articles" on the part of officers and members, and a *doing*, instead of a *saying* merely of the things that are taught as duty to God and man, will ward off the blow, and bring instead prosperity, temporal and spiritual, or shall we "learn wisdom by the things we suffer?"

"Is God unchangeable? If so, behold, the Lord requireth the *heart* and a *willing mind*, and the *willing* and *obedient* shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." If God did not require his Elders to teach the principles of the gospel, and to teach and to observe the covenants and church articles. If the watchman who saw the sword coming and did not warn the people, would not to have to answer for their blood, it would be almost labor in vain to exhort and entreat, and warn and admonish, for as God said of Israel of old, so he could say now, "My people do not consider." The majority who read and are made to see their remissness in many things concerning the latter day work, are like the man who gives a passing glance at his face in the glass, straightway forgets what manner of man he is. But God does not forget our shortcomings, or sins of omission or commission. And as a man sows, so shall he reap. What shall the harvest be?

T. W. S.

#### "ANSWERED AT LAST."

I HAVE often thought that John's heavenly vision of golden vials filled with incense, the prayers of the Saints, would contain many hundred thousands of prayers of parents for their ungodly children; for amongst the millions of earnest petitions that daily ascend to the throne, many of them come from hearts made sad by those they love the dearest, grieving them the most. And how many of such parents have prayed and waited, and have at last gone down to the grave without seeing their heart breaking request answered; have died before their dearest hopes were realized. How is it that some truly consistent and earnest religious parents have wicked children? We know it is so, but we also know it is the exception, and not

the rule. A large majority of our ministers, officers, and members of our christian churches, are children of pious parents; and the rule is, that pious parents have pious children; and when we find the exception we are surprised and pained, and wonder how it is. The sons of the good old patriarch, Jacob, almost broke his heart. David was a good man, and one whose recorded experiences have been a blessing to millions, yet he had great trouble with his children. Good old Eli loved and served his God; yet he had two bad sons. And many good parents, since their day, have had to mourn and weep, and pray over their undutiful offspring, through many long years, and themselves go to heaven, before their prayers have been answered. But their requests are treasured up in golden vials before the throne, and who knows how many of them will be heard? Many of them have already been answered. Strange tales from humble life.

#### HANDWRITING OF FAMOUS MEN.

SOMETIMES half a dozen engravers are engaged in rendering an artist's drawing of a single subject, which, when finished, presents to the unpracticed eye one uniform style. Nevertheless, a practiced eye can discover where each individual engraver's work leaves off, and where that of every one of the rest begins. In handwriting, as in other arts and in literature, "the style is the man." For all that, the evidence of handwriting, as of style generally, is not to be relied on when men's lives and liberty are at stake. Still less can character be judged from handwriting. Brave men may perpetrate a timid scrawl, generous and high-minded men may write a mean hand, and cowards produce a bold and flowing script. Porson, the great Greek scholar, among the untidiest of students, wrote neatly and elegantly. Cromwell's writing, though large, is shaky. Shakspeare's signature is not particularly clear. Napoleon Bonaparte wrote illegibly, it is said purposely, to hide his bad spelling. The handwriting of the tortuous-minded Charles I is as clear and striking as that of Thomas Carlyle is crabbed and indistinct. On the other hand Queen Elizabeth's writing is magnificent. Edgar Allen Poe wrote beautifully, and with scarcely an erasure; whereas the manuscripts of Charles Dickens, to be seen in the Forster collection at South Kensington, are rugged and full of alterations and emendations. Many men write large or small, in characters boldly or weakly formed, according to

their humor of the moment. Again, handwriting depends for its style on the school in which it is taught and the purpose to which it is applied. The manuscript of Byron, Thomas Campbell, and Thackeray may be called the literary hand. It is uniform in color, small, and fairly legible, but without a superabundant flourish. The great mass of "copy" which passes through the hands of a modern printer is more or less of the same character. A commercial hand as it is called, is something quite different. Give an envelope addressed by a city clerk, and one from the hand of a university Professor, and it is well nigh certain that the former will be more distinguished for elegance and clearness than the latter. Again, the writing of the rustic and uncultured class is so much alike as to defy differentiation. All this goes to prove that the evidence of experts must be taken with the proverbial grain of salt.

## Conference Minutes.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

### POTTAWATTAMIE DISTRICT.

Conference was held at Crescent City, Iowa, May 26th and 27th, 1883. Bro. C. A. Beebe president, Bro. Frederick Hansen clerk.

Crescent City Branch contains 69 members; three ordinations since last report. North Star contains 60 members; one died since last report. Council Bluffs contains 137 members. Weston (Scandinavian) contains 18 members; removed by letter three. Spiritual condition of branches reported by C. A. Beebe, Frederick Hansen, John F. Drabis and John Evans. In most all of the branches it is good. Elders Hans Hansen, Frederick Hansen, Henry Palmer, John F. Drabis, E. C. Briggs, Benjamin Hardin, D. K. Dodson; Priests Peter Anderson and K. H. Hansen reported: all had done more or less labor in the ministry.

Bro. Andrew Hall, Bishop's Agent, reported: Since last report received in tithing and offerings \$75.62; Church debtor to agent \$4.62. paid to Sr. Caffall \$49; total paid out \$53.62; on hand \$22.

Resolved, That we favor the holding a re-union meeting in the west, and that we appoint one delegate to confer with those appointed by the other districts of the western slope. Bro. C. A. Beebe was appointed delegate, and was instructed to labor to have it in the vicinity of Council Bluffs.

The District Clerk presented a bill of \$3.50 of current expenses; said bill was ordered paid out of district funds.

Bro. Andrew Hall, District Treasurer, reported that he had received \$32.90; paid bill of expenses to Bro. C. A. Beebe, delegate to conference, \$30.50; on hand \$2.40.

Missions appointed. Bro. K. H. Hansen was appointed to labor at the Eight Mile Grove. Brethren Hans Hansen and Peter Anderson

were appointed to labor near Walnut. Brn. Benjamin Harding and Alfred Bybee to labor in the northern part of the district. Brother A. H. Studley was appointed to labor in connection with Bro. E. C. Briggs while said Bro. Briggs labors in the district.

Brethren C. A. Beebe and Robert Kirkwood were appointed a committee to audit the Bishop's Agent's book, and report to the next conference.

Three children were blessed. Bro. Peter Anderson was ordained an Elder. Bro. C. A. Beebe was appointed president for the next quarter.

Preaching during conference by Brethren C. G. McIntosh and E. C. Briggs.

Conference adjourned to meet at Downs ville, on the last Saturday in August, 10.30 a.m., 1883.

### EASTERN MAINE DISTRICT.

Conference was held at Machias, Maine, June 16th and 17th, 1883. Joseph Lakeman, president; J. S. Walker, clerk.

Elders Joseph Lakeman, John Benner, James L. Pierce, reported. Priests John Huntley, J. S. Walker, reported. Teacher James Huntley, reported. Deacons Ezra Ackley, George Bryant, reported.

Joseph Lakeman chosen president of the district.

J. S. Walker sustained as clerk.

Preaching Saturday evening by Elder Joseph Lakeman. Sunday forenoon, testimony meeting led by Elder James L. Pierce, a good measure of the Spirit was enjoyed. Sunday afternoon preaching by Elder Joseph Lakeman with excellent liberty.

Voted to renew Elder J. Benner's licence.

Adjourned to meet at Addison, September 15th and 16th, 1883.

### MONTANA DISTRICT.

Conference met at Reese Creek, May 26th, ten o'clock a.m. President G. Reese in the chair. Opening address by the president; a peaceful season of prayer and testimony was had.

Afternoon session. Branch reports. Gallatin, number at last report 39, present number 43; including 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 3 baptized since last report, 1 received by letter. Willow Creek, no changes. The following officers reported in person: Elders J. E. Reese (baptized 1), James Bamber and G. Reese; Priests Thomas Harris, James Green and John Pritchard; Teacher T. Reese; and Deacon W. W. Haws.

Bishop's Agent reported as follows for the quarter ending May 26th, 1883: Amount received for Rocky Mountain Mission \$26.50; for tithing \$32. Paid to R. Warnock, mission treasurer, \$26.50; balance on hand \$32. The president appointed James Bamber and T. Reese to audit the books and accounts of Bishop's Agent.

The following resolutions were adopted: Resolved that this conference extends an invitation to Elder W. W. Blair to come to Montana as soon as possible; and if he can not come himself to send some one that he shall see fit.

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

Resolved, That we sustain G. Reese as President of the Montana District.

Committee on Bishop's Agent's books and accounts reported that they found the same correct.

Benediction by Thomas Harris. Adjourned to meet at 7 p.m.

Evening session. J. E. Reese addressed the meeting, after which the time was devoted to prayer and testimony. A peaceful time was had.

Sabbath morning, ten a.m. Hymn 698 sung; prayer was offered by the president. Opening remarks by Thomas Harris; meeting devoted to prayer. Benediction by T. Reese. Afternoon, two p.m. Prayer offered by J. E. Reese. Elders James Bamber and J. E. Reese addressed the congregation with good liberty; text, St. John 1st and 1st. Bro. and Sr. Haws' son (Amos), and Bro. and Sr. J. J. Reese's daughter (Emma) were baptized during afternoon intermission by G. Reese. The candidates were confirmed under the hands of Elders John E. Reese and G. Reese. The Lord's supper was then administered, and the saints had a good time.

Adjourned to meet at Reese Creek, the last Saturday and Sunday in August, 10 a.m., 1883.

### WYOMING VALLEY DISTRICT.

Conference convened at Plymouth, May 26th, 1883, at 2 p. m. Bro. H. S. Gill president, Bro. John J. Thomas clerk *pro tem*.

Elders Wm. W. Jones, L. B. Thomas, J. Baldwin, H. S. Gill, John J. Morgan, reported in person. Teacher Wm. Harris, Deacon J. J. Thomas reported in person.

Report of Branches.—Plymouth, no change. Hyde Park; members 22, Elders 2, Priest 1, Teachers 2. Danville, no report.

Bishop's Agent, W. W. Jones, reported nothing on hand. Received to-day from the Plymouth Branch \$1.25; received from Hyde Park Branch \$5.00; total \$6.25.

Resolved that all branches in this district are requested to send in their reports to conference on branch statistical blanks; if not, their reports will not be received.

H. S. Gill was sustained as president over the district for the next three months, and Wm. Harris clerk.

H. S. Gill had charge of the singing during conference. Prayer meeting Sunday 9 a. m. Preaching by Elder L. B. Thomas in the Welch language, John J. Morgan in the English, at 10 a. m. Saints' meeting at 2 p. m.; a good time was enjoyed; the Lord confirmed his work with signs following the believer, with tongues and interpretation and prophecy. Preaching in evening at 7 p. m., by Elder Wm. Jones and H. S. Gill.

The general authorities were sustained in righteousness.

Adjourned to Hyde Park, the last Saturday and Sunday in August.

### TEXAS CENTRAL DISTRICT.

Conference convened with Elmwood Branch, Bell county, Texas, June 16th, 1883, at 10 o'clock a. m. Opened with singing and prayer. Bro. A. J. Cato was called to the chair; Bro. Pressley to act as secretary.

Remarks were made by the chair.

Branch Reports.—Live Oak, 16 members, one Elder, 5 added by baptism. Elmwood, 34 members, 1 added by baptism, 3 Elders, 1 Priest, 1 Teacher. No report from Cheeseland, Elkhart and Texas Central Branches.

Elders Reports.—H. L. Thompson, preached quite a number of times, administered to several sick, performed one marriage ceremony. A. J. Cato, have been in the district but a little over six weeks, baptized four; a good interest is pre-

vailing in some parts. Elias Land, preached in Lampas county twice, also Temple and Slowter's school-house; administered to several sick; was doing all he could with his daily labors. Bro. W. C. Allen, was sick, not able to write a report, had been laboring with Bro. Cato and looking after the spiritual condition of the branch; reported by proxy. Priest E. D. Thompson, preached once, has a desire to do all he can for the cause. Teacher G. W. Ballew, has done but little in the cause but desires to do all he can.

No report from Bishop's Agent.

Upon motion the secretary was instructed to write to Bishop Blakeslee and ask him who his agent is in this district.

H. L. Thompson reported trouble in Elmwood Branch and the branch authorities had failed to settle the difficulty. On motion a committee to assist H. L. Thompson to settle the difficulties in Elmwood Branch, and A. J. Cato and E. Land were appointed.

Remarks by the chair.

Motion that when this conference adjourn, it does so to meet with the Texas Central Branch, October 13th and 14th, 1883.

On motion Bro. Elias Land was chosen vice president of the district. On motion Bro. J. J. Pressley was elected district secretary. On motion our president, W. W. Belcher, was sustained. On motion it was resolved that we express our sympathy with, and for our beloved president in his long affliction; and that we join in prayer for his speedy recovery.

Motion that we express deep regret at the loss of our late secretary and much beloved sister R. S. McMains, and that we extend our sympathy to the bereaved family.

Bro. H. C. Smith as president of the mission together with his co-laborer were sustained.

The General Church authorities both spiritual and temporal were sustained in righteousness.

A vote of thanks was tendered to the Saints and friends of this community.

Preaching at night by Bro. Cato, assisted by Bro. Land. Prayer and testimony meeting at 9:30 Sunday morning, in charge of Bro. Land. Preaching at 11 a. m. by Bro. Cato, assisted by Bro. Land. Preaching at 3 p. m. by Bro. H. L. Thompson, assisted by Bro. Land. Preaching at night by Bro. Cato, assisted by Bro. Land.

Adjourned as per resolution to meet with the Texas Central Branch, October 13th and 14th.

#### EASTERN DISTRICT.

Conference for South Wales was held at Merthyr Tydvil, June 10th, 1883; Elder Wm. Morris, president; T. E. Jenkins, clerk *pro tem*.

At 10:30, after singing and prayer, Elder J. R. Gibbs spoke very impressibly, on the necessity of faithfulness in the great work of the Lord, he also stated his reasons for resigning the charge of the mission, and said that Elder T. E. Jenkins was now in charge, and he hoped that every one in the mission would uphold him, and do this by living an honorable life.

T. E. Jenkins read the certificate of his appointment and also read a statement as Bishop's Agent. Which showed that the financial affairs are brighter in 1883, than 1882.

Branches Reported.—Aberaman, Merthyr, Ogmore, and Rhondda.

Elders John Morgans, John Lewis, Daniel Meredith, Thomas Smith, Dan Davies, John O.

Evans, John Jones, James Griffiths, Rees Price, T. Davies, and Wm. Morris reported. All promising to be diligent.

At 2 p. m. the authorities of the Church in America were upheld. Elders T. Taylor in charge of the English Mission, T. E. Jenkins the Welch Mission, and Wm. Morris this district. The meeting then was opened for testimony and the exercise of spiritual gifts. The gifts were manifested very powerfully. At 6 p. m. Elder J. R. Gibbs preached a good sermon.

Adjourned to meet at Aberaman, September 9th, 1883.

#### NORTHERN ILLINOIS DISTRICT.

Conference was held at Plano, Kendall county, Illinois, June 16th and 17th, 1883. Bro. John S. Patterson was chosen president, and W. Vickery clerk.

On motion visiting brethren were invited to take part in the deliberations of the conference. After singing, prayer was offered by Bro. Joseph R. Lambert, of Chicago, after which some very good and interesting remarks were made by Bro. Patterson in regard to the duties of Saints in such meetings as these.

Minutes of last conference read and corrected, so as to read Bishop's Agent's report, instead of financial clerk's report.

Branch Reports.—Sandwich 78, present number; no change. Plano 166, 2 removed by letter. Mission last report 109, present 107; 2 removed by letter. Janesville, Wisconsin, number last report 27, died 1. Bro. Patterson referred to the petition of Saints at Cortland, DeKalb county, Illinois, desiring to be organized into a branch, and as the matter had been left to him by the last conference (which should have appeared in minutes of last conference, but did not) he had not thought it wisdom to so organize.

Bro. Joseph R. Lambert favored us with some remarks in regard to conference work very spiritual and encouraging.

Met at 2 p. m. Bro. Patterson reported as delegate to General Conference, and also his labors as district president.

Bro. Vickery reported having received one hundred and two dollars and fifty cents and having paid Bro. Patterson, and Bro. F. G. Pitt thirty dollars each, for the purpose of defraying their expense to the General Conference held at Kirtland, Ohio, April 6th, 1883, leaving a balance of forty-two dollars and fifty cents on hand.

Resolved that we release Bro. Pitt in view of his resignation, and recommend Bro. Thomas Hougas to the Bishop to be appointed as his agent in this district.

Bro. Patterson was chosen as president of the district for the next four months.

Resolved, that we will abide by the decision of General Conference in regard to the Chicago Branch not being a part of the Northern Illinois District.

Resolved, that the moneys in the hands of Bro. Vickery be turned over to Bishop's Agent, when his nomination shall have been confirmed by the Bishop, subject to the call of the district.

In the evening there was preaching by Bro. George Shadeiker assisted by Bro. S. H. Whitaker. Sunday morning preaching by Bro. J. S. Patterson, assisted by Bro. Joseph R. Lambert of Chicago. At 2:30 in the afternoon the Saints met for social and sacrament meeting in

charge of the officers of Plano Branch. Two were confirmed under the hands of Brn. Patterson and Lambert, that had been baptized at the close of the morning service, by Bro. Patterson. A good degree of the Spirit was present and all seemed to enjoy themselves. Sunday evening preaching by Bro. J. R. Lambert of Chicago, on the prophecies of Joseph Smith.

Adjourned to meet at Mission, LaSalle county, Illinois, October 13th and 14th, 1883.

## Miscellaneous.

#### BORN.

BROLLIAR.—At Wilber, Nebraska, January 26th, 1883, to Bro. Daniel and Sr. Sarah C. Brolliar, a son; blessed June 24th, 1883, by Elder Robt. M. Elvin, and named, William Clifford.

TUCKER.—Near Palmyra, Nebraska, May 6th, 1883, to Bro. and Sr. Tucker, of Palmyra Branch, a daughter, named Jessie Elnoah; blessed June 15th, 1883, by Elder Joshua Armstrong.

#### MARRIED.

SHORTS—HENRY.—At the residence of the bride's mother, Glencoe, Belmont Co., Ohio, May 31st, 1883, by Elder M. S. Sutton, prayer by Elder H. Robinson, Mr. James H. Shorts, of Wheeling, West Virginia, and Sr. Mary M. Henry, of Glencoe.

McEWEN—LAKE.—At Shelby, Shelby Co., Iowa, June 18th, 1883, at the residence of C. R. Benedict, Esq., by Elder Mark H. Forscutt, Mr. H. S. McEwen and Sister Mamie Lake. The bridegroom is the heir and representative of one of Shelby's wealthy families; the bride the amiable and intelligent daughter of our esteemed Canadian missionary, Elder John H. Lake. That the heavens may smile upon and make joyous and glad in the forever the happy pair of to-day, is the hopeful, earnest wish of the many who know and love them. UNCLE MARK.

#### DIED.

HUGHES.—In Carnarvon, North Wales, December 27th, 1882, Sister Elizabeth Hughes, aged 55 years.

OWENS.—In Amlwch, North Wales, March 23d, 1883, Sister Hannah Owens, aged 88 years.

THOMAS.—In Aberdare, South Wales, May 23d, 1883, Sister Jane Thomas, aged 86 years. "Blessed are the dead which die in the Lord."

WALKER.—In Decota county, Kansas, May 26th, 1883, Sister Harriet Ann, wife of Bro. Chas. Walker, aged 46 years, 5 months and 23 days. She was baptized August, 1868, since which time she has lived a consistent member of the Church. She died very suddenly, rising as usual in the morning said she did not think she would live to see another morning. She did her work up as usual; Bro. Charles left the house at half past two, and returned at 5 o'clock. He found her lying on the lounge in death, as though she was asleep, with the Bible and her hymn book lying close to her. She was the mother of four children, three of whom have gone on before; she leaving a husband and one son to mourn her loss.

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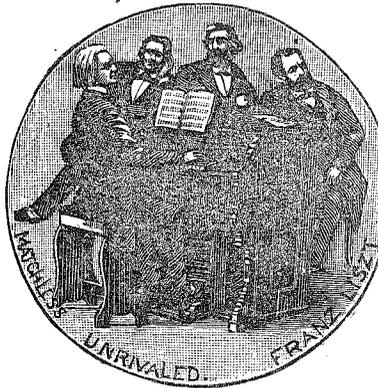
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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN ASK HIM, HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: AND THAT IF A MAN IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments.

... ONE WIFE, AND CONCUBINES  
... IN CASE OF DEATH, WHEN EITHER

Vol. 30.—Whole No. 532.

Lamoni, Iowa, July 21st, 1883.

No. 29.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 21st July, 1883.

WHEN any one uses the expression "the sneers of the world," it would be well to determine what the term means; just to picture in the mind what class of men the one who uses it would have it apply to. As for instance, when the *Herald* says "our elders have to bear the sneers and jibes of a gainsaying world," what world does the *Herald* mean.

It is not now a very large class nor a very respectable one, who having no form of religion of their own take the pains to sneer at those who have. Nearly all classes of business and professional men, together with the intelligent workers, while they may not accept any existent form of worship, hold to no creed, do not even believe the Bible as so called Christians profess to believe it, and who will not stop to argue with the worshiper, nor go out of their way to hear the preacher, have still enough of honorable goodwill to man, and respect for toleration and themselves, not to grant the fullest and freest latitude to them that believe; nor do they publicly laugh at, deride, or scorn the frank, and faithful minister of the Word, whatever his company or church name may be. They simply do not believe, nor do they care who does.

There is a class of those who believe in God and Christ, who really strive to be good and true men as they understand the Word. They are honest in deed, between man and man, are kind hearted and tolerant; but do not choose to investigate any other view than their own; preferring not to change, and willing that every one else shall believe as they please. This class seldom go to hear, or listen when they do

hear, but they never deride those who differ from them.

There is really but one class of so-called believers that sneer and scoff at others who differ from them in belief. This class is found in all churches (except ours, of course?) and may be said to be of two sorts, those who are really narrow minded, and bigoted, full of zeal and persuaded that those of other faiths have no faith, and are unworthy of consideration and toleration, and ought to be suppressed as heretics; and those who are conscious of the weakness of their own belief, and think all others as weak as their own; but because of the greater local popularity and supposed respectability of their own fellowship, will not give countenance or sanction to others, and are jealous when others are prospered. From this class so made up come the army of scoffers. But are they the world? The term "the world" as used by believers usually means the unbelieving. But it is a common thing in our own experience and that of others, to find the most toleration and willingness to hear the word, among the so-called unbelieving. And the elders of the church when preaching through the country find the most scorn, intolerance and hatred among the so-called believers—in the churches. Who then is the world? "Then cometh the end of the world, or the destruction of the wicked."

### EDITORIAL ITEMS.

LELAND'S GROVE, Shelby county, Iowa, has been selected as the Camp Ground for Israel at their Reunion this fall. It is early to begin to urge a big meeting; but any thing not started till too late, may not grow to a good size in time. September 15th is set as the opening day, meeting to continue till over the 23d. Let every one who wishes for a pleasant time get ready in good season, and go prepared to do good as well as to receive good. There will be time and opportunity for enjoyment in spiritual exercises.

Read Bro. William Hart's letter in last *HERALD*. He preposes a contribution, the aggregation of which should be spent in printing a few thousands of the article written by Bro. George S. Lincoln, and to

be distributed in Utah as a tract. We suggest to Bro. Hart and others who may think it well to adopt and act upon Bro. Hart's idea, that the object sought by them might be secured, and good done as well, by the raising of such a fund, and the sending it to Bro. W. W. Blair in support of the *Advocate*, with the request that he make a special number of that paper out of Bro. Lincoln's article, and print some hundreds or thousands extra for distribution in Utah, the object of the *Advocate* being to advance the truth in that Territory. Of course this is advisory on our part, and may not meet with favor from those who may approve of Bro. Hart's notion.

Bro. S. Meddowcroft writes from Mendigo, Ontario, and sends a letter or two from good saints at Picton, which for want of room are left out of print.

Bro. W. W. Blair returned to Salt Lake City from Malad and Soda Springs, on the 3d instant. He states that Bro. Joseph Luff's health is a little improved of late. The heat has been extraordinary in that region, the mercury showing as high as 85 to 105 in the shade. The water supply of Salt Lake was likely to be short this season. Fruit short; crops good.

Sr. Mary Prettyman writes from Knox, Stark county, Indiana, July 8th, that her husband was to preach at Knox that evening.

It is Bro. J. L. Richey, not O. A. Richey, who has removed to Lamoni from North Platte.

Four were baptized at Lamoni, Sunday July 8th.

THE people in the mountains have long been congratulating themselves on being free from electrical storms, fierce winds, &c., but the following shows the vanity of their boast.

### WIND AND THUNDER IN SANPETE.

*Editor of the Deseret News:*—Yesterday there was a strong blow of wind, then a subsidence as if to gather strength, for presently, as if with renewed force, it played havoc on my house. We are shelterless. The family were in the house—Mrs. C. quite sick—yet all escaped unhurt. While viewing the ravages of the storm of wind, I wondered how all escaped. The wind visited some adjoining places and though by no means

friendly, was not so disastrous. The beautiful meeting house at Moroni, now in course of erection, suffered some damage from the vibration caused by the heavy thunder, the beautiful door cap over the main entrance will have to be removed, being split in the centre. Some window caps are also split. We had imagined ourselves so fully mountain-locked as to think no heavy winds could visit us, but this storm of wind and the one recently, convince us that we are not safe from the wind's fury.

D. CANDLAND.

CHESTER, July 1st, 1883.

#### EXTRACTS FROM LETTERS.

Bro. S. S. Givens wrote from Sinnett's Mills, West Virginia, as follows:

We are still striving for the faith once delivered to the Saints. I baptized five on the 12th day of April last. The devil is arousing here, but I hope it is for the better. The work of the Lord has been trampled under foot here. When I came here the Gentiles would not come to our meetings, and of the members only a few would attend; but they all are trying to do their duty now, and the Gentiles come now, so that we hold our meetings in the grove. Some of them say that they have been wrongly informed about us.

A COPY of the State Centre, Iowa, *Enterprise*, for June 28th, sent us by White Bros., of Edenville, contains an excellent notice of the Des Moines District Conference, held at Edenville. Four were baptized. In the same paper is the notice given below:

Mr. Etzenhouser, a promising young minister of the Latter Day Saints' Church, has returned to Edenville. His many friends were glad to see him. Also I. N. White is again at home hale hearty, and reports a good interest manifested in the cause he represents—the gospel.

THE *Fayette Monitor*, published at Connelville, Pa., in its issue for July 5th, has a letter written from Rhoades, Iowa, which we give below. It will be encouraging to the Saints abroad to read it.

RHOADES, IOWA, June 30.

*Editor Monitor*:—It has been some time since my last, but I have been so busy attending to business, that I hardly had time to peruse the columns of your valuable paper. I have almost forgotten too, where I left off, or what I was writing about, but, whatever it may have been, I shall now tell you something concerning the "Mormons," who have just concluded their quarterly conference here. They are not the *original* Mormons, for they denounce Brigham Young and his doings in the most bitter terms, and claim (as you will observe hereafter,) that Brigham fell from grace, and practiced something that God never told him, viz: "Polygamy." They believe that one woman is sufficient for a man, and I *know* that they, here, put into practice what they profess, and are doing all they can, by honorable means to suppress and put down polygamy, and four fifths of what is told concerning them, and what they profess are *lies*, of the blackest character. I have lived among them for some time, and am intimately acquainted

with them, and I have never as a general thing, met or dealt with a more honest and honorable person. And besides, I *know*, that they can get

with any other sectarian minister that ever attacked them, and can prove all they assert, with the Bible. The following will serve to inform the readers of your paper, *what* they believe: They believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel. They believe that these ordinances are: 1st. Faith in God and the Lord Jesus Christ. 2d. Repentance. 3d. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Ghost. 5th. They believe in the Resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. 6th. And in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. And that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the Gospel, and administer in the ordinances thereof. They are really not "Mormons" for they do not follow Brigham, but Joseph Smith, Sen. They are known by the name of Latter Day Saints, of the Reorganized Church of Jesus Christ, and simply followed the teachings of the Bible, in every respect. I have on several occasions witnessed the laying on of hands to cure a disease, and must say that they were cured; not instantly, but in a few hours, at most. I have witnessed it on a young woman, whom I know would not say she was benefitted, if she were not. Perhaps you will say I am a Mormon, or almost as good as one, but I am not, and am only giving you facts, as I know I have seen them. I merely state these things in justice to them, for they are so often misrepresented. Any one wishing more information concerning them, can have it by addressing me at Rhoades Station, Edenville P. O., Iowa. More anon. B.

THE *Palm Tree*, evidently a Pseudo religious paper, spreads the following lie in its columnar branches in its issue for June 20th, rather singular fruit for a Palm to bear.

The Mormons have but few if any schools, and no public school system, and their children grow up in ignorance. They know that their principles can only grow in the soil of ignorance. If it were possible to educate Mormon children, the curse of Mormonism would soon disappear.

Wondrous is the strength of cheerfulness altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.

Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is far more suitable than beauty.

There is room for the exercise of charity everywhere—in business, in society, and in church; but first and chiefest is the need for it at home.

A generous man will, in his treatment to an enemy, resemble the sun, which pours light all round it,—even upon the clouds that strive to dim its lustre.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Correspondence.

TUNNEL HILL, Johnson Co., Ill.,  
July 9th, 1883.

Dear Bro. Joseph:—Since I last wrote I preached twice in the school house at Tunnel Hill, Thursday and Friday nights, to full houses, and good liberty, and Saturday night and Sunday twice, and this morning in the Saints' church. Quite a number believing, but for some reason they fail to obey. I preach during the day, when it rains in the afternoon or night before so that the farmers can not work. I expect to speak in town to-night, and go to Springerton to-morrow or next day. Here is the neighborhood where Brn. W. H. and E. L. Kelley were born, and where an uncle and aunt and a number of their cousins live. Many would be glad to see them here, and for my part they are cordially invited to come and visit and labor.

Yours fraternally,

T. W. SMITH.

P. S.—The *Herald* was excellent last week.

North Street, Stone Road,  
STAFFORD, England,  
June 23d, 1883.

Dear Bro. Joseph Smith and readers of the *Herald*:—It is with feelings of pleasure that I write to you, inasmuch as I rejoice in the latter day work. I always watch with interest the progress of the work in America. I should dearly have liked to have been one in the gathering at the Kirtland Conference as it must have been a very great pleasure to have gathered to that time honored spot, linked as it is with so many pleasant recollections of the past. I feel pleased that your assembling there has done good. Indeed I am always pleased to see and hear of the advancement of the work of God, and I may say that I am of the opinion that if we are only faithful and do our duty it will progress, both in your land and also in England. Indeed in this country the signs are most promising. Notwithstanding the great tide of unbelief that exists here, I am convinced that ere long many will see the light of the gospel and obey it. The greatest difficulty we have to meet is from those who profess to be Christians. They will keep telling us that these gospel blessings have ceased, thereby acknowledging that the power is not in the gospel as it once was. But thank God for revelation's holy light, which dispels the darkness and brings in view a loving, merciful, and unchangeable God and Father, who is no "respector of persons, but in every nation he that worketh righteousness and feareth him is accepted of him." Well, although men dishonor God with their infidelity, yet will we hold up the banner of truth and righteousness as the standard of mankind, knowing that there is a grand test offered to all men whereby they may know the true church and kingdom of Jesus Christ. "If any man will do his will he shall know," (not believe, not guess, not think, but know) "of the doctrine whether it be of God." And I often think when I hear our friends fighting this work, how easy their doubtings and fears could be put at rest, simply by obeying the gospel in

the love thereof; but as long as they go on saying "I don't believe this and I don't the other" they never will know, and I invariably ask them if they ever knew any one receive anything from God in unbelief, why no, and it is no argument to say I don't believe, because the weight of evidence lies with those who have done the will of the Father, as the Lord Jesus asks every one to do, and those who neglect to obey the gospel and remain in unbelief, are not a competent jury to give a verdict in a matter of such importance and with such immense issues as the work in which we are engaged. Praying for your welfare and likewise all the readers of the *Herald*.

I remain your brother in bonds of gospel brotherhood.

GEO. S. GREENWOOD.

OMAHA, Nebraska,

July 5th, 1883.

*Bro. Joseph*:—We held our conference in the Platte Valley Branch, 29 and 30 ult., and I inst; and we should judge from the reports of the district president and the traveling ministry that the labor performed during the last quarter will bring about changes among the Saints that will be fraught with good. We could not all "see eye to eye" in all that we did in the business meetings; but viewing it from my standpoint, I think when we all calmly review it, after the storm of passion has passed by, the verdict will be favorable to what has been done. The reports showed fifteen baptized, and several were not reported. Only two conferences each year will be held hereafter, and the intervening time will be made pleasant with two days' meetings. Brethren C. Derry, E. C. Brand and J. F. Mintun were with us; the two former preached, on Sunday.

Yours in bonds,

EDWARD RANNIE, JR.

GRAND MANAN, N. B.,

June 30th, 1883.

*Bro. Joseph*:—According to promise, I visited Bro. Burton; and in company with him, called on and preached with the Saints where he had been laboring. I am well pleased with Bro. and Sr. Burton, and their work. I found many kind friends, and notwithstanding the bitter opposition that has to be met, we found many who are honest, and seemingly desirous to learn the truth. It is almost fifteen years since I commenced to preach, and I have never had to preach outside of a house until I went to Nova Scotia. I felt that it was hard to be denied by professed Christians, the use of a house, dedicated to God for Christian worship—and worse than all, to be told by a professed Christian, Baptist minister, that we (the Mormons) "Ought to be hooted out of the place." This occurred in Hantsport; but instead of being endorsed by the people, many came out to the railway station to hear me, and show themselves to be our friends.

After having been home about one week I left for conference, visited Jonesport, Mason's Bay and Addison Point before going to West Machias where we assembled. It was new ground, and many were doubtful as to the wisdom of holding it there being that so few of the brethren were living in Machias; but it proved to be all right, for we enjoyed the blessings attending the faithful. Bro. Joseph, I have passed through the "furnace;" and at the time it seemed hard, but I am able now to say, "Blessed be the name of the

Lord." After conference I returned to Addison, and on Monday went to Mason's Bay to attend the funeral of Bro. McCaleb.

I am greatly pleased with the outlook on our island. I feel that the prospect for the cause of truth has never been so promising. I expect to preach in Lubec, Maine, next Sunday. I am not as strong as I was before my sickness, but hope to gain my strength. Pray for me and the success of the work in these parts.

Yours in bonds,

JOS. LAKEMAN.

CORINTH, Ontario,

July 4th, 1883.

*Bro. Joseph*:—As I was to-day looking over the letters in the *Herald* for June 23d, I saw one from our much esteemed Bro. Lake. I see that "Ye Editor" has misunderstood him, or he has made a mistake in a statement about the congregation at our late district conference. He is made to say that there was near as many outsiders as Saints, when it should read there was near as many on the outside of the building as there were inside; for that was the true state. Every available place on the outside of the church was filled. Our conference was a success, and I hope there may be many such enjoyable times in our neat little church. The good Spirit so filled the house that we felt that angels must be present, and one sister felt their presence so strong that in her testimony she said she was constrained to look up expecting to see them. O Joseph, my heart is made glad with the glorious hope of gospel light and intelligence. Thank God for the gospel of his dear Son. When I contemplate the greatness of the work and the progress that it is slowly but surely making, I long for the day of its final triumph. I take great comfort in reading the news from the width and breath of our land, that the gospel is winning its way through all the opposing powers brought to bear against it. When I think of the *Herald* in 1860, and what it is now, it seems to me I should rejoice to read one every day. But I thank the Good Master, that I can read one every week. It is food to my hungry spirit.

Yours in hope of eternal life,

JANET PEARSON.

SHENANDOAH, July 6th, 1883.

*Bro. J. Smith*:—I wish to inform you that we are still trying to hold fast to the faith and I to discharge the obligation of my calling in the Church. We are lacking of help in our branch, which places more on me than I am able to accomplish as it should be done. I have had to fill the office of president and deacon, besides assisting the teacher. We hold two meetings on the Sabbath, and Sabbath School, which I am aiding and working; so that I have the day well occupied; especially as I have to look after the sick and afflicted. The Master has blessed me with a desire to be diligent, and with a measure of his Spirit, also with good health. I have no desire to be an idler. I wish to aid all I can to forward the cause we love so much. I wish to show my love by my works, yet I feel my inability to do what is required at times. I look for help from Him who has promised help to those who will try. Brother Deuel has been with us a few days, preached some, had a good spirit, done the Saints some good. We also had Bro. St. Clair a few days; preach some for us; seems to

be very much interested in the cause; left a good impression. Bro. Uselus Autin is going to move to Independence, Missouri, soon, and his mother goes with him. We are all in usual health in the branch. We have not had our church dedicated yet, because it is not paid for. We are two hundred dollars behind on it. As soon as we can get it paid we want it dedicated. Accept our kind regards and love.

Yours truly,

S. S. WILCOX.

LOUISVILLE, Ont., July 2d, 1883.

*Bro. Joseph*:—Two months to-morrow since I bid good bye to loved ones at home, and you will please excuse me for stating that this leaving home is by no means agreeable and I have seriously thought that about the next time, I would conclude to stay at home, as my second experience was far worse than the first. I have a good deal of sympathy for those who have gone a good many times, for an entire Summer's or year's trip. However, taking passage on one of, to me, Nahum's chariots, went eastward, stopping one day in Peoria with a sick niece, who has since died. Passing on towards Chicago, in changing cars at Forest I met and had just a few moments' chat with Bro. I. L. Rogers. He invited me to go with him to his Bro. Silas', but I deemed it necessary to pass on direct, according to previous arrangement, so Saturday eve I arrived at Galien; I was made welcome at Bro. Blakeslee's. Met with Saints at 10:30 in social meeting, and in the evening I spoke to good sized audience. Monday I passed on to Bro. Scott's, congratulating myself of great pleasure and profit to me, to travel a few weeks with him; but alas! "The best laid plans of mice and men gang aft aglee." As you have learned before, we had to separate. I passed on north to Hersey, visiting a few days at S. I. Smith's. I found Saints of Hersey Branch in a prosperous condition, and ably presided over by Bro. Joseph Shippy. I spoke here a few times enjoying fair liberty; Bro. Shippy's method of branch government met my hearty approval. I will drop one point as I know of some in another branch who do not think a teacher ought to visit the houses of members, etc.; will they please show how a teacher can fulfill the law which says they "shall be with and strengthen them" if they are not allowed to visit. All members do not attend all meetings, and the teacher can not attend to that part effectively in a public manner, not knowing what may trouble them. I spoke twice in Chase, but interest poor, and too expensive to continue longer. I visited and spoke a few times on the "Plains" seven miles west of Chase. Four Saints reside there. At Hersey I met Bro. George Cleveland and Bro. Joseph Emmett. Both are doing some little work, as their circumstances will admit, no doubt. Both could do well in the active ministry, and I felt specially interested in the latter. From here I went to Reese, finding a small branch with Bro. E. DeLong in charge. The people here remember W. H. Kelley and C. Scott, on the Sabbath question debate. I held forth seven times here with an increasing interest. I was urged to stay, but my mission was Canada and I must be onward. I trust the Saints there will pull strongly on the two oars—faith and works—as also in other branches visited. We visited Vassar Branch; here are a few humble souls pulling away, holding regular meetings;

Bro. Hocknell presiding priest, and Bro. Barnes teacher. With Bro. DeLong we left on the 4th of June, stopping a few days near Columbiaville, where Bro. John Cox resides; not much interest and our time was too short to work it up if we were at all capable of doing so. So on we went to Goodland. Here we met a number of Saints, with whom we tarried six days, speaking six times. We were again obliged to leave a seemingly interested community; here our last meetings were quite largely attended, and requests to stay were urged. The Spirit of the Master tarried with us, and we felt, that we were blessed in presenting the word. Here as also at Reese we delivered a lecture on the "Church of Jesus Christ of Latter Day Saints v.s. Utahism." And at these two places we were satisfied that good would result from the efforts; we also spoke on this subject at two other places, but not so satisfactorily to us.

Old Bro. Hemingway took team and buggy and carried Bro. DeLong and self up into Sanilac county. We stopped all night with Bro. John Bailey, near Brown's City. Here is a small branch; as to its prosperity I can not speak, not meeting with them. We passed on to Bro. A. Barr's. In this section we remained eleven days, speaking in Deckerville, Barr's School-house, in Bro. Kidd's house, then over in what I called Mosquito Swamp, Annis' School-house, Leech's School-house, also north of Richmondville, where reside a number of Saints comparatively young, and where they propose to build a house for worship. We met Bro. A. Barr and Bro. J. J. Cornish. The latter lives in Deckerville and holds forth there every Sabbath; the former presides over the Forester Branch and preaches when his work will permit him. There are quite a number of members in this part of the county, not far from one hundred and fifty. Some in Forester Branch, some in Lebanon, and some in St. Johns; the latter is presided over by Bro. H. Campbell, a priest; he speaks occasionally; but quite a large number are not associated with any branch. I found a host of warm hearted Saints, but in all my travels in Tuscola, Lapeer and Sanilac counties, I did not find the work in as prosperous condition as I could wish. Church officials ought to know their duty from the law and the spirit thereof, so as to not give any occasion, or permit a member to arise and tell them what to do. I believe in counseling and learning from every source, but I discard any manifesto telling this one to do this, and that one to do that, and so on, when the law governs. So, if we study the word, also the minutes of conferences, we may get better understanding. I by no means wish to reflect, or to discourage, but I wish to encourage and build up. And there are too many in the Church who seem to want to fill the Teacher's place, *i.e.* "Watch over the Church;" and some going a little farther than that, and in public charging this, or that one with being unfaithful, etc. This to me is bosh. Not of God by any means. I found lots of kind Saints throughout my travels, and I hope we will all grow wiser, and learn to be content and be *exceedingly slow* to think God is going to do something wonderful with some young brother. If he is blessed of God, give God the glory, and be sure and remember that flattering and puffing will do him *no good but great harm*. I stopped somewhat with Bro. Barr and found him a strong believer in the

latter day work. I can not speak of those with whom I am not so intimate. Bro. E. DeLong had to go home last week; I regretted to separate with him.

I came to Canada June 28th. Met with Brn. Lake, Leverton, Brown, and Evans, in two days' meeting, Saturday and Sunday. I never found such a demand for labor as Michigan makes. In Tuscola, Lapeer, and Sanilac counties, I found a grand field and also in the western part of the State. It ought to be prosecuted. Often times I felt, "Lord, send forth laborers," the field is certainly ripe, and you know, if it is not harvested it will go to waste. Bro. J. A. Carpenter is battling away and has awakened an interest north-east of his home. We had a very pleasant visit with them, and his wife's mother and father. I trust Bro. Kelley will follow up and revive the Saints along the line.

At the services yesterday, Brn. Lake and Leverton felt well, but your correspondent had poor liberty. I can not tell what we will do next. As it was expected and so expressed that Bro. E. DeLong was to go into Ontario, I would say that he based his not going on account of his financial condition, *i. e.*, he could not afford to lose harvesting etc. If there is any other cause I am not informed. I found such a demand for labor that I had just all the preaching I wanted and a little more. No Elder need run astray of work in that State. More anon,

Your brother,

E. H. GURLEY.

EDENVILLE, IOWA, July 9th, 1883.

ELDER JOSEPH SMITH, *Lamoni, Iowa;*

*Dear Brother:*—The Des Moines District Conference was held at Edenville, June 22d, 23d, and 24th. A fair representation was present; an excellent time throughout the entire session. Four were baptized by Elder Roth. Preaching by Brn. Roth, Nirk, Etzenhouser and Isaac N. White. The conference seemed to be of that nature to give the Saints new life to work the coming quarter with their *mite, mind, and strength*. Bro. Isaac White and myself went to Cambridge, June 30th: Bro. White spoke Saturday eve and Sabbath at 11 a. m. In the afternoon we went to the river about sixty rods from the place of holding our meeting, and baptized two ladies, both promising members for the Church. I spoke in the evening; good liberty. Crops look well here; our business is good.

Your brother,

D. C. WHITE.

WILBER, Nebraska, July 8th, 1883.

*Dear Herald:*—Bro. R. M. Elvin of Nebraska City has been laboring with us here, and at Mount Hope, eighteen miles west and north, during the latter part of June. Bro. Robert White secured the use of the Congregational Church building here for the services during his stay; prejudice was evidently removed to some extent while at Mount Hope, a comparatively new opening (opened by Bro. E. C. Brand last Fall) there was as we learn, an unusual interest manifested. Some of the "Holiness People" seemed filled with overflowing joy at a sermon preached by Bro. Elvin, text, "The law of the Lord is perfect," &c. Our district president is making all effort in his power to keep the work moving onward, leaving a good practice in medicine for the good of the cause he has

espoused. All of the Saints seem to be rooted and grounded in the faith here, (at Wilber), and I am informed that a better condition than has for some time existed is realized throughout the district. What we need is more laborers, as the harvest is indeed great and laborers few. The time is at hand when the Church should pray earnestly that the Lord of the vineyard send us more laborers and that our prayers be not hindered we should endeavor to accumulate means to assist in supporting the laborer in Zion and also his dependent ones. It would surely not be unreasonable for us to give one tenth of our surplus to the work when the ministerial laborers are required to give all. Let us prove the Lord as suggested in Malachi, and we shall not be disappointed surely.

Yours for the triumph of truth,

N. A. BAKER.

LAGUNA, California,

June 28th, 1883.

*Bro. Joseph:*—I would like to give my testimony to the truth of what is called the latter day work, and the reason why I united with the Church of Christ. I had been brought up from my youth by a mother that believed if we had faith in God and kept his commandments he would hear and answer the prayers of his people. I believed that, and I looked for the time when such a church would be established. Although I did not live as a Christian, I had respect for those that did, and I was far from being a praying man. But I had a chance to try my faith and learn to pray. In the year 1871, in April, my wife was taken very sick; so bad that the doctor staid with her day and night. Her suffering was intense, so much so that she became insensible. When she had been that way four days, one of the watchers came to me and said that my wife was dying. The doctor was lying down. We called him at once, he examined her, and said she was dying and was struck with mortification; and said to me, "I have done all I can." Then he returned to bed. My grief was great. I knew that God was able to heal her, and raise her up though she was dead; but what could I do. I had not heard of sending for elders, nor the faith of this Church; and I did not know how to pray; but I thought I would try, so I went out and lifted my heart to God in prayer; and promised him, in the name of his Son, if he would heal my wife, that I would obey his commandments; live as I should, and bring my family up to love and serve him. That night my heart was lifted to God in prayer. The morning came, the doctor again looked at her, and said he, "I must have been mistaken. For she is getting better." Any one can think as they please, only let me give God the praise. In a few days, she was up tending to her business; and one of my cousins a lady, said, as she noticed the change, "A dead woman doing her own business." In a few days she rode thirty miles with me in a heavy wagon. Now for the covenant. She was well, I dare not say, "She would get well," Nor I dare not tell any one for fear of being ridiculed. Where was the Church, or what must I do. I went to the different churches; and I even stood up for prayer, that I might be converted; for I felt I had entered into covenant with God, and he had done what I desired; so I wanted to do my part. The more I looked for anything in the churches, the more I felt it was

a farce; but I still looked for a church to be established that would teach the gospel. Years rolled on, and I came to California and finally found a home in a Mormon settlement in Laguna Canyon. Bro. Burton used to come and hold meetings here. I would get the family to go, but thought I could find something better to do than attend Mormon meetings. One night I stood by the road a wagon came along and the man driving said, they would preach in the school-house; and asked me if I would attend. I said, Yes; and asked him who was going to preach. I was informed that it was Elder Gillen, who was on his way to Australia. I went. He took his text "If any one preach any other gospel let him be accursed." His sermon struck me. If there was any gospel on earth then the Mormons had it. Bro. Burton continued to come. I didn't stay at home any more. I talked with him on the authority, the gifts and powers of the gospel and found a man that I dare tell my covenant to, still I did not fully believe that I would receive the gift of the Holy Ghost, if I was baptized; but took him at his word. Myself and wife were baptized. I before this had asked God in the name of Christ, if he recognized it, that I might know my sins was forgiven; for I did not want to go to anything blind; and after I had done my part, not knowing whether it was accepted of God or not. After we were baptized, we retired to the school-house for confirmation. I commenced to think that perhaps I was deceived, for I felt no change, which I thought was necessary. He talked awhile then ordained some, and organized what is called the Laguna Branch. He then confirmed us. When he laid his hands on my head that I might receive the Spirit which Christ promised, it came on me in such away as to convey the knowledge that my sins were forgiven, and I said then I felt that my sins were forgiven. We had a time long to be remembered; for the Spirit was poured out in great power on all of us. I borrowed some of the Church books to read; one was the Doctrine and Covenants. After reading it awhile, I lent it to one of my neighbors. When he returned it, I asked him what he thought of it. He said the Lectures on Faith were good; but the others too common and he didn't like the style. The more I read the more I thought I didn't like the style; so I felt miserable, and was afraid they were not from God. But that was soon gone, for one day as I was ploughing in the field, the Spirit came on me, and filling me with knowledge, said, "If Joseph and Oliver had of had their way, they would not have liked the style either." I was afterwards shown Joseph Smith and his work here on the earth; that it was not finished, but as far as he did it was done right, and that the whole world, or the people of the world, were trying to stop his work; and that there was a power given him that the world could not overcome; and that the present Joseph and his brother Alexander were on the track that would lead them safely over the great river, that lies between us and the promised land.

I have seen the power of God manifested in many ways. One I will mention. Bro. Rodger and I were out holding meeting. We stopped at Sister Redrich. She met me at the door, said to me, "Bro. Thompson, I am going to die." I said, "I guess not." She said she was, for she was failing fast and could not stand it long. That evening we prayed that the Lord would help her,

and she said in the night that an angel came and said he was Moroni, and had come to bless her because she was keeping the brethren. Since that time she has been well. If I should write all I have seen and know to be so, one sheet of paper could not contain it.

May God continue to bless his people, is in prayer,  
A. W. THOMPSON.

## Summary of News.

July 6th.—An unknown man entered a train at Ashley, Illinois, yesterday, and stabbed and instantly killed a passenger who was quietly sleeping in the smoking-car. After the stabbing he left the train and was not seen again.

The State Treasurer of Iowa has just paid the last dollar of the State War debt, and on the 3d his balance sheet showed \$91,500 cash on hand. The State of Iowa now owes not a dollar that she can not pay on demand.

At Marengo, Ill., a fourteen year old boy had both eyes totally destroyed and his face injured on the 4th.

Battleboro, Vt., was visited on the 4th by a tornado, with rain, hail, thunder, and lightning. The storm was the most destructive ever known there, and immense damage was done to crops and highways.

Two hundred men were thrown out of employment by lightning striking a mill at Amesbury, Mass., and totally destroying it

A storeroom at Dover, N. H., filled with prints ready for shipment was flooded and 140 cases, containing 2,250 yards each submerged and badly damaged. A large stock of gum and colors was destroyed on the 4th.

A most terrific rain-storm, accompanied by violent wind, visited Burlington, Iowa, and that section of country yesterday. One house was struck by lightning and very much damaged and the inmates stunned.

Five hundred people at Galena, Ills., to attend the Fourth-of-July celebration were compelled to remain over night, crowding the hotels and private houses. Many bridges washed away by the floods.

A tremendous storm passed over Dubuque, Ia., the 4th. The display of electricity was remarkable. At the Methodist Church parsonage the pastor, and wife were about retiring when a bolt of lightning struck the house, entering through a window and instantly killing Mrs. Falke. Her husband was within a few feet of her, but received no injury beyond a severe shock.

July 7th.—Kansas sends the first car-load of winter wheat to Chicago. It inspected No. 2, and weighed fifty-nine and a half pounds to the measured bushel.

A detachment of British troops were attacked by natives in India at a village in Assam. Fifty of the villagers were massacred. The troops suffered no loss.

A Cattle-plague has broken out in Egypt, killing 90 per cent of the animals attacked.

John Cone, colored, was hanged according to the forms of law at Houston, Tex., yesterday.

Nelson Howard, who killed John Kane, the Fourth of July, was lynched by a mob Thursday night at Mound City, Ill.,

Two men were yesterday boiled to death in the North Side Rolling-Mills at South Chicago. They were inside a boiler making re-

pairs. The valve which held the steam away from them broke, and they perished at once.

An unusually disastrous derrick accident happened at Lemont, Ill., yesterday afternoon. The machine fell upon nine workmen two being instantly killed and seven severely wounded.

The Governor of Vermont, has ordered out four companies of militia to quiet a labor disturbance at Ely, Three hundred miners, armed with pistols and knives, and having possession of the mine explosives, threaten to destroy the mine and burn the town unless they receive their pay, which is long overdue, owing to the mining company being financially embarrassed.

Death has been rather busy among the Roman Catholic Episcopate of late. Archbishops Blanchet of Oregon, Purcell of Cincinnati, and Wood of Philadelphia, and Bishop McMullen have passed away in a few weeks.

During the twenty-four hours ending last evening, 109 deaths from cholera were reported at Damietta and 68 at Mansourah.

The Lazaretto at Beyrout is crowded with fugitives from Egypt. The officers of the institution refuse to admit any more persons.

One death from cholera occurred at Alexandria yesterday. There were ten deaths from cholera at Samanod yesterday.

The Russian Government has ordered the establishment of a rigid quarantine on the Black Sea, to prevent the introduction of cholera by vessels coming from Egypt, and has forbidden the usual pilgrimage to Mecca.

Four hundred Italians employed in an oil factory at Marseilles, France, struck yesterday, and endeavored to wreck the factory. They were dispersed by policemen, who charged them with drawn swords.

At a meeting of the Catholic hierarchy at Dublin, motions were adopted condemning State aided emigration, and pointing out that there are large tracts of land in Ireland which if cultivated would maintain the surplus population.

The striking iron workers at Wednesburg, in the county of Staffordshire, entered the foundries there last night, damaged the machinery, and forced employes to quit work. They ceased their riotous proceedings on being informed that the police were armed with cutlasses.

Heavy floods have prevailed in Surat, India, causing great damage to property, and some loss of life. The waters are now subsiding. Traffic on the railways is interrupted. Five hundred houses have fallen at Surat. Many villages were destroyed by the floods. Thousands of people are homeless.

One of the largest and finest veins of coal in Dakota is found on the line of the Northern Pacific, about four miles east of Dickinson. The coal is exposed on the bank of the Heart River for a distance of 200 feet, showing a thickness of fifteen feet, is of a very superior quality, and will be opened up for mining within a short time.

It is estimated that Washington Territory will send abroad this year 335,000 feet of lumber, 200,000 tons of coal, 200,000 pounds of hops, 200,000 cases of salmon, 5,000,000 bushels of wheat, 3,000,000 bushels of oats, 100,000 bushels of potatoes, and 2,500,000 pounds of wool. In cargoes of 1,500 tons, this quantity of produce will load 900 large ships, or three every day in the year except Sundays.

Seventy-six buildings were destroyed by fire in the village of Evansville, Minn. A three

story brick block burned at Elgin, Ills.; loss nearly \$50,000. Six brick stores were burned at Gilman, Ills.

During a thunder storm at Warren, Pa., lightning struck an oil tank, and about 73,000 barrels of coal oil burned.

The Star Flouring Mills, foundry and machine-shop, and two grain-elevators burned yesterday, at Clyde, Ohio; loss \$50,000.

A terrible collision occurred just east of the Port Hope viaduct, Ontario, about six o'clock yesterday morning between two freight trains. Two of the train men were badly hurt in jumping. Eleven or twelve freight cars were destroyed. Half of them at least were smashed into splinters. The locomotives were destroyed completely. The boilers and machinery were smashed into a thousand atoms, even some of the great wheels being damaged beyond repair. The damage can not be covered with less than \$200,000, and will probably exceed that sum.

There were two cases of sunstroke at Jersey City yesterday. Philadelphia had six cases; five fatal.

A tornado yesterday visited Blossom Prairie, Texas, and demolished a school-house, in which there were thirty-five children, seriously injuring Mr. Ed Early, the teacher, and his pupils.

At Dickson City, Pa., Ellis Roberts' house was struck by lightning, badly shattering it, and prostrating Roberts and three children, tearing a shoe from his little daughter's foot. Roberts was unconscious two hours. His watch was ground to fine powder. The spire on Jermy's coal breaker was knocked off. Several houses were struck, and many trees shattered along the river.

The hot wave increases the death-rate at New York City. July 4th the number of deaths was 150; the 5th, 139; yesterday up to noon, 205. A large proportion of the victims are children under five years of age in the crowded tenement districts. The cases of sunstroke and prostration yesterday were twenty-six, three fatal.

The Italian bark *Samuel*, which arrived at New York from Palermo, brought thirteen men who were found drifting in mid-ocean in an open boat to which they had clung without food or water for two days. These men were the crew of the Italian bark *Umberto Galatola*, which foundered June 19 when bound from Alicante, Spain, for this country.

July 9th.—From Damietta 96 deaths from cholera are reported to-day; Mansurah, 48; Samanoud, 69; Sherbin, 6; and one only from Alexandria.

Col. Godfrey, of the Utah Commission, who has returned from Salt Lake City stated to a *Tribune* representative at Des Moines yesterday, that the Edmunds Anti-Polygamy law is being enforced, notwithstanding the obstruction and objections of the Mormons. Polygamy, he says, is gradually diminishing, and is now confined to the poorer classes of the "Saints." He says that through the opening up of the Territory by railroads the Mormons are fast losing their political power. The Gentiles are increasing in number, and will soon be able to control matters in their own way.

At a meeting held in Marseilles, France, yesterday, resolutions were passed pledging those present, about 100 in all, to murder the jurors who convicted Louise Michel. The author of the resolutions will be prosecuted.

Four men were found guilty at Sligo, Ireland,

Saturday, on the charge of having attempted in March of last year to blow up the residence of a landlord near Loughrea, in the county of Galway. The convictions were obtained on the evidence of two informers who swore that the conspirators were to get \$500 if the house was destroyed and the inmates killed, and \$300 if the house were destroyed and no inmates killed. They were sentenced to various terms of penal servitude.

A five-foot vein of coal was found about a mile east of Lemars, Iowa, at a depth of 376 feet.

July 10th.—A burglar was yesterday killed in Jersey City, not, however, until he had wounded the two policemen who were attempting his capture.

Four prisoners have been lynched since Saturday night—one in Louisiana, two in Tennessee, and one in Mexico.

Authoritative complaints are made of drunkenness among the officers of the Asiatic squadron of the American navy. The recent loss of the *Ashuelot* is charged to the immoderate use of liquor by the commanders of the vessel.

Forest fires are raging in Oregon, and will probably continue till rain falls.

A mob yesterday attacked and insulted the French Consul at Constantinople.

A tragedy occurred yesterday during service at New Hope Church, near Russellville, Ark. Daniel Herne and P. J. Harvell, two well known gentlemen, got into a dispute, when Herne drew a knife and stabbed Harvell, inflicting fatal wounds. Herne mounted a horse and escaped.

Two trains came in collision one mile east of Plainville, Conn., last evening. A locomotive exploded, and four cars were blown from the track. A number of passengers were seriously wounded and three persons instantly killed.

The French steamship *Nantes* which sailed from New Orleans Sunday morning for Liverpool with 5,343 bales of cotton, 69,883 bushels of corn, and 17,188 pieces of staves, ran aground last night in South Pass.

July 11th.—At Mansurah yesterday there were eighty-seven deaths from cholera, at Samanoud seven, and at Sherbin two.

Fifty Europeans have died at Damietta from cholera since the outbreak of the disease.

At Damietta today there were forty-nine deaths from cholera, at Samanoud seventeen, and at Mansurah 101. At the latter place a number of Greeks forced the cordon surrounding the town and escaped.

Four hundred and sixty-two children, the *Tribune* fresh-air-fund party, arrived by the boat *Belle Horton* at Troy N. Y. yesterday morning. Breakfast was furnished by old Mr. Tappan, at Harmony Hall, and consisted of 1,700 biscuits, 2,000 cakes, 260 quarts of milk, five hams, 135 pounds of beef, and 1,000 bananas. The party took a special train at 8:30 o'clock for Plattsburg.

Two men who wrecked an oil-train on the New York Central five years ago have just fallen within the grasp of the law. They are in prison at Schenectady, N. Y.

Three convicts in the Arkansas Penitentiary escaped Sunday night. Two of them were train-robbers of the class of '81.

A fearful wind storm, accompanied by rain and large hailstones struck Racine, Wis. The heavens were continually illuminated by electric flashes. The damage to small bridges, wagon roads and streets, will not be small. Many

people thought from the roaring sound of the wind and the rattling of the big hailstones that another tornado was coming, and hundreds sought shelter in the cellars, in many instances to be driven out by water.

One of the most severe wind and rain storms of the season is raging east of Fon-du-Lac, Wis. On the first appearance of the storm, several boys who were out swimming in Lake Winnebago, and before they could reach shore, one of the number was carried down and drowned.

Three large business houses were destroyed by fire at Marshall, Mo.

Milwaukee was yesterday the scene of another fiery catastrophe. Three little girls were burned to death in a large frame tenement. Great popular excitement accompanied the conflagration, as the loss of life was at one time put as high as nine souls.

July 12th.—The *Chicago Tribune* says: A disaster perhaps not paralleled in America since the rise in Catfish Creek at Dubuque, Ia., many years ago, is chronicled this morning. A suburb of London, Ont., (the city visited by the fearful catastrophe of May 24th, 1881, whereby about 200 people lost their lives), was flooded in the night by a great rainfall, and about thirty people were drowned, although but seventeen are named in the lists so far furnished. Houses went down the River Thames with families shrieking from the roofs for aid. The same rain-storm prevailed over an immense area north of us, flooding several towns in the Oshkosh country.

The same general atmospheric disturbance farther off, in Kansas, developed a funnel at the Town of Soldier, and killed four people. At Topeka, Kansas, the inhabitants were rescued from the rising waters by boats. The tempest everywhere is represented as extraordinary in duration and force.

Tantah, over half-way from Damietta to Cairo, Egypt, is now stricken with the cholera, eight deaths having occurred there yesterday.

Eighty bodies have so far been recovered from the sunken steamer *Daphne*, near Glasgow, Scotland.

Cetywayo has fought a battle in Zululand, and captured the opposing Chief.

Irish incendiaries have burned the hayricks on Errington's estate in Cashel.

Wednesday there were 62 deaths from cholera at Damietta, 59 at Mansurah, 20 at Samanoud, and 15 at Sherbin.

Advices to June 6th, from Gaboon, the Capital of the French colony of that name on the west coast of Africa, state that the French commandant there arbitrarily searched English merchants, and fined those having arms in their possessions, and interfered with the schools of the American missionaries, refusing to permit the teaching of any language but the French.

At Tripoli, twelve soldiers were killed by the explosion of a bomb while it was being removed. A powder magazine burned at Batavia, Java, and a quantity of war material was destroyed.

A dispatch from Beckenried, Switzerland, says that nearly all the cultivated land in that district has been ruined by storms and landslips.

R. L. Clingan, postmaster at Polk City, Iowa, was deliberately shot and killed last eve. A deep mystery surrounds the case.

Glanders is prevalent among horses in nineteen counties in Illinois.

The proprietor of a soap factory at Oshkosh, Wis, was found in a large vat; the body was horribly decomposed by the action of the soap and lye, and his clothes were all eaten off.

## Original Poetry.

## RESIGNATION.

If disappointment meet me,  
Or sorrow be my lot;  
I trust that duties calling  
Shall never be forgot.

If flowers bloom around me  
To wither and decay;  
I hope, through storm and tempest,  
To keep the narrow way.

If friends prove false and fickle,  
And wound my heart with grief;  
I'd look beyond the struggle,  
And hope for sure relief.

If cold and dark my pathway,  
Nor sympathy I find;  
I can not fret, nor murmur,  
If peaceful be my mind.

I'd have that calm reliance  
Upon the truth and right,  
That looks upon the tempest,  
Nor ever takes affright;

That holds the banner higher  
Above the battle's din,  
And presseth on to victory,  
While all is calm within.

That suffers self-denial;  
(Or sorrow, grief and pain);  
And though the heart be bleeding,  
At fate will not complain.

Oh, could I have this courage,  
No harm could me befall;  
But I would rise triumphant  
And nobly conquer all.

WILDWOOD.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

## THE BAPTISM OF JOHN.

"Was it from heaven, or of Men."—*Christ*. Evidently the question is of paramount importance, as it involves the salvation of souls. Who but the Infinite can fully comprehend its magnitude. The finite mind, however, may readily discern, that consequences of the most serious character are here pending. If it was "of men," John was an imposter, his disciples deceived, and a train of difficulties arise too dreadful to contemplate. If from heaven, then it is binding upon humanity, unless it has been abrogated by Divine command. Let one quotation suffice in answer to the question. "There was a man sent from God, whose name was John."—(See John 1st chapter.) Without hesitancy then, the baptism of John is from heaven, and hence its requirements must be adhered to, unless it has run its course, having fully accomplished the object for which it was given.

## ITS NATURE AND DESIGN

may be comprehended in part by understanding the mission of John. Zacharias (John's father) prophesied: "And thou child, shall be called the prophet of the Highest, for thou shalt go before the face

of the Lord to prepare *His ways*; then it follows that whatever John taught and practiced, were "the ways" of the Lord who succeeded him. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him *in Jordan*, confessing their sins." By these texts we are informed of two things at least: first, that John's baptism is for the remission of sins; and second, that it was administered *in Jordan*, or some other body of water affording like facility for baptism. *Enon* seemed to be a suitable place by reason of there being "much water there."

## WHAT RELATION DOES IT BEAR TO THE GOSPEL?

Read Mark 1st. "The *beginning* of the gospel of Jesus Christ. . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." The authoritative proclamation of John, as he stood upon the banks of Jordan, saying, "Repent ye, for the kingdom of heaven is at hand," was the introduction, or "beginning" of the gospel dispensation, of which Peter, James, Paul and Christ the head, were made "able ministers," and hence John's baptism is shown to be an important factor in the gospel economy.

## JOHN'S BAPTISM IS A CHRISTIAN BAPTISM.

This is proven in various ways: First, the fact that the gospel is "everlasting," and dates back to John, evinces the truthfulness of the statement. Second, the Savior gave sanction to John's preparation of *his ways*, by rendering obedience to them. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh *us* to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straight way out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3: 13-17. Third, Jesus and his disciples taught and practiced John's baptism. "After these things came Jesus, and his disciples, into the land of Judea, and there he tarried with them and baptized."—John 3: 22.

The next verse shows how the ordinance

was performed. "And John also was baptizing *in Enon*, near to Salem, because there was much water there; and they came and were baptized." John baptized *in Enon*, Jordan, and doubtless many other places, affording equal facilities for immersion, and the word "also," as it occurs in the text, signifies that Christ and John baptized *in the same manner*. (See Webster for definition.) John introduced *His ways*. The Savior did not change them. Some may think that Christ did not administer water baptism himself, only authorizing others so to do. This would not affect the issue in the least. The fact that John and the disciples of Christ were all baptizing *at the same time*, and in the *same manner*, shows conclusively that the ordinance is decidedly "Christian." In regard to the scripture, "Though Jesus himself baptized not, but his disciples," another translation renders it, "Though he himself baptized *not so many* as his disciples," which makes it harmonize with the preceding verses.

We pass over the mingled scene of sorrow and joy, to the event of the glorified Savior's appearing to his disciples to commission them. Matthew 28th commands our attention first. Now hearken, O ye ministers of the earth, who claim to be laboring under this commission. Let all men "fear God and give glory to him." Listen to the voice of the Eternal, and learn to walk in *his ways*. Cease to oppose his truth by the vain imaginations of your own hearts. Remember, "There is a way that seemeth right unto a man, but the end thereof is death;" "for to be carnally minded is death, but to be spiritually minded is life and peace." How much better for us to choose God's "ways" of "life and peace," than to persist in seeking to establish our own righteousness, and at last meet bitter disappointment and death. "And Jesus came and spake unto them, saying, All power is given unto me, in heaven and on earth. Go ye, therefore, and teach all nations, *baptizing them* in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." In love and respect, but in great earnestness, I desire to ask every minister who perchance may read this, (and let the saints circulate their Heralds, Hopes, Advocates, and Tracts), if baptism is here presented as a non-essential,—something to be observed or ignored, at the option of the creature; or are the servants of Christ *commanded to teach it*; together with "all things" per-

taining to the Kingdom of God? And if they do not do it, are they not in sin? "Sin is a transgression of the law," and the gospel is "the perfect law of liberty;" then "so speak ye, and so do, as they that shall be judged by the law of liberty," for "to whom much is given much is required," and whether our authority be regal, or assumed, God will hold us responsible. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." In the commission as given both by Matthew and Mark, baptism is made an important factor in the gospel economy, and it affords no promise to ministers who do not teach it, nor to laity who will not receive it; and who but the foolish and worldly wise will allow their teachings and practices to stand in diametrical opposition to the command of Him to whom "all power is given." There can be no mistake relative to the nature of the baptism referred to, as it is to be administered *by men*, and none but God can baptize with the Spirit.

We now pass along to a later period, and observe the preaching and practices of those who labored under the commission concerning whom it is written, "And the Lord was with them, confirming the word with signs following."

#### JOHN'S BAPTISM WAS TAUGHT AT PENTECOST.

This was a notable day, worthy to be chronicled in the history of our blessed Lord. Four years, more or less, prior to this, John had said to the people, "I indeed have baptized you with water, but He shall baptize you with the Holy Ghost." The Savior followed him teaching "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." John, the Savior, and his disciples, all baptized with water, and to all true candidates the conditional promise was made, "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the spirit of truth." "It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you." This promise was fully realized at Pentecost, "and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Some mocked, others were converted, who said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" And Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall (future

tense) receive the gift of the Holy Ghost." This is identical with the baptism of John. By recapitulation the matter is presented thus: John prepares "the ways" of the Lord by preaching faith in Jesus Christ, repentance, and baptism for the remission of sins; the Savior and his disciples, while the former was incarnate, taught the same prerequisites, and baptized *in the same manner*; after the passion and resurrection, and simultaneous with the spiritual endowment, Peter, as mouthpiece to the assembly, and laboring under the commission specifying what *must* be taught as the plan of salvation, and in direct answer to the question, "what shall we do?" declares the unvarying plan of faith, (their faith was manifest), repentance, and baptism for the remission of sins. And again: John baptized with [in] water, and promised the Holy Spirit, which was to be received "not many days hence." Christ and his disciples baptize in the same manner, and extend the same promise. Peter in turn, after the resurrection, by the authority of his appointment, and the fulfillment of the glorious promise, heralds the "everlasting gospel" to be preached to "all nations," "to every creature," and for a witness withal, before "the end" shall come, by "teaching them to observe "the things" introduced by the harbingers John, and upon these conditions and promises the Holy Ghost, as if to silence every gainsaying tongue, adds, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," thus showing the perpetuity of the gospel plan.

It is argued by some that because three thousand souls were added to the Church on Pentecost day, that baptism was not administered by immersion. In answer we ask, Why should plain statements, relative to the mode of baptism, be ignored, and a convenient theory be built upon mere supposition, virtually contradicting both the precepts and examples of Christ, and his acknowledged disciples? The argument that sprinkling or pouring will do as well as immersion, is built—upon what? The teachings of John? No. The examples or precepts of either Christ or one of his disciples? No. Upon a single statement of God's word in relation to this ordinance? Certainly not. Then upon what? Why, sprinkling or pouring are more expeditious modes of baptizing than immersion, and whereas, three thousand people were baptized at Pentecost, one of the former modes *must* have been observed. This reminds me of a crooked house, built

upon a sandy hill. It is pseudology, reared upon a false basis. First, the writer of "The Acts" does not say that these were all *baptized* that particular day. Why should not as much latitude be allowed for the statement, "and the same day there were *added* unto them about three thousand souls," as many give themselves. If three or *ten* thousand penitent souls gave their names for baptism then, it is reasonable to suppose that if that day was not sufficient for all to be immersed, time would overcome the difficulty. And second, "seeing it was but the third hour of the day" the twelve and the "other seventy" might, by an equal distribution of labor have buried with Jesus in baptism, "in the likeness of his death," burial, and resurrection, the entire number, long ere the shining sun kissed the western horizon. Paul, who received the gospel "by the revelation of Jesus Christ," told his brethren that they were "buried with him by baptism," and argued that by being "planted together in the likeness of his death," they had hope of a glorious resurrection. Phillip "preached Christ" to the Samaritans who "gave heed to those words which he spake," by being "baptized, both men and women." The eunuch followed their example by going down *into the water* with Philip, who administered the sacred rite. All these "walked worthy of the vocation wherewith they were called," "endeavoring to keep the unity of the spirit in the bond of peace," being members of the "one body," and animated by "one spirit," teaching "One Lord, one faith, and one baptism," and "unto every one of them was given grace according to the measure of the gift of Christ." But a few hundred years have passed, and the Bible has become an infallible guide by which men are authorized (?) to ignore its precedents. The Holy Spirit (?) has become a medium by which all may "get religion" and be "happy," without obeying a single command of the gospel! Revelation is "done away, but by some incomprehensible means many lords, many faiths, and many baptisms have become lawful (?) to those who are "Sincere in their belief;" and withal infidelity is a "horrid thing," but to be a christian is glorious, whether you are a follower of Christ or not! In behalf of the Church of Christ we desire to state that "This is the message which we have heard of him, and declare unto you, that 'God is light, and in him is no darkness at all.'" "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we *walk in the light*, as he is in the light, we have

*fellowship* one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." See 1 John 1:5, 7. "And why call ye me [Christ] Lord, Lord, and do not the things which I say;" to wit: "Except a man be born of water, and of the Spirit he can not enter into the kingdom of God;" for "as the body without the spirit is dead, so faith without works is dead also."

THE BAPTISM OF JOHN IS ESSENTIAL  
TO SALVATION.

What! says one, do you assert that all who are not immersed are lost? What becomes of the heathen nations, imbeciles, and those who die in infancy? We answer, the gospel is an authoritative message, proclaimed to the children of men by the chosen servants of God. It is addressed *only* to those who hear, or have the privilege of hearing it, while those whom "times and seasons" do not so highly favor, are not subject to its requirements. No law is given to the infantile world, who are gratuitously saved by the universal atonement. "As in Adam *all* die, so in Christ shall *all* be made alive," "but every man in his own order." The Savior expiates all that Adam did. So far as the disobedience of one affects us to injury, the righteousness of the other applies for our good. By *individual* transgressions we are alienated from God. The gospel is the law of adoption, of which water baptism is a constituent element, instituted for the remission of sins; and hence it is, that those who hear and will not obey, remain in their sins, and are "damned" or condemned. The blood of Christ cleanses the accountable from sin, provided they walk in the light, as presented in the gospel. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," is in the past tense, and refers to those who will have fully rejected the gospel. Paul told the Athenians that "The times of *past* ignorance" God winked at, but *now* "commandeth *all* men everywhere to repent." By virtue of the restoration and renewal of the gospel covenant, all men are commanded to repent of sin,—the transgression of law, and conform to the righteousness of God. And remember we shall not be judged by the creeds of men, but by "the perfect law of liberty." The minister, no matter how popular or eloquent he may be, can not save us. Let all men be regarded according to their moral worth. God accepts *no man's person*. Every man shall be judged as his work shall be. "I speak as to wise men, judge ye what I say." G. S. HYDE.

Selected Poetry.

WHO WILL GO AND WORK TO-DAY.

Hark! the voice of Jesus crying,—“Who will go and work to-day?  
Fields are white and harvest waiting; who will bear the sheaves away?”  
Loud and strong the Master calleth, rich reward He offers thee;  
Who will answer, gladly saying, “Here am I; send me, send me?”

If you can not cross the ocean, and the heathen lands explore;  
You can find the heathen nearer—you can find them at your door.

If you can not give your thousands, you can give the widow's mite;

And the least you do for Jesus, will be precious in His sight.

If you can not speak like angels; if you can not preach like Paul,

You can tell the love of Jesus, you can say “He died for all.”

If you can not rouse the wicked with the judgments' dread alarms,

You can lead the little children, to the Savior's waiting arms.

If you can not be the watchman, standing high on Zion's wall,

Pointing out the path to heaven, offering life and peace to all;

With your prayers and with your bounties, you can do what heaven demands,

You can be like faithful Aaron, holding up the prophet's hands.

If among the older people, you may not be apt to teach;  
“Feed my lambs,” said Christ our Shepherd, “Place the food within their reach.”

And it may be that the children you have led with trembling hand,

Will be found among your jewels, when you reach the better land.

Let none hear you idly saying, “There is nothing I can do,”

While the souls of men are dying, and the Master calls for you.

Take the task He gives you gladly; let His work your pleasure be;

Answer quickly when He calleth, “Here am I; send me, send me!”

Selected by JAMES THOMSON.

NEBRASKA CITY, Neb., May 1883.

LETTER FROM ELDER KELLY.

KIRTLAND, Ohio, June 25th, 1883.

Bro. Joseph Smith:—

I have been intending and resolving to write you a letter for the past four weeks, but on account of pressure of work here, and attendance at meetings in this and Portage county, have allowed the hours to slip by; not however, without trying to improve them at other duties and of thinking of you, and the labors you give,—unselfishly too, for no reward appears nigh—to the gospel work. Well, there is a moments' consolation in the thought of such an opportunity being graciously offered to one to go forward and do his best, for his own and fellows' good, both for the present and hereafter. The fact seems very patent too, that the giver of all good in the distribution of opportunities has not only so allotted in life that one individual may undertake the ac-

complishment of so much, but that every one shall have opportunity to use to the full, his utmost powers, and in this light it seems to have been said to the prophet, “Whosoever will, let him thrust in his sickle and reap.” And although the trials and perplexities of life are often severe, the silver thread runs through the line of the whole, bearing the truth that Deity makes no mistakes, and requires no more of any of His creations than they can well and properly perform. A life not yet fully budded may be seared, and by the hoar frosts turned backward to be renewed and brought forth in strength 'neath a proper sun and more genial clime; so in the Eden of life, under the work and careful solicitude of the “Sun of righteousness,” tender life will spring with delight, and until the time when these buds shall come forth to bear a testimony to him and his work, man will have but a meager conception of the stupendous work and boundless love toward the human family by Jesus of Nazareth.

“God so loved the world that He gave His Son, that the world might not perish but have everlasting life.” And this, in my conception, was not a vain gift—was no experiment—but done in the unchangeable love of accomplishment; and not until the work shall have been done, the kingdom delivered to the Father, with every person standing in his own order, will this love be answered in the person of the Anointed. Just how much man may aid in this work of beneficence, and thus, withal, perform his perfect work, as the Master, (the great exemplar), doeth His, is only told in the acts of the greatest lives—greatest for good—and it is quite evident that the “littles” when well done are important factors which enter into the crowning of all. With this hope of trying to perform my own work I have labored in this section of country since the conference; during the week looking after the work of repairing the Temple, and on the Sabbath and occasionally week day evenings talking to the people at various places. Elder Columbus Scott returned to his work soon after his appointment, and has faithfully labored here and elsewhere. At two places in North Mentor and one in Portage county regular appointments have been held with good audiences and good interest, and we are now urged to go to Chester, Chardon and Deerfield, where we are promised fair play and good audiences. This is all we ask anywhere. Bro. Scott gave two lectures in this place, aside from the regular services, on the prophetic calling of Joseph

Smith the martyr, which were generally appreciated. His lectures upon this subject are able and unanswerable by the most gifted critic, whether infidel or professed christian.

At Diamond, Portage county, the work was opened up by Bro. C. D. Seeley, a long, lean yankee from Maine, and who remained in Kirtland sometime after the conference. He has a good, modest, innocent blundering way, that leads to success, and just such a person as might have been found a century ago turning somebody else's tea chests into Boston harbor. He is now settled permanently in the capital city, Columbus, and since his arrival there the State Supreme Court has affirmed the constitutionality of the Scott anti-liquor law. He called me over to Diamond just in time to divide with him the honor of a visit from a reverend gentleman from Alliance, who came down to "nip mormyism in the bud." He was on the war path, a self made man, (most all of these reverends are, I find), one of the smartest men in the state, (so he said), very highly colored, and required a full pint of whisky to put him in motion, he had more than a pint aboard however. Well, I survive, so does our Yankee, and the darkey too I hope, and we continue there with large and attentive audiences, I just give you these points so you may see what kind of warfare is made against the faith. Bro. and Sr. James Stewart do all they can for the faith at Diamond.

At North Mentor, this county, was another little experience; the Campbellite man from Mentor charged on us there full tilt in his afternoon's sermon. Wanted to mix a dose of poison for us as a sure test, or have us raise the dead, or calm the stormy lake. These Campbellites are the worst sign seekers I ever struck; and from the history, I judge that the old Pharisees were nowhere in comparison with them. I happened to be present, and when he was through, invited him to be present that evening at my meeting and hear the other side, as I desired to notice some points in his discourse, but did not wish to do so in his absence. He could not, nor could he think of any time when he possibly could, and after he had had ample time to think over the matter and failed, I fixed the time for him; and announced that I was ready to prove my mission, firmly resolved to raise the dead if necessary to establish the fact. And, singular too, that after his demand, and I had walked right up and offered to prove my calling, the reverend(?) slid out. His members told me that he said if it had been Joseph Smith himself

he would have met him, but thought he could not come down to hold a controversy with Elder Scott or myself; thought we would not be able to handle our side. How very considerate that was. It would have looked better however, if he had thought of it before making the bitter and uncalled for attack on us. The sequel is, the friends stand by us and we continue meetings with good interest.

I called attention in my review to the statement made in the "History of the Disciples on the Western Reserve," "That in the contact with the Mormon" (early Latter Day Saints) "they never would meet the Disciples in an open investigation of their faith;" and told the audience it was a deliberate falsehood, told by the Disciples to injure our people, and we would prove it a lie in every county in the state from the Ohio river to Lake Erie. And so I expect to see it done.

This section is a grand place to meet with all the slanders and lies that were ever told against the Saints. Why they can name persons as glibly as Littlefield does to prove to us Joseph Smith practiced polygamy in 1832-3, and when we trace them out they are just about such kind of lies as the Utah polygamists hold to. Astonishing how hard those who evilly treated and finally murdered Joseph Smith, and the Salt Lake polygamists, will work to prove Mr. Smith to have had more than one wife. How is it that these Salt Lakers can so heartily join hands with the old and inveterate enemies of the early Saints and make an attack upon this same faith they so bitterly attacked when your father was a preacher of it? And these fellows have just as much proof, and no more, as the Salt Lakers. And yet I am called upon by the Salt Lake crew to believe their stories in the matter, in the face of the written evidence I have to the contrary, and the absence of all proofs of their stories. Now, it makes no difference to me so far as my faith is concerned, whether Joseph Smith had more wives than one or not, but I don't propose to lie and say he had, when I have no evidence of it. And so far, in my examination I have found all the proof on the other side—and all the stories and lies on the side of those claiming that he had more than one wife. If those Utah fellows have any evidence let them come forward and produce it, and we will be content. Let them remember also that the first evidence in this matter is that of the records of the marriage, if there was more than one wife, that they have, or claim to have those records. Let us first have the records submitted to a com-

petent committee for examination, and after that it will be time enough to listen to the *ipse dixit* of persons who say they were secretly practicing these things, contrary to the laws of the Church and of the land, and knew others were, prior to going to Utah.

If they were, and lying about it, how do we know but they are practicing some other crime now and lying about it, to the rest of their brethren. My father in 1844, and afterwards was the presiding Elder in the church near Vienna, Illinois, and preaching and practicing the laws endorsed by the Church of monogamy, and holding forth to the world the faith of the Church as publicly accepted by it; and the President and Elders at Nauvoo claimed publicly, this was the correct belief of the Church; and now while he and hosts of others were doing this, is it possible that Littlefield, Taylor, the Huntingtons, Eliza R. and others, were in Nauvoo practicing and preaching secretly the reverse, and causing the Elders everywhere to hold forth falsehood and deception? Great God! with such a record as this, who can guess what Littlefield, Taylor, & Co., are not doing now in secret and which they have to spring upon the world as the faith of their followers (and who have never heard of it) in a few years to come. For a man to take this position of professing to be with a people and then secretly teaching and practicing a doctrine which the people know nothing of, as Littlefield now comes out and says he did, he takes the place at once of having been a contemptible liar and hypocrite—practicing his arts of deception against his own brethren—and before he could be believed either in court or out, would necessarily have to repent and turn from his great wickedness. Now, you may think this is plain talk, but just turn and read the charges of lying made against us as a people by those Salt Lake fellows on a matter which they claim to have proof upon in their own hands, and when we have time and again demanded that proof, and they have only given us their secret lying and whoredoms.

When the martyr lay in Nauvoo, pierced with the assassins' bullets, only one wife, one set of children, came to mourn the husband and father. The inheritance went to Emma and her children only. No one else came forward and said I will divide the estate with you. No children have since come forward from any source and claimed they were his children, except those of his wife Emma. No woman ever faced this wife (Emma) and said I was also his wife, I mourn with you. And now

nearly forty years after his death I am cited to some persons who their friends say, they say, (and they are all polygamists), that while Joseph Smith was teaching monogamy in Nauvoo and held out to the world his wife as the only true and lawful one, not only to the world but his brethren in the faith also, they were secretly cuckling with him on the sly; and all of this to urge others of Utah into the same practice of polygamy as themselves. Now, before they cram such doubtful stuff as that down my neck I claim the small privilege of at least cross examining the witnesses. Suffice it to say that I shall not be found slandering the dead and trying to bring his great character into the dirt with those of Utah polygamists. Neither shall I cease to uphold and sustain as true and upright the character of the great Seer unless the evidences are furnished to the contrary. And I am ready to meet and examine such evidences with any person and in any part of the United States; and I trust that persons will be gentlemanly enough not to again publish, "You lie," until they have submitted their evidences for consideration at least. I have read carefully the "Open letter" of L. O. Littlefield in the *Utah Journal*, also your answer, and his, and Joseph F. Smith's reply. Your answer is good and so high above their petty assertions of crimination that they will never be able to meet it, although they should live and try for another century.

When men who claim to be ministers of Christ will descend to the trick of trying to meet a man's quotation of a public speaker which he took in writing at the time, by summoning themselves and their women several years afterwards to say that if it was said they never heard it, or did not remember it, it becomes high time to deal with them as they are, and not as you would like to have them. The remarks of Orson Pratt which you use in your answer, I remember you read to me in your office at Plano a few years ago, as having been taken by you at the time, and now, when the time arrives and an issue has been made, they come in and want me to believe through their witnesses "who did not hear," that you prepared this, that long before hand, for to meet this issue. Well, from their side of the controversy they ought to believe you a prophet. And these same fellows who try in such a questionable way to meet an open and fair argument, want me also to believe that when the great body of the Church were doing right, and keeping its laws, prior to its disorganization in 1844, they were in Nauvoo, and did in "Secret creep into

houses, and lead captive silly women laden with sins, led away with divers lusts," and that Joseph Smith, a man who had fearlessly faced mob after mob, the Congress and President of the United States, in the urgency of his rights, and finally met coolly and resolutely death itself,—in secret met them on a dark corner in Nauvoo, and with knowing wink and whispered breath endorsed this as the great celestial law. Now, all can drink this down who wish to, but as for myself I would like these knowing ones to, for once, condescend to a public cross examination, and until such time as they do, I shall think they are now publicly lying, as they admit they were then doing in secret.

One thing here I find to be an absolute fact, and that is, that what is left of the old enemies of Joseph Smith and the early church at Kirtland, are the very ones who are against us now, and who work hand in hand with the polygamists to break down the character of Joseph Smith; while the friends of Mr. Smith and the Saints when he was here, and their children, are the friends of the Saints to-day, and maintain that Mr. Smith was an honest, honorable and upright man. Will the Utah people please explain this? And if they will take the trouble to send a representative here I will go with him and prove that the statement is only moderately made.

Day by day now, some part of the Temple is refitted; but the work is of greater magnitude than I had at all thought at first. The tower and roof are now solid and new. This time the shingling is a number one job, done by George Manley and Charles Metcalf of Kirtland. After much trouble and perplexity we have for painters two young men from Geneva, Ohio, Dyer E. Stone, and Will Wright, who do their work well and are straightforward and honorable. The building looks much better than before repairs were made, and there is a symmetry and beauty about it that were entirely unobserved before. I am well pleased with Kirtland and its people in many ways, and the longer I remain the better satisfied I am with the surroundings. Now, dressed in nature's freshest and loveliest adornment, the streets, fields and hills present a far more favorable impression than under the storms of April during your visit, while the Temple under the retouched beauty of chisel and brush, with more excellent splendor also, brings anew the admiration of the visitor, and attracts, not only for its solid strength and construction, but in its dress of snowy whiteness for singularity

and beauty. The same, or greater interest is still had among visitors from all parts of the United States. To-day I have shown through the building nine persons, among the number, H. J. Blackwell, Rev. Mrs. Antoinette Brown Blackwell, and Mrs. Lucy Stone, of Boston, and this is only an average day for the past two weeks. The faith we try to properly represent to each one, and feel confident we do, for the reason that we don't have any Littlefield, Taylor and their girls, up at headquarters to change it, without the knowledge, or consent of the body, and to be secretly practicing something else.

We want a good picture of your father to place in the registry room. Also of your mother and Hyrum; can you send them. Be sure and send the former and if any of the friends there wish to contribute toward a proper frame send that along too and I will procure the frame at Cleveland. Visitors wish to see it, the Saints will be glad and it ought to be there anyway. Also, I wish the Board of Publication would put on sale here Hymn Books and Books of Mormon, and if you could send us a number of copies of David's "Hesperis;" they would sell to visitors and do good. We need also for gratuitous distribution suitable tracts. How very few are our demands? Please do the best you can and so will we.

Elder Scott, Mrs. Kelley and myself were last week happily surprised by the citizens of Kirtland, who kindly came in, bringing with them their provisions, and many other little extras; and at six o'clock when I came to supper the long table at the hotel, so well known to our Conference people, was handsomely spread, decorated and filled with the choicest of the caterer's good things. Before the lifting of the covers, Mr. Makepeace, on behalf of the assembled citizens offered the following welcome and toast:

"To Mr. and Mrs. Kelley and Elder Columbus Scott: The citizens of Kirtland who have met at this social gathering, welcome you back to the place of worship, and home of your fathers; and may your every effort be blessed in doing good, and to this end do we extend our sincere sympathy and warmest congratulations."

To this Elder Scott and I responded, for ourselves and in behalf of the Church, for which the welcome had been extended, and assured them that from an extended acquaintance with our people, we could truly say that from their known character, whatever they did, or undertook in Kirtland, would be for the highest good of all its citizens and be in keeping with the

highest acts, so far as religion and morality were concerned, to be found in the world anywhere. Then passed an enjoyable time seemingly to all. So the world moves and Kirtland with the rest of it.

July 5th.—Since writing the above I have made another visit to Diamond and held three meetings. I find many good people over there. This is the county in which Joseph and Sidney were at one time dragged from their beds and tarred and feathered. There is a new and better class of people here now however; and those old religious fanatics who flourished in your father's day are now either lost to all knowledge of the world, or they and their children are ashamed to own their intolerant work. When I compare their outcome with the prominent part, and the great work the sons of Joseph Smith are now taking in the affairs of the world, it is very evident that the real success of his enemies was of short duration after all. So may "the righteous not be forsaken nor his seed found begging bread."

Bro. Scott had to return home on account of sickness in his family. A letter from him states they are better.

I am in bonds, faithfully yours,  
E. L. KELLEY.

SERMONS OUT OF CHURCH.  
KOLOB.

"THE heavens declare the glory of God, and the firmament (empyrean) his handiwork."

"Jehovah hath prepared his throne in the heavens, and his kingdom ruleth over all."

"Behold the heaven of heavens (universe of universes) can not contain him."

Astronomy teaches us that we are moving around the sun in an almost circular orbit, and that all the other planets of our system are doing the same. It also teaches us that the sun itself is moving around some other vast body to which it bears the same relation as our planet does to it; in other words our sun is but a planet attached to a larger and more glorious sun, just as our earth is attached to it. Astronomy also teaches that the fixed stars are suns, around which are revolving planetary worlds attended by their satellites or moons; and moreover these are such glorious and grand systems visible through the greater telescopes, that they have been termed "systems of suns;" and wonderful to relate, the whole of the heavenly host, telescopic or otherwise, is circulating round one grand central point.

Imagine the cycles, the enormous cycles of time which must elapse ere this enor-

mous circle is completed. Let us suppose that the nearest fixed star, distant twenty billions of miles, is the center point of our system, which it is not, we must seek further still for it, but this will serve as an illustration. Then twenty billions plus two equals forty billions of miles, the diameter of the sun's orbit, and so increasing with geometrical ratio, where are we in view of this magnificence! Stunned, absolutely stunned, and with bated breath and folded hands, can only whisper, "Lord, what is man that thou art mindful of him."

It is of this vast central sun the inspired writer is speaking when he declares that "Jehovah hath prepared (established) his throne in the heavens (empyrean), and his kingdom ruleth over all." How does his kingdom rule over all? We do not mean how does he rule over all, but how does his dominion, the globe upon which he dwells, rule over all other suns and systems? Science teaches us that there can be no circular or orbital motion except there be a fixed point whence proceeds two powers—centrifugal and centripetal. Hence the great central sun is the fixed point of the universe around which all suns and systems of suns revolve. We say that this vast central sun, this enormous globe is fixed, and of necessity it must be so. Having no orbital motion, and occupying the same point in the empyrean throughout all eternity, for the fact of orbital motion demonstrates the existence of a fixed center from whence the motion is derived, and around which the thing moved revolves in an orbit, circular or elliptical, according to the amount of disturbing forces it meets with in its journey around its central point. Now, as this great universe of all the universes is the point around which they move, and whence they derive their motions, it follows that it must ever retain the same position in space. But though this must be so as regards orbital motion, yet it is evident that it must have a rotary motion; for this is the only way by which it can communicate motion to and govern it in the others. This then is one of the ways by which the kingdom—throne—of Jehovah ruleth over all.

But again: Light is a reflected principle. The moon and planets shine with a light reflected from the sun. And it may be, judging by analogy it is a fact, that our sun itself shines with the light it receives from another sun. Reasoning by induction it certainly does. All theories are opposed to this; but as the theory of light, which has been accepted by all the philos-

ophers and taught in all the colleges in Europe and America for two centuries, has lately been proven very shakey indeed, if not absolutely false. So, as the ages progress, it may be discovered that light has but one source, and is in every instance a reflected entity. It has been said that "Order is heaven's first law," and certainly this system of things obtaining would declare the establishment of order and regularity in the highest degree. And the writer most assuredly believes that this system does obtain. It is but a theory; but all sciences were but theories until demonstrated to be true. So we understand that all light is transmitted from the Throne of Jehovah, which is eternally shining, for there is no night there. He, the high and mighty one who inhabits eternity; He dwells in the light unapproachable and full of glory.

What is the size of this glorious kingdom, this ruling orb? If the whole of our planetary system was merged into one, the sun would exceed it in size by five hundred times. Thus, securing by analogy and the inductive method, we would conclude that if the whole of the starry host was massed into one vast body the throne of Jehovah would exceed it as five hundred to one. With this view of the majesty on high, how can we avoid bowing the head and reverently exclaiming "High and mighty is the Lord God dwelling in the midst of eternity." "All thy works shall praise thee, O Lord, and thy Saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power to make known to the sons of men thy mighty acts and the glorious majesty of thy kingdom." "Thine understanding is infinite and the limits of thy dominion are past finding out." Is it not glorious, this "Kolob," this throne of the Most High. This dwelling place of the Eternal, around which all the suns and systems of suns revolve, and where thousand thousands of bright intelligences minister to him that sitteth upon the throne, and ten thousand times ten thousands stand before him. O man, frail man, proud in the mite of knowledge you possess, bow in reverence before Him who rules in the heavens and understandeth the circle orbit of the earth, and in whose sight the inhabitants thereof (in their wisdom) are as grasshoppers."

And now are we to consider this vast central universe as having nought but beautiful beings inhabiting it and they employed incessantly day and night in singing the praise of him that sitteth upon the throne? Far from it, scripture plainly teaches that the eternal life of God's people

will be passed among beautiful vegetable organizations, not alone of those with which they are familiar on earth but of myriads of others of which we are now ignorant. There will be the tree of life bearing twelve manner of fruits, and shedding its leaves every month, in order to produce fruit meet for the season; aye, the season. And of flowers we may safely conclude that there will not be any left out, but that all are performing their part in adorning and beautifying the kingdom of the living God. And just as we know that there are many, many orbs with systems far more complex than ours; Saturn, with his rings and seven moons and his year consisting of nearly thirty of ours. If with his four moons and giant proportions and year equal to twelve of ours, so we may reasonably conclude that there are planets and animals upon the different systems of which we have not the faintest idea, and just as some worlds exceed ours in grandeur and complexity of system, so may their fauna and flora exceed ours in grandeur and complexity. Indeed, reasoning inductively, this must be the case, for even on our own planet we have evidence of this. Who would have, ere Australia was discovered, imagined the wonderful fauna and flora of that continent, or who before the geological discoveries of the last hundred years would have conceived any idea of the wonderful birds, beasts, and reptiles, that lived, moved and had their being "in the days when earth was young." Says the beloved apostle—he to whom was vouchsafed a glimpse of the future home of the Saints: "I saw a new heaven and a new earth, for the former things were passed away," that is, the heavens we now behold were seen no more, not that they were burnt up; but that the regenerated earth was then, after its purification by fire, removed from its present position in space and annexed to the great central sun, the throne of God. And thus will the redeemed of the Lord see a new heaven, even that wondrous system which circles first in order around "Kolob," the city of the Great King. The Savior intimates this when he says, "I will no more drink of the fruit of the vine with you until I drink it anew with you in the kingdom of my Father." Then, when the regenerated earth is annexed to and forms part of the dominion of the great God, we can understand how those words will be fulfilled. Again, the Savior said to his disciples, "In my Father's house are many mansion (worlds redeemed) I go to prepare a place for you, (yours), that where I am ye may be also." Where is Christ? Stephen saw the heav-

ens opened and the Savior sitting on the right hand of God. Again, the Savior said to the Apostles: "As my Father hath appointed unto me a kingdom, so also I appoint one unto you." What is Christ's kingdom? All the redeemed worlds brought to his Father's dominions, and the Apostles will have their dominions for, "In the regeneration they will sit upon twelve thrones judging the tribes of Israel." Who will the house of Israel, or twelve tribes be? "So then they which are of the same faith, the same are also the children of Abraham." Viewed from this standpoint we now begin to comprehend the words of holy writ, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Prince of Peace, the Everlasting Father, and of the measure of his kingdom and dominion there shall be no end." Wonderful words—how comprehend them but by the light of revelation, aided by science.

Astronomy declares to us that suns and systems of suns are in existence deep sunk in space; so deep that the nearest fixed star is distant from us twenty billions of miles. Grasp the distance who can. And it is highly probable that the distances of the stars go on increasing in a certain definite ratio, and it is but reasonable to believe that they are all of them "which career in the heavens so broad," the abode of living, thinking, acting men and women, all of them destined to be saved and brought into and annexed to the dominion of the Great King; each and every one of them saved by the "very same Savior and the very same powers." Though not necessarily by the shedding of blood; but by the same means as was Enoch and his city. This then is how that of the increase of the kingdom and dominions of the "Wonderful Counsellor" there shall be no end. For even when all these are saved and exalted in the mansions of the Father, we have no idea that the work of creation will cease. But to the contrary, it is declared that his works are endless, and we may safely assume that just as one world is taken up to the glorious dominions of the Great King another one fully prepared and thoroughly developed, by undergoing exactly the same processes, as geology declares ours to have undergone will take its place. Or it may be, that the nucleus (nebulous) of another world will then take its position, occupying the same celestial longitude of which the presiding orb the dominions of the Eternal is the fixed point from which all celestial motion is calculated, and from whence is dated the equinoxes and solstices

of the whole of the heavenly host; which, circling in marvelous grandeur around the city of the Great King, are ever hymning forth his praise in one grand symphony of life and glory; a veritable "psalm of life," "the music of the spheres," hymning unceasingly the praises, grandeur, glory and loving kindness of Him who sitteth upon the throne of this vast, this overpowering, this unutterable glory, and yet heedeth the fall of the sparrow to the ground.

JAMES J. STAFFORD.

#### MY RELIGION.

Its foundation is Love. Christ and Love are one. I believe we were all created pure spirits, and that this is our second conscious state. That we had a free agency in our pre-existent state, but of that life we do not have any remembrance; but we who reach that great white throne, will then be conscious of our sometime having been familiar with the surrounding places, and conditions. But this is not of vital importance, although to me a help. I believe that the climate, or atmosphere of this earth, had such a tendency to develop the animal part of our nature to the almost utter exclusion of the spiritual nature, that it was necessary to send highly endowed spiritual beings into this earth, (called prophets), to try and turn the hearts of the people from the animal to the spiritual; but alas, it seems that the animal tendencies of the things of this earth, were so soon developed in these prophets, that they too went far astray. Then in bold relief is set forth Christ. What a contrast to his predecessors. All love, purity, without spot or blemish, truly a son of God. Certain it is that Christ represented God faithfully, as no one did before him or since. This I believe was his mission. That God, knowing the tendency of mankind to sin in the circumstances and spiritual darkness in which man was placed, sent his son Jesus to direct those who would hear, that they might regain that condition that was once theirs, namely, purity, including a place and condition. In this sense I believe that Christ was the gift of God unto us. Not that God must have innocent blood shed to appease his anger toward his children, or that any justice demanded the shedding of innocent blood; but simply that man might have a God on earth to follow, who would lead him to the God in heaven, to your father and my father, to your God and my God. The doctrines and forms taught by the Reorganized Church, I believe are the same as were taught by Christ in establishing a church on the earth. But as existing

conditions show they were not followed; the crucifixion of self was too high for the masses, they would not suffer it; for as Christ was crucified, so was it ordained that man should crucify the lusts and selfishness of self. Although in a short time Christ when nailed to the cross, said it is finished, man has to suffer the crucifixion of self for many years on this earth. Then we ask the question, Who shall be found worthy, for it is suffering indeed, with all the tendencies of sin to crucify one's self, and prove faithful to the example of Christ. Well, I believe that every man can be saved without any of the forms of baptism, or anything else according as he lives faithful to the example of Christ. I believe as death finds a man here, so is his condition in another sphere, or as the tree falls, so it lies. I also believe that as Christ taught baptism, that a man who complies with these ordinances can live a better life, and come into nearer relations with God than any other person; for all these forms have the tendency to impress and keep a man in the condition to receive divine help. So I believe that if a man so awakened, and kept alive to his obligations and duty to God, by any forms such as baptism, it is his duty to comply, and if he does not, it is his own loss. And I furthermore believe that every man should depend on God for inspiration, or revelation, strictly in a personal sense, although to receive a prophecy or revelation through another if the same is confirmed by the Spirit of God, and to depend entirely on God as this salvation is a personal matter, between God and man, he should receive all his directions from God. In fact not to trust in man at all in relation to divine guidance. I do not believe any man should be ordained to any office without being ordained by the Spirit of God. In fact, I believe it should be God all the way through in all things; the opinion of man left out and then the Lord's will will begin to be done on earth as it is done in heaven.

There are a great many "I believes" in this, but it is my belief. I have tried to think differently on the subject of blood and baptism, but can not. So I would like to know from you if these beliefs debar me from continuing in the Reorganized Church. I have heard all manner of arguments against my beliefs, but still I am not changed, nor think I ever will be, as I have tried faithfully to understand the truth. If you will kindly answer this, you will greatly relieve

Yours in love,

GEORGE H. BOX.

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#### THE PAST.

TIME! Who and what art thou? Thou seemest to turn this world of ours around day after day, causing to pass before our startled vision, the varied and peculiar scenes seemingly characteristic of this sphere of life! Unfolding the mystic future, and enshrouding in utter darkness the things of the past. We say: "The past has gone, the present is ours, the future belongs to God." We read: "Only remembered by what we have done." If "only remembered by what we have done," how careful we should be as to what we are doing, and may expect to do. An act once committed, is forever a thing of the past. The past contains a faithful record of all our deeds. Some of them may stand before us as ghastly spectres, hideous to behold, covered with the stain of evil, the blackness of sin. Their very presence is that of death. They are but a picture, made of the language of Paul: "To be carnally minded is death." Every wrong act throws the shadow of regret across our pathway; every good act sheds a ray of light and joy. It is both a law of nature and of God, that "Whatsoever a man sows, that shall he also reap." There is no escaping the inevitable result that so surely follows all our labors. The young man that sows "wild oats" can never reap a "tame crop." Any one is foolish to think otherwise. Evil deeds are but briars and thorns, that shall forever prick the conscience, the soul, with sore remorse and painful regret, and gloomy despair in the great hereafter, more so than in the present. The present suggests, advises; the past warns you; the future admonishes you. Every good deed, every kind word, is a gem of priceless value. They are seeds we sow, that in the future, when time shall have lifted the veil from the hidden past, we shall find are living in immortal bloom; flowers of richest hues and sweetest fragrance. We shall look upon them with joy, and great delight. They shall remain to inspire joyous thought, happy meditation.

Jesus asked: "Do men gather grapes of thorns, or figs of thistles?" Can any of us ever expect to reap any benefit from wrong doing? Can a careless, negligent, indifferently living "saint" expect that the reward of the faithful, the righteous, shall be given him? Every field sown with seeds of carelessness, unfaithfulness, negligence of duty, will produce a harvest of sadness, despondency, regret, sorrow and woe; it can not do otherwise. O, ye faithless, careless, prayerless ones, look at your souls, like fields divested of the pro-

ducts of wealth and spiritual fortune, and cry aloud in the anguish of your barrenness,

"O, what shall the harvest be?"

Arise, let your prayer be:

"More purity give me,  
More strength to o'er come;  
More freedom from earth-stains,  
More longings for home;  
More fit for the kingdom,  
More used would I be;  
More blessed and holy,  
More, Savior, like thee."

Who is there, the past of whose life is as free from earth-stains as he would desire it was? But this is no reason why we should not strive to improve the time yet allotted to us by the hand of the Infinite. For

"Who shall at the Savior's feet,  
Before the awful Judgment seat  
Lay down for golden sheaves,  
Nothing but leaves! nothing but leaves!"

Solemn thought! Question of great moment! Time hastens us on—and the past we know, be it filled with a strange intermixture of joy and sorrow, pleasure and regret, laughter and madness, smiles and frowns, light and shadow, peace and trouble, happiness and tears.

Turning away from personal matters, and viewing the past as best we may; we discover that it holds in its iron grasp the "rise and fall of nations." The great, the wise, the noble and the true; with all others it has laid in the silent dust. It has spread the veil of gloom and darkness o'er their tombs. They rest together. The king, the emperor, who swayed their scepters of good or evil, of limited liberty or absolute oppression, it has covered with dust—their names, their titles and their glory and favor, are gone—gone forever! We can but exclaim in the language of Bryant:

"Thou unrelenting Past!

Strong are the barriers around thy dark domain,  
And fetters, sure and fast,  
Hold all that enter thy unbreathing reign.

Far in thy realm withdrawn,  
Old empires sit in sullenness and gloom;  
And glorious ages gone  
Lie deep within the shadow of thy womb.

My spirit yearns to bring  
The lost ones back,—yearns with desire intense,  
And struggles hard to wring  
Thy bolts apart, and pluck thy captives thence.

The past presents to every heart scenes of sorrow. Times when loved ones' pale forms have been laid in the dark and silent grave. When our hearts have been wrung with anguish, our spirits drooped with care and gloom. When we seemed to exclaim in the hour of darkness, with all the power of sadness that death may bring: "My

God, my God, hast thou forsaken me!"  
And yet we feel that:

Every rainbow seen in cloud,  
Every loved form clothed in shroud,  
Bespeaks our Father's promises—  
To restore all our earthly losses.

And furthermore, we can say in the language of Bryant to the Past:

"Thine for a space are they,  
Yet shalt thou yield thy treasures up at last:

Thy gates shall yet give way,  
Thy bolts shall fall, inexorable Past!

All shall come back; each tie.  
Of pure affection shall be knit again;  
Alone shall Evil die,  
And Sorrow dwell a prisoner in thy reign."

Happy the day, unto the faithful soul,  
when God shall throw a ray of light and illumine the darkened past; bring loved ones back again, and disclose, happily for them, their everlasting reward. Sad, dark the day, when their light shall bring to view all the evils of the Past, and the dread penalty shown to be endured by those who have rejected the truth, or proven derelict in duty toward their Divine Master.

OLD TIME.

Miscellaneous.

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CHANGE OF TIME.

To the Saints and Brethren of South Eastern Illinois District:—By request of Elder Thomas W. Smith, and consent of a majority of the district, we have changed the time of holding our next conference from Friday evening before the Third Sunday in August, to Friday evening before the Second Sunday in August, (being one week earlier), to be held at White Cloud School-house in the Brush Creek Branch, to continue over Saturday and Sunday. A general attendance desired. Come prepared to have a good time, and remain over Sunday.

G. H. HILLIARD, District President.

CONFERENCE NOTICE.

A conference of the South Eastern Ohio and West Virginia District will be held in Centerville, Wayne county, W. Va., on the 18th and 19th of August, 1883, beginning at ten a.m. on Saturday, the 18th. Those coming by boat or train will come to Catlettsburg, Kentucky; then take boat

or train up the Big Sandy river to mouth of Va. White's Creek, on which creek Centerville is situated.

L. R. DEVORE, Dist. Pres.

DIED.

WATERMAN.—At Sacramento, California, of which branch she was a member, at the residence of her daughter, of old age and debility, May 3d, 1883, Sr. Sarah Waterman, aged eighty-three. She was born in Fauquier county, Virginia, in 1800. She rests in peace.

FARRAR.—At Newport, Los Angeles county, California, June 10th, 1883, of hemorrhage of the lungs, Bro. P. J. Farrar. He leaves a wife and five children to mourn his loss. Funeral sermon preached by Elder D. S. Mills.

HODGE.—At the residence of Bro. Charles M. Bootman, Marcellus, Michigan, June 18th, 1883, of consumption of the bowels, Bro. John Hodge, aged 81 years, 5 months; baptized July 4th, 1844, by Elder Rogers. His was an unfaltering faith in the gospel of Christ.

"No more a lonely wanderer, upon this earth to roam,  
The Master, moved with pity, has called the wanderer home."

ROUNDY.—At Galland's Grove, Iowa, March 14th, 1883, Sister Annie L., daughter of Ashel and Sarah Roundy. Sister Annie was born at Galland's Grove, April 28th, 1856, and was baptized September 20th, 1880, by Elder M. T. Short. She was universally loved, and a large concourse of friends attended the funeral services, which were conducted by Elders John A. McIntosh and John Hawley, the latter preaching the sermon.

'Twas hard to say Farewell to one  
So faithful, kind and true;  
But well we know that death can not  
Long hide her from our view.

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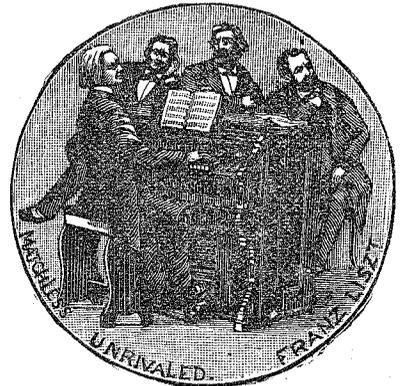
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**JOSEPH SMITH - EDITOR.**  
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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, July 28th, 1883.

No. 30.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 28th July, 1883.

### EDITORIAL ITEMS.

If nothing occurs to prevent, Elder M. R. Scott of Scottsville, Indiana, will be at the Olive Branch, Ripley county, on Saturday, before the first Sunday in August; (August 4th); and thence, by way of Hall's Ridge, to the conference at Union, Jefferson county, Indiana, August 11th.

By card from Bro. R. M. Elvin, Nebraska City, Neb., we learn that Bro. Leslie Waldsmith, son of Bro. J. W. Waldsmith, of Nebraska City, a most estimable young man, fell from a cattle train on the Chicago, Burlington and Quincy Railroad, at Creston, Iowa, and was run over and killed. He was on his way to New York, we presume in charge of cattle, with others, and perhaps lost his footing while attending to his charge, and was killed. He was to be buried from the M. E. Church, July 18th; the Saints and citizens alike sympathizing with the family in their bereavement.

Bro. R. L. Young, aged, sick and infirm, and alone, at Chain Lake Center, Martin county, Minnesota, writes by the hand of another that he is beset by the forces of unbelief every day; and does not know at times whether he is growing better or worse. He longs for some hours of rest and peace, or as he expresses it "a few more comfortable days," while he stays on the earth. "I believe; how can I disbelieve," writes this aged Saint waiting for the quiet and peace of the beyond.

Bro. John C. Foss has been released from acting as presiding elder of the Independence, Missouri, Branch, by expiration of the term of service, and Bro. F. G. Pitt, formerly of Plano Branch, has been chosen

to succeed him. During the past three months fifty-five have been added to the branch, twenty one by baptism and thirty-four by vote and letter of removal. Bro. Foss, and E. Curtis attended the Central Missouri District Conference, at which a good feeling prevailed. He had preached at Carrolton, where he had a good audience "Judge, lawyers, doctors and ministers of several churches." Bro. Foss was well received and would visit Armstrong, Kansas. He is now about free to take the general field, so he writes.

Bro. John H. Lake, wrote from Ridgetown, Ontario, July 16th, where he had preached a funeral sermon over the remains of the wife of Bro. George McKensie. Bro. Lake expected to be at Corinth, on the 22d. He baptized one at Chatham on the 13th, a Bro. Robert Tinck. Corinth will be Bro. Lake's address for a few days.

Bishop George A. Blakeslee expects to visit the Massachusetts District Conference, to be held at Providence, R. I., on the first Saturday and Sunday in September.

The whereabouts of James Thomas, formerly of Reese Creek, Gallatin county, Montana. He left Sweet Home, Nodaway county, Missouri, when last heard from, is wanted by James Bamber, Spring Hill, Missouri.

### QUESTIONS AND ANSWERS.

*Ques.*—Can a Court of Elders, appointed by branch or district to try a member for charges preferred, proceed with the trial without first notifying the member to appear before them?

*Ans.*—No; unless notice of the time and place of the meeting of said court, was publicly given at a meeting at which the parties to it were present; or at the time the court was appointed, of which the defendant had notice.

*Ques.*—Can a court after once specifying the nature of the charges and the sustaining of them, and the member receiving the penalty therefor, then change the charges from what they were originally and make them appear different and entirely new?

*Ans.*—No. New charges may be preferred, before, or during the trial, if newly

discovered; but after verdict can not be urged in the report, or the party subjected except on a new trial, for the new offences.

*Ques.*—Was Joseph Smith, the Seer, a Master Mason, or Free Mason, as some call it?

*Ans.*—We are informed that he belonged to the order of Free and accepted Masons, but to what degree he had passed we do not know.

*Ques.*—Is there any law in the Bible, or Book of Mormon, or any law governing the Church to prohibit the Saints joining the Masons?

*Ans.*—We know of no specific rule of law, or Church government forbidding those who choose from joining the Masons, or other secret society. But there are some passages that may easily be construed as discouraging such uniting. "Shun the very appearance of evil," is one of them. There is an appearance of evil in all secret or oath bound societies, the order of Masons included. There is in most of secret societies, Masons not excepted, duties imposed that demand the expenditure of time and money, that we think could be employed more advantageously and wisely than so expended. There is nothing good in any of the so-called secret orders, whether beneficiary, or purely social, that is enjoined upon their members by secret promises, or oaths, which is not enjoined in the gospel covenant; for this reason, any Latter Day Saint who takes such oath, or makes such promise, is adding an unnecessary burden to a covenant already as strong as it can be made, both for time and eternity. It is in this sense that the rule of the Church discourages joining any of the secret societies.

*Ques.*—Has the statement in the Inspired Translation that Cain was called Master Mahan, reference to Master Mason?

*Ans.*—We do not know that it has; some think so; we can not say.

The citizens of Frankfort, Dakota, made a dinner for certain officials of the Territory and the Dakota Central Railway; said dinner being prepared and served by the women folks of eminence and note of the place. Some gentlemen (?) decided that the guests should be regaled with

wine, to which the women folks objected; the men, however, procured the wine in bottles and set them on the table just as dinner was ready. The ladies (God bless them) instantly rebelled. They met at once and resolved unanimously that the wine must be removed, or they would not serve the dinner. The "lords of creation" said. "Let it alone; we'll wait on the table ourselves." To this the ladies responded that they could do so if they liked, but washed their hands of the whole affair, if the wine remained. This brought these meddling gents to terms, and the wine was removed. The ladies then returned to their places and served the dinner, as intended at the first. The names of these brave women deserve to go down in poesy and song for the deed of them that day; read them faint hearted temperance workers and take courage: Mrs. Jacoby, Mrs. Hemingway, Mrs. Durham, Mrs. Smith, Mrs. Kaul, Mrs. Mulford, Mrs. Harvraand, Mrs. Fisher, Mrs. Skinner, Mrs. Foster, Mrs. Walbridge, and Miss Foster. All married women but one, and she deserves an honest, upright, sober man, for her integrity.

The *Union Signal* from which we take the items of the foregoing account says: "Honor these brave, true-hearted, noble women, who know the danger of looking upon the cup, and putting it to another's lips, and will not do it. Would to God that all women looked upon this danger as these ladies do."

THE test of the efficiency of the Edmunds' bill to cure the polygamic muddle of Utah, is to be made next month. The following will give a idea of the situation as seen by a member of the Commission.

St. Paul, Minn., July 5th. Gov. Ramsey, head of the Utah Commission, who has just returned from Salt Lake, said to a *Tribune* correspondent to-day, in speaking of the work of the commission: "The election to be held August 6th, is really the test of the whole matter. The election last November of a delegate to Congress didn't touch the hearts of the people, nor especially awaken their interest, but the August polling is for members of the Legislature, Probate Judges, Sheriffs, etc., officers which come directly home to local interests. Sec. 9 of Edmunds' bill, as you will see by reading it, defines the duties of the commission of which I am Chairman, and in two places by its wording evidently contemplates legislative enactments, which, if passed and carried into effect, would render the commission needless. The question is: Will the Legislature pass such laws—will they prohibit polygamists from voting, from sitting upon juries in cases where polygamy is a question in any way at issue—in short, will they enforce the same regulations against polygamy that the Commission are intrusted with carrying? But that the future will

have to decide. When it came to a construction of the law as to who constituted polygamous persons the commission were compelled to give the language its broadest sense, and regard as polygamists, and consequently ineligible for registration and the franchise, all who had ever practiced polygamy at all, every one who had lived and cohabited with more than one and an undivorced woman as his wife. If this construction had not been put upon the law when the date for registration arrived the polygamists would have put away all but one wife and appeared with a claim of monogamy. When I left we had received returns from all the polling-places and had appointed judges, three to each precinct, in all the twenty-four counties, or between 500 and 600 in all. The next Legislature must be elected by monogamists, and none of the members can under the law be polygamists under the above construction of the meaning of the word in the Edmunds bill. We have personally been treated very civilly by Gentiles and Mormons, though of course the subject of much criticism, the latter claiming that the law was an intrenchment upon their territorial and personal rights, and that we had not enforced the law properly; and the extremists of the former averring that the law was of no use, not stringent enough. Moderate men say: 'Have patience; let the Territory have a chance by its Legislature to enact the needed laws. If you don't the Mormons will have a real grievance to lay before the liberal minds of the country.' I do not wish to be quoted as giving any opinion in the matter. I merely say that the August election is the important one."

The statement of Col. George L. Godfrey, also of the Commission, as made to a *Tribune* correspondent, is given below:

There are 160,000 people in Utah to-day," said Col. Godfrey. "Of these 140,000 are Mormons, and only 15,000 Mormons are polygamists. The operation of the Edmunds' bill is confined solely to those who practice polygamy. The professor of the Mormon religion with only one wife does not come within the scope of the law. The work of the Commission has been confined to disfranchising the polygamists. The law provides that every citizen shall be registered before he shall have the right to vote, and if his name does not appear on the register he has no appeal. As female suffrage is one of the institutions, a large number of women—more women, indeed, than men—have been omitted from the registry-lists along with their lords and masters. So far as possible the Commissioners have endeavored to keep the name of every polygamist from appearing on the lists. The Mormons are disposed to interpose every legal obstacle to the enforcement of a law which to them is extremely odious. They have made up ten test cases, which will be submitted to the courts as soon as possible, and the night before I started for the East the writs were served on the Commissioners. While there is no doubt that the courts will affirm the constitutionality of the law, the Mormons will leave no stone unturned to impede its operation. The suppression of polygamy is only a question of time. While the Edmunds' bill may not accomplish all that is claimed for it. I regard it as the entering-wedge which is destined to divide the Mormon Church. The power of naming officials has heretofore rested with the church as a whole, but when the law is enforced so that no polyga-

mist can vote the voting class will determine the candidate, to the exclusion of those who fail to conform to the letter and spirit of the law. This of itself will ultimately break up polygamy. The railroads also accomplish much in this direction. With the railroads opening up the country, thousands of Gentiles pour in who will speedily outnumber the Mormons and get possession of the municipal offices, which are now held by the Mormons. When it becomes apparent that a polygamist can not rise to honor or profit the abridgment of the number of wives will speedily follow. As a people the Mormons are quiet and orderly, and police regulations are lived up to the same as elsewhere. Salt Lake City will compare favorably in this respect with any Eastern city of like population. Contrary to the general impression, licentious practices are not more prevalent than in Gentile communities. There are many wealthy Mormons, especially in Salt Lake City. These for the most part are content with one wife. It is due to the more refined classes to state that among them polygamy is gradually falling into disrepute. Those who till the barren soil of that region compose the poorer class, and among them a plurality of wives is quite common. Numbers of proselytes induced by missionaries to come from Europe arrive on every train. Most of them are ignorant and poverty-stricken. They hunt out the little valleys between the mountains and scratch the unproductive soil with rude implements, eking out a miserable subsistence. Numbers have entered Montana, Wyoming, Idaho, and Arizona, where they follow the course of the streams."

THE correctness of the acts of the Utah Commission is to be tried in the courts on complaints filed in the following cases, taken from a *Tribune* editorial.

The complaints are very similar in character, and are all in printed forms, with the blanks filled in to suit each individual case. The complaints first set forth the passage of the Edmunds act, the appointment of the Commissioners, their qualification according to the terms of the law, and the adoption by the Board of certain rules governing registration in Utah, and assert that the Board "willfully and maliciously made and published" certain rules, which are quoted in the complaint, including the oath prescribed to be sworn by the person applying for registration. All the rulings of the Commission are embodied in the complaint, from which each plaintiff in the suit makes his special complaint. The brief details of these ten complaints prove rather interesting reading just at this particular juncture:

Jane C. Richards, for instance, alleges that she never has been a bigamist or polygamist, nor a violator of the laws of the United States; was a first wife, and is now a widow; that her husband died Nov. 13, 1860; that he had a second wife who died Sept. 15, 1881.

Mary Ann M. Pratt affirms that she is the widow of Orson Pratt, Sr., and was never a bigamist or polygamist.

Bathsheba W. Smith alleges that she is the widow of George A. Smith; was his first wife, and was innocent of bigamy or polygamy.

Mary W. Musser alleges that she is the first wife of A. Milton Musser, is a taxpayer, etc.

Mildred E. Randall denies any polygamous relations, as also does Jesse J. Murphy of Ogden.

Susan M. Barlow affirms that she has been the only wife of James M. Barlow since two years prior to March 22, 1882, and that her husband has cohabited with no other woman but herself since the date above mentioned.

James M. Barlow alleges that he has not had more than one wife since July, 1862, and has not violated the law on bigamy or polygamy.

Zerubabel Snow affirms that he has not violated the law since 1862, in having married since then while having a wife living.

Ellen C. Clawson says she is the first wife of a person claimed to be a polygamist, with whom she lives and cohabits.

The "nub" of the complaints consists in the demand by each of the complainants that his or her name be placed on the list of qualified voters, and that they be awarded judgment in the sum of one thousand two hundred dollars against the Commissioners and the registration officers named as co-defendants in the several cases.

These ten suits are, of course, test cases, and the Mormons will strain every nerve to have them tried by picked Mormon Juries at the earliest possible date, in order that the benefit of the expected favorable verdict may operate not only to the advantage of these ten complainants, but all who are in the same boat with them, at the August elections. The progress of this attempt to "beat" the Edmunds law will naturally be watched with a considerable degree of interest not only in Utah, but elsewhere.

WE wonder if the Saints will know their own belief. We give a few items below, as stated by Rev. C. T. Phillips, of Stewartsville, in articles now being published from his pen in the Stewartsville, Missouri, *Independent*.

Their enemies are the American people or the Gentiles. The triumph of Mormonism is the downfall of America. Her reign the subjugation of this continent. These are strange dogmas, but they are believed by these men; who think that it is the duty of the Saints to literally prepare a kingdom for Christ to come to. Nor do they imagine either that it will be very long before he does thus come.

Joe Smith was the king, and is the king to this deluded people. Brigham only carried out what had been born in the brain of Joe Smith. You only need to become acquainted with Brigham's frequent reference to Joseph and his divine power, and his expectations, to be buried in Jackson county, Mo. Read his letter of instructions in regard to his funeral. He instructs how his coffin shall be made, how he should be dressed, how his family should be dressed, how the vault should be made and where it should be built. If he should depart this life in the mountains, "There is] where I want to be buried. But if I should live to get back to the church in Jackson county, Missouri, I want to be buried there." So you can see at a glance, it was Brigham's intention to come back to Missouri, and it was then and is now, the intention of the Mormon church to throw the citizens off their guard, by sending men to Washington to fight for the Edmunds Bill, and advertise all their service as anti-polygamous, until such times as they grow stronger, by shipping Saints from California and Utah, and deluding the ignorant

and unlearned into their grasp. The impudence of the fanatic has already shown itself until citizens have told me they are afraid they may have a revelation, as they did under Smith—for they are Smithites still—that all the property of the Gentiles belongs to the Lord, and "the L. D. S. are all that God recognizes" says Joe, and so say his followers.

Again the prophecy of Joseph says: "Go to Missouri, for Independence is Zion, and take it. Go with 500, but if you can't get 500, get 300, &c., finally, go, if you can only get 50 men, purchase the land, if you can, but, if you can not purchase, take it though it cost you blood." So strongly are the Mormons infatuated with their religion, and the divinity of their prophet and his successors, that they think their salvation depends on their continued obedience. Such men are necessarily reckless of all consequences. All their safety consists in their obedience. This bond of obedience to the dictations and revelations of their prophets, is stronger than a link of steel, as closer prison than stone walls, retains them willing captives. The African flies not from his fetish-man; the children of the Orient never fled from their genii; the Roman can not escape the anathema of his priest; the Tartar cowers before the grand Lama; and the equally devoted Mormon shudders and groans, as I can detect when they talk to me, but still he remains faithful. Such is a fair specimen of Mormon fanaticism. That these deluded men are sincere; madly, absolutely sincere, there can be no doubt; but sincerity is not religion, therefore not always right. These men will fight, lie, rob or murder for Mormonism, if commanded, and really believe that they are doing God's service. As a proof of the assertion I refer you to the history of the Nauvoo Legion; organized by Joe Smith in 1840, which included the male saints from sixteen to fifty years of age. The same fanaticisms that characterizes their worship, or their labor, also signalizes their military evolutions. They will as blindly obey as the soldiers of Mohammed. The silk standard of Mormonism of Nauvoo, would be as firmly and furiously sustained as was the silver crescent of Mohammed. They even prayed for the time to come speedily when "the Lord shall arise as a man of war," "the nation and people that will not serve Thee shall perish," and the wicked shall say, "Let us not go up to the battle against Zion, for the inhabitants of Zion are terrible and we can not stand;" "when one shall chase a thousand and two shall put ten thousand to fight." Doc. and Cov., p. 136. This is what they believe and teach and hold themselves in readiness to accomplish. The Lord Jesus Christ said "my weapons are not carnal but spiritual—mighty to pull down the strong holds of sin.

Talk about the credulity of deluded Mormons. If it does not take more credulity to believe that the Saints of the Reorganized Church believe what the foregoing statements contain, we greatly mistake. And the idea that a live minister of the Methodist Church who lives not more than ninety miles from Lamoni, a man of some culture and brain, with good opportunities to inform himself should show himself to be so egregiously igno-

rant of the truths of our belief is very strange indeed. "None so blind as he who will not see."

What would the Rev. Phillips say, if the *Herald* should set about giving the faith and belief of the M. E. Church, and should state absurd and unjust things in regard to it? Would he not be justified in saying that the elders of the M. E. Church were themselves the best qualified to state the tenets of that church? We think so; and we think just so of the Latter Day Saints.

#### EXTRACTS FROM LETTERS.

The region round Hamburg, Fremont county, Iowa, was visited by a severe storm July 13th, of which Bro. L. C. Donaldson writes from Riverton:

To-day, a fearful storm of wind and hail passed over our county and did a vast amount of damage to crops. It beat off fruit, broke down the fruit trees and laid the grain crops flat. Crops will be cut short one half. Our little branch is somewhat scattered, but I trust we have some good Saints here yet.

The last advices from Bro. Joseph F. Burton, are:

I am on my way to a new field—am leaving an excellent feeling in the minds of the people generally in this place and vicinity. Quite a number are with us in faith, but not in practice yet. The question of Mormonism is stirring up the people for quite a distance, so I hear. The work is still prospering here.

Bro. Joseph C. Clapp writes from Moscow, Idaho, at a recent date:

All tolerable well, out in this healthy country. I am working very hard to extricate myself, so that I can go into the field again. I have no peace, day or night, "Thrust in thy sickle," is continually sounding in my ears. Love to all Saints.

THE year 1883 will be noted in respect to its disasters to life. See the following:

Nearly 3,000 persons, according to the New York *Herald* history—and this resume does not include the hundreds of unfortunate events wherein the loss of life was less than three—were sacrificed in the first six months of 1883 to accidents and calamitous occurrences of one kind and another. It has been thus far a year of almost unparalleled cruelty. Accidents have occurred by floods, by fire, by lightning, by explosions, by panic, by landslides, by snowslides, by storms at sea and storms on shore—dire happenings of every description—some in our midst and some in every part of the world. Only well defined happenings will be found in the list, and it must be left for the reader to picture the destruction of and estimate the lives lost by the long-continued floods in the Valleys of the Rhine and Danube, and the Mississippi, the Ohio, and other western rivers in our own country. The first half of the year has been prolific in such floods. It has been prolific, too, in tornadoes, in

cyclones, and other of nature's agencies for destruction, from which the aggregate loss of life can scarcely be estimated.

When classified according to the months in which they were reported, the deaths are divided as follows:

| No. of Deaths |       | No. of Deaths. |     |
|---------------|-------|----------------|-----|
| January.....  | 966   | April.....     | 551 |
| February..... | 860   | May.....       | 254 |
| March.....    | 423   | June.....      | 341 |
| Total.....    | 2 895 |                |     |

## Correspondence.

LEON, West Virginia,  
July 9th, 1883.

*Dear Herald:*—It will be remembered that I made arrangements to hold a discussion some time ago, with a Rev. Cadle of the Baptists; said by himself, to be second to but one in his church. A few days before the time, he notified me, that he would not discuss with me, for the reason that I had not been preaching the doctrine but a short time; and therefore, he thought if we got the worst of it, the Saints would put in that plea; he therefore desired to meet Bro. L. R. Devore in discussion. So, on the 25th of May, we had the pleasure of seeing Bro. Devore among us. After staying with us a few days, and on four or five occasions presenting to good audiences the glorious things of the gospel restored; and after accepting an invitation to meet the champion in discussion on his return; he took his leave for his mission in Fayette county, where we are informed he had a pleasant time and baptized some. June 20th he returned here, he and I then filling some appointments that I had made in Jackson county. On Saturday night, and Sunday, 23d and 24th, we presented our plea, but after the forenoon services of the 24th the doors were closed against us. On the night of the 25th we each preached in the vicinity of where the discussion was to be held, although at different points. Tuesday the 26th came, and we met the champion Baptist, at Center Point, at nine in the forenoon. Considering it being harvest, there was a good attendance all through the discussion. After arranging the preliminaries, and agreeing to hold the discussion two days, of three sessions, of two hours each, the proposition being, "Resolved: That the Reorganized Church of Jesus Christ is the same in faith, organization, practice, and blessings, as the Church organized by Christ." King James translation of the Scriptures the only evidence admitted. Affirmed by Elder L. R. Devore, denied by W. A. Cadle.

Bro. Devore opened with a speech of an hour, showing the prophecies pointing to this latter day work, the foretelling of the apostasy, and the coming forth of the Book of Mormon; bringing abundance of proof, then showing upon what the foundation of the Church is built, (the spirit of revelation), all of which was strongly denied; but the gentleman could bring no proof of any worth against the truths. Bro. Devore called upon the champion to make some reasonable disposal of the stick of Joseph in the hand of Ephraim; which he could not do; he also acknowledged he knew but very little concerning the literal gathering of Israel. Bro. Devore from time to time brought forth the plain declarations of the word of God, showing what the ancient organization consisted of. Showing also that it was intended to always be the same; and, without the officers

God set in the Church, it is not the Church of Christ. He then asked the gentleman to "show the authority for any change" which he of course could not do. Showing also the gifts and blessings that characterized the ancient Church; and that they were to continue, to a time yet in the future, (Eph. 4: 13), and if the gifts and blessings are not in the Church to-day, it is no more the Church of Christ than a human body is perfect minus its members. 1 Cor. 12. Bro. Devore showed also emphatically that baptism is in order to remission of sins, and not because of, as the champion affirmed. One of the grand proofs brought upon this point being Matthew 26: 28, showing that the *for* in it fills the place as the *for* in Acts 2: 38; hence, if they were to be baptized because their sins were forgiven, then Christ shed his blood because the sins of all the world were forgiven. And then the champion claimed that the principles of the doctrine of Christ, as enumerated in 6th of Hebrews were dead works; then probably seeing that would work injury to his craft he denied the assertion. After summing up all things our position is not in the least impaired. Some of the Baptist think they gained a victory, but I claim them to be incompetent judges for this reason; some of them would not stay in to hear some of the last speeches of Bro. Devore; and one acknowledged he was to prejudiced to give a just decision. All passed off peaceably. We were treated kindly by the people; we feel to invoke the blessings of God upon them. And this especially upon Bro. John F. Williams and Sr. Williams (his wife) for their untiring efforts to care for the Saints, and others that lodged with them during the discussion. When we went to part at the close, some of the citizens took us by the hand earnestly requesting us to return and preach the gospel to them, which I promised to do on the 7th and 8th of July. Bro. Devore at the close bore testimony in the name of Jesus Christ that he had presented unto them the truth, and that that audience in the day of accounts will witness of that truth. So the time came for me to visit the community in which the discussion was held, and there was many anxious ones out to hear the word, and after presenting the word of life to them on two occasions, bid them good bye; leaving three or four of them almost persuaded to obey the gospel. So after summing up the gains and losses in friends by the discussion it is about this: we lost one that had been friendly, and made several new ones. Bro. Devore's smooth temper and genteel Christian character, during the discussion, has left a lasting impression on the people. The Saints here are trying to live faithfully; may God bless them is my prayer. Remember us of Union Grove Branch, in our scattered and isolated condition.

Yours in the hope of eternal life,  
JAMES MOLER.

*Dear Herald:*—Not until this day, July 10th, was I privileged to read the soul inspiring effusions in *Herald* for July 7th, of my esteemed friend who wanted to beat the Kirtland Conference, which I would like to examine at length; but will not think of such an intrusion. Let it therefore suffice to say, that it was like an eastern flash, radiant with light, cheering indeed to us (perhaps) benighted westerners. "In honor preferring one another," is a grand maxim. No danger of death by stagnation, suffocation, monot-

ony or "sich," where my friend's voice can be heard. It seems that himself and co-laborers are marching along in a solid phalanx to do the Master's work. Success attend them, and may their most sanguine expectations be realized. I am indeed sorry that I missed his letter, but my loss will be his gain, as publicity of this matter will show that he is wont to affiliate with the illustrious—ahem! which will tend to bring him a prestige he needs, greatly increasing his usefulness, etc. The necessity for obeying the Master's injunction, viz: "If they wont receive you in one city, go to another," has so often occurred, and requests to forward mail disregarded, that my Christian patience has been severely taxed, through the loss, or missing mail matter, in this locality. "Where art thou?" writes my friend. Well, I have just slid down from Como, from an altitude of six to ten thousand feet. So elevated a position is rather repugnant, you know to one whose lamb like disposition yearns for the valley of humiliation; but a good place for those who could thrive on thin air. But as for me, my (valuable) shadow began to diminish with alarming rapidity; and being on the western side of life, good people, etc., and every avenue for preaching thoroughly blockaded, I came to Hutchinson to visit and confer with the few Saints, having serious thoughts of soon setting my face eastward. Please Mr. *Herald*, say this much to my friend and brother, it will suffice to enable to retain a proper equilibrium till I come, and then—

JAMES CAFFALL.

ROCKWELL CITY,  
Calhoun Co., Iowa,  
July 10, 1883.

*Bro. J. Smith:*—It has been some time since I wrote you, either good or bad news, but I like to be standing among the sentinels on the Watch Tower. I now write. But have not a great deal of flourish, simply that I only ride a low horse; and this may be the reason why I am not so attractive as some others; hence can not report at the present time packed houses and many near the door of the Kingdom.

I came here by invitation, to do some preaching and to stay the summer. On the first Sunday in July I preached in the house of Bro. Joseph Knox, school being held there, the room was supplied with seats. Some of the neighbors came in to hear, good attention was paid. The theme was the Gospel of the Kingdom of God. Bro. Knox came home on the 3rd, and on the 5th, I baptized two in the waters of Twin Lake, two miles north, where there is much water, one man and a young lady, the daughter of Bro. Joseph Knox Jr. The holy spirit was present on the bank of that Lake, and there must have been joy in Heaven. In the evening we had confirmation meeting and quite a number were present. I preached a discourse of an hour's length, with excellent liberty of the Spirit.

We had sacrament Meeting on Sunday last, and Saints' Meeting. Bro. Knox and myself blessed three children, the Spirit being with us strengthening the hope of the Saints, of which they greatly stood in need.

We shall try to preach the Gospel in this vicinity while I am here. There are some more here who are believing. There are some people living five miles south of this place, friends to me, whom I shall visit, as soon as I can. My

health is good. I am stopping with Mr John Haller. They are as kind to me as Saints ever were, and make me feel at home—they will come by and by.

I believe as long as I live humble and continue faithful, the Lord will raise up friends for me. My whole trip from Adelphi, Polk Co., cost me 15cts., to this place, one hundred and twenty miles. This is the good this little pony does. The last day I came forty five miles. I stopped with a man by the name of Stockwell. He found out that I was a preacher; before I started off in the morning, he wanted me to preach in his house; I told him I had no time, but he would not let me off, so I preached to him and his, for an hour—my bill was paid, when I came to settle with him. I have sent him three Heralds—They were very fine people. The Saints claim that they are in the Galland's Grove district. There are Saints living twelve miles from here, west, Clear Creek, I think.

Some of the crops are short. The best corn is about three feet high. Oats and wheat are good. This country is settling up very fast. The soil is rich, but somewhat too flat for wet weather; but by draining it can be made profitable.

I shall see you again one of these days. Tell the Saints to build that church, and large enough to hold at least one thousand people; for there is where the Lord will give a blessing—the greatest blessing the Church has had yet.

Yours,  
N. STAMM.

GILMORE CITY, Pocahontas Co., Iowa,  
July 10th, 1883.

*Bro. Joseph and Dear Saints:*—I have just returned from a little visit to Palo Alto county. Bro. Ford and wife were baptized by Bro. W. W. Whiting at Rush Lake. It is my most earnest prayer that more will obey the truth. A very pleasant time was enjoyed while there. Got acquainted with the people there. Five from our branch went up last Saturday, Bro. Ford met us at the station with a hearty shake of the hand, and his kind hearted wife gladly received us. Elder Whiting did not get there until ten o'clock Saturday night. He missed the train at Rolf. The reason of his delay was he had a sick boy at home, but the boy was better before he left. He has been well paid for his trip up there. Bro. Reed and wife and myself witnessed and felt God's Spirit poured out in great power in confirming Bro. Ford. I feel to rejoice that two more have obeyed the gospel of Christ; for it is the "power of God unto salvation." Elder Carrol and wife, and Elder E. C. Brown visited the Saints in these parts. The Saints are all well I believe. Desire an interest in your prayers.

Your sister in the one faith,

ANN CHATFIELD.

INDEPENDENCE, Mo., July 14th, 1883.

*Bro. Joseph:*—I have just got home from Montserrat, where I preached twice with very good liberty and to some effect, as exhibited next day by it being favorably spoken of by the people there; declaring as they did, that they could find no fault with the consistency of our doctrine. The Congregational minister refused to debate the biblical constitution of our faith from a purely Bible standpoint, though he had said we could not prove our doctrine from the Bible.

To the Church of Christ in bonds,

CLARENCE ST. CLAIR.

LEWISTOWN, Illinois.

*Dear Herald:*—I am somewhat amused, not at my own smartness, for I claim no great amount of that article, but at the seeming earnestness of some so apt to see a mote in a brother's eye and not to discover anything, even the smallest speck, in theirs. Now, in all candor I must say, that when I wrote the article on cyclones, I wrote just what Bro. Stafford believed, and had not the remotest idea that any one held the same views. I find truly that some do not, and they do not hesitate to say so. Well, now, that is as it should be. But to be called a disputer when I fail to see wherein I have been one, is something out of place. The parties taking issue with the article are the disputers. If the article was not worth anything, as a thought, it should not have been noticed (let alone). But no. Both the *Herald* and the brother are taken to task for its appearance in the *Herald*. Bro. Stafford always thought he had a right to give his views of any thing within his legitimate sphere without asking permission. Two brothers, Preator and B Alden seem to think I am censurable for the ideas in the cyclone article, but fail to show me where I am wrong. There is a passage of Scripture somewhere that says a woe on those who watch for iniquity and make a man an offender for a word. I would not be of that class if I could help it. I am still of the opinion that Satan is the "Prince and power of the air." If he is a prince it must be of darkness; and if his power is in the air, it must be for no good, for no man ever knew a good deed perpetrated by Satan. I still claim that he was the power on the sea of Galilee in the case of the storm which Jesus rebuked; for it could not be that Christ would frustrate the works of his Father. Also the woman healed, called the daughter of Abraham, afflicted of Satan eighteen years. For Jesus says so. Who says he was mistaken.

Again. Scripture tells me, He (Christ) came to destroy the works of Satan. So he has been working, and if so, what kind of work. We know that God is love; never denied it. But to say that God is the author of crime of every kind, and disasters by sea and land would curtail a vast deal of his love as far as I am concerned. Who prompts two men to draw revolvers and shoot each other to destroy life? Who inspires men to waylay innocent men to kill them, either from malice or for plunder? Who inspires men to use dynamite for the destruction of life and property? Not God, surely. And when you quote Scripture to prove that God sends evil upon a city you want to specify the evil. When God rained fire down upon Sodom and Gomorrah, that was an evil, but not a sin. It is sin to murder. And Christ said that Satan was a murderer. So with judgments past and future. When God metes them out there will be no sin in the evil he visits upon them. But to lie, cheat, steal, murder, and all such is sin, and is the work of the devil, whether God knows it by telegraphy or not. I do not say, never did, that God could not do so and so. He is able to do any thing that he may see fit to do. He is also a providential God. But providence never implied destruction. We know that God sends, or lays his chastening hand upon his people for their good, and good for us will it be if we bear up under the chastening; otherwise we are bastards. It seems silly to ask who drowned the Egyptians;

and such things as that. Neither does it cover the ground to say that we must not mix with the old deceiver, or Mother of Harlots. The Mother of Harlots teaches expressly that God is the author of all these things. So that Bro. Stafford is not in the same boat with them, but Bro. B. Alden is, inasmuch as he claims these to be judgments and God to be the author. Brethren must hunt up better proof than has been used so far. I would gladly let this job out, but felt impelled to it from a sense of right to myself.

One brother asks me "If God is not everywhere present?" I answer No, (No). And am ready to qualify. He is not in a gambling den, or a rumseller's domicile. He is not in the heart of a murderer. He is not present where intoxicating drinks are manufactured. But he is everywhere present as he sees fit to be. If he forbids you and me to gamble, he certainly would not be found at it. If he forbids you and me to drink, to swear, to lie, cheat or steal, he certainly is not to be found in company with those who do such things. It is God's spirit that is said to be present every-where. But we read that that spirit will not dwell in unholy temples. So you must see it is absent in such cases, and of course can not be present while absent. In conclusion I will say to the brethren, that I am neither raw, nor a new beginner; that I am amenable to the Church for all false doctrine, and shall obey the behests of my superiors in righteousness as long as God lets me live.

Love to all,

T. F. STAFFORD.

COLLINS, Iowa, July 15th, 1883.

*Bro. Joseph:*—We are alone here in the gospel, my wife, my brother, and I. It is my desire to do all the good I can. I have belonged to the glorious truth fifteen years and have learned some things by experience. The Lord has blessed me many times and still continues to bless me according to my faithfulness. I feel to say to the Saints, Study the Book of Covenants that they may not be led astray. We have some trials here with the enemies of the truth, but it is nothing more than we can expect. We get to Edenville about once a month, and we esteem it a great privilege. Truly it has been said, "In the world we have tribulation, but in Him we have peace."

Your brother in the gospel,

W. C. HIBY.

GREENVILLE, Pa., July 8th, 1883.

*Dear Herald:*—We are thankful for, and rejoice in the good news from the different parts of the vineyard which you bring to us each week, and we are encouraged to renewed efforts to "fight the good fight of faith." I do not think we can sufficiently estimate the vast amount of good which your issue as a weekly brings to the Saints, especially to those who, like we, have not the pleasure and blessings of Saints' meeting. Eternity alone will reveal it. May the kind Father continue to bless the efforts of his servants who are striving to make you instructive, and a comfort to his people.

I felt like exclaiming, "Well done, Bro. Robinson!" When I read aloud to my family this morning, among others, Bro. J. A. Robinson's letter from Decatur. It is refreshing to see the energy he manifests; and we are much edified and encouraged in reading his letters. It seems

as if he has taken considerable of the "fire" from the Kirtland Conference out with him in his busy life. How is it, Bro. R.?

We have the deepest sympathy for Bro. Elvin in his controversy with Rev. Luse. If both were strangers to me, and I must judge alone from the writings of each, I should say Bro. Elvin is the Christian. Rev. Luse, from his letter, does not appear to be a gentleman, much less a Christian. But that is not so much to be wondered at. Men claiming to be Christian ministers seem to lay aside that character in argument with the Latter Day Saints, and use language and actions, such as they would not use towards the vilest criminal. Well, kindred spirits did the same in the days of the Savior and his Apostle. Ministers of the popular sects opposed them in every underhand way. "Say we not well of thee, thou hast a devil." "He casteth out devils by Beelzebub the Prince of Devils," etc. Accusing them falsely, and *hiring* witnesses to swear falsely against them. Any one acquainted personally with Bro. Elvin needs not to be told that he would not willfully misrepresent any one, or that he is not a consistent follower of Christ our Lord; but, "A prophet is not without honor save in his own country," etc., and when among those who hate the gospel of Christ, the saying increases from ten to a hundred fold in meaning, according to the degree of darkened intelligence and prejudice existing. No one who heard Bro. Elvin's testimony at the Kirtland Conference, and felt the spirit accompanying it, could doubt his sincerity, or earnestness and truthfulness; Rev. Luse to the contrary notwithstanding. A comparison of the spirit in which the letter of Bro. Elvin, in *Herald* for June 9th, and this one of Rev. Luse is written, will quickly enable one to decide which would be most likely to tell the solid truth, and which prevaricate. If all of that "baker's dozen" of lies" attributed to Bro. Elvin by Rev. Luse are like the two samples he gives us, he has woefully failed to make out a case, to my mind, notwithstanding all his bluster. Mere numbers does not manifest a healthy growth. There is a congregation here of the same denomination, as I understand that Rev. Luse formerly represented, the M. E., numbering between four and five hundred, who have members in good standing, regular attendants, and yet have never spoken to or noticed each other, except perhaps a nod of the head as a "good morning" in the church; outside the church they have no association with each other, yet all perfectly respectable in character. This has been going on for years; yet they have added to their membership every year, and I suppose Rev. Luse would call this "a healthy growth." I would not. In comparing the increase in membership of the M. E. Church and the Saints, Rev. Luse forgets to consider the vast difference in the positions each occupies. The M. E. Church is one of the most popular churches in the United States; (and I doubt not that congregation has increased by members received by letter from other churches and not actual converts there); while the Latter Day Saints, just the opposite, is one of the most unpopular; and when computing the growth of each this should be considered. There are several other points to notice, but my letter is already too long, but as I do not trouble you often, I trust I may be indulged this once.

We commend Sister Snow's article in this week's issue, entitled "Unconscious Influences," to a second and third reading; it will well repay memorizing, to those who have families especially. As many of your readers know, I was one of those privileged to attend the Conference at Kirtland, in company with wife and children; and we shall never forget it. To self and wife it seemed indeed a new beginning; and the renewing of the Spirit we received has cheered us since in the trials and discouragements incident to this life, while to our children, the three eldest especially, it has been a great blessing and they stoutly maintain the cause of the Saints, and wish we lived where there is a branch of the Church, so they could attend. I trust we may again be privileged a year from next April, to meet in the hallowed walls of the Kirtland Temple, and share in the blessings of God's people there.

Faithfully yours,

W. H. GARRETT.

OENAVILLE, Bell Co., Texas,

July 8th, 1883.

*Bro. Joseph Smith*.—Our conference has closed and I for one feel benefitted by the assembling of ourselves together. We had a very good time considering all things. Our worthy brother A. J. Cato delivered some able discourses, and baptized one, Bro. Skinner's wife, at the close. Bro. H. L. Thompson has baptized one since, with a fair prospect of others uniting soon. We learn that Bro. H. C. Smith is on his way back here. We would be very thankful to see him make his appearance. We were sorry indeed when we heard Bro. W. T. Bozarth was not coming on this mission, as he was the one that first organized a branch here; we would gladly welcome him. Bro. Bays is also highly spoken of, both in and out of the Church; I think he would do a great deal of good if sent on this mission. The *Herald* is a welcome visitor with us, and we always feel better by a perusal of its columns. Ever praying that it may be the means of bringing many into the fold and presenting truths to those hungering after righteousness.

Yours in bonds,

G. W. BALLEW.

WEBB CITY, Mo., July 12th, 1883.

*Brother Joseph*.—We have been blessed with the privilege of having Bro. Heman C. Smith speak to us in the Webb City Hall. He preached four sermons, left us Wednesday morn. We were much strengthened and edified. There are some five or six very much interested, but the majority have no use for Mormonism. Some said, "That is the plainest preaching they ever heard." Others said, "We can not go back on the Scriptures, and all he said was Scripture." There were two baptized; they lived in Galesburg, and came over on the 9th on purpose to be baptized. We wish we had the opportunity of having preaching often. We have our branch meetings most every Sunday. I ask an interest in the prayers of all Saints that I may live more worthy, is the desire of your sister in Christ,

R. M. BRADLEY.

The saloons and hotel bars at Kansas City, Mo., remained closed yesterday in obedience to the requirements of the new Sunday law. In the central part of the city only one saloon kept open in defiance of the law.

## Summary of News.

July 16th.—There were disturbances in various parts of France, Saturday, the national fete day, growing out of manifestations of sympathy with Louise Michel.

The saw mill, retorts, and chemical buildings of the Vulcan Furnace Company at Newberry, Mich., were destroyed by fire yesterday morning. Loss \$100,000.

Cholera has made its appearance at Ghizeh, a suburb of Cairo, causing five deaths. A cordon has been established around the place, and great precautions are being taken to prevent the disease from entering Cairo. About 150 deaths from the epidemic occurred Saturday, of which fifty-one cases were in Mansourah and forty-three were at Damietta.

An English steamer was boarded by a French officer at Tamatave the 26th of June. The officer forbade the passengers of the steamer to go on shore, and only permitted the landing of the cargo on the payment of duty. A French sentry was placed on board while the cargo was being discharged. The French have been acting in Madagascar as if they wished to provoke a quarrel with England.

Fifty corpses of Zulu men, women, and children were seen June 30th at White River, on the border of Zululand. They were massacred in a hiding-place by Cetewayo's followers. It is said Chief Mapoch surrendered to the Boers.

Three hundred men were thrown out of employment by the burning of wire works at New Haven, Conn.

Charles Heywood Stratton, better known as "Gen. Tom Thumb," died at his residence at Middleboro, Mass., yesterday morning, of apoplexy. He had been slightly indisposed a few days, but nothing serious was anticipated. He was born January 4th, 1838.

The British troops here are ready to leave Cairo, Egypt, in the event of the outbreak of cholera.

During a rainstorm yesterday five children who had taken refuge in a culvert were drowned by a sudden rush of water. The corpses were swept a distance of two miles.

A bloody fight occurred at a picnic, about four miles from Newburg, O.; fully 200 of the men and women took part in it, and knives, chairs, benches, plates, clubs, beer-glasses, and bricks were the weapons used; some fifty persons were injured.

The black measles has broken out at St. Mary's Industrial School, a Catholic reformatory institution near Baltimore, Md., and in four days there have been ten deaths from the terrible disease. There are twelve other boys down with it now, and they have been removed to tents erected in a grove some distance from the institution. In nearly every instance death has resulted in eight or ten hours after contracting the disease.

July 17th,—one hundred and forty-six deaths from cholera are reported from the towns along the Eastern Nile between Cairo and the sea. The panic at Alexandria has revived. The disease is at the pyramids.

Four warehouses containing grain, flax, and oil were destroyed by fire at Hull, England, yesterday. Damage £100,000.

The Spanish Cabinet has considered favorably

the project of France for the construction of a tunnel under the Strait of Gibraltar.

Twelve persons were wounded by an explosion in the Glens Falls Paper Mill, near Saratoga, N. Y., yesterday afternoon. The ruins of the mill caught fire. Two of the victims were fatally hurt.

Terrific storms of rain, wind and lightning, are reported yesterday. At Bloomington, Ills., for half an hour the wind blew furiously, and torrents of water fell. Great damage is done to shrubbery, buildings, gardens, and crops. At Joliet, Ill., for a time it seemed that a cyclone was imminent. Fences, trees, and telegraph poles were blown down. Small grain was flattened to the ground. Hay stacks and rye in the shock were scattered around badly. At Lewistown, Ills., it blew in the end of a large brick flouring mill that is being built in the south end of town. The damage to the mill is about \$1,000. At Lincoln, Ill., one glass front was broken in, and several tin-roofs were torn off by the wind. The rain fell in torrents. At Litchfield, Ills., received the heaviest rain-storm ever experienced in this section. The north-western part of the city is one vast lake. Wagon bridges are rendered unsafe, and one railroad bridge washed away. The country north of Macomb, Ills., several farm-houses and barns were unroofed, and one barn is reported as torn to pieces. No person was injured. In the city the storm was severe. At Macon, Ills., a little girl was killed by lightning. At Pekin, Ills., the storm was more furious; the railroad depot was unroofed and the west side blown in. The Bemis House and the Pekin Plow Company's shops were unroofed, and the third stories blown in. The court-house yard is impassable from broken trees, while throughout the city chimneys, trees, and fences are literally demolished. At Shelbyville, Ills., the streets were turned into rivers. The sewers were choked, and the cellars flooded. Farmers are almost in despair for wheat still in the stacks. At Springfield, Ills., the Second Presbyterian Church was struck by lightning and slightly damaged. At Gibson City, Ills., yesterday afternoon a tornado struck this township, doing several thousand dollars' damage. A two-story brick dwelling, was demolished. Three women were in the house just before the storm came up, but knowing the building to be unsafe they went to a neighboring house, and thus probably saved their lives. At Hillsboro, Ills., a man was killed by lightning while closing a window.

Central Iowa was visited by a hurricane of terrific force yesterday morning at about two o'clock. At Des Moines, the wind attained a velocity of forty-eight miles an hour; the wind was something like the simoon that sometimes sweeps over the deserts of Africa and Arabia, being extremely dry and intensely hot. At Colfax, Iowa, outbuildings were blown down, one or two buildings unroofed, trees uprooted, broken off, and stripped of limbs, and great damage done to the growing crops. At Grinnell, Dexter, Newton and Burlington, Iowa, the storm seems to have been equally severe.

In Wisconsin, the storm was of greater fury, and more destructive, as copious reports from Fon du Lac, Fort Atkinson and Milwaukee, show.

The Louisville & Nashville Railway had 300 cars of watermelons in the Cincinnati yards yes-

terday, and sixty more cars were due last night.

July 18th.—The collapse in the barb wire fence trade has resulted in the shutting down of all the barb wire fence factories at Joliet, Ills., throwing about 600 men out of employment.

The exports of flour from San Francisco in June were the largest in the history of the port, reaching a total of 132,000 barrels.

An old Irish woman named Bridget Fox, living in an isolated shanty by herself, at Burlington, Iowa, was assaulted in the back yard of her house, knocked down and cruelly beaten, and then robbed of some \$1,500 which she had concealed about her clothing.

An end of the strike of the ironworkers in North Staffordshire, Eng., is recorded. Eleven thousand men were out.

Immigration statistics show that the arrivals for the first half of 1883 were 592,324, against 770,422 during the same time last year.

Eight boilers exploded at Allentown, Pa., yesterday. Although the employes were outside the building resting in preparation for drawing off the molten iron, one man was killed, one fatally wounded, two severely hurt, and several slightly injured. The furnace was completely destroyed.

A second trial of the suit of Studebaker & Co., against the United States Express Company ended yesterday in a verdict of \$5,475 for plaintiffs. Messrs. Studebaker transmitted by express a package of \$5,000 from Cincinnati, O., to Bluffton, Ind. The package on arriving at Bluffton contained only strips of paper without value.

July 19th—eight towns and cities on the Eastern Nile report 167 deaths from cholera Tuesday, the 17th, the greatest mortality being at Menzaleh and Mansourah. Cairo had seventeen fatal cases.

The reports of deaths from cholera yesterday are as follows: At Damietta, 18; Mansurah, 45; Menzaleh, 42; Samanoud, 22; Chobar, 11; Cairo, 17; Chirbin, 6; and Talka, 6.

The actual loss of property by fire on the Pacific coast for the first six months of 1883 foots up to the extraordinary total of nearly \$1,900,000.

No case of yellow-fever has this year made its appearance on shore in the United States. Mexican cities on the gulf coast have suffered from slight visitations.

It is said the intense heat in Montana recently so expanded the rails at certain places that they could not be worked with levers, and had to be driven over with sledges, after bending the rails.

Australians are much disappointed at the disinclination of the British Government to permit the annexation of New Guinea to Queensland.

L. Waldsmith, a highly-respected young man of Nebraska City, Neb., was killed at Creston, Iowa, yesterday morning by falling between the cars.

The Rev. Father O'Haran, pastor of St. Mary's Church, of Wilkesbarre, Pa., and the pastor of the Catholic Church at Plymouth have informed the Sunday-school children of their congregations that hereafter they will not be allowed to wear "bangs" or "frizzes" while attending divine service. If they do they will be sent home. Father O'Haran, in a lecture to the children, condemned the fashion of wearing "bangs" in severe terms, and said no young girl who ever expected to become a lady would be guilty of "banging" her hair. It is understood that a

circular has been issued by Bishop O'Hara to all the clergy of the diocese calling their attention to the matter.

July 20th.—About ten thousand telegraph operators struck work yesterday in the United States.

In speaking of railroad accidents and the earth's rotation, R. Randolph shows that the defective force arising from the earth's rotation is entirely too small to determine derailments, and also that as an excess of right-handed derailments has been credited solely to north and south tracks, this proves it to be wholly imaginary, for the deflective force at any latitude is the same for all directions.

#### REUNION MEETING.

Report of committee on Reunion, meetings held at Council Bluffs, on the third day of July, 1883. The following districts were represented: Little Sioux, Galland's Grove, Pottawattamie, Fremont, Northern Nebraska, and Central Nebraska. Meeting organized in the upper room of Bro. Beebe's store, by calling Charles Derry to the chair.

After hearing the wishes of the several districts represented, as to the time and place of holding the Reunion Meeting in the Fall, it was unanimously resolved, that the place of such meeting be Leland's Grove, Shelby county, Iowa, and the time September 15th next, at eleven a.m., and to continue over Sunday the 23d.

Committee further resolved, that there should be no Saloons, Shows, Swings, or any other profane amusements allowed on the grounds, nor within the distance as prescribed by law. But the committee advise the brethren in the vicinity of the meeting, or the Salem Branch, to establish a place or places for boarding, and to furnish such refreshments as may be necessary. The Salem Spring Creek and Six Mile Grove Branches will furnish Wood and Hay free.

The committee extend a cordial invitation to all who may desire to participate in that meeting, and as cordially accept the promise of our beloved president to be present with a corps of Elders to break the Bread of Life on that occasion. The committee further invite all our brethren who may so desire, to be present with us on that occasion.

It was resolved to request the Presidency and Bishopric to obtain, if possible, special rates from all points to the towns of Portsmouth and Persia, situated on the line of the Chicago, Milwaukee and St. Paul Railroad. Leland's Grove is about thirty-five miles from Council Bluffs, and Persia is the station nearest the camp grounds on the road from Council Bluffs; and Portsmouth is the name of the last station as you come on that road from the east. Visitors from the east may take their choice; but the Presidency and Bishopric are requested to secure, if possible, the privilege of the trains carrying passengers, to stop and let the passengers going to the meeting get off at Leland's Grove Bridge. If such privilege is secured, the people need not stop either at Persia on the one side, or Portsmouth on the other.

For the success of the meeting, and the welfare of the work, we shall ever pray.

Committee { CALVIN BEEBE,  
JOHN HAWLEY,  
W. M. RUMEL,  
HENRY KEMP,  
CHARLES DERRY,

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER HEMAN C. SMITH

AT LAMONI, IOWA, APRIL 25TH, 1883.

I HAVE chosen to-night as a foundation to my remarks the 20th and 21st verses of the 13th chapter of Luke. "And again, He said whereunto shall I liken the kingdom of God. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." I admit that this text has occupied my mind considerably, and the chain of thought has given me considerable comfort. Whether I shall be able to express these thoughts to you or not, as they appeared to me, I am not able to say, and if I should, I trust they will be made as clear to you as they have appeared to me. It may appear to some that the words of our text do not have any very particular significance.

But I believe it can be truly said that the human family are divided into three distinct divisions, or three classes of individuals. The first class are those who aspire to nothing that is good, all their thoughts are to do evil, groveling in their tendencies, they delight in tormenting and abusing their fellows. There is another class who aspire to something higher, nobler, would scorn to do an evil act, but they have no desire to worship a Supreme Being, or recognize that they have an immortal soul. And the third class are just as honest as are the others, and they delight in the service of God, they delight to be found worshipping the Creator, and all they see around them suggests the thought that they are dependent for life and happiness upon a being who is infinite, a being who has power to control the destinies of men, in whom they have trusted their lives, all that they have, remembering that that spirit which they entertain shall draw them to nobler spheres of action, if faithful, than they can attain to naturally. When the Lord was upon the earth, it was a significant fact, that at that time there were certain ones who were not permitted to go into the congregation of the Lord. If there was any physical blemish upon their persons they were not permitted to go in, if they were lame or blind they were excluded; and there were other individuals who fell within the pale of illegitimate

proceeds, who were not recognized as the followers of God. Christ taught the idea, we believe, that the kingdom of God was open to all. It was calculated to reach all classes of society, that not only those who belonged to it—not only the high and the learned—but there was that in it that would reach down to those who had been in sin and iniquity. He not only rejected the thought in these, but in many other instances, by his practically destroying the assertion that the kingdom was to certain ones only, and establishing the fact that it was to all mankind, and that the kingdom of God was indeed like "leaven that would leaven the whole lump." You remember reading about an individual who was afflicted with leprosy, afflicted with that loathsome disease, and was not permitted to remain in the camp. He was taken out of the camp for several days, and after he was clean he was allowed to come back into society. But before cleansing ensued, whatever he touched was considered unclean, and whoever touched him was unclean also. When Christ came on earth he broke that rule also. We come down to the history of ten men who were afflicted with leprosy, "and they stood afar off, and cried, Jesus thou son of David, have mercy on us." We read that expression, "they stood afar off," and cried, "thou son of David have mercy on us," because if they had come to Jesus they would have been conducted back as unclean, and any one touching them would be counted unclean also; and He commanded them to go and show themselves unto the Priest, and as they went they were made whole. Another individual came who was afflicted with leprosy and he said, "Lord if thou wilt thou canst make me clean." Jesus turned and touched him; and said, "I will, be thou clean." According to the Jewish custom Jesus was made unclean, but nevertheless he turned and touched that leper. Another time we read of a woman who had been afflicted for twelve years. She was considered unclean, but she believed if she could only just touch the hem of his garment she would be made whole, so confident was she in this, that she waited, and as he passed, touched the hem of his garment, and was made whole. When she was caught in this act, perhaps like those men "that stood afar off," she thought she had done wrong in approaching so near, she confessed that it was her who had touched him, but he said, "Daughter be of good cheer; thy faith hath made thee whole." Her faith was so strong that it prompted her to go contrary to those traditions which had followed down to those

days. Instead of rebuking or reproving her for what she had done, "He said, "Be of good comfort." There are many instances in his life that go to show by practical illustrations that the gospel was for all societies of men, and it is cheering to my heart that in the gospel of Jesus Christ are the elements that will bless all, and if they will live agreeably to the spirit of the gospel they will all be elevated to one common plane, no matter what the disposition of their heart may be, no matter how disposed they are to sin in their natural state; and by continuing to abide in well doing they may be prepared to enjoy happiness and peace, beyond anything that can be enjoyed by the natural man.

In the contemplation of this subject there have been many obstacles removed from my pathway. There have been some objections that were removed from my mind, and removed in such a beautiful manner that I rejoice, and many of those things I stumbled at when I was here before. That the latter day work was true I could not deny, for it brought evidence I had no difficulty in believing; but I came upon this earth at a time when there were factions, divisions, in the "dark and cloudy day," and just about the time I could think for myself I came in contact with the body I am now indentified with. There were things which I had not been taught that have since forced themselves upon me, and they afford the greatest happiness, that I contemplate in the latter day work. Sectarian ideas too were forced upon my mind that no matter what man believed he would be saved. I saw some plausibility in them. I could not but admit that men were differently constituted, that their minds were naturally different, that what one man considered right would be the very opposite to what another man considered right.

I saw it demonstrated that a phrenologist could tell by the examination of a man's head what denomination of religionists he belonged to. He could tell him whether he was a Baptist, or whether he was a Methodist, or a Presbyterian, or whatever other denomination he belonged to, and the argument is advanced that he can not help but believe as he does, because he is so constituted. I thought if God had made man in that style, he surely was not to blame for what he believed. When I came to examine what is called the latter day work, I found a church holding the claim that there was only one way, and that seemed logical too. I thought if a system originated with man, that it was born of and was a creature of his brain,

that it would naturally attract to it just such individuals, who were of the same mind as those who originated it. If this brother should attempt to establish a theory of his own, he would attract just such individuals as were like himself; and if that brother should seek to establish another system entirely different, its adherents would be composed of just such characters as himself, and I thought, in that manner the different congregations extant, originated; and in that manner every one could tell what kind of a man it would take to make a Baptist, Presbyterian, or some other denomination.

I thought of a plan, originating in some higher intellect than man, far above the intelligence of mankind; it seemed to me it was simple, plain, and that all classes of individuals could understand it, that it might reach out to all these classes, and gather them into one, and I then could begin to understand the saying of Christ: "The kingdom of heaven is likened unto a woman who took leaven and hid it in three measures of meal," and I became thoroughly satisfied, as far as the Latter Day Saints were concerned, that those men who could tell what denomination the people belonged to, were lost when it came to them. I remember talking with a brother who is known to many in this house, who told me about going into Fowler and Wells Phrenological establishment in New York. They asked him what profession he followed. He told them that he was a minister of the gospel. A minister of the gospel! It is not the same we have in New York! He could not preach that kind of a gospel. They were well acquainted with the gospel preached there, and they knew what kind of an organism it took to preach in New York, and that man would not do. Every one may be classed, you and I may be classed as those who have embraced the theories of Luther, Wesley and other reformers, but if we have placed ourselves in such a position that the Spirit of God has felt after us that we may be gathered into one in Christ, no matter what kind of a body we may have belonged to, that Spirit which is in connection with the gospel of Jesus Christ will leaven the whole lump, no matter what may be the condition of our systems, or brains. In connection with these thoughts, there were other objections removed from my mind.

I became acquainted with an individual who belonged to the Quorum of the Twelve, an apostle of the Lamb. I became well acquainted with the man and knew something of his character, and I thought

I knew just what qualifications it took to make an apostle of Jesus Christ. By and by I became acquainted with another who belonged to the same quorum, and he was entirely another man, he was of a different disposition to the one I first became acquainted with. I thought, if that man has the requisite qualifications for an apostle the other one certainly has not, and if twelve men were called with contrary dispositions, they would be more of an hindrance than an advantage to the progress of the work, and I thought that one man would do more good than twelve men would. But when I became acquainted with the necessities of the position, I saw that twelve men, differently constituted, under the immediate direction of the Holy Spirit, submissive to the law of God, all the time being directed by the over-ruling power of the Father, could accomplish more good than if they were exactly alike, and the more I have studied on this matter the more thoroughly have I become convinced that God has chosen men that are calculated for this work. And when I study the record of the past, I find it was the way Christ did on the earth, in calling men to that high and holy calling. They were men of entirely different dispositions. The Apostle Peter was impetuous by nature, and differed widely in disposition to the Apostle John. In all the departments of the Church with which I have any acquaintance, I find that this distinction exists; and I have traveled in different parts of the world, of this country at least, and have mingled with those who embraced the gospel in the "Sunny South," and have mingled with those who embraced it in the North, and I have found a remarkable difference between the two classes. Their ways and customs are entirely different to yours. There is one point of harmony between you and them, there is one point of harmony everywhere where the Spirit is connected with this latter day work. I hear them bear the same testimony, "I know the work is of God," and the same testimony of the Spirit that has rested on me here, and everywhere, when in the line of duty, has rested on me there. It is not peculiar to any natural locality, but is found everywhere about the fold of Christ. I came to the understanding where the difference exists between those who come into the fold of Christ. It is not hard for men who are of congenial dispositions and circumstances to agree, but when people of different minds and circumstances come together, then there will be conflicts. It is natural to suppose that when an individ-

ual who has imbibed the Methodist theory, and another who has espoused the opposite, one that believes in the salvation of all men, and another that believes that some are foreordained to be damned, come together, there will be a war of opinions, but when the Spirit of God feels after these men the kingdom becomes unto them like leaven that leavens the whole lump. When these men come together they naturally bring their opinions with them; we may also naturally expect that there will be conflicts. If we do not bear with each other, if we can not, moved by the Spirit of God, deal kindly and forbearingly with each others opinions, we may always expect there will be trouble rising. It used to trouble me at times to see difficulties and differences of opinion arising in the Church, and I claimed that individuals who could believe in the Spirit of God could not get in such a dilemma, but I have for some time concluded it was a natural consequence.

If the system we have embraced had originated in the brain of Joseph Smith, or any other man, as we before said, it would have attracted just such minds for its adherents as were like the man, or men, who originated it, and being of like mind they would naturally get along better. But when we consider that the Spirit of God came in connection with this latter day work, that it originated with a being higher than man, that the Spirit reached out to all men, and brought together different descriptions of intellects, and differences of thought, and we failing to remember the law of God revealed to us in this particular, and do not bear and forbear with each other's differences, then we may expect that all these differences will grow wider and wider. But if we will recognize it as the law of God directs, bear with each other in all our different opinions, we may finally merge into a oneness in Christ; then when the leaven has had time to work, when it has had time to operate in our minds, when we have turned from our traditions and been placed firmly upon the Rock, then there will be unity and love. If while we recognize the fact that we bring our traditions with us, we are not willing to grant unto others the same rights that we claim for ourselves, then there is a chance for us to become embittered; and when we give way to our passions so that the Spirit of God has no more control over us, then we will go back to our former natural conditions, then the same conflicts as the natural man engages in will be exhibited in the Church of Christ.

An individual who has been prone to do evil can strive to do right, he may reform and become a better man; but if in the conflict he allows himself to become bitter and to partake of another spirit, then the natural man is asserted, he becomes as he was before he was born into the kingdom; he will partake of the same spirit that he had, and perhaps he may lose the narrow way altogether, and go down to destruction. I have noticed not only in the experiences of the past, but in the present, no matter whatever a man may have done, if he loses the spirit of the work he goes back to where the Spirit found him. Like Peter who went back to his old condition,—in that dark day when they thought all was lost,—he says, "I go a fishing," he went back to his old avocation; and if he had been left in that state of mind he would have gone back to the same disposition. If he was irritable and quarrelsome he would be very apt to be that kind of a man again. If John was of a better disposition, he would manifest that same disposition naturally, and there would have been the same difference between Peter and John as there was in the commencement, before they were led in the same direction by the spirit of the work, preaching the word. And these obstacles, as I remarked before, have been entirely removed from my mind.

I have learned to expect just what I may witness every day in the work. I have learned that men will differ in opinion, and I have learned that where they differ honestly and in good nature, they become wiser and better men in the work than they were before; but when they become bitter in their differences they go back to the same disposition that they received as natural men. In all that I have witnessed in the latter day work so far, my faith has been strengthened, and I feel thankful that differences exist. Men of different qualifications are called to the same office, where they have a general oversight over all the work, and it is expected that no opportunity shall escape them. When I see men of that kind called, my faith is strengthened in the divinity of their calling; but if they were all like the individual through whom the revelation came, I would doubt the revelation, or I would believe that the revelation was concocted in the brain of that individual. I find that some power has called them, and has chosen men of different constitutions, and none of them were like the man by whom they were called, and that they were so qualified by nature that they can attend to the work in all its different phases, and in them can

especial supervision be had, when directed by the Spirit of God.

There is another thing I wish to mention. I had read considerable of the history of the man, under God, by whom this work was commenced, and thought that I had formed somewhat of a correct estimate of the true character of the man. When the claims of the different factions, and also those of the Reorganization were presented to me for my investigation, I saw that the individual who was called to be the successor of his father, in some respects was different, different in disposition; and I thought if one was called of God to fill a certain position, that it required the same qualifications in the other to fill the same position. But when I took into consideration the different circumstances that surrounded them, I thought, and I can see now that judgment was adapted to the circumstances in which they were placed, and I thought that an over-ruling power that I could not understand all of His workings, has been arranging and preparing men to the different spheres in which they are called, in this work that God has placed upon us.

I am thankful for that. While I am aware that I am peculiar myself, I am glad that notwithstanding I am differently constituted from others, I have a chance to stand upon this platform with those different dispositions, and with them I can pray, with them I can importune the throne of grace, and call upon God in the name of his Son until we shall obtain power to advance his kingdom, until it shall become like the leaven hid in three measures of meal.

There are many other thoughts in connection with this subject, but we do not wish to occupy your time, and all we have to say in conclusion is this, that whenever we see a difference existing between our brother and ourselves, let us remember we can never reconcile that difference by angry words; we can never get over the difference of opinion by the natural man, for that is what caused it. But if we will humble ourselves before the Almighty, and call upon him in prayer together, no matter how much the opinions of our brother may seem to us ridiculous and absurd, just think that our brother may think the same of us, and we will in due time merge into a oneness in Christ, and by and by, when we have manifested the disposition of Christ's followers for all mankind, bearing with each other as we expect others to bear with us, we will be fit subjects to reign with Christ when he shall come, and we will rejoice together

that we have been instruments in God's hands of doing the work for the salvation of men. In conclusion we just simply say, we thank God for the leaven that leaveneth the whole lump.

Reported for the Herald.

A FAULT FINDING ARTICLE BY THE  
"DEVIL KILLER."

*Dear Herald.*—In a careful perusal of your columns, from time to time, gleaning from the wisest and purest minds of the age, rich gems of thought, freighted with light and encouragement for those who claim to be saints of God, beautifully harmonizing with the Scriptures, wherein is the true relation that we sustain to God and to each other clearly set forth. The picture is a beautiful one: the theory is grand and sublime. It would seem sufficiently attractive to arouse to life and action the latent good there is in man, to grasp the blessings that come as a present reward to all who faithfully comply with the divine requirements belonging to the relation sustained by virtue of obedience to the gospel of Christ. But when we essay to reduce this beautiful theory to practice, it seems that we make some egregious blunders, in that we show a lack of either wisdom, zeal, or confidence in the work. The great apostle of the Gentiles admonishes the saints to go on to perfection. But perhaps he was not as well posted in the definition of the term perfection as are some of the wise Latter Day Saints, who seem instead of following the correct line of policy as laid down in the divine chart, are bumping their wise heads against the two extremes. First: they declare that mortal man can not attain perfection, and at the same time are fretting and finding fault because every body else is not perfect. This self-righteous class of saints, who have spasmodic spells of bearing testimony of the truth of the work in which they are engaged, and for the time seem to understand their true relation to the church and to God, that they are individually responsible for their own acts, and that they can not enjoy the blessings of God in this life, nor be saved in the life to come, through the righteousness of others, neither will they be deprived of the blessings, nor of life eternal through the unrighteousness of others. So far, so good. But, anon, they see some brother or sister doing something that is not right, and lo, their testimony falls to the ground and they are ready to stultify themselves in the sight of saint and sinner. Why what is the matter, brother? Why are you not at your post? Why did you shake your head when the Sacred Em-

blems were being passed? Did you feel that you were unworthy? Did you feel that you had malice, or hatred in your heart towards any one?

"O, no! I felt all right myself. But there was Bro. A.; I don't think he is doing right. And there is Sr. B.; I hear that she told Sr. C. so and so; and I don't feel like partaking sacrament with such saints."

So, you propose to deprive yourself of the blessings of God, let your spirituality die out, make yourself miserable, because forsooth some one else does wrong. And thus you stand before the church and the world as a living libel on the testimony you have borne. Yours is a splendid argument. "Except ye eat my flesh and drink my blood, there is no life in you." Now my brother or sister, who ever you are, I want you to be consistent, and tell me who is being injured by such a course. According to your argument, if you see a brother get miffed and refuse to eat, why as a matter of course, you must starve yourself too. O, certainly; if you see a brother get a little tight, or hear him make use of profane or obscene language, or doing or saying anything that is unchristianlike, just you hie yourself to the nearest barbed wire fence and hang your righteous self across it, and there remain and refuse to be comforted, until your erring brother is cut off the church, or dead, or where he can not vex your righteous soul from day to day. And then, perhaps, you will attend church very regularly once or twice, and bear your forty ton testimony, and tell us how good you are and always have been and always will be. *Dum vivimus, vivamus.*

And now according to the heading of this article, I want to find a little fault with some of the Elders in Israel. Those of you who are always just going to do something in the line of your calling but never do it. Ah! memory brings you to my view; as away back in days of yore, when the voice of the Good Shepherd was heard, and the reorganization of the Church was effected, and ever since that time, at the district conferences, the sweet dulcet tones of your voices were heard loud and long, telling the church and the world that this is a great work; that you have done nothing yet, but are just going to. For years that has been the tune of men of the various quorums, to be heard of no more till the sitting of the next conference; then here they come again, take a length of time to report having done nothing. Bah! This class is the noisiest in conference. After devoting quite a length of time in tell-

ing that they have done nothing, then they deal out shovels full of wisdom to their brethren, telling them what is parliamentary, &c. They also spring silly questions in order to be heard speaking, to show how smart they are, while the band of humble workers have but little part in the farce of exhibiting their acumen, but in simple terms report their labors in few words. Among them are those who have sacrificed their all in the work, while that "just ago in to" kind have staid with their families and accumulated riches. Another class of Elders I must notice, they who in reporting their labors go all over creation, tell how they went up one hill and down another, with a long rigmarole of particulars, useless and uninteresting. If we are assigned a mission to some locality, the church expects us to fill it to the best of our ability, and to report *results*. The church does not care to know just how many times we preach, or the names of the school houses. Whether the door was in the west end, or south side; nor whether we got rained on on the way home, or whether the brother who so kindly entertained us chewed, or smoked, either long green or filthy plug. Or whether the good sister of the house had red hair, or whether she used her right hand or left in washing dishes, or what particular nail she hung the dish rag on. It seems to me that there is room for improvement in reporting, and there will be so soon as we tone down our bumps of self esteem, and see ourselves as others see us. One more class I must haul over the coals, and then I have done for the present. It is that class of correspondents, who for some unaccountable cause, try to make the impression that they are "big Indian heap." For instance, in looking over the correspondence columns of the *Herald*, I read something like the following: "Dear Bro. Joseph, &c., after leaving conference *we* labored so and so; *we* had good liberty in speaking, and *we* were kindly entertained," &c., &c. Again: "*we* are at home resting awhile." And so it goes. that irrepressible "*we*" is staring at me. For pity's sake, you double, treble, quadruple creatures of multitude, tell me how many there are of you.

*Verbum sat Sapienti.*

Yours for the truth,

B. V. S. DEVIL KILLER.

St. Louis, Mo., July 5th, 1883.

There is but one road to lead us to God—humility; all other ways would only lead astray, even were they fenced in with all virtues.

The roots of all knowledge must strike and feed in the soil of rightly governed will,

FROM† ELDER GURLEY.

*Dear Herald.*—In passing around I frequently hear the affirmation that the Book of Mormon is the "stick of Ephraim," that it contains, or at least contains a part of "the great things of my law to Ephraim," &c. Now I have no objections to this claim, provided it can be proved, but otherwise I have serious objections. I will give vent to some of my difficulties in endeavoring to prove that it is the stick of Ephraim. I once accepted the statements of elders that it was, but now will examine. Hosea 8: 12 was written one hundred and sixty years before Lehi left Jerusalem, and the verse is in the *past tense*—"I have written." Ezekiel 37 refers to the "stick of Judah" and "stick of Ephraim," also "stick of Joseph." I understand that the last two refer to the same "stick." I have heard it so preached, and I find no objection to their thus being classed. Now we are told that the record of the Bible was kept on parchments rolled on sticks, hence the term "stick," but notice the Book of Mormon was never so kept, but on plates, hence "stick" can not properly be applied to it. But now to the proper thought.

"Moreover, thou son of man, take the one stick and write upon it for Judah and for the children of Israel his companions; then take another stick and write upon it, for Joseph the stick of Ephraim, and for *all* the house of Israel his companions."—Ezek. 37: 16.

This language is not as definite as it might be; but you know the ten tribes were called the house of Israel after the kingdom was rent from Solomon, and ten tribes given to Jeroboam (an Ephraimite), and Rehoboam (son of Solomon) ruled the balance. See 1 Kings, 11 and 12 chapters. So that from the verse in Ezekiel cited, there are far more with Ephraim of the entire house of Israel than with Judah, because of the word *all*.

Verse 19: "Say unto them, Thus saith the Lord God; behold I will take the stick of Joseph which is in the hand of Ephraim and tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

Now you notice that when God puts the stick of Joseph (or Ephraim) with the stick of Judah, that the former is to be found in the "hands of Ephraim, and the tribes of Israel his fellows."

Certainly this has never yet been fulfilled with the Book of Mormon, for though we admit that Joseph the Seer was of Ephraim, yet we fail utterly to find that "the tribes of Israel" were "his [Joseph's] fellows." But I am compelled to conclude that this grand prophecy has not yet been fulfilled. For further proof of the associ-

ation of Israel and Ephraim proper together, first read Hosea 5th to 12th chapters inclusive, and you will see they are classed together and condemned for similar crimes, "whoredoms" etc., and in Hosea 9:3 and 11:5, 8-12, and numerous others, the land is pointed out. These prophecies were declared B. C. from 771 down to 740, and was evidently carried out in 721. See 2d Kings, 17 chapter, read careful; all went to some land. After this they evidently went into the "north country." Now I see this in relation to Ephraim proper. That they mixed with Israel as well as other nations, by which means they fulfilled Gen. 48:19 and Deut. 33:17, wherein Ephraim is promised to be the greater in numbers. But I can see no blessing of God specially in that, as God certainly condemns the means of its accomplishment, and Jacob simply reveals a future fact, "Ephraim he hath mixed himself among the people."—Hosea 7:8. Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria; 11th v., and as Ezek. 37:19 has it "the tribes of Israel his (Ephraim's) fellows. Now you will see three divisions of the "seed of Abraham," 1st Judah, 2d Ephraim, and Israel his fellows, and 3d the "branch broken off." Ah! who are the latter? The Book of Mormon (and this book ought to be the special witness on this question) answers, Manasseh. Now see Plano edition of the book, pages and verses as follows: 65:5; 114:1; 131:9; 134:1; 135:6, 19; 136:3-6; 138:12; 192:10; 200:1; 175:1; 377:1; (Shiblon and Heleman were brothers, 301 and 307, heading of chapters, also 379:5); 420:1; 479:6, 7; 481:11; 482:1; 495:2. Moroni is the last writer, and you will notice that *all* the writers were Nephi 1st and his descendants. Notice, too, that the Book of Ether has nothing to do in the premises, as that people left the eastern land at the time of Babel, over 600 years before there was any Manasseh and Ephraim to dispute about. Now turn to page 230—1:1, and read, "Nephi who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph who was sold into Egypt," etc.; you perceive that the "branch broken off" (pg. 46:1; 59:1, as in many other places), are of Manasseh, not Ephraim. Again, the stick of Joseph (or Ephraim) was to come from the largest number, (Ezek 37:19) not the smallest, as the people of the Book of Mormon were. In the Book of Mormon, pg. 452, you will learn of the third fold of the house of Israel, to whom Christ was still to visit: This third fold was not of

this land, neither of the land of Jerusalem, nor in any part of that land whither he had been to minister, etc. Hence they must be separated from that land by a sea [wall], Gen. 49:22. On pg. 106, God, speaking through Nephi, declares of some, *i. e.*, "other tribes which I have led away." See 8, 9, 10 verses of second book of Nephi, chapter 12, and you will get a larger idea of God's work perhaps, for he will speak unto all nations and they shall write it, but especially three books of the house of Israel, *i. e.*, Jews, Nephites, and the "lost tribes of Israel." Each shall finally have the others "words," or books, and all shall be gathered in one. Three folds of "Israel," three books, and here I think of the parable of "leaven hid in three measures of meal," and as yet we have but two. Ezekiel speaking of but two does not preclude the third. Section 26 D. and C. does not say the "keys of the stick of Ephraim were given to Joseph," as the "to whom" refers to Moroni. Again, if we admit it was given to Joseph, the book could well be the "keys" of the stick and not the "stick," as the Bible (but not Ezek. 37) is the key to the Book of Mormon. God has often sent his Spirit to aid man defend the sacred book, but it by no means follows that every argument advanced is true. Tradition is quite liable to work in, on that subject as well as any other. So "try the spirits." "To the law and the testimony."

I am learning not to be so positive as I used to be, only on clearly revealed subjects. I hold myself as liable to err, and to be ready to receive instruction. So bring on your strong reasoning, and I will pledge myself to strive by all the light I have, to give you credit for every point made. "For that which makes manifest is of God."

In bonds,

E. H. GURLEY.

LOUISVILLE, Ont., July 6th, 1883.

To have a burden put on one's shoulders is to have the opportunity of developing strength to carry it and still stand upright; to have the darkness of sorrow cast over one's world of joy is to have also the joy of looking up into the heavens with a gaze the more penetrating because it follows one who has gone before; to be surrounded by difficulties is to have the grand training which turns aspiration into character, the faint hope of victory into positive conquest. We may make every trial a minister of strength, and draw from every sorrow the sweetness which is at the heart of immortality. Deaf, we may still strike with Beethoven the keys of deathless harmony; blind, we may still sing with Milton the everlasting songs of victory; smitten with disease, we may still march with Livingstone into the heart of new empires; dead, we may still rise with Christ into newness of life!

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Conference Minutes.

### MICHIGAN DISTRICT.

Conference of the Michigan district was held at the Saints' Chapel, Clear Lake, Steuben Co., Indiana, June 9, 10, and 11, 1883, W. H. Kelly president, Duncan Campbell and Wilson Teeters secretaries.

Branch reports.—Galien, number last report, 75, present 76; baptized 4, removed by letter 2, died 1, Cyrus Thurston president, G. A. Blakeslee Jun., clerk. Clear Lake, last report 63, present 65; baptized 2, A. J. Smith president, Henry A. Lord clerk. Coldwater, last report 55, present 56; baptized 2, died 1, Bradford Corless president, Wm. Lockerby clerk. Mill Creek, present number 20; baptized 1, received by letter 2, ordained 2, Levi Phelps president, Charles Wolvin clerk. Vassar, last report 12, present 10; removed by letter 2; Henry Hocknell president, James Barnes clerk. Hersey, last report 64, present 76; baptized 9, received by letter 3, Joseph W. Shippy president, Saleda D. Shippy clerk. Hopkins, present number 18, many of them scattered; S. I. Smith president. Lawrence, last report 54, present 46; baptized 1, removed by letter 2, expelled 5, died 2, H. Manee president, H. B. Hulse clerk. Reese, last report 23, present 24; baptized 1, Edwin E. Delong president, Aaron Britnell clerk. Forester, present number 21, Andrew Barr president and clerk. Lebanon, added by vote 5, J. J. Cornish president, Wm. Sinclair clerk.

Ministry reports.—W. H. Kelley, G. A. Blakeslee, Duncan Campbell, M. H. Bond, Bradford Corless, John Shook (baptized 2), A. J. Smith, reported in person, J. J. Cornish (baptized 8), Andrew Barr, S. I. Smith, James A. Carpenter, C. Scott, E. Delong, Willard J. Smith, and E. H. Gurley reported by letter; Wm. Lockerby Bishop's agent reported receipts of \$232.16. Expenditures of \$195.77, leaving a balance of \$36.39. Alvin Patterson, G. A. Smith and Dudley Locke were appointed a committee to examine Bishop's Agent's report.

The following preamble and resolution passed unanimously.

Whereas, frequent complaints from various sources, and quarters, come to us of unsatisfactory ordinations having been made to the eldership and other offices in the church which tend to weaken and discourage, rather than strengthen and built up, and,

Whereas, it is evident that matters of such grave importance and so directly affecting the interests of the work should be kept under the direction and counsel of the chief spiritual authorities of the Church, as nearly as may be, as provided for in the law, therefore,

Resolved, That no Elder shall be ordained in this district, save by the direction of the district conference, or by the advice and counsel of the minister in charge of the mission.

Clear Lake Sunday School reported from April 1st, a total attendance of 443, an average attendance of 53; verses recited alphabetically 142; cash receipts \$1.73.

Committee appointed to examine report of

Bishop's Agent, reported finding the items as received and expended for the spread of the gospel and benefit of the poor, to be correct. Report adopted and committee discharged.

Bro. D. B. Teeters was chosen district secretary.

A motion that the next conference be held in the North Eastern part of the district, time and place to be designated by the president, prevailed.

On separate motions W. H. Kelley was sustained as district president; G. A. Blakeslee as Bishop, and Wm. Lockerby as Bishop's Agent of Michigan district.

A motion to sustain the brethren laboring in the district prevailed.

A motion to sustain the general authorities of the Church was carried unanimously.

A vote of thanks to the Saints of Clear Lake branch for their generous hospitality prevailed. One child was blessed, and conference closed with a season spent in testimony by the Saints, during which a rich degree of the spirit was enjoyed.

Preaching during the session by Elders Kelley, Bond, and Campbell.

Note.—Will the Saints of the North East part of the district consult together as to the best and most available place for the convening of the next District conference, and advise with the president of the district concerning it. For want of needed information, the last session of conference was not able to definitely settle upon time or place, (wishing to accommodate all interested, especially those living in the North and North Eastern parts of the District). Hence, further consideration of the matter was left with President of District. When, and where, shall the next session be held? Address Coldwater, Branch Co., Michigan.

W. H. KELLEY, *Pres. of Dist.*

#### DES MOINES DISTRICT.

Conference convened on Friday, June 22, 1883, at Edenville, Marshall county, Iowa; I. N. White presiding, John Sayer secretary. Conference opened with preaching by R. Etzenhouser.

10 a. m. business session.

Branch Reports.—Edenville; 76 members, including 11 Elders, 2 Priests, 2 Teachers, 1 Deacon, 1 ordination. Des Moines; 54 members including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons, 7 baptized. Sheriden; report returned for correction. Newton and Des Moines Valley not reported.

Elders W. S. Loar, John X. Davis, and J. P. Knox reported. R. Etzenhouser states that he attended the General Conference as delegate of this district. Had labored in this district since, except a short time at Dubuque. I. N. White, reports that the work is opening well, and can there be a thorough ministry kept in the field there is no reason why the district should not increase in numbers and spirituality. I have received from the Sheriden Branch, \$17.40, and have expended in rail-road fare, postage, &c., \$13.98, leaving a balance unexpended of \$3.42. J. S. Roth spent three months in Pennsylvania, tried to set forth the truth at different times and places. Priests D. C. White and C. F. Merrill, (baptized 8 and tried to fill his office), reported. Teacher Merrill, reported.

I. N. White, Bishop's Agent, reported receiving \$34.47; paid to the ministry \$8.00, leaving a balance on hand of \$26.47.

District Treasurer, D. C. White, reported receiving \$21.91, paid to R. Etzenhouser \$10.97, and to J. F. McDowell \$10.97, total \$21.94.

June 14th, 1883. We the Sheriden Branch by resolution do ask the conference which will convene at Edenville, on June 22d, 1883, to grant us a Court of Elders to investigate and try to settle existing trouble in the branch.

Saturday, 3 p. m. session. Moved that we entertain the petition from the Sheriden Branch, and that we accept it as a matter of business. Brethren J. S. Roth and W. S. Loar were chosen to meet on the 14th of July, 1883, and endeavor to settle the difficulties existing in the branch.

Whereas, we as Latter Day Saints in conference assembled at Edenville, Iowa, representing the interest of our Church in Central Iowa, do believe in constitutional prohibition of the manufacture and sale of all intoxicating liquors as a beverage, as the only safe and true policy of both State and Church; Therefore be it resolved, That we as far as practical will not support by our voice and vote, any man, or party not in direct sympathy with the true spirit of prohibition. Moved by J. S. Roth, seconded by D. C. White, and prevailed.

Carried that we sustain I. N. White as district president, and John Sayer district secretary the next three months.

W. C. Nirk said that he had made arrangements to labor in the field the next quarter.

Moved that those laboring in the district do so under the direction of the president.

Carried that we sustain the spiritual authorities of the Church in righteousness.

Moved that we sustain I. N. White Bishop's Agent, also D. C. White as District Treasurer.

Sunday Exercises: Prayer meeting 9 a. m., J. S. Roth presiding. W. C. Nirk occupied the stand 11 a. m. Saints' meeting at 2:30 p. m., W. C. Nirk and D. C. White presiding. I. N. White preached at 7:30 p. m.

Four precious souls were admitted into the kingdom by baptism, J. S. Roth officiating. Three children were blessed by I. N. White and W. C. Nirk during the afternoon service.

Moved that when this conference adjourns it do so to meet at Des Moines.

Due notice as regards time of holding said conference will be given through the *Herald*.

A collection was taken up to defray the expenses of the district.

#### BIRMINGHAM DISTRICT.

Conference was held at Burton-on-Trent, England, February 24th and 25th, 1883.

Feb. 24th, 8 p. m. The secretary laid before the conference a letter he had received, containing the resignation of Elder John Seville, district president, and asked that the conference would take some action thereon. The president being absent, Elder Thomas Taylor was called to the chair. Elder T. Taylor gave a short address, and spoke very feelingly of our aged brother, J. Seville. He thought the best thing to do would be to deal at once with the District President's Resignation. Thereupon the Resignation was read and placed before the conference.

Resolved, That the Resignation of Elder J. Seville be accepted and the best thanks of this meeting, and also of the District, be given him for the true and attentive manner in which he has discharged his duties.

Resolved, That Elder C. H. Caton be appointed District President.

Thos. Taylor then vacated the chair. Bro. Caton took charge. Elder George S. Greenwood was chosen secretary.

Minutes of last conference read and confirmed.

Delegates were present as follows:—Birmingham, Temple Row Branch, C. H. Caton; Hanley Branch, J. D. Davies; Stafford Branch, Geo. S. Greenwood; Clay Cross Branch, not represented; Burton-on-Trent Branch, Geo. Potts; Birmingham, Sumerfield Branch, H. C. Crump.

Branch Reports.—Birmingham, Temple Row; last report 73, present 79; including Elders 3, Priests 1, Teacher 1, Deacon 1; gained by baptism 6. Hanley; Last report 40, present 43; including Elders 5, Priest 1, Teacher 1, Deacons 3; gained by baptism 3. Stafford; last report 10, present 12; including Elder 1, Priests 2, Teacher 1; gained by baptism 2. Clay Cross Branch, no report. Burton-on-Trent; last report 29, present 39; including Elder 1, Priests 2, Teacher 1, Deacon 1; gained by baptism 10. Birmingham, Sumerfield; last report 20, present 27, including Elders 3, Deacon 1; gained by baptism 7.

The delegates reported the spiritual condition of the above branches as good.

Sunday morning, Feb. 25th, 9:30 a. m. Elders' reports by letter: C. H. Caton. Elders' reports in person: Thomas Taylor, H. C. Crump, Geo. S. Greenwood, George Potts, J. D. Davies, W. Clarke. Priests' reports by letter: E. A. Webb, J. R. Greenwood, Thos. Taylor of Hanley. Priests' reports in person: George Beale, E. Potts. Teachers' reports by letter: John Dyche. Teachers' reports in person: W. Potts, J. E. Meredith. Deacons' report by letter: J. G. Cole. Deacons' reports in person: J. Bourne, C. Hickling. Secretary's report: G. S. Greenwood, reported.

Financial report.—The president submitted a Financial Report as follows: money received £1 1s 1d. Expended £1 1s 1d.

Resolved, That the report be accepted and spread on the minutes.

Clay Cross Branch. A question was asked by Bro. H. C. Crump, in reference to the Clay Cross Branch. What are we going to do with this Branch? When it was

Resolved, That the District President and Secretary visit the Clay Cross Branch, and Bro. Pouiton, in person, if possible, and do what they can to re-organize that branch, and report to next conference.

A collection of 12s 9d was subscribed to defray expenses of said visit.

According to recommendations, several brethren were ordained to the offices of Elders, Priests, Teachers and Deacons.

Resolved, Those brethren who are not present for ordination, be ordained in their respective branches.

Afternoon session.—A good testimony meeting was had and enjoyed.

Evening session, 6 p. m. Preaching by Geo. S. Greenwood and C. H. Caton. We had a good time.

Later business session.—Authorities of the Church in America were sustained in all righteousness.

Resolved, That we sustain by our faith and prayers, the authorities of the English Mission in all righteousness.

Resolved, That we sustain by our faith and prayers, the authorities of this, the Birmingham District, in all righteousness.

Resolved, That the ministry of this district labor as circumstances permit, and report to the next conference.

Resolved, That we do give the best thanks of this conference to the brethren and sisters of Burton-on-Trent, for their kindness to visiting Saints.

Adjourned to meet at Birmingham, Temple Row Branch, on the first Saturday and Sunday in August, 1883.

### ST. LOUIS DISTRICT.

Condensed minutes of the St. Louis District Conference of Sunday, July 8th, 1883. Richard D. Cottam president, John G. Smith clerk. Conference convened in the Saints' Hall, 1302 Broadway, St. Louis, Mo., on Sunday, July 8th, 1883, at 10 a. m.

Branch Reports.—St. Louis 173 members; including 6 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 baptized and 2 received by letter. Cheltenham 33 members, including 2 Elders and 1 Deacon; 1 baptized and 1 died. Boon Creek 19 members, including 2 Elders and one Priest. Caseyville 32 members, including 3 Elders, 1 Priest, 1 Teacher, 1 Deacon; 2 removed by letter. The other branches in this district did not report.

St. Louis financial report: Balance on hand March 25th, 1883, \$89.09; received since \$30.40; a total of \$119.49. Expended for hall rent \$20; leaving a balance on hand June 24th, 1883, of \$99.49.

Elders' Reports.—Wm. Smith, Wm. Still, John Beaird, Noah N. Cooke, and B. V. Springer reported their labors during the past three months.

Elder B. V. Springer reported his action as the delegate of the St. Louis District, to the last General Conference, at Kirtland, Ohio.

On motion the report of our delegate was received, and a vote of thanks given.

Afternoon session. The sacrament of the Lord's Supper was administered by Brn. Noah N. Cooke and C. J. Peat. Some time was then occupied in singing\* and testifying of God and his goodness, and of the truth of the gospel we have embraced. The spirit of the Lord was freely enjoyed. A prophecy, also a tongue and its interpretation were given. An elderly lady, a member of some other sect, was so moved upon, she arose and testified that the spirit of the Lord was with us, and endorsed the prophecy as being true, "To fear not little flock, it is your Father's good pleasure to give you the Kingdom."

Elder John Beaird was duly elected President of the St. Louis District to serve the ensuing six months. John G. Smith was re-elected clerk of the district.

On motion, it was resolved that Charles J. Peat, sen., be ordained an Elder. Bro. Charles J. Peat sen., was then ordained to the office of an Elder by B. V. Springer assisted by Elder John Beaird.

President John Beaird nominated Elders Noah N. Cooke, and Charles J. Peat as his counsellors, and on motion, they were by the conference sustained as such.

Officers present.—1 Seventy, 7 Elders, 2 Priests, 2 Teachers and 1 Deacon.

A motion was made and seconded that John G. Smith be ordained to the office of an Elder.

Carried. John G. Smith was then ordained to the office of an Elder, by Elder William Smith, assisted by Elders B. V. Springer and Noah N. Cooke.

On motion, all the authorities of the Church were sustained in righteousness.

Adjourned to meet at the Saints' Hall, 1302 Broadway, St. Louis, Mo., on Saturday afternoon October 6th, 1883, for the transaction of business; and on Sunday morning, October 7th, 1883, at 10 o'clock, will meet for worship.

## Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### SOUTHERN INDIANA DISTRICT.

To the members comprising the Southern Indiana District. For as much as our last conference was a failure, in consequence of non attendance, we hereby give notice that our next conference will be held at Union, Jefferson county, Indiana, beginning Saturday, August 11th, 1883, at 10 a. m. We would like to see all the Elders, Priests, Teachers and Deacons, and as many of the private members as can possibly attend. "Come one, come all."

HARBERT SCOTT, *Dist. Pres.*

SCOTTSDALE, Ind., July 13th, 1883.

### TO THE ELDERS.

Preparatory to the organization of the Fifth Quorum of Elders I have been instructed by the General Conference of the Church to enroll names to fill the number to the ninety-six required to make a full quorum. As the Secretary of the Church I have made a record of every quorum, and know who is now, or who has ever been a member of each quorum; and that all may know where they are enrolled, I will publish a list of each as at present constituted, and a list of those lost from each quorum. In several instances brethren have been enrolled in two quorums; but thus publishing full lists will obviate any more of the duplicating, and guide many who might not otherwise know where they and others stood. According to order I am prepared at any time to receive applications for membership in the Fifth Quorum. The following is the list of this quorum as at present enrolled.

#### FIFTH QUORUM.

|                     |                              |
|---------------------|------------------------------|
| Allen, James        | Lampert, Joseph              |
| Babbitt, Lamoni L.  | Lawn, Jasper H.              |
| Baggerly, Isaac P.  | Lee, John H.                 |
| Bamber, James       | Lincoln, George S.           |
| Belcher, Wyatt W.   | Lofty, Francis               |
| Bishop, Alma N.     | Lush, George W.              |
| Bradshaw, Thomas    | McIntosh, James A.           |
| Carmichael, John    | Morris, William (Wales)      |
| Chapman, William    | Norton, Charles D.           |
| Cooke, Noah N.      | Perry, Charles               |
| Crump, Henry C.     | Pert, William G.             |
| Curtis, Emzley      | Peterson, Paul C.            |
| Daley, Thomas       | Powell, David (Wacanda, Mo.) |
| Davidson, Archelaus | Powell, Parley P.            |
| Davis, Samuel       | Reese, John E.               |
| Davies, Dan         | Reese, Gomer                 |
| Drown, James        | Reidel, Fred W. A.           |
| Eames, John         | Richards, John (Kansas)      |
| Ezzell, Levi H.     | St. Clair, Clarence          |
| Falk, Hiram         | St. John, Benjamin F.        |
| Fuller, Robert      | Shelly, Ethan A.             |
| Galley, Thomas      | Sherwood, John V. L.         |
| Gaultier, Lewis     | Stamm, Nicholas              |
| Garrett, William H. | Stone, Stephen (Conn.)       |
| Gerrard, James A.   | Studley, Alfred H.           |
| Goble, Jacob S.     |                              |

Hackett, Frank  
Hassell, Charles H.  
Hawkins, Charles J.  
Houston, James  
Innes, Thomas H.  
Jones, Henry  
Jones, William W.  
Kelley, William D.  
Kendrick, William

Taylor, John (Utah)  
Tignor, Wiley B.  
Watkins, John J.  
Wheeler, Joseph  
Wight, Rolondo H.  
Williams, William (Caseyville, Illinois)  
Worwood, William  
Total, 67 names.

And, as said above, in order that each Elder may know whether he is enrolled, and if so where he is enrolled, I append a list of names in each quorum.

#### FIRST QUORUM.

|                           |                       |
|---------------------------|-----------------------|
| Adams, George             | Keir, John S.         |
| Anderson, Wm. (St. Louis) | Kemp, Henry           |
| Andrews, Thomas J.        | Kemp, James           |
| Badham, James R.          | Kent, Alma            |
| Bailey, Samuel V.         | Lyle, Robert          |
| Bailey, Oliver J.         | McHarness, Moses      |
| Banta, Elijah             | Madison, Mad          |
| Bartlett, Horace          | Moffet, Alfred W.     |
| Beaird, John              | Moore, William A      |
| Beebe, Calvin A.          | Newton, William       |
| Benjamin, Rufus J.        | Nutt, Thomas          |
| Bennett, John D.          | Oliver, Milton B.     |
| Bond, Myron H.            | Pitt, Fred G.         |
| Boswell, Joseph           | Powell, William       |
| Brackenbury, Benjamin B.  | Patney, Jairus M.     |
| Brackenbury, John W.      | Reynolds, Charles C.  |
| Brand, David              | Robinson, Henry W.    |
| Bronson, Hiram C.         | Ruby, Jerome          |
| Brown, Jobe               | Scarcliff, Frank P.   |
| Butler, Stephen           | Scott, Moses R.       |
| Burton, Joseph F.         | Sheen, Charles        |
| Chisnall, John            | Smith, Henry C.       |
| Clothier, Eli             | Smith, Isaac M.       |
| Cobb, Elijah              | Snively, Hugh N.      |
| Craven, Joseph D.         | Snively, Joseph S.    |
| Deuel, Gordon E.          | Stafford, Edwin       |
| Devlin, Peter             | Stabbart, James M.    |
| Diggle, Samuel            | Thomas, James         |
| Dille, Harvey S.          | Thomas, Orlin B.      |
| Dillen, James P.          | Tullidge, Edward W.   |
| Dodson, Daniel K.         | Vanfleet, Nelson      |
| Ellison, Lehi             | Waddel, Soren O.      |
| Elvin, Robert M.          | Walker, George        |
| Franklin, Thomas J.       | Walker, Samuel F.     |
| Gaylord, William W.       | Ware, Elliot N.       |
| Graybill, Levi            | Warnock, Robert       |
| Halliday, Henry           | White, Alfred         |
| Hanson, Hans              | White, Valentine      |
| Hayer, Andrew             | Williams, Charles     |
| Hendrickson, Abram        | Williams, David       |
| Hicklin, George           | Wixom, Philetus S.    |
| Hilliard, George H.       | Wood, Samuel          |
| Hougas, Thomas            | Wood, Stephen         |
| Hougas, Daniel            | Wood, William W.      |
| Hyde, Edward F.           | Woodhead, William     |
| Johnston, John            | Yerrington, George S. |
| Jones, John D.            | Total 94 names.       |
| Kaster, James J.          |                       |

The following losses have taken place from this quorum by death, expulsion, and ordination to higher quorum, since its organization:—R. J. Anthony, Wm. Arnold, D. H. Bays, J. L. Bear, Geo. Braby, E. C. Brand, James Caffall, J. W. Chatburn, J. C. Clapp, J. A. Crawford, David Dancer, George Derry, Noah Dutton, Wesley Fletcher, G. T. Griffiths, D. P. Hartwell, James Hennifer, James Horton, H. J. Hudson, John H. Lake, Mathias Lampert, J. S. Lee, J. W. Lewis, Levi Lightfoot, J. W. Mather, Anthony Metcalf, M. C. Nickerson, J. S. Patterson, James Perkins, H. W. Pomeroy, David Powell, W. F. Randall, Wm. Redfield, Joseph Robinson, Alvah Smith, J. J. Stafford, H. A. Stebbins, John Sutton, Geo. Sweet, George Thomas, Thomas Thomas, Asa Walden, A. G. Weeks, Thomas Weeks, E. M. White, S. S. Wilcox; total 46.

#### SECOND QUORUM—Present Membership.

|                         |                  |
|-------------------------|------------------|
| Alcott, Samuel          | Howery, Charles  |
| Allen, T. R.            | Hughes, Richard  |
| Anderson, William (Cal) | Jacobs, Odin     |
| Armstrong, Joshua       | Jones, B. S.     |
| Benedict, Eber          | Kinghorn, George |

|                     |                              |
|---------------------|------------------------------|
| Betts, J. E.        | Lambert, D. F.               |
| Bierliue, J. P.     | Lambert, J. H.               |
| Billings, John J.   | Lambert, Richard             |
| Britain, William    | Lange, C. W.                 |
| Brown, C. E.        | Lloyd, T. E.                 |
| Brown, James        | Lockling, A. W.              |
| Brown, E. C.        | Longbottom, Samuel           |
| Butterworth, C. E.  | Mahoney, Stephen             |
| Bullard, E. D.      | Marchant, Lucius             |
| Cadwell, W. C.      | Matthews, John               |
| Chambers, William   | Manle, Donald                |
| Chambers, David     | Merriam, J. H.               |
| Church, Horace      | Morril, Joseph               |
| Condit, J. H.       | Newberry, J. W.              |
| Conyers, J. J.      | Nirk, W. C.                  |
| Cook, Wm. J.        | North, Alvah                 |
| Cooper, F. M.       | Owen, William (Alton, Ill.)  |
| Crowson, Charles    | Palmer, Henry                |
| Davis, J. X.        | Parish, Ira                  |
| Davis, Lewis        | Pitt, H. T.                  |
| Downs, Colby        | Reese, Jacob                 |
| Durfee, B. F.       | Reese, T. D.                 |
| Durfee, W. R.       | Roth, J. S.                  |
| Dutton, O. N.       | Salisbury, S. J.             |
| Eastman, M. N.      | Scheidecker, Geo.            |
| Eaton, O. C.        | Scott, L. B.                 |
| Evans, David        | Shupe, Isaac                 |
| Faulconer, Archie   | Shute, G. W.                 |
| Ferris, Samuel      | Smith, John                  |
| France, Thomas      | Thomas, Solomon              |
| Gamet, Levi         | Thomas, Thomas               |
| Garner, Henry       | Vickery, Wentworth           |
| Gilbert, John       | Warnky, F. C.                |
| Hanson, Frederick   | White, I. N.                 |
| Harris, W. G.       | Wilbraham, H. M.             |
| Hart, Henry         | Wildermuth, David            |
| Hart, William (Ils) | Williams, D. M. (North Star) |
| Hart, William (Cal) | Wilson, George               |
| Hatcher, John       | Woolams, James               |
| Holt, Robert        |                              |
| Houghton, Moses     |                              |

Total 90 names

The following losses have taken place in the Second Quorum by death, expulsion, ordination to higher quorums, or as released from office:—Jacob Adamson, J. X. Allen, Wm. Acker, Geo. Bellamy, F. Borley, J. Broadbent, A. W. Bronson, P. Cadwell, J. Chadayne, Tally Clark, William Cook, Thomas Darlow, Robert Davis, N. H. Ditterline, Richard Doty, Wm. Gettings, Thos. P. Green, Duty Griffiths, Charles Hall, J. M. Harvey, Edwin Hulmes, J. R. Lambert, John Lee, (Wis.), Morgan Lewis, Wilifried Manning, James McKiernan, John McKnight, Stephen Maloney, Geo. Montague, Elisha Palmer, Samuel Perks, Thomas Pitt, Geo. Robinson, Andrew Shearer, B. S. Shogg, D. H. Smith, John Thompson, Solomon Tripp, H. P. Tyler, John Vest, Wm. Williams, (Council Bluffs); total 41;—besides two names dropped as unknown to the authorities of the church, and one being found as only holding the office of a Priest.

THIRD QUORUM—Present Membership.

|                          |                      |
|--------------------------|----------------------|
| Abbott, William N.       | Kemp, George         |
| Alden, William           | Kinnaman, J. T.      |
| Anthony, Levi            | Kinyon, W. C.        |
| Belcher, Joseph B.       | Leadingham, W. D.    |
| Billingsley, Benjamin L. | Leverton, Arthur     |
| Binstead, Emanuel E.     | Lewis, William       |
| Bird, George W.          | Longfield, Jesse     |
| Bishop, Albert           | McIntyre, J. C.      |
| Blodgett, A. J., Sen.    | McKee, Jonathan      |
| Booth, Nathaniel         | Madison, Ole         |
| Briggs, Edwin R.         | Martin, Z. S.        |
| Brindley, Charles        | Miller, Columbus     |
| Brown, Daniel            | Montgomery, R. R.    |
| Burnett, Joseph          | Mottashed, George T. |
| Butler, Senterlow        | Munns, Daniel        |
| Cato, E. W., Sen.        | Myers, Bartley       |
| Cazier, James            | Nuttall, G. W.       |
| Chapman, John            | Phillips, D. J.      |
| Chapman, Thomas          | Powell, D. J.        |
| Chatburn, T. W.          | Parker, B. S.        |
| Christensen, Christian   | Powelson, Mads       |
| Collins, Frederick       | Rasmussen, Martin    |
| Crawley, D. S.           | Roberts, John        |
| Cunnington, William      | Rounds, John         |

|                     |                                  |
|---------------------|----------------------------------|
| Curtis, Josiah      | Rowland, Ephraim                 |
| Dobson, E. T.       | Rudd, J. R.                      |
| Evans, J. R.        | Salisbury, Benan                 |
| Farmer, Richard     | Sayer, John                      |
| Frazier, C. S.      | Smith S. I.                      |
| Frost Renel         | Smith, T. J.                     |
| Galley, George W.   | Steele, James                    |
| Goff, Ira A.        | Summerfield, William             |
| Goode John          | Swam, J. B.                      |
| Goreham, William M. | Sykes, J. W.                     |
| Gurley, E. H.       | Taylor, John (Mo.)               |
| Harrington, Edgar   | Terry, J. M.                     |
| Hawley, John        | Waldsmith, J. W.                 |
| Hawley, George      | Walling, Garret                  |
| Hawkins, Thomas R.  | Ware, R. L.                      |
| Hawkins, William    | Watkins, John                    |
| Hayward, George     | Watson, B. G.                    |
| Hendricks, R. C.    | Wedlock, J. A.                   |
| Hoyer, Reuben       | Whiting, W. W.                   |
| Huscroft, W. R.     | Williams, Daniel M. (Pleasanton) |
| Jacobson, Andrew    | Wood, James                      |
| Jenkins, Ralph      | Yocum, Nephi                     |
| Kemmish, Charles    | Young, Robert                    |
| Kemmish, P. C.      |                                  |

Total 95 names.

The following losses have occurred in the Third Quorum by death, expulsion, or ordination to higher quorums:—Richard Amer, Christian Anderson, W. Ballinger, F. M. Bevins, N. L. Booker, W. T. Bozarth, David Chambers, Sen., E. T. Edwards, Daniel Fisher, John Fry, M. Fyrando, Jackson Goodale, Z. H. Gurley, George Hall, J. W. Johnson, W. A. Litz, John Mackland, Goerge Medlock, D. S. Mills, R. C. Moore, Peter Murie, J. V. Roberts, Henry Schofield, S. R. Shackleton, Alfred Shaw, C. W. Short, Albert Woodin; total 27;—besides two which were found to have been enrolled in previous quorums, and one that no such party was found anywhere in the church.

FOURTH QUORUM—Present Membership.

|                        |                            |
|------------------------|----------------------------|
| Babcock, D. D.         | Land, Elias                |
| Booker, W. J.          | Lanphear E. R.             |
| Brown, M. R.           | Lewis, B. L.               |
| Brown, Nelson          | Lewis, David               |
| Bryan, J. W.           | Lewis, Dorman              |
| Boulson, E. H.         | Lynch, Milton              |
| Bullard, A. W.         | Morris, I. A.              |
| Buttrick, D. K.        | Mortimore, A. T.           |
| Butts, Orrin           | Ogard, J. P.               |
| Calkins, J. W.         | Outhouse, Marion           |
| Campbell, Lyman        | Prettyman, James B.        |
| Cato, A. J.            | Prettyman, Joshua B.       |
| Candle, A. N.          | Prettyman, Charles W.      |
| Chute, G. T.           | Powell, D. E.              |
| Cleveland, O. E.       | Range, J. M.               |
| Conyers, John          | Rudd, A. F.                |
| Cowleyshaw, William    | Ross, R. K.                |
| Currie, J. A.          | Reinsimer, P. H.           |
| Davenport, W. H.       | Richey, J. L.              |
| Daggs, B. F.           | Robinson, Hiram            |
| Ervin, James           | Scogin, G. R.              |
| Fields, A. J.          | Seeley, A. J.              |
| Flanders, J. D.        | Sherman, E. E.             |
| Flory, Joseph          | Sherrard, H. P.            |
| Foxall, James          | Smith, G. C. (St. Joseph)  |
| Gallup, John           | Smith, William (St. Louis) |
| George, Griffith       | Snyder, J. H.              |
| Givens, J. H.          | Stephens, Henry            |
| Green, Henry           | Stephenson, P. L.          |
| Grierson, J. W.        | Stevens, C. D.             |
| Hanson, H. N.          | Streeter, L. N.            |
| Hanson, Inguert        | Taylor, Nicholas           |
| Hardman, J. C.         | Thomas, J. F. (Ils)        |
| Hershey, Henry         | Thompson, James            |
| Hinderks, Tomme        | Thompson, H. L.            |
| Hopkins, William (Kan) | Thrutcheley, Robert        |
| Jackson, Alfred        | Vickery, Franklin          |
| Jarvis, J. B.          | Vickery, J. G.             |
| Jordan, W. H.          | Walker, Henry              |
| Kennedy, Alexander     | Waterman, G. F.            |
| Keir, B. F.            | Webster, E. N.             |
| Kinney, Walter         | West, L. F.                |
| Knapp, E. W.           | Wilson, Levi               |
| Knox, J. P.            | Williams, J. T.            |
| Knykendall, Absalom    |                            |

Total 89 names.

There have been ten lost out of the Fourth Quorum by death, expulsion, or ordination, as

follows:—J. Buckingham, R. D. Evans, Richard Groom, Joel Hall, J. K. Kent, A. B. Kuykendall, J. F. Mintun, J. W. Nichols, E. H. Webb, and D. J. Wetherbee; total 10.

If any one knows of further losses from the above lists of quorums of elders they will greatly oblige me by reporting the same, with dates of death or expulsion. If any of the losses named above are not known to the Quorum Secretaries, I will supply them with the facts on application.

Also, if those elders who are not yet enrolled will apply by card or letter, their names will be taken till the Fifth Quorum is filled, and after that they can be enrolled for the organization of the Sixth Quorum. If any wish to apply for membership in quorums already organized, the addresses of the Quorum Secretaries are as follows:—First Quorum, O. B. Thomas, Lamoni, Iowa; Second Quorum, Donald Maule, Magnolia, Iowa; Third Quorum, E. T. Dobson, St. Joseph, Mo.; Fourth Quorum, A. J. Cato, present address unknown.

I am also ready to enroll Priests, Teachers, and Deacons, as per the revelation of September, 1882, and the action of General Conference, at said sessions, so that quorums may be organized as early as enough can convene to do so.

Respectfully submitted,

HENRY A. STEBBINS,

Church Secretary and Recorder.

LAMONI, IOWA, July, 1883.

PITTSFIELD DISTRICT.

The Pittsfield District conference will convene with the Alma Branch, Schuyler county, Illinois, on Saturday, August 11th, 1883, at 10 o'clock a. m. Hope all that can will attend, and be there on time.

By order,

J. GOODALE.

BARRY, ILL, July 16th, 1883.

COALVILLE, Iowa, July 9th, 1883.

Bro. Joseph Smith:—Will you advertise Bro. W. Thomson's ordination. I see by a few lines he wrote me that he gave you the details of it. Bro. Thompson, I believe, will make a useful man in the Church.

NOTICE.

This is to certify that William Thompson was ordained to the office of an Elder, November 19th, 1882, in Coalville, Webster county, Iowa, by Brn. E. C. Brown, and James Allen. Sanctioned and ratified by the branch in Coalville, Webster Co., Iowa, November 19th, 1882.

JAMES ALLEN, clerk pro tem.

DIED.

MATTHEWS.—At Syracuse, Ohio, June 19th, 1883, Bro. David Matthews, Sen. The deceased was born at Swansey, South Wales, June 19th, 1816, making his age 67 at his death. Our beloved brother was sickly for nearly two years. We can not tell the nature of his disease, only we could see him as if he was wasting away by degrees. He bore it patiently to the last, thinking of that building of God, "a house not made with hands, eternal in the heavens." He was well thought of by all that knew him. To him, to live was Christ, to die was gain. He left four sons and three daughters. Six were present at his death. Less than eight months ago the mother was taken from them; but thank God they are members of the Church, and if they will continue to fear him, he has promised to help them in time of need. Funeral service at the

Presbyterian church, June 22d, 1883, to a large congregation. Sermon by Elder David Hopkins; Job 14:14; Elder David Thomas participating at the grave.

**BELCHER.**—Near Hearne, Robertson county, Texas, July 7th, 1883, of some unknown disease, Bro. W. W. Belcher, (age not known). Funeral by Elder A. J. Cato, assisted by Elder H. L. Thompson. Our brother was much esteemed by all, both in and out of the Church.

**JONES.**—At Cheltenham, Missouri, July 2d, 1883, of cholera infantum, David, son of Mr. David and Sr. Mary Jones, aged sixteen months. Funeral service by Elder B. V. Springer at the church, July 3d. "It is well with the child."

**BAKER.**—At Mount Hope, Nebraska, May 17th, 1883, of typhoid fever, Elmer, son of Bro. F. M. and Sr. Jane Baker, aged 5 years, 4 months and 13 days. Funeral sermon July 1st, by Elder Robert M. Elvin, to a full house; text Job 14:14.

**EDMONDS.**—At Livermore, Alameda county, California, June 23d, 1883, of old age, Bro. Joel Edmonds, aged 84 years, 2 months and 9 days. He appeared to be ready, and was willing to make the great change,—earth for the world to come.

**McCALEB.**—At Mason's Bay, Maine, June 17th, 1883, after an illness of six months, Bro. Andrew D. McCaleb, aged sixty-three years. So rest the aged and the worn—in the Lord.

**MABIN.**—At Philadelphia, Pennsylvania, June 14th, 1883, Sr. Emma Mabin, daughter of the late John and Rebecca Webb, late of Birmingham, England. Funeral sermon by Elder Joseph A. Stewart.

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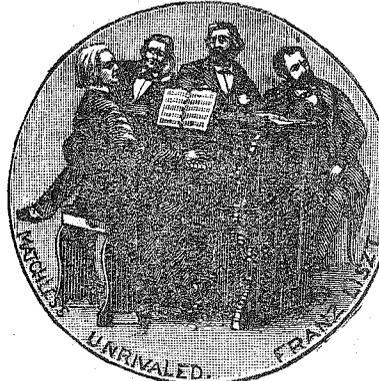
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ALEX. H. SMITH.

J. W. BRACKENBURY.

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JOSEPH SMITH - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUR HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 534

Lamoni, Iowa, August 4th, 1883.

No. 31.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 4th August, 1883.

### EDITORIAL ITEMS.

WE shall publish in the next issue of the HERALD the open letter of Elder L. O. Littlefield, to Pres. Joseph Smith and others who attended the Conference at Kirtland, and will give the correspondence so far as it has occurred, either in the next succeeding issue, or soon thereafter, that the Elders may see what the controversy is, as some have asked that it be published, Mr. Littlefield also having requested that his letter be inserted in our paper.

We now have ready for distribution and on sale the "Reply to Rev. Robert Patterson," or the Spaulding Story re-examined, a sixteen page tract, which we offer for fifteen cents per dozen, or \$1.00 per hundred.

We are also offering the Voice of Warning, nearly two thousand of which we have just received from the binders at fifteen cents a copy, or seven copies for one dollar.

Bro. Frank Hackett writes from North Freedom, Wisconsin, July 18th, that they were trying to keep the banner flying there. School and meeting every Lord's day. Quite a number have moved away from there.

BRO. JAMES CAFFALL, now at Hutchinson, Colorado, has small patience with those reverend gentlemen known as ministers of the gospel, who, taking advantage of their church pulpits as a rampart of defense, hurl invective and misrepresentation at those differing from them in theology. He gets after an opponent in a dodger about like this:

This third party persistently contradicted me

and insisted that our books taught polygamy and disloyalty to the government, and I hereby challenge him to make good his statement on the public rostrum where I will have an equal chance. When disputations are necessary I prefer an open field in preference to be cornered where my defense would be construed into an insult. I have had some specimens of orthodox equity on this particular in Colorado, and soured on it. My stomach not thoroughly cleansed.

Como, Colorado, July 2d, 1883.

Bro. H. C. Bronson of Kewanee, Illinois, wrote July 23d:

All well at Kewanee. Good meetings in our new church yesterday, the one the branch recently purchased of the Primitive Methodists; a very neat, comfortable chapel. I go into Iowa this week to sound the gospel trump again in Babylon.

PERSONALLY, we have always been a heretic so far as the "divine right of kings to rule" was concerned. We have always been impressed with the idea that no part of the footstool of God was designed for the purpose that man should lord it over his fellow man. We believe that God gave Israel a king "in his wrath;" and we do not expect to be reconciled to the idea of a king until Christ reigns and rules in righteousness. To us then the spectacle of an attache of one of the families of the world's despots, asking another relic of a decaying dynasty to pray for the earthly benefit of one, who, whatever he may be personally, is the representative of a family of tyrants, the creating of which dynasty drenched the plains of the old world with blood, is an incongruity; and as the Chicago *Tribune* says in the extract given below, "a grim and revolting mockery."

Dying men may pray. There is something appropriate in the solemn "Lord, to thee do I commend my spirit," with which a good man may certify to his abiding trust in God. There is even pathos and sober restfulness in the contemplation of a man of the world acknowledging the existence of God, when standing on the verge of the grave, he says "God help me." But for assassins to ask fellow murderers to pray for them; or tyrants to beg fellow conspirators against the world's peace to importune God in their behalf, is almost sublime blasphemy. It is bad enough for professed ministers and good men to bow

on the gallows and ask for pardon and mercy for criminals about to die, but to ask God to avert the fast falling blows by which the kingdoms of despots and tyrants are to be destroyed, is an exquisiteness of charity that republicanism can hardly realize.

### THE LAST OF BOURBONISM.

There is something like a grim and almost revolting mockery in the request of the Comtesse de Chambord to ex-Queen Isabella of Spain that she should offer up her prayers for the moribund Comte de Chambord, her husband, who for so many years has played the empty role of Pretender to the throne of France—long since gone into kindling-wood—and boasted his descent from the most depraved family that has ever cursed the world—the House of Bourbon.

So long as it was in power the House of Bourbon wrought nothing but evil, and sought to crush out freedom. It has crowded prisons with its victims. It has stopped at no form of cruelty to enforce its edicts. It has leagued itself with absolute power to keep its subjects in ignorance and servile obedience while it reveled in luxury and vice. There is scarcely a member of its family who was not conspicuous for cruelty, sensuality, or bigotry. Its very excesses have gradually weakened its strength. The virus of disease has swept off its members until a mere handful are left, and these are so weakened and shriveled by the excesses of their predecessors that they are no longer capable of harm. There is no more insignificant figure in the world of politics than "Henry V." holding his mock court at his Chateau of Frohsdorf, prating to his followers of the beauty of the Bourbon lilies, and dying of gluttony.

What keener sarcasm will history record, what revenge more complete, what mockery more ludicrous than this spectacle of the Comtesse de Chambord appealing to Isabella for her prayers in behalf of the Bourbon Pretender? Who needs prayers more herself than Isabella of Spain, driven from her own country and throne for her vices, without respect or courtesy, an ancient wanderer through European Capitals, and bearing on her person the revenge which Nature takes for a life of excesses? What grimmer picture could engage the attention of the historical satirist than that of Isabella of Spain attempting to pray for the Comte de Chambord? What more pitiable than the feeble, impotent efforts of these noxious remnants of a noxious race to support and console each other, without a country, without a throne, the last of a venomous family, hideous in its immoralities and tainted with corruptions? The world will be better when they are all gone and it is spared the spectacle of a few individuals who seem to have been left for a time only as a warning how tenaciously Nature exacts her compensations,

and how fearfully she punishes. There is nothing of the race left worth preserving or praying for, and the sooner it is under ground and out of sight the better for the world, in which it has done nothing that did not add to its sorrow or provoke its shame.

#### QUESTIONS AND ANSWERS.

*Ques.*—A branch having an Elder, Priest, Teacher, and Deacon, elects the Priest president of the branch. In the absence of the president, whose duty is it to take charge of the meetings, the Elder or Teacher?

*Ans.*—The Deacon is in charge. He may lead himself, or call upon some one else to lead.

*Ques.*—Is it the duty of the Deacon to take charge of the meeting house, light lamps, fires, &c.?

*Ans.*—We so understand the duties of a Deacon. He may do these things in person, or see that they are done by another.

THE following account of a clerical fight at Hartford, Connecticut, will interest those who may fancy all is at peace in Sectarian Zion.

Hartford, Conn., June 28th.—The Rev. Dr. Parker and the Rev. Mr. Everts indulged in a fierce fight in the baptismal fount of the South Baptist church Sunday afternoon. For a long time Congregationalism had been striving to capture the church. The Rev. Mr. Everts is pastor of the much-coveted prize, while the Rev. Dr. Parker conceived the purpose of baptizing a score or two of young children in the baptistry of the South Baptist. He was possessed of this notion as his solemn duty, and he accordingly beguiled a large number of his parishoners and their children into his scheme. It was decided that it should be carried into effect at 3 o'clock Sunday afternoon. At the appointed hour a procession was formed. At the head of the procession was a double quartette, led by a hand-organ, which had recently been repaired at considerable cost. Besides nearly two hundred children in the procession, there were fully that number of adults, men and women, mostly the parents of the children.

Arrived at the church, the doors of which were unlocked, the procession entered and took possession. By this time the sacristan had notified the Rev. Mr. Everts, who quickly sent for the deacons. Meanwhile the Rev. Dr. Parker and his crowd had turned on the water, which was rapidly filling the great tank used for baptisms. Children were being prepared for receiving the rite, and the Rev. Dr. Parker was excitedly spurring on his followers in what he called a battle for Congregationalism.

Presently the Rev. Mr. Everts arrived, followed by his deacons. He protested to Dr. Parker against the outrageous intrusion, but the reverend doctor simply replied that he was determined to finish what he had come to do. Before the great tank had filled, the spacious edifice was resounding with inquiries, protestations and reprimands. Ranged around the baptistry

were the children whom Dr. Parker had now begun to baptize.

The invading party could not be persuaded to leave. It became painfully evident that a fierce strife was to take place. While the women and elders of the two congregations were making pandemonium of the place, the two ministers carried on a bitter war of words between themselves, Dr. Parker proceeding all the while baptizing the children who stood about him with blanched faces and forms that shook with fright.

Suddenly a struggle between the two sides broke out in earnest. An indescribable scimmage took place. The shrieks of children, the wailings of infants, and the implorings of women mingled with the angry cries of pastors and officers of the contending congregations. Many women fainted, and many had their Sunday clothes almost torn off them.

Dr. Parker and Mr. Everts had a terrible struggle. They beat each other and tore each other's hair frightfully, and finally fell into the immense tank, firmly grasping each other. Each strove to drown the other. So busy were the other fighters that they could not observe the accident that happened to their pastors.

Policemen could not be found, but a few sober-minded men of either parish combined to restore order. By this time the mad fight in the tank was discovered, and some of the peace-makers turned their attention to the struggling pastors. It was found impossible to tear them apart, so they were taken out locked in a fierce embrace and both unconscious. They were finally separated—though they clung to each other with the tenacity of drowning men—and resuscitated. After a little talking the ministers were reconciled, and it was a source of great rejoicing to the Baptists that Dr. Parker had been completely immersed.

A sad rumor prevailed that several of the young children were drowned in the baptistry, but a careful search of the premises discovered no bodies. That several were not killed in the fearful struggle is a miracle. Many are confined to their beds from the effects of the fright. Both clergymen are in a sad condition, mentally and physically. The unfortunate affair has scandalized the whole Christian community.

### Correspondence.

CABOOL, Texas Co., Mo.,

July 17th, 1883.

*Bro. Joseph:*—I am trying to teach the first principles of the gospel of Christ. By invitation I meet with the people five miles west of here, in quite a large building, built for school and church purposes. I meet with them the third Sunday in each month, the other Sundays it being filled with other persuasions. A Campbellite furnishes me a place to dinner and rest. Congregations large. Nothing yet flattering. Said Campbellite's father-in-law was a Saint in Nauvoo, went from there to Tennessee. All of them are Tennessee people. I have been favored with as good respect, order and attention as I ever saw any where; and above or superior to all other advantages at said meetings, I have been blest of the Spirit of God. I have made two visits.

Yours in the one faith,

B. A. ATWELL.

GIRARD, Kansas,

July 15th, 1883.

*Bro. Joseph Smith:*—Enclosed find the letter from Salt Lake City, or rather a copy; also a copy of the answer. Hope you may find space in *Herald* to publish both. I think of moving my family to Independence, Mo., this fall, if all goes well; as I am away from home most of the time, and where we are we have no church privileges, as the nearest branch is about eighteen miles away, which is the Pleasant View Branch, in Cherokee county, Kansas.

Yours in gospel bonds,

A. P. FREE.

P. S. At present writing am at Burlington, Kansas.

SALT LAKE CITY, Utah,

May 9th, 1883.

A. P. FREE, ESQ, GIRARD, Kan.

MY DEAR COUSIN:—Your welcome favor of 20th April was duly received. I was very glad to get it for I had lost track of you. Though Mr. Short gave me your address last fall, it was misplaced, and I have been unable to reach you by mail since. You mistake my sentiments when you attribute my silence to indifference, because you joined the Josephites. That fact is all the more reason for taking interest in you and yours. I suppose I inherit the strong characteristic of the Free family—love for kindred—and though I am not as demonstrative as some of the members, it causes me to often feel as reverend and beloved grandpa used to say, "Blood is thicker than water." Grandpa died on the 23 day of July, 1882. I send you a paper containing the notice of it. Grandma is well and as prosperous and happy as usual, as are all our kindred, my own family, consisting of wife and two children, boy and girl, not excepted; and all desire to be remembered to you and yours.

In regard to your religious convictions, you maintain a very strong and sincere faith apparently, and I have no desire to even influence you, or yours to any belief, or to accept any doctrine in which you may not be just as sincere and just as earnest. It is true, I was disappointed when I learned that you had joined the Josephites, and I thought perhaps you would have done differently if I had remained longer with you, or had been able to visit you again. The reason I felt so is that I know that in my ministry I could lead you to all that you have obtained that is good and true, and perhaps to some other truths that they know nothing about; which are just as good, and produce just as much happiness, and are just as essential for salvation. I even hope to have the opportunity yet of bearing my testimony upon these points and of explaining them to you. Your honesty will not permit you to deny a truth, and for that reason I only desire to have the chance of explaining some points to you, which in our association together were only partially alluded to. I am not afraid to receive any truth God has revealed that appeals to my nature, my reason, or my heart. I believe you have the same feelings and if you have, I see no reason why we should not come to a unity of the faith and see alike. As to your reason for deciding in favor of the Josephites instead of the Brighamites. When you come to consider the authority, the one you name is not a very good reason, you will acknowledge, for

whether the revelation on celestial marriage was ever delivered to Emma and whether she tore it up, burnt it or not, is of very little consequence, so far as manuscript is concerned. I am intimately acquainted with a lady in this city whom Emma Smith led to the altar and gave by her own hand to Joseph Smith, the prophet, to be his plural wife for time and eternity. Of course, Alexander and David knew before their mother's death that they had seen their father's plural wives; and told her so. She intimated as much to me herself when I conversed with her in the Nauvoo House in 1876.

Absalom, there is so much evidence of this being true that your leading elders who have examined the matter dare not attempt to deny, or refute it. When I put the question to Jason W. Briggs, in Illinois, he at one accused Joseph of being a fallen prophet. It is interesting to read the sermons of Joseph which I am republishing from the *Times and Seasons* delivered about the time when the hue and cry of his being a fallen prophet was raised. He never spoke more powerful in his life, or prophesied more truly than in those days. As to the manuscripts of any of the revelations. Just about as much is known of the one on celestial marriage as of any of them, or do your elders attempt to account for any of them? And what do they consider the proper manner for revelations to be received? The expression in your letter that if the highest exaltation can not be received without polygamy, then God ceases to be an unchangeable God, is drawing a conclusion that I don't understand. How is it Jesus Christ descended from David, through Solomon the son of a polygamous marriage? And the Savior declared that he was the offspring of David the bright and morning star. God gave Abraham the covenant by which he could become the father of the Faithful; and poor Lazarus when he went to his glory was seen reclining upon the bosom of Abraham. The Patriarchs of the twelve tribes of Israel were the twelve sons of Jacob by his four wives, and it is the names of these twelve which will be written upon the twelve gates of the New Jerusalem. I do not see, that if God honored these twelve polygamous children of Jacob enough to make them the founders of all the tribes of Israel, the chosen seed in which all the nations are to be blest in the early days of the world four thousand years ago, and honor them in the Millennium enough to cause that all men who enter the gates of the Holy City shall pass under the names of these twelve polygamous children; I say, I do not see that he proves himself to be a changeable God. It appears to me that he ought to make polygamy honorable in the latter days, or his children might object to going into the house he has saved so many former day polygamists in. The fact of history is, that whenever God revealed his will to his children, and gave them the gospel of salvation, polygamy was established upon the earth, and was so generally believed and practiced, that it was not in any way condemned as a principle; but was practiced by law. Of course, men sinned in its practice, they do to-day; and God condemns them for it. But when they are authorized by him to enter into that principle he protects them in it. And if they are faithful makes them honorable and honors them before all men. He did in former times and has done so in latter time. The greatest part of Joseph

Smith's mission to this dispensation was performed after God revealed the principle of celestial marriage to him. I could show by evidence as good as any that I ever gave you to believe anything I ever told you, that this is true; but my letter is getting too long. It is getting dark and I must close. I hope you won't think I am trying to convert you to polygamy; you know the law is against it, I only wished to answer your objection to our claims to authority.

The enactment of the Edmunds' Law we consider a violation of constitutional guarantee of religious liberty. I believe in letting every man believe and practice what he is sincere in; so long as he does not interfere with the right of his neighbor. I also believe that was the kind of liberty the constitution was framed to secure to all the people in this land. Naturally, then, I consider it unconstitutional, as I know it is unjust and cruel for Congress to take away my liberty because you do not believe in my religion, and raise a great furore and cry against it. But then I know that Congress and the people whose prejudices compel Congress to be unjust, are in the hands of God. He will hold them to account, if we are right and are doing his will we are satisfied, and not at all alarmed; and are willing to await the issue. That is how our people feel.

Give my love to your little family. I am pained to hear of bright little Pearl's death. How happy a thought to know that little children are safe whatever may become of us. My regards to your wife and yourself.

Believe me always your friend and cousin,  
JUNIOUS F. WELLS.

GIRARD, Kans., July 1st, 1883.

JUNIOUS F. WELLS, *Salt Lake City, Utah.*

DEAR COUSIN:—As my former letter was only a partial answer, I will endeavor to answer yours of May 9th. I shall not enter into detail or search the depths of Mormonism, but will call your attention to a few facts concerning the so-called revelation said to have been given to Joseph in July, 1843; about eleven months before his death. You say he never "spoke more powerful, nor prophesied more truly" than about the time, or after he received this revelation on celestial marriage. Now let us see. Just prior to his death he excommunicated J. C. Bennett for preaching this doctrine. Hyrum Smith denounced it, and called it the doctrine of devils. The gospel as revealed in Christ, and as given to the Church in its fulness in 1830, was and is "the power of God unto salvation;" and the vision given in February, 1832, revealed to Joseph Smith and Sidney Rigdon the fact that all who obeyed that gospel should come forth in the first resurrection and receive of God's glory, even the highest of all. Similar expressions confirmative of the same fact are contained in a revelation of December 27th, 1832, and also harmonize with the testimony of Christ and the Apostles. Now, in 1843 up comes a revelation, about eleven years after, that repeals the first, (*i. e.*) That those who obeyed the first should come forth in the first resurrection, and says, if they abide not the polygamic law they must be damned. This alone, sir, would make my claim hold good; (*i. e.*) that God became a changeable God. But we know he can not, hence the polygamic revelation is not of God. Also it is a complete denial of the efficacy of the power of the gospel, as quoted from the

revelations of 1832; and as taught by the Church in its infancy, and by the Brighamite Church itself until 1852. For it is known that they, the Brighamites, condemned, denied and decried polygamy upon both continents, from 1844 to 1852; which surely takes the wind out of your sail, for witnesses. For, if Joseph Smith was guilty of receiving the revelation they are also guilty of lying about it, for eight long years and in the most solemn manner; possibly deceiving thousands of honest souls, trusting in them as living oracles. And you, dear cousin, will excuse me for not believing their testimony now, as the stain of eight years perjury is upon them; and has remained upon them unless they have seen fit to sit in sack cloth and ashes and have repented of their sins.

These facts are known to the Government is why you think Congress passed a Bill taking away your liberties, as you termed it. Mr. P. P. Pratt declared against polygamy in 1845, see *Millennial Star*, vol. 6, July, 1845, by calling it the doctrine of devil's, &c. Now, sir, let us sum up the whole thing in a nut shell and see how we come out. In 1830 the Mormon Church was organized and Book of Mormon published, in which polygamy was condemned. In 1831 the same doctrine is condemned in a revelation given to Joseph Smith which was afterwards published in Doctrine and Covenants. In July, 1843, the polygamous revelation is said to be given. In February 1844, polygamy publicly denounced by Joseph and Hiram. In March, 1844, the same practice again denounced by Hyrum Smith. In June, 1844, the death of Joseph and Hyrum. In 1845 the publication of the article on marriage in the Appendix to Doctrine and Covenants, in which polygamy is called a crime. In 1845 the polygamous doctrine of J. C. Bennett denounced in England by the English Mormon Conference. In 1848 polygamy and sexual resurrectionism severely denounced in *Millennial Star*; published at Liverpool England. In 1850, Apostle John Taylor denies polygamy in France, in a public debate. And yet in the face of all these facts, you say there is too much testimony in its favor. Away with such testimony for me. Now, dear cousin, don't ask me to believe in your polygamous revelation, nor your Adam-god theory, neither your blood atonement business. But believe me to be a true believer of the everlasting gospel, as given to Joseph Smith, which if obeyed and lived up to will save the human family without polygamy.

Your cousin, in gospel bonds,  
A. P. FREE.

PROVO CITY, Utah,

July 15th, 1883.

*Bro. Joseph:*—We are considerably excited over the Utah Commission, for it begins to appear that polygamy will have to go; for the thing is getting so exposed that the people begin to see that it is no part of the gospel, but a thing that has been added to cover up iniquity. I think it is getting pretty naked and will show its deformity and corruption to all who will look for the truth, for we must acknowledge that the majority of the people are honest hearted and when they can see the gospel in its purity they are most likely to let go of the Brigham cable; and if they do, look out for a breakage some where.

I remain your brother in the gospel,  
JAMES GORF.

BUTLER COUNTY, Alabama,

July 17th, 1883.

*Bro. Joseph Smith:*—The Alabama District Conference held here in the Butler Branch, on the 14th and 15th inst., was decided by all to have been the best one held in the district for a long time. As for me, I called it good. It was a spiritual and instructive session to me. The universal testimony was that the Spirit of the Lord was there. I pray that the Saints may have many such pleasant and peaceful seasons.

Before coming here, I spent the months of March and April, and part of May, in the Florida District. I visited some of the branches, but not all. I tried to instruct and encourage the Saints, and show the erring the better way; and I believe my efforts there were appreciated generally. I baptized four in the district, and on the 19th of May I left Cold Water for Volusia county, in South Florida. I had received an invitation to go there. The prospects seemed flattering there for good to be done. It was thought a good and effectual door would be opened there. It was a long way, and an experiment, a venture at least. I publicly stated this to the Saints in conference at Pleasant View Branch, Florida District, May 4th and 5th, and told them that I might succeed, and then I might fail; that it was a risk. So I went and found as others have done, that "all that glitters is not gold." I was gone four weeks on the trip. I passed through Jacksonville, the chief city of Florida. Traveled up the famous St. John's River fifty-two miles on a steamer, and from there by rail to Saint Augustine, on the Atlantic Ocean, where I rested most of one day and looked around, and took some notes of the many wonderful things in the ancient city of America. It is a city of flowers, and beautiful for situation. There are many things of interest there, that we can not mention in this. From there I went by stage forty-five miles, to Mitchell, the place where I was to tarry and preach. I was kindly received by Mr. and Sister Mitchell. I published my appointment to preach. Mr. Mitchell and his folks sent notices to the inhabitants afar off, of the time and place. Well, Bro. Caffall's experience in Colorado at a certain place, except a certain animal mentioned in his letter, describes the situation. The people were wonderfully anxious to have preaching until the time came, and just at that time I suppose it occurred to their minds that they did not want to hear. This is one of my experiences that I wish to notice very gently, and according to the good old hard-shell parson's text, "Pass on to Shunum." If any of the brethren want an exegesis of the text, I refer them to Bro. Moses Gaylord. I visited Daytona, on the Halifax river, fifteen miles from Mitchell. There are about five or six hundred inhabitants there. The Congregationalists hold meeting in a school-house, and the Episcopalians are building; but there was no place for us. One man told me that it might do very well to go out some place where the people were raising children and wanted something to frighten them with; but in that place they did not want anything of that sort. He said it was about all the people could do to make a living, without fooling time away with meetings. Sister Mitchell asked one Reverend for the use of the house he occupied. He told her there was no use for any more preachers there; that the people did not care for those that

were there very much. Mr. Mitchell tried the leading men in Ormand, a little town nine miles from his place. They told him they had no use for any Mormonism there. He explained to them that we were not from Utah. They then concluded to consider the matter and let him know. I suppose they are still considering; for up to the time I left they had not let him know. About the only subject that interested the people I met with and talked to, was orange groves and hummock lands. I concluded they were out of my line, and so left the subject with them. If the people in that part of Florida were anxious to hear the gospel, they had gotten over it before I got there, or else I was the wrong man. I spent four weeks on, to me, that unfriendly shore, in the midst of mosquitos, sand, flies and fleas; when by the kindness of Mr. Mitchell I was permitted to turn westward toward the goodly land.

He loaned me ten dollars, which enabled me to retreat in good order, and of course I fell back on the reserve, and am proud to say the army is not demoralized, but ready for a forward movement. I arrived in this district on the 23d of June. Preached some in Pleasant Hill Branch; spent two Sundays there, and baptized one. Congregations were good, and seemed to be interested. Bro. G. T. Chute took me to Lone Star Branch. I did some talking there, and baptized five, all the fruits of others' labors. Bro. Bryant Hardee brought me to this place to conference. Will remain here until the 20th inst., then go back to Lone Star, and will spend two Sundays there. Then will attend the Florida District Conference, to be held at Salem Branch, Baldwin county, Alabama. Prospects are brightening. The cause is onward, and we thank and praise the Lord.

Your brother in Christ,

R. J. ANTHONY.

ALABAMA, July, 1883.

*Brother Joseph:*—In the *Herald* for July 7th, I have read the letter of the Rev. L. L. Luse, replying to some of "Bob Elvin's lies." There is one item in that letter in which my name is mentioned. I wish to call the attention of the readers of the *Herald* to that item. Robert Elvin stated in his letter that the Rev. Luse is replying to, "About four years ago the first of our faith was represented, and the reception that R. J. Anthony (I leave the Rev. off) received was that some of the leading church members wanted to hang him."

The Rev. Luse says, "The leading protestant organizations at that time were the Christian and United Brethren. How is that? I but speak the sentiment of the entire community, when I say with emphasis, let the character and moral standing of the members of the above named churches throw the *groundless imputation* back into Elvin's face with *redoubled* force; back to him from whom it came through Robert Elvin, 'the father of lies.' But I presume Elvin will say it is a revelation and must not be disputed."

At the time I commenced preaching in Wilber, there were two protestant organizations there, the Congregational and Methodist. Both churches had their ministers and held regular services in the Congregational Church. Whether they were leading ones or not, I am not prepared to say; but there is one point that I am prepared to speak advisedly upon; and that is, that a church member did tell me in Judge Davis' office that he

"would lead a party now, and take me out and hang me to a tree;" pointing towards the timber on the Blue River. He further said that my "hands were dyed in the blood of the innocent women and children slain at Mountain Meadows." He made these statements before several persons that lived in Wilber, and I know some of them that are still living there and heard the statement. If he was not a leading church member, several church members did recognize him as a leader at that time in a crusade against me. At the close of my meetings this man, or the minister, one, or the other, would get up and read extracts from papers and make comments on them, invariably accusing the church with everything that was vile; rehashing the "Spaulding story" and walking on the water tale, until the good citizens of Wilber became disgusted. To the honor of some church members, as well as the citizens, they did not endorse the movement, and said it should be stopped. Robert Elvin needed no revelation upon that point. So far as that statement is concerned, it is true. There is nothing to hurl back. To the honor and credit of the man, not the minister, I wish to state that after that time he treated me with marked civility and respect.

I have known Robert Elvin long enough, and have been intimately connected with him in the ministry, to know him to be truthful and an honorable man.

R. J. ANTHONY.

LAMONI, July 21st, 1883.

*Editor Herald:*—The compositors in the Herald Office would respectfully ask Bro. T. F. Stafford to state who was the author of the disturbance of the elements at the crucifixion of Christ our Savior—God or the Devil.

H. O. TYPOS.

ALBION, Idaho,

July 15th, 1883.

*Bro. Joseph Smith:*—On the 10th inst., we were visited by the worst hail storm known in these parts. It first struck my place on the west, and beat down a belt about twenty rods wide by eighty long, passing through about eight acres of grain. It beat our garden stuff, peas, beans, squash, melon and cucumber vines, and cabbage, &c., into the ground; and cut nearly all the leaves off the potato vines. The grain was wheat and oats on the track through my field. The wheat it left worthless except for hay; the oats at least half destroyed. It next struck Mr. Cook on the east, extending over the greatest part of his place. It almost destroyed his crop. Thence on to Mr. I. Parke's, and Gyles: The last named looks very bad; all the barley in its track was ruined; much of it will hardly make fair hay. The hail killed over eighty young chicks for us. The hail extended further south but not in such a body. I estimate my loss at \$300 at least; Mr. Cook's at \$700; do not know what those below have lost, but it has cut off in the neighborhood of about four thousand bushels of grain. "The hail lay three and four inches deep here, lots of them as large as dove's eggs.

I suppose we ought to be willing to share in the troubles which are being visited upon the people from time to time. Our part of this great country has been wonderfully blest in field and store, and I can see no reason why, "if weighed in the balance and found wanting," we should not be remembered when the rod passes over, even

the nooks and corners may be remembered by Him who called them into form. I hope I am willing it shall be so. Even so.

Your brother in the one faith and hope,  
C. L. ALBERTSON.

HINDSBORO, Illinois,

July 18th, 1883.

Bro. Joseph:—I arrived here yesterday. I had hardly touched the platform, when I was grasped by the hand. Glad to see you. Going to preach for us? I promised I would, got out notice, having been supplied with the tract, "Gospel," paid two boys to put one in every house in town; bell rang, and a large congregation. (I don't see if the Lord intended me for a preacher, why he left me deficient in the organ of singing). Opened by reading and prayer. Preached for one and a half hours, on the Gospel of the Kingdom, with the best of liberty, to an audience of interested listeners. Have promised to come again, and preach on my next round. I think I will have some one with me, who can take up the work there. I speak Saturday night and Sunday, in Blue Mound.

Yours truly,

J. A. ROBINSON.

MAMMOTH SPRINGS, Fulton Co., Ark.,

July 20th, 1883.

Dear Herald:—I left Nebraska City, June 29th, having spent the time pleasantly with the Saints there. The road was in terrible condition, and we were five hours behind when we arrived at Atchison that night. The next morning I walked seven miles into the country to Good Intent, where I spent the time very pleasantly, until July 3d, preaching twice on Sunday the 1st. On the 3d arrived at Independence, Missouri, where I spent the 4th and was well pleased. The celebration was a grand success, and all parties seemed to enter into it heartily. As I saw the "Stars and Stripes," waving from nearly every house, wagon, and team, I could but contrast the difference between now and when war was raging on the border, and when here in Independence it was as much as a man's life was worth to hold the glorious old banner to the breeze. Thank God for peace. I staid at Independence till the 7th, and then left the kind hearted Saints there with regret. The same day I arrived at Webb City, where I found four families of Saints, who were glad to welcome me. Bro. Stephen Maloney and wife and brother, came over from Galesburg and spent Sunday with us, and I enjoyed talking to the people very much. Monday the 9th, just before night, some parties came from Galesburg to be baptized; and so, after preaching, we drove to Center Creek, near Orinogo, where in the still hours of night, I led Dr. Boas and the wife of Bro. Augustus Smith, into the waters of baptism; confirmed at the water, and bade them adieu, they to go home, and we to return to Webb City. I spoke again on Tuesday night, and on Wednesday Bro. Orson Sutherland procured a team and buggy, and went with me in search of a cousin of mine, whom I had never met. After some trouble in finding the road, we found her about fifteen miles south of Webb City. Bro. Orson returned home and I remained at my cousins two days, and was well received and entertained. Mr. Tombaugh, my cousin's husband, seems to be an honest, industrious and pleasant man. They are happy

and contented, and prospering finely. I left them on the 13th, and the next day late I arrived at Augusta, where I remained for the night, and next morning, after about ten miles walk, I found Bro. James R. Jones, at whose house I now am.

I am in the land of "grand-pap and his fifty sons," who were so anxious to part company with Bro. Springer last winter. I have preached three times, and so far all has passed off pleasantly and peacefully; but from the reports which come to us, I suppose we are in constant danger. We are informed by one who claims to have seen it, that there is a paper in circulation, with several names attached, binding themselves to stand by each other in killing us all. They do not propose to give us any notice this time, nor lay hands on us, but to watch their chance, and take us from the brush. I lay no claim to being brave. I do not fancy such surroundings at all; but I have no intention of leaving until I get ready, unless specially directed. I feel as calm and peaceful as I ever did in my life, more so than usual. I do not believe we will be hurt, if we trust in Him who is able to save; but if the brethren persist in defending themselves by force of arms, I can not tell what the result will be; but my present impression is that the cloud will pass away, and we will be left to enjoy our rights. The prospects, so far, are not very flattering for good being done; but things may change. I hope so.

I thought from latest information that Bro. Springer would be with me, by this time; but he has not yet come. I do not know what is the matter, but I guess we will see him ere long. This is a terrible country. Rough and rocky; with here and there a little patch of land, which can be plowed. They say, however, that it is a good country for a poor man; and I am satisfied it is, providing he is willing to stay poor. Ticks and chiggers are very plentiful, and I am continually reminded of their presence on my person. I have welts all over me now smaller than hickorynuts. I have seen one thing which is worth looking at, and that is the Mammoth Spring. They say it discharges 65,000 cubic feet of water per minute, and men differ in regard to its depth all the way from seventy-five to three hundred feet. Call it seventy-five and it is a big spring. I told some parties by private letter that the volume of water was 36,000 cubic feet per minute; but I find I was mistaken, and it is 65,000. It makes quite a large river. There are other curiosities I want to see, if permitted.

If the Lord wills, I design being at the debate in Red River county, Texas, August 7th; and thence as I shall be given wisdom to decide. The condition of the work throughout the mission is not as good as I would like to report; but we are not without hope of success. Pray for us, all ye who love to pray.

More anon, if spared,

HEMAN C. SMITH.

The *Indiana Baptist* remarks: Dr. Stimson made a captial hit on Ingersoll at the Northeastern Association. He said: "The sun by day and the moon and stars by night shine on, and we never pay much attention to them, except, perhaps, to look up at the sun at about eleven o'clock to see if it is almost dinner time. But if a wild goose flies squawking through the air the whole neighborhood is out looking at it."

## Summary of News.

July 19th.—The number of deaths at Cairo, Egypt, yesterday from Cholera was sixty-eight. Also during the same time there were twenty-one deaths from cholera at Damietta, thirty-two at Mansurah, twenty-four at Samanoud, thirty at Ghizeh, and twenty-two at Chibin.

A credit of 1,000,000 pesetas was voted by the Government of Spain to defray the cost of all possible measures to prevent the introduction of cholera into that country.

A supplementary report of the first quarter of this year announces that out of a population of 288,000 in Calcutta, India, nearly 600 have succumbed to the effects of the dreadful scourge. This is an excess of over 200 deaths for the corresponding quarter of 1882.

At Lima, South America, at half past two this morning, a strong and prolonged shock of earthquake was felt.

The contemplated strike of the Western Union Telegraph Operators began at 11:05 this morning. Before night many of the vacant places were filled by other men.

### CROP REPORTS.

In the north of Italy crops are greatly damaged by storms.

The condition of the crops in Hungary, Germany, promises an average yield of wheat and rye throughout the country. It is expected barley will be below the average. Oats are everywhere good.

The harvest in Prussia promises well, especially in the northern provinces. There will be less in Pomerania and Brandenburg. Wheat in the former is below the average. In Schleswig-Holstein, Westphalia, and Rhenish, Prussia, the drouth did much damage. Fruits, beet-roots, and potatoes are everywhere good.

"The harvest year of 1882-'83" says the *San Francisco Journal of Commerce*, July 12, "has closed, and it has panned out gloriously. True, our wheat receipts have been less than those of the year preceding, yet prices have at all times been remunerative. Our wheat exports have exceeded 14,600,000 centals, valued at \$25,000,000. Our exports of flour for the twelve months were 1,100,000 barrels, which is considerably in excess of that of the year preceding; and judging from the new flouring mills that have been erected and enlarged, and others projected, it is safe to say that in the near future we will ship abroad a much greater proportion of flour than wheat. Great Britain is our best flour customer, China second, Central America third, Hawaii fourth. Our barley exports during the year past have been small owing to the high speculative prices ruling at all times. This year's barley crop is now being harvested, and it promises to be both large and of good quality. New wheat and barley have both appeared in market, finding prompt sale; the latter, however, sold low, and for that reason we do not look for free deliveries for some time to come. The hold-over stock, both of old wheat and barley, is considerable, but the stock in the State has not yet been fully ascertained. Oats of the new crop have appeared in market and sold at high figures. The transactions for the last year at the two Call Boards aggregated \$49,776,637. These are big figures for the first year's public operations, and are but a foretaste

of the immensity of the traffic that is sure to follow in the near future."

In Iowa, Minnesota, Dakota, Illinois, and Wisconsin, crop prospects are better than usual.

The outlook in Michigan is gloomy, on account of rust.

Great numbers of cotton caterpillars, have made their appearance in Alabama, threatening great destruction to that crop.

Wheat in some parts of Indiana is thrashing out from ten to twenty bushels per acre, and is of good quality.

Crop reports from Ontario and Quebec show that the country has suffered no more from rains this season than in former seasons from other causes. Taking 100 as the basis of average, the percentage average crop is as follows: Fall wheat, 78; spring wheat, 90; barley, 90; oats, 90; peas, 89; rye, 93; hay, 122; potatoes, 95; corn, 74; roots, 93; apples, 64; other fruits, 80.

July 20th.—There were over 100 deaths from cholera at Cairo, Egypt. At Balak a special messenger counted eighty funerals between 8 and 11 Thursday morning. There are thirty deaths in the Shoobray quarter. Two deaths are officially reported at Abdin. Wednesday it is known twenty-five at least died. Patients in the worst stages of the disease are carried to the hospitals through the crowded streets. The people of Shirbin have protested against the improper observances of funeral regulations, and troops are summoned to prevent a threatened revolt against the authorities. It has been decided to form a cordon around Alexandria to prevent an influx of the refugees from the infected districts.

Official returns mention sixteen towns infected with cholera. It is stated that since the last returns 200 persons have died in the Bulak quarter of Cairo within twenty-four hours.

There were twenty-nine deaths from cholera yesterday at Mansurah, twenty-four at Samanoud, twenty-eight at Ghizeh, forty-four at Chierbin, and three at Damietta. There were sixteen deaths from the disease at Menzaleh, Tuesday.

At St. Petersburg there was an explosion of a powder mill yesterday. The mixing room was destroyed. Nine persons killed and three severely injured.

A village in Styria was recently burned while the inhabitants were absent from their homes to give welcome to the Emperor of Austria.

Business failures increased eleven in number last week, as compared with the preceding seven days. The total was 168.

Quarantine regulations against cholera are growing more severe in Europe. The deaths at Cairo rose to 140 to-day. Meantime, while America is thus threatened from the Atlantic coast, vessels laden with yellow fever are plying the waters of the gulf, anxious to land their deadly infection on our southern shores. The steamer *City of Washington*, for New York from Vera Cruz, was yesterday stopped at Havana with twenty-seven cases of the yellow plague on board.

Not since 1880 has the annual immigration into the United States been so small as the report of the Bureau of Statistics shows it was for the year ending June 30th, 1883. The number of immigrants arrived during the year was 599,114 being 189,878 less than during the preceding fiscal year, and 70,317 less than during the year ending June 30th, 1881. The greatest falling off has been in the arrivals from Germany, 191,647,

against 249,161 in the preceding year; Canada, 64,971, against 93,029; Sweden, 34,596, against 64,276 and Ireland 63,720, against 76,252. The only foreign country from which there has been an increased arrival is Scotland which sent us 849 more immigrants in the last fiscal year than in the preceding twelve months.

This great decline is caused by the improved times in Europe—especially in Germany and Ireland—and the end of the "boom" in this country, followed by falling markets, dull demand for labor, failure of strikes, and other discouragements.

At Mount Carroll, Kankakee, Lincoln, Dwight, and Bureau, Ill., a severe rain and wind storm did much damage to crops and other property.

At Carrington, Dakota, a tornado destroyed 14 buildings, killed one man, and injured several other persons.

July 21st.—Several cases of cholera still exist in the east end of London, England.

Public feeling in France towards England is extremely bitter, and the relations of the two countries are becoming unpleasant and uncomfortable.

July 22d.—The ravages of the cholera in Egypt are spreading to an alarming degree. At Cairo Saturday there were 381 deaths, 33 at Mansourah, 93 at Shirbin, and over 150 deaths in other Egyptian towns. All efforts to confine the plague have proved so far unavailing. Fifteen hundred inhabitants of Bulak have removed up the Nile. The owners who have burned their houses will be indemnified. The natives oppose the removal of patients to hospitals. The disease is very sudden in its effects. People frequently fall dead in the streets. The epidemic is spreading northward as well as southward. The disease is spreading everywhere. The mortality increases hourly. The inhabitants were suddenly driven out of their homes by the police Friday and Saturday nights, and were huddled on board barges. Hundreds of them evaded the police and fled to the center of the city, taking with them their filthy bedding and rags. Eight hundred of them landed at Turah to-day. Gen. Woods' troops compelled others to return. Since then there has been a case of cholera among Gen. Woods' forces at Turah. The deaths at Cairo really numbered 481 between 8 a. m. and 6 p. m., Sunday, besides a fearful mortality among the Egyptian artillery. The natives of Abbasesey are panic stricken. The British officers have to bury the dead.

There were thirty-nine deaths from yellow fever at Havana, Cuba, last week.

The cholera is reported by a Mexican paper to have reached that country.

A house at Salt Mines, Avery's Island, near New Orleans, containing 1,000 pounds of dynamite, was struck by lightning yesterday, causing a terrific explosion. Much damage was done to buildings, cars, etc. No lives were lost. Windows in buildings a mile distant were shattered.

A tornado yesterday crossed Blue Earth, Waseka, Steele, Dodge, Olmstead, and Wabasha counties, Minn. The most serious damage so far reported is at Kasota, Blue Earth county, near Owatonna, Steele county, near Manterville, Dodge county, and at Elgin, in Wabasha county. The fury of the storm seems to have been exhausted before it crossed the Mississippi.

In Minnesota three persons were killed, and thirty-seven wounded. The same storm, before leaving Dakota, killed nine persons and wounded

fifty. The passenger train on the Winoma and St. Peter Railroad was blown completely off the track, injuring twenty-five persons, some probably fatally.

A deluge of rain fell last night at Fon du Lac, Wis., sweeping the entire eastern portion of the city, submerging over two hundred houses, and carrying away light material of every description. Damage \$25,000.

July 23d.—The reports of the deaths Sunday from cholera are as follows: At Damietta, 17; Mansurah, 10; Samanoud, 23; Tintah, 17; Chobar, 17; Chibin, 23; at nine other places, 78. There were 295 deaths from the disease at Cairo during the same time. The Khedive and his Ministers have gone to Cairo for the purpose of remedying the confusion in sanitary arrangements.

Advices from Egypt state that in addition to the outbreak of cholera at the Town of Fareskour, eight miles south-west of Damietta, leprosy has appeared there and is spreading rapidly. There are neither doctors nor medicines at Fareskour.

A serious outbreak of cholera is reported at Bombay, as there were thirty-seven sporadic cases of the disease there during last week.

The *Mark Lane Express* in a review of the British grain trade the last week says: "Constant rain checked the hitherto rather rapid progress of cereals. Native wheats were six-pence to two shillings higher and foreign wheats are steadier. Flour is firmer. Maize is three-pence lower. Barley is steady. Cargoes off coast are firmer with few buyers. There are twenty-two arrivals and four sales. Ten cargoes were withdrawn and thirteen remained, including three California cargoes. Cargoes on passage and for shipment are firmer, and trade is brisk. Sales of English wheat during the week 29,024 quarters at 42s 2d per quarter against 12,183 quarters at 49s 2d the corresponding week last year. The *Times'* crop report says the area of wheat planted in the United Kingdom is from 10 to 15 per cent below last year, and the yield will be below the average. Reports from the Continent are very similar in their conclusions.

The work of destruction caused by yesterday's flood at Fon du Lac, Wis., has made itself visible to-day in all its phases, and what is still more alarming is that it continues to rain. Every ravine and stream is overflowing, and the water from Lake Winnebago is backing up into the northern part of the city, flooding everything, and there seems to be no prospect of its letting up at present. North of Division every street as far as Scott street is flooded. The water has flowed over Merrill, Rees, Johnson, Follet, Arndt, McWilliam, and Sibley streets. It then tended west, covering Main street from Scott to Arndt, and backed up into that portion of the city in the bend of the river, overflowing Cannister, Doty, Juneau, and Brooke street. All over this portion of the city men were wading about. Some fortunately had boats, and others poled themselves around on floating crossings of the street.

At Appleton, Wis., \$200,000 worth of property was destroyed by the same storm. At Little Chute, a number of buildings were thrown down. The damage around Plymouth, Wis., is beyond all estimate.

The Milwaukee River has risen over four feet and wholesale stores in Milwaukee are flooded in many places, and lumber is floating from yards

near the mouth. The storm at Grand Rapids, Wis., caused the destruction of several buildings. At Madison a ball of fire danced about over the house-tops for some time, and finally struck the High School, doing considerable damage.

The severest storm ever known at Asbury Park, N. J., raged there this afternoon. The Madison, Gilsøy and Howard House were unroofed, and six carriages loaded with people upset and wrecked. A number of tents were blown down at Ocean Grove. An unknown colored man was blown out to sea in a boat.

A terrible wind and rain storm passed over Exeter, Ont., last evening, which created intense excitement. Hotels, churches and houses were damaged. There was no loss of life. The town to-day presents a most deplorable appearance.

Less than twenty per cent of our national debt is held by the people of Europe.

July 24th.—The cholera has broken out among the soldiers of the British Forty-second Regiment, which recently arrived at Suez from Cairo. Two members have died. It is reported that cholera has appeared among the British soldiers at the citadel in Cairo. One soldier died in the military hospital at Abassies. The Forty-sixth British Regiment has 116 sick out of 802. The remaining British troops have 476 sick out of over 6,000 men. During the twenty-four hours ending at 8 o'clock this morning there were 463 deaths from cholera at Cairo, twenty-three at Zifteh, sixteen at Tantah, nine at Shirbin, thirteen at Mansourah, 117 at Chibin, forty-three at Nehalet, ninety-five at Ghizeh, and seven at Chobar. The scene at Cairo to-night is a melancholy one. It is impossible to walk a hundred yards without meeting a coffin or ambulance. The evictions of inhabitants at Bulak and the burning of their dwellings continue. The evicted people are sent to Baerage, where a repetition of the Tourah horror is probable.

At New York and Washington the authorities are taking steps to prevent the introduction of yellow fever and cholera.

Fourteen persons have been committed for trial at Mullingar, Ireland, for complicity in the murder of Mrs. Smythe.

Spotswood, N. J., about nine miles west of South Amboy, was visited by a tornado yesterday. The Reformed Dutch Church and several dwellings were destroyed.

At noon Monday a fearful cyclone swept through Ingham county, Mich., killing three people, injuring many others, and doing vast damage to property. Hennesin, Mendota, and Kankakee, Ill., have all been visited by heavy rains, accompanied by unusual lightning and thunder. Lightning destroyed \$2,000 worth of property. At Depere, and West Bend, Wis., heavy rains have fallen, raising the rivers washing away dams and other property. Huron, Dakota, and vicinity, for four or five days has been visited by terrific wind and hail-storms, destroying about one fourth of the small grain crop. Five persons were killed by Saturday's tornado at Altoura, Dakota.

July 25th.—The Khedive of Egypt visited all the cholera hospitals to-day.

In the last twelve hours there have been 367 deaths from cholera at Cairo, and seventy-one at Chibin.

Col. Sartorius reports that the carcasses of diseased cattle without skins are still floating in the Nile.

The number of deaths from cholera at Mansourah yesterday was 13, at Chibel 113, Zifteh 23, Mehalet 43, Ghizeh, 95, Tantah 16. Two hundred and eighty-four deaths occurred in Cairo within twelve hours.

No change is visible in general situation of the telegrapher's strike.

During the last twenty-four hours 558 deaths from cholera occurred at Cairo.

The bills of health which were given to vessels leaving London to-day declare that no cholera exists there.

One or two isolated cases of cholera are reported in Russia.

European powers generally, are arousing themselves to the protection of their countries against cholera. Quarantine against yellow fever is being enforced in the southern and eastern ports.

Catewayo, the noted king of the Zulus, died in South Africa.

Great floods have caused much damage in Buenos Ayres, South America.

Japan has been for some time studying the political history of Europe, and proposes with the aid of information thus gained, to establish a more perfect home government.

An earthquake was felt at Athens, Greece, yesterday.

The coal mines of Braidwood, Ill., were so badly flooded by the recent heavy rains that work has been suspended in consequence. The mines that are flooded the worst are those of Beard & Hickox, the Chicago & Wilmington Coal Company, the Wilmington & Springfield, Maltby's and the G. H. & I. shafts. Large pumps from Chicago are now at work.

Both Australia and New Zealand are making energetic efforts to provide for the naval and military defense of their shores.

#### FIRES AND ACCIDENTS.

July 19.—The soap factory at Joliet, Ill., burned; loss \$10,000. Loss by fire near Joliet, \$3,000. At Davenport, Iowa, \$5,000. Three vessels and other property in Brooklyn, N. Y., were burned this morning, resulting in the death of one man, the injury of twelve others, and a loss estimated at a million dollars. In the excitement a captain's trunk was thrown overboard, and robbed of \$6,000.

July 22.—Loss by fire in New York City, \$163,000. At Brooklyn, Ill., \$20,000. Hudson, Mich., \$2,500. Milwaukee, Wis., \$43,000. The Grand Trunk freight shed, at Seaford, Ont., was struck by lightning and consumed. Loss \$30,000.

A twelve year-old girl named McDonald was found dead in the woods two miles from Cotulla, Tex., eight miles from home. She had been lost four days and five nights, and evidently died from fright and exhaustion. The mother was in Laredo with a little son who was bitten by a rattlesnake. During the last twelve months this lady has lost a son-in-law killed by accident, her husband died from a blow on the head, and her son shot his own brains out in her presence.

July 23.—At Braidwood, Ill., a mine and surroundings were burned, but no lives lost. Loss by fire at Leavenworth, Kan., \$4,000.

About a month ago the company operating the salt mines at Avery's, on Petit Anse Island, La., received a large quantity of dynamite for blasting purposes. The same was stored in a magazine situated about 400 yards from the works. Large trees were in close proximity. Saturday,

July 24, a few minutes after 12 o'clock, a terrific storm burst on the island. Torrents of rain fell and flash after flash of lightning rended the skies. The workmen had barely left and reached the boarding house, situated at some distance from the works, when the electricity struck the magazine, and immediately followed an awful explosion. For a few minutes all seemed entirely paralyzed. Recovering, some rushed out to ascertain the cause. It was then discovered that the whole of the building in which was stored the explosive compound had totally disappeared, and in its place was left a yawning chasm fifteen or twenty feet deep by about 100 feet in length. The trees surrounding were prostrated and shattered. One, two and a half feet in diameter, was carried by the immense power of the blast some two hundred yards from where it previously stood. Every building on the island contiguous to the mines was shaken in a terrible manner, causing every glass door and window to part with its glass. The buildings containing the mills and machinery were considerably damaged, preventing access to the shaft for the time being. Eight box cars, ready to be loaded, were entirely crushed in their upper part, the running gear remaining intact. Two persons, Mrs. Cooks and daughter, were slightly injured by falling pieces of glass.

Loss by fire at Memphis, Tenn., over \$200,000. At Charlottetown, Prince Edward's Island, \$20,000.

Near Baltimore, late Monday night, a rotten pier at a picnic resort gave way under the weight of a large number of people. They had crowded together with a view of securing a sure passage by a barge which was making her last trip for the night. It is thought that out of the 200 people who were thrown into the water seventy-seven were drowned. Sixty bodies have been recovered.

Seven women and children were drowned yesterday by the upsetting of a pleasure-boat on Lake Lugano, Switzerland.

About 9 o'clock Monday evening the most terrific rain-storm of the season occurred at Ottawa, Ill., in the vicinity of Marseilles and Seneca, stations on the Rock Island Railroad. The quantity of rain was so immense that it raised Fox River at this place some ten feet; and at the points named it laid acres of corn flat on the ground, and washed away the track of the Rock Island Road for many rods in a number of places, for a distance of twenty miles eastward, leaving in several instances the rails and ties hanging several feet above the deep depressions made by the rushing flood. Besides this the storm injured a number of buildings, and near Marseilles several houses were flooded two or three feet deep above the floors; and in that of Phillip Hale, near the river, the flood was so heavy and dashing that it swept Mr. Hale, wife, and child with it, drowning them all. Their bodies were found to-day some distance down the river, whither they had floated and lodged in a felled tree-top. At this point the 2:10 a. m. passenger-train from the West and four following passenger-trains were blockaded; in all some twenty-five passenger-coaches, containing over 800 passengers, where they remained until 6 o'clock this evening; and at the eastern end of the washouts at Seneca were a like number of passenger-trains thus delayed all day.

At Crawfordsville, Ind., a man was run over and killed by the cars, while attempting to pass in front of the moving train.

At Atlantic City, N. J., a girl 14 years old was drowned.

A carriage containing the skeletons of three grown persons and two children, sitting bolt upright, as if alive, was recently found under a large tree near the road in Llano county, Texas. The tree was shattered by lightning. It is supposed that the carriage sought shelter under the tree, and was struck, killing the horses and inmates.

July 25th.—Eight persons were drowned in the James River at Claremont, Va., Monday night. They were crossing in a boat on their way to a prayer-meeting.

A man was killed by lightning, near Chattanooga, Tenn.

## Original Poetry.

### O, THE ANGEL BRIGHT HAS COME.

DEDICATED TO BRO. COLUMBUS SCOTT.

TUNE.—"O, the beautiful world."

O, have you heard the gladsome news,  
That angel hands have brought  
The gospel plan again to earth,  
The one that Jesus taught;  
The gospel that he once declared,  
That all the "world" should hear;  
And as a "witness" to be preached,  
That its sad "end" was near.  
O, the angel bright has come,  
O, the angel bright has come;  
Before the gospel's glorious light,  
The creeds of men grow dim,  
And honest hearts confess to God,  
And "fear" and "worship him."

Long has the earth in blindness walked,  
And groped in error's night;  
But now can tread in wisdom's ways,  
And paths of heavenly light;  
The gospel full again is preached,  
Though old, yet ever new;  
And all who will the truth obey,  
Will find the "doctrine" true.

The things concerning Jesus Christ,  
His reign on David's throne,  
His coming, and his rule on earth,  
And all that he has done;  
His sufferings and his wondrous death,  
His church in all its parts;  
The "kingdom" and the "things" thereof,  
Are taught to honest hearts.

And faith in God, in Christ, his Son,  
And in the Holy Ghost,  
Is now required, as in times past,  
Of all earth's doubting hosts.  
Repentance and baptism too,  
That sins may be forgiven;  
The Spirit-birth must men partake,  
To seal them heirs of heaven.

The "signs" to follow the belief,  
Of gospel truth to-day,  
Because that God is still the same,  
And yesterday—always.  
The Spirit's "gifts" the Church attend  
Through "laying on of hands;"  
All blessings to all men belong,  
Who keep the Lord's commands.

And John, in glorious vision, saw  
An angel earthward speed,  
With gospel light to men on earth,  
Who of the truth had need.  
The angel came, and men received  
The priesthood as of old.  
Then let the news of gospel grace  
In all the world be told.

T. W. S.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### A FEW PLAIN WORDS TO A PLAIN PEOPLE.

BELIEVING that plainness is one of the characteristics of Deity and should be also of his servants and Saints, I undertake to write a plain essay upon a very plain subject to a plain people.

My field of labor is in what is termed a "new country." New, because it has not been settled hitherto by a civilized race, at least for many centuries, until the present day, when we see the "rivers"

"spoiling" the "land shadowing with wings," just as Isaiah in the eighteenth chapter of his vision or prophecy, declared they would. "These "rivers," or streams of humanity, flowing from the "many waters" or "nations," are filling up this land, or taking possession of it, for a "spoil;" thereby availing themselves of the generous offer of our government, viz: of one hundred and sixty acres of land to every man subscribing to the law governing this princely gift. They flow from almost every quarter of the globe, impelled by a desire to better their condition, temporarily, yet ignorant of the fact that God is the great cause of this universal movement; he having "determined the times before appointed, and the bounds of their habitation." (Acts 17:26).

As a people we believe that in harmony with his eternal purpose to establish his kingdom upon the earth, as intimated in "our Lord's Prayer," and declared by Daniel and other prophets, he has reserved this land for the commencement of the rolling forth of the "little stone" that was to be "cut out of the mountain without hands," that it might fill the whole earth, "and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. 7).

We also believe that we have been called to be co-workers with him in the establishment of that kingdom, and that it is now being cut, as a "little stone, out of the mountain," and that our duty is to represent the kingdom to our fellow men, setting forth its nature, laws, ordinances, promises and privileges to be enjoyed in the present life, and the glory and exaltation to be realized hereafter. What a high and holy calling! How glorious! Can the honors of earth be compared to it? Compare the petty, frail, crumbling and corrupt kingdoms of this world with the pure and holy, life-giving, universal and eternally enduring kingdom of God, wherein dwelleth righteousness, peace and truth, and glory and honor forevermore, and it will be acknowledged, that as the heavens are higher than the earth, so are the honors of the service and kingdom of God, higher and greater, and more glorious than all the honor the world can afford. Such honors, such glory, are we called unto; such a glorious purpose are we called to be "co-workers with him" in.

In keeping with the greatness of our calling is the absolute necessity of our fitness for the same. How can we engage in so glorious a work without a proper preparation? The means of that prepar-

ation have already been revealed unto us. We have rendered a formal submission to, and acceptance of it, and in consequence have received a degree of light and blessings, as evidence of our acceptance by the great master of the work; but our successful preparation depends upon our keeping faithful to the covenant we have made, that we may secure and retain the indwelling monitor, the Holy Spirit, that is to guide us into all truth; and as that Spirit is holy, we must be holy.

I have no doubt all Latter Day Saints realize the foregoing truths, yet we may differ in the degree of appreciation of them. There are those who seem hardly to understand their force or meaning. We want to ask such, How are we to properly represent the kingdom of God, that the world may see its glories and beauties and be led to accept it, and become co-workers with God and ourselves? In answering this important question it will be necessary to remember that we are presenting something entirely new and strange to the world, foreign to their traditions and preconceived ideas, and utterly opposed to the spirit thereof. That it is intended to regenerate, purify and exalt mankind, making them better, purer, wiser and happier here, and thus fitting them for an eternity of joys, blessings and glories in the life to come. It must also be remembered that however ignorant they may be of the things of God, they are thinking and reasoning beings, used to comparing things with things, and drawing deductions of the fitness of things for a given purpose, by apparent or real results, as they appear to them. In other words, they will judge of a tree by its fruits; hence it will be necessary to convince them that that which we represent as the kingdom of God possesses that regenerating, purifying and glorifying power which we claim for it.

It will not do to ask them to wait for evidences beyond this life; there must be sufficient evidence here to convince them that at least it makes men better and purer. This evidence can not be presented by the preaching of the word alone. It will be looked for in the lives of its adherents, and if it is not found there, it will be vain, though a Demosthenes, a Paul, or even the angels bring all their eloquence to bear in setting forth its beauties. "The tree is known by its fruits," is an adage which will never grow old, but will always retain the vigor of eternal truth.

We will now look at facts as they are transpiring. This land is fast being filled by continuous "rivers" or streams of humanity from almost every nation. They

are spreading abroad over the almost boundless wilds, following the track of the chariots of Nahum, or going before them and beckoning the "flaming torches" to follow, until the desert teems with civilized life, and the wilderness blossoms as the rose, and the land is filled with cities. Among the teeming thousands that are scattering over the land, many of our own people are found, wisely seeking to own and occupy the fair heritage spread out before them. This is as it should be. They are entitled to the bounties of the Government, and no doubt appreciate the princely offer; but underlying this desire to possess, I have no doubt will be found the leading of the Spirit of God; that in the midst of these teeming millions, his witnesses may be found to bear testimony of his marching kingdom, which is to become triumphant over all the earth. This is your calling and duty, ye Latter Day Saints, wherever found!

And now let me press home the grand question, How shall we represent that kingdom? It has no affinity with the world, *i. e.*, it does not partake of corruption. It seeks not its pleasures, the pleasures of sin. It stands on the Rock of truth. It panders not to falsehood in any shape. Its characteristics are justice, truth, mercy, purity, wisdom and love. In these reposes its power to bless. Hence, if we are to represent it to our fellows, we must represent it in this light. And if we are a part of that kingdom these excellencies must shine in us, in our lives and persons. The tree must bring forth its fruits in us, or they will fail to see its beauties, and instead of *representing* we shall be found *basely misrepresenting* it; hence, traitors to its cause. Every word we utter, every deed we do, every habit we indulge in, and every manner of deportment will be taken into account, and will be used as evidence for or against the kingdom of God. Verily, "What manner of persons ought we to be in all holy conversation and godliness!"

While our trust is in God we must be self-reliant, not seeking to live off our neighbors, but be industrious. "Whatever our hands find to do, [in righteousness] do it with our might." We must be frugal, always living within our means; for if we live beyond them we are encroaching upon others, and depriving them of their rights. We must live honestly before all men. We must be kind to the erring, merciful to our enemies, lift up the fallen, and never crush a foe. We must bear and forbear, yet stand valiantly for the right, ever willing to yield

what we demand from our fellows. Our appreciation of the gospel of the kingdom must be manifest by willing obedience thereunto. We must never be ashamed to confess Jesus Christ and his truth. Cowards are not the product of his kingdom. We must not be brawlers; "Can a man full of words be justified?" Our words must be seasoned with wisdom. We must not be contentious, engendering strife. "Blessed are the peace makers, for they shall be called the children of God." We must not be talebearers. "He that is of a faithful spirit concealeth the matter." "He that uttereth a slander is a fool." "A lying tongue is but for a moment." The "Liar shall have his portion in the lake." (Bible).

We must be decent in appearance. We shall hardly be clean of heart, if unclean in our persons. Cleanliness is undoubtedly a part of Godliness. Filth in our homes, in our persons, or in our clothing, will be a sure evidence of a neglect of those habits and proprieties that are essential to health, and that command for us a proper respect from those we meet. Poverty and filth are not necessarily boon companions. Christ for our sakes became poor; but his life and teachings forbid the thought that he was unclean in habits, person or dress; purity in all things was his motto, and this characteristic marked his whole life. We have seen poverty in its lowest depths, but it has been robbed of its repulsiveness, by clean habits and neatness of attire, and has commanded our esteem for those in straightened circumstances, who were thus manfully struggling with this common foe; while filth in our homes, persons, or attire, loathes and disgusts, and is evidence of loss of all self respect, and an utter disregard of the proprieties of life, and debars others from yielding that regard which would otherwise be our just due from all. It is impossible for a right minded person to withhold a respectful deference from the poor, who give evidence of clean and tidy habits, and right doing. On the other hand, it is next to impossible for him to yield such deference to the negligent slattern, or to the man who is the personification of filth. I am no advocate of extravagance in dress. I can admire humanity in calico, when neat and clean, even though it be well worn, as much and a little more than when decked in the finest and costliest apparel. The man in a clean, though patched coat, looks just as noble in my eyes as he who wears the finest broadcloth; and I am satisfied God has as much respect for him, but he can not esteem uncleanness. No man can properly repre-

sent this kingdom whose dress and manners are unclean and marked with neglect. He may burn with zeal, but is evidently lacking very essential knowledge. He may be loud in his vociferation about the beauties of the kingdom of God, but they shine not in him. His appearance will seem to give the lie to his utterances; and in spite of his protestations those whom he seeks to convince will be driven to disgust, rather than be attracted by his representations.

In the light of these truths how essential it is, that as members of the mystical body, we should see that we are in harmony with its nature and spirit; then we shall properly represent the Church and Kingdom of God. The lovers of truth will then be drawn toward us, and will see that truth shining forth in our words and ways. They will come nearer, and more closely examine the truths we teach, and will furnish other examples of the verity of the saying of Tertulian, "Whoever looked well into our holy religion, who did not embrace it?"

Then, dear Saints, one and all, rich and poor, in the crowded cities, or on the desert wilds, in the mansion or the cottage, in the forum or at the anvil, at the desk or the plow; and last, though not least, those whose sacred calling is to dispense the word, let us vie with each other in properly representing this glorious kingdom of God, under whose shadow all the "fowls of the air shall rest." "Be ye clean who bear the vessels of the Lord;" and let us see to it that we exhibit its beauties and excellencies in our lives. Let us labor together in meekness, never boasting of our faith, in humility avoiding the quicksands of pride, never yielding to vanity, in wisdom, truth, purity, diligence, steadfastness and love. Then shall we be acknowledged of heaven as co-workers with God and his Christ. Nor shall our labors be barren of noble results. We shall gain favor in the eyes of the just and pure, and inasmuch as we continue faithful, we shall realize the fulfillment of the promise, "The kingdom and dominion, and the greatness of the kingdom, under the whole heavens shall be given to the people of the saints of the Most High, and they shall possess it forever and ever." Again, "Thou hast made us unto our God kings and priests, and we shall reign on the earth. Amen and Amen.

CHARLES DERRY.

#### A NEW TRACT.

THE SPAULDING STORY RE-EXAMINED, 15c. per dozen, \$1 per 100.

This is a good tract to hand to your neighbors.

## CHARITY.

WE often hear this little word used in our prayer meetings. In our pulpits, in our social gatherings, and around our fire-side hearths, we read and talk of charity. It is here our little ones ask us the meaning of the word, and we tell them it is love; and while we thus satisfy their young minds with this information, does the answer find an echo in our hearts. Or do we tell them that charity means love simply because we are told so by our leader or by our church books? Is it not often we answer by habit? Do we ever take this little word with us into our secret closet alone with God, and ask him the meaning of it; and to write the fullness of it in our heart of hearts? Ah no! My dear friends, I fear not. If we did our hearts would enlarge with such precious seed that the Spirit would sow therein, till at last it would burst forth into a beautiful tree, bearing fruit an hundred fold, of the kind that angels smile to see. Now the fruits of love are peace, long-suffering, a willingness to bear each other's burdens, a desire to strengthen the weak, an ever ready hand stretched out to stay the falling, kind words, mercifully spoken to the tempted ones, beautiful feet that ever come to those who are tempted beyond their strength, bringing words of hope to the wayward ones, taking them by the hand and gently leading them back into the fold again. Blessed be that brother or sister whose heart contains this precious seed, for there are blessed fruits made mete for the Master; for these are they whose feet are swift to walk in the way of righteousness; these are they who know his commandments and do them, and surely their names are written in the "Lamb's Book of Life." But when we see among the Saints a disposition to back-bite, tattle, find fault, criticize, ridicule and sneer; a disposition to watch our brother or sister, to catch them in some evil, manifest a wish to part friends who were drawn together by some event or circumstance unknown by any one but themselves; minding other people's business more than their own, always trying to set other people right, forgetting in the meantime to right themselves. These things are the fruits of "spirit" also; but alas! it is not the spirit of love, but of hate, treachery, self-righteousness, easily puffed up, malice and jealousy. These fruits are not nurtured by the sunlight of truth, or by the water of life. They spring up in dark places, and they thrive upon slander, that most vicious of all evils. "And by their fruits ye shall know them." Better for us if

when we find such fruits in our lives, that we seek earnestly for a new heart, one that is open to the bright sunlight of God's love, "charity." It has come under the observation of the writer many times, and I hope there has been gleaned a lesson, not to sit in judgment upon the action of another when it is not necessary. For if we, in accusing our brother or sister of evil, and should do so while they are innocent, thereby causing tears of pain from them, God will remember it against us in the day of judgment, and it will be remembered ten thousand fold for every innocent tear we have caused to flow by evil suspicion; for we are told to bind up broken hearts and not make them. We are journeying side by side in our race for eternal life. Let us look well to our footing lest we ourselves should fall. It does not pay to jostle each other on the way as we walk, neither does it help us along to say unkind things of each other, or cause tears to flow. It is better far to help our neighbor to rise up and resist temptation than by an unkind thrust to cause him to fall, perhaps never again to rise. There may be a day coming when we will hear these words, "Where is thy brother?" Could we say, "Ah, Lord," thou taughtest us that charity was love, and by the bonds of love I crowded him down the valley. "God forbid." May charity fill our hearts with love to all, is the prayer of your

FELLOW TRAVELER.

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 THE PRECIOUS METALS.

THE following is an abstract of the special report of Mr. Burchard, Director of the Mint, upon the production of the precious metals in the United States, which was ordered to be printed by the last Congress, and is now in the hands of the printer. The yield of the mines of the United States for the year 1882 was \$32,500,000 in gold, \$46,800,000 in silver, a total of \$79,000,000. Compared with the previous year this shows a decline of \$2,200,000 of gold, and an increase of \$3,800,000 of silver.

The comparative decline in the production of gold was greater in California than in any other State or Territory—the yield being \$1,400,000 less than in 1881. This resulted from the interruption of hydraulic mining in some of the northern and middle counties of the State, owing to litigation and also from a falling off in production of the quartz mines at Bodie.

In Oregon, where the mining is chiefly placer, there was a diminution, and also in Nevada, Idaho and Dakota.

In silver the principal increase was Idaho, Montana and New Mexico; Idaho

showing an increase of \$700,000, Montana \$1,740,000 and New Mexico of \$1,500,000.

Colorado furnished about \$600,000 less silver than in 1881.

Of the bullion production of the country \$30,964,958 of gold and 31,400,792 of silver were deposited at the mints and assay offices for coinage or return in bars to depositors.

Of the deposits of gold \$5,600,000 were paid in bars for manufacturing purposes and the remainder went into coinage. \$1,400,000 were furnished by private refineries for manufacturers' use, and there was an export of \$175,000 contained in silver bars.

Of the total silver production \$15,750,000 were exported, \$5,994,000 furnished by the mints and assay offices to manufacturers, \$350,000 by private refineries for the same purpose and \$24,700,000 were used in coinage. The production of the country was from the States and Territories as follows:

| States and Territories. | Gold.      | Silver.      |
|-------------------------|------------|--------------|
| Alaska .....            | \$ 150,000 |              |
| Arizona .....           | 1,065,000  | \$ 7,500,000 |
| California .....        | 16,800,000 | 845,000      |
| Colorado .....          | 3,360,000  | 16,500,000   |
| Dakota .....            | 3,300,000  | 175,000      |
| Georgia .....           | 250,000    |              |
| Idaho .....             | 1,500,000  | 2,000,000    |
| Montana .....           | 2,550,000  | 4,370,000    |
| Nevada .....            | 2,000,000  | 6,750,000    |
| New Mexico .....        | 150,000    | 1,800,000    |
| North Carolina .....    | 190,000    | 25,000       |
| Oregon .....            | 830,000    | 35,000       |
| South Carolina .....    | 25,000     |              |
| Utah .....              | 190,000    | 6,800,000    |
| Virginia .....          | 15,000     |              |
| Washington .....        | 120,000    |              |
| Wyoming .....           | 5,000      |              |

Total ..... \$32,500,000 \$46,800,000

The excess of production over consumption of the year added to the net imports of gold resulted in a net gain to the circulation of less than \$200,000 in gold, but by coinage and net import of coin the metallic circulation gained nearly \$39,700,000 in gold and about \$27,600,000 in silver coin.

California still maintains the second place on the list of gold and silver producing States and Territories, and is likely to do so for some time to come. Its gold fields show no evidence of exhaustion. On the contrary the magnitude of the deposits in the ancient river beds, the number and permanence of quartz lodes, as well as the virgin ground yet undeveloped, insure a golden harvest for many years to come.

Nevada shows a decrease in gold and silver of about \$1,500,000, which is chiefly due to the rapid decline in the yield of the great Comstock lode.

In Idaho the production of gold was

slightly less than in the preceding year, but there was a notable increase in silver, due to the development of the mines of the portion of Acturas county known as the Wood River country.

In Montana, as in Idaho, the mining industry has increased in importance, the increased yield having been in silver, which from \$2,630,000 in 1881, is in 1882, \$4,370,000.

Utah shows an increased production of \$400,000 in silver.

Arizona has maintained her large production of nearly \$8,500,000.

New Mexico, the oldest mining section of the country, has not hitherto appeared as a large producer of bullion, but during the last two years rich discoveries have been made in the Black Range and Lake Valley regions, which have increased the annual production to \$1,800,000.

In Colorado it has been claimed that there was a large excess of production in 1882 over that of 1881, but an examination of the reports of shipments of ore and bullion and of the smelting works shows that the increase has been in the value of the base metals.

#### A PREHISTORIC CEMETERY.

TWO MILES from Mandan, Morton county, Dakota, on the bluffs, near the junction of the Hart and Missouri rivers, is an old cemetery of fully one hundred acres in extent, filled with bones of a giant race. This vast city of the dead lies just east of the Fort Lincoln road. The ground has the appearance of having been filled with trenches piled full of dead bodies, both man and beast, and covered with several feet of earth. In many places mounds from eight to ten feet high, and some of them one hundred feet or more in length, have been thrown up and are filled with bones, broken pottery, vases of various bright-colored flint and agate. The pottery is of a dark material, beautifully decorated, delicate in finish, and as light as wood, showing the work of a people skilled in the arts, and possessed of a high state of civilization. This has evidently been a grand battle field, where thousands of men and horses have fallen. Nothing like a systematic exploration has been made, as only little holes two or three feet in depth have been dug in some of the mounds, but many parts of the anatomy of man and beast, and beautiful specimens of broken pottery and other curiosities, have been found in these feeble efforts at excavation. Five miles above Mandan, on the opposite side of the Missouri, is another vast cemetery, as yet unexplored. We

asked an aged Indian what his people knew of these ancient graveyards. He answered: "We know nothing about them. They were here before the red man."—*Missouri Pioneer*.

#### THE FUTURE OF JUDAISM.

BEVIER, Mo., July 12th, 1883.

BRO. JOSEPH SMITH.—Herewith I send you an article clipped from the *Kansas City Times*, which has given me light on the subject, that the Church was not preserved long in its primitive state. By this article I find that the best principles of the Jewish Church were intended to be preserved; and of course the Aaronic priesthood, which was to be continued. According to this the synagogue and the church were one, the first generation of Christians was Jews, and the separation was the work of the enemy of God's chosen people, who came out boldly asserting that the Jewish church was a bad religion. Are those books referred to in print. If so, where are they to be had? \* Hoping there is no offense in sending you this slip,

I am yours truly,

A FRIEND.

\* [Can not say.—ED.]

WHAT M. ERNEST RENAN THINKS ABOUT THE FUTURE OF JUDAISM.

"At a recent meeting of the Society of Jewish Studies in Paris, M. Ernest Renan, presented by the Baron Alphonse de Rothschild, delivered a remarkable lecture on the subject of the original identity and gradual separation of Judaism and Christianity. M. Renan began by predicting a great future for the Society of Jewish Studies, one clause of whose studies permits gentiles to form part of the society. Doubtless Jewish studies belonged of right to the Jews, but they belong also to humanity. Researches relative to the Israelite past interest all the world. All beliefs find in the Jewish books the secret of their formation. The Bible has become the intellectual and moral nutriment of civilized humanity. The Jews have this incomparable privilege, that their book has become a book of the whole world—a privilege of universality which they share with the Greeks, a race which has imposed its literature on all centuries and all countries. M. Renan thanked the members of the Society of Jewish Studies for having admitted the gentiles, like good Samaritans, to work among them in a work that interests us all equally. Proceeding then to speak of the subject of his life's study, the origins of Christianity, M. Renan said that these origins ought to be

placed at least 750 years before Christ, at the epoch of the great prophets, who created an entirely new idea of religion, and under whose influence was definitely accomplished the passage from primitive religion full of unwholesome superstitions to pure religion. After the captivity, in the sixth century B. C., the dream of the prophet of Israel is a worship that might suit all humanity, a worship consisting in the pure ideal of morality and virtue—in short the reign of justice. This idea constitutes the great originality of the prophets, and the true founders of Christianity, according to M. Renan, were these great prophets, who announced pure religion, freed from all coarse material practices and observances, and residing in the disposition of the mind and heart—a religion, consequently, which can and ought to be common to all, an ideal religion, consisting in the proclamation of the kingdom of God upon earth, and in the hope of an era of justice for poor humanity.

"M. Renan next proceeded to show that the first Christian generation is essentially Jewish. The epistles of St. James and St. Jude, representing the spirit of the first church, are altogether Jewish; St. Paul never thought of separating himself from the Jewish church. The Apocalypse of St. John, composed about A. D. 68 or 69, is a Jewish book, and the author is a passionate Jewish patriot. After the capture of Jerusalem comes the composition of the synoptical gospels. Here there is a division, and yet Luke, the least Jewish of the evangelists, insists upon the fact that Jesus observed all the ceremonies of the law. Toward 75 or 80 A. D. many books were written inspired by Jewish patriotism, such as the book of Judith, the Apocalypses of Ezra and of Baruch, and even the book of Tobias. There is nothing more Jewish than the book of Judith, for instance, and yet these books are lost among the Jews, and preserved only among the Christians. So true is it that the bond between the church and the synagogue was not yet broken when they appeared in the epistles and gospels attributed to St. John, and written about A. D. 125, the case is altogether different. In them Judaism is treated as an enemy, and they contain symptoms of the approach of the systems that will lead the Christians to deny their Jewish origin, such a agnosticism, for instance, which represents Christianity as being a reaction against Judaism, and utterly opposed to it, while Marcion goes still further, and declares Judaism to be a bad religion which Jesus came to abolish

"M. Renan remarked the singularity of such an error having been able to manifest itself only a century after the death of Christ, but insisted on the fact that in the Christian church agnosticism was like a lateral stream to a river. In the second century the orthodox church always considered itself bound in the most intimate manner to the synagogue. In the third century the schism becomes more pronounced under the influence of the school of Alexandria. Clement and Origen speaks with much injustice of Judaism, and the separation becomes complete when, under Constantine, Christianity becomes a state religion and official, while Judaism remains free. And yet Chrysostom was obliged to rebuke his congregation for going to the synagogue. Nevertheless, the separation really grows more profound; we enter the middle ages; the barbarians arrive, and then begins that deplorable ingratitude of humanity become Christian, toward Judaism. The crusades give the signal for the massacres of the Jews, while the scholastic philosophy largely contributed to embitter the hostility against them.

"Reviewing rapidly the condition of the Jews in France in the middle ages and subsequently, M. Renan arrived at "a more concoling epoch, that eighteenth century which proclaimed at length the rights of reason, the rights of man, the true theory of human society—that is to say, the state without official dogma, the state neutral in the midst of metaphysical and theological opinions. It is from that day equality of rights began for the Jews. It was the revolution that proclaimed the equality of the Jews with the other citizens of the state. The revolution found here the true solution with a sentiment of absolute justice, and everybody will come around to this opinion." "In point of fact," continued M. Renan, "the Jews had themselves prepared this solution; they had prepared it by their past, by their prophets, the great religious creators of Israel. The founders of the movements were Isaiah and his successor, then the Essenians, those poetical ascetics who announced an ideal of peace, of right and of fraternity. Christianity, too, has powerfully contributed to the progress of civilization, but Christianity was only the continuation of the Joseph prophets, and the glory of Christianity and the glory of Judaism are one. And now that these great things are accomplished, let us say with assurance, continued the speaker, that Judaism, which has done so much service in the past, will still serve in the future.

It will serve the true cause, the cause of liberalism, of the modern spirit.

"Every Jew is essentially a liberal. The enemies of Judaism, on the contrary, are generally enemies of the modern spirit. The creators of liberal dogma in rebellion are your old profits, the Sibyllines, the Jewish school of Alexandria, the first Christians who were continuers of the Jewish prophets. These are the true founders of the spirit of justice in the world, and in serving the modern justice the Jew, in reality, only serves the work to which he has contributed more than anybody in the past, and for which he has so much suffered. The true religion which we see in the future capable of binding together all humanity will be the realization of the religion of Isaiah, the ideal Jewish religion freed from all accumulated dross."

#### PEACE.

MAN is endowed with a desire for peace to the fullest extent. Physically, mentally, and spiritually, peace in his present state, and a knowledge of and peace in a future state. God, the creator of man with this inherent desire, must have had in contemplation at the time of creation, the satisfying of such desire. Knowing man's nature spiritually, he being "the Father of our spirits," (see Heb. 12:9), and physically forming man from the dust of the ground, (see Gen. 2:7). He knows what condition or conditions will be best calculated to answer this end, and the rule or rules by which the condition of peace may be attained. Peace is a condition, a state of rest, or relaxation from the state of anxiety or fear, and this being an effect, is produced by the operation of a law or laws; the perfect operation of which will and does express the nature of the being who gave them. The physical nature of man is supplied with peace, by the perfect operation of the laws of health; but with the present body, and the laws relating to its peace considered apart from the spirit, we have not desired to write in this article. We shall endeavor to speak of the laws relating to the peace of the soul,—body and spirit,—of man.

Man's present state is one of anxiety in regard to his present and future peace. Men's hearts are failing them for fear of the things coming upon the earth. One hour peace may appear in excess, and the next hour circumstances may have so changed as to cause great sorrow and sadness of heart. God knows, and has known, that man is in this state of non-enjoyment of peace, fightings without and

fears within, and desires that all men may know, that in the gospel law, he has offered to him a means of redemption. He has devised in all his wisdom, the plan to meet the demands, and has sent his son to teach us these laws, or commandments, that there might be peace on earth. (see Luke 2:14), and that we might have glory, honor, and immortality, (see Rom. 2:7), and a knowledge of those things God has in store for those that love him. (see 1 Cor. 2:9, 10). Man would not have known what rule to have followed, or what to have done in order to satisfy the desire for peace within him; or to obtain a knowledge of the next state, or the knowledge how to make the next state a better one, unless this great messenger had brought light into the world, and now since he has come, we have a rule of action taught us by which if we walk, we shall obtain rest to our souls. We are invited to come to him, accept his teachings, and prove the effect.

Blessed are they that have a desire to obtain peace, and are willing to humiliate themselves to a law devised by him, who rules all things by his mighty power, for they shall be satisfied. If we reject this plan formed by God and revealed to us by his son, we virtually say to him who framed it, Thou hast no understanding, and set ourselves up as wiser than our creator, and judge without proof. If we reject it without proving whether it be true or not, we do not abide the oft repeated passage, used by unbelievers as well as believers, to "Prove all things: hold fast that which is good;" neither do we act with this as we do with any other offer made, or as we do when we have any other desire to satisfy for a benefit purely temporal. Did we not succeed in accomplishing the object in one way, we would endeavor to devise another way, or try one already devised. God has shown his friendship and love to us, in devising a plan for us, and then sending his son to tell us of it, and how to use it; and then invites us to come and partake freely, and promises, "Ye shall know the truth, and the truth shall make you free."

There is, I am aware, a great difficulty in the world to-day to contend with; for many are "teaching for doctrine the commandments of men." But the difficulty is not so great, when we "search the scriptures;" for "if they speak not according to these, it is because there is no light in them." Too many people in the world to-day, like as in the days of Christ, hire some one to do their thinking, and rest their salvation upon paying them for this

thinking, instead of doing according to James' advice, "Go to God." And if any one should presume to go to God, and ask and receive, he is cried down as a man with a new revelation, imposing on the people, in desiring them to believe it, and especially is this true of the hireling priestcraft. The difficulty has been entirely removed in this our days, by God speaking from heaven, and declaring what the law upon which peace is established is, and is confirming the word of that law by heavenly evidences, by which means all who believe, and live in accordance with that word, can obtain a knowledge for themselves; and by obtaining such knowledge will enjoy themselves in the abundance of peace, having no anxiety as to the result of the future, because of a continuance in the word of truth as already received. And the peace brought will be a confirmation of the angel's declaration at the birth of Jesus,—“And on earth, peace; good will toward man.”

The opening of the treasures of peace in these last days, was the calming of the disturbed state of mind of Joseph Smith, when but a boy about fourteen years of age, while asking of God that he might receive; and because he did receive as God had before time promised, the hireling priestcraft and their followers have cried him down, from that day to this. But why should they cry him down? He had been hearing the different ways proclaimed as the true way by the different sects, the Baptists, Methodists, and Presbyterians, and not knowing which of these contradictory ways was right, he resolved to go to God, that he might receive some light from the fountain source, as he desired to find and obey that law that would be for his eternal welfare, and bring peace to his soul upon this subject. He claims to have received just what God had promised to those who should seek him; and because he announced that God had shown him that for which he asked, he was persecuted. Had he not received any light and announced so, he would have been right in their sight, although proving God a liar. Had he claimed to have received light that the Methodists were right, as he had thought before going to God, such intelligence could not have been received by them, because it is denied by them that God will reveal anything from his dwelling place in this day and age of the world. But because he received from God that for which he asked, light upon the question, which of the religious bodies was right, that they had all gone out of the way, it caused a grumbling in the

midst of the religious world. They united against this boy and his announcement, and all those who would accept his announcement. While they should have been the means of endeavoring to instruct him as to his error in the spirit of love, they turned him away from them by the Spirit of hatred they showed him, and cast his name out as evil. Instead of leaving the ninety and nine which went not astray, according to their belief, and seeking to save the one who went astray, they cast off the one, and instructed the ninety and nine to do likewise.

God has sent the angel of peace as promised in Rev. 14:6, and it has been the means of speaking peace to the souls of many hundreds, who testify of the truth they have received, and say they know it is of God; for this they are cast out, but not forsaken, for God testifies of their gift, and their hearts are staid in Christ Jesus. God has revealed and is revealing to us by his Spirit, the things he hath prepared for them that love him. We as children of God and servants of the Most High, are offering to the world instruction concerning the gospel, by which they may obtain the same peace as we, by the knowledge it gives, and we invite them to accept it, and testify, having proven it, that it is what it claims to be,—the truth that shall make us free. May all who desire peace sue for it, and be willing to humiliate themselves to the higher powers, that by their humiliation, although their names may be cast out as evil, they may gain everlasting peace as revealed through the gospel of Jesus Christ, as again restored to earth by messengers of light and glory, is the prayer of one who has sued for peace and found it.

J. FRANK MINTUN.

OMAHA, Jan. 9th, 1883.

#### CUTLERITES.

THE inclosed clipping is from the *Deseret News* of July 19th, and will serve to show the reader how utterly unreliable the Utah Church Organ is when it serves up news items. It is a fact that a large proportion of the "Cutlerites" united with the Reorganized Church, among them many of Father Cutler's family, also many of the prominent men and women of that society, both in Iowa and Minnesota. Besides this, some of our Church members furnished a home and a place for meetings to some of the Utah missionaries in Minnesota last winter.

"Old Time 'Mormons.'—We have been enabled to peruse a letter to Brother Andrew Jenson, of this city, from Elder Charles M. Nelson, now laboring as a

missionary in Minnesota. He states that he recently visited Girard, Otter Tail county, in that State, in company with Elder Buchanan. They held meeting in a school-house, the larger portion of the congregation being composed of former 'Mormons,' who left the Church in Nauvoo times and followed Alpheus Cutler. They first settled in Iowa, where Cutler died and another man was appointed in his stead. They next removed to Minnesota, and dwindled so that they decided to give up holding any religious services. The Josephites have tried to convert them to their views, but met with no success. The 'Cutlerites,' as they are called, appear, according to Brother Nelson, to be a kind and honest people, and were quite hospitable to the Elders. He also says that the remnant of Sidney Rigdon's following numbers about seven families, who are located about 200 miles from Girard, and have long since ceased to exist as a religious body.

### Conference Minutes.

#### SOUTHERN NEBRASKA DISTRICT.

This district conference was held in Bro. Nicholas Trook's grove, Cass county, Nebraska, July 15th and 16th, 1883. Levi Anthony, president; Robert M. Elvin, secretary.

Sunday, 10 a.m., preaching by R. M. Elvin; 3 p.m., preaching by Joshua Armstrong; 8 p.m., preaching by R. M. Elvin.

Officials present: 4 Elders, 3 Priests, 3 Teachers, 1 Deacon.

Monday, 9 a.m.—President presented an outline of the work and its necessity, and urged that there be unity in all our actions.

Bishop's Agent's Report.—Received during the quarter \$40.85; paid out \$41.95. Delegate: April 1, balance on hand \$1.90, collected \$2.50; Paid out \$4.40. J. W. Waldsmith agent.

Elders Levi Anthony, E. C. Brand, (baptized 5), Joshua Armstrong, J. W. Waldsmith (baptized 4), James Ervin, Robt. M. Elvin (baptized 3); Priests John Everett, sen., Martin Cain, Milton Ervin; Teachers Nicholas Trook, James Ferguson; and Deacon Jesse Ervin, reported.

Branch Reports.—Nebraska City 121; including 1 High Priest, 7 Elders, 4 Priests, 2 Teachers, 2 Deacons; 8 baptized, 1 received by Certificate of Baptism, 4 received by letter, 1 marriage. Palmyra 32; including 1 Elder, 2 Priests, 2 Deacons; 7 removed by vote. Blue River 69; including 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; 3 marriages. Platte River 29; including 1 Elder, 2 Priests, 1 Teacher. Moroni 24; including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon.

Whereas, we believe that the ordination of Bro. William B. Smith by Elders E. C. Brand and James Cazier was in violation of the resolution adopted July 7th, 1879, and that of January 8th, 1883; therefore, be it resolved, that we request the branch at Plattsmouth to withhold reporting the ordination until a decision of the legality thereof can be established; and that we further

request Bro. William B. Smith to hold himself in abeyance to his office as a Priest, and not officiate in any act or capacity as an Elder.

Financial report of the Nebraska City Branch for six months: On hand and received \$43.56; expended \$42.95; balance on hand 61c.

Committee's Report.—In behalf of the committee appointed to visit the Plattsmouth Branch, I report that immediately after the close of last session we visited Plattsmouth. The president of that branch presented us with written charges against seven members. We held two preliminary meetings, explaining to the branch the object of our visit. Sitting as a Court of Elders, we heard evidence in six cases, and submitted our findings and recommendations to the branch, and recorded the same upon the minute book of the branch, and the branch on motion and vote accepted and endorsed what we had done.

Levi Anthony, chairman.

Resolved, That a committee of one be appointed in each branch to solicit means to pay the expenses of the district. The president appointed committees as per resolution. Nebraska City, J. W. Waldsmith, Platte River, John W. Holenbeck, Moroni, James Ervin, Plattsmouth, Wm. B. Smith, Blue River, Robt. White, Palmyra, Wm. Fields.

General and district authorities sustained.

Adjourned to meet with the Platte River Branch, October 14th, 1883, at 10:30 a.m.

#### CENTRAL NEBRASKA DISTRICT.

Conference met at Cedar Creek, Nebraska, Saturday, June 23d, 1883, at 2:30 p. m. Bro. Geo. S. Hyde chosen to preside, and Bro. J. F. Mintun secretary *pro tem*. Visiting brethren requested to take part in the proceedings.

Elders J. F. Mintun, Geo. S. Hyde, R. Wight and Chauncy Loomis reported in person; Levi Gamet by letter. Priests C. H. Derry reported in person, and Joseph Smith by letter.

Reports of Clear Water, Deer Creek and Cedar Creek were presented and accepted. Columbus report was delayed by washouts and high water.

Resolved that all members of a branch who have gone beyond the reach of the ministrations of the branch officers be reported as scattered members.

The subject of the Reunion Meeting was presented by Bro. Charles Derry when the following was offered.

Resolved, That the subject of Reunion Meetings in Western Iowa be considered favorably by this conference. The time of holding said meeting be September 15th, 1883, at Leland's Grove, Shelby county, Iowa, and that Bro. Charles Derry be authorized to represent the views of this district in conferring with other districts concerning the reunion meeting. Carried.

Resolved, That hereafter we hold our district conferences semi-annually. Carried.

Resolved, That when this conference adjourns it does so to meet the 1st and 2d days of September 1883 at Clearwater Branch. Carried.

Evening session, preaching by Bro. J. F. Mintun. Sunday morning preaching by Elder Chas. Derry; subject, Baptism.

On motion a two days' meeting was appointed at Deer Creek School-house, 7th, 8th of July and Bro. Chas. Derry was requested to preside over it. Carried.

Elders Robert Oering, H. O. Smith, O. Beebe,

E. C. Wildermuth, E. M. Wildermuth reported in person.

On motion Bro. Robert Oering was requested to visit the German settlement about four miles from Bro. Jacob Gier's, and preach the word.

Afternoon sermon by Elder G. S. Hyde.

Officers present 1 High Priest, 3 Seventies, 6 Elders, 3 Priests.

All the authorities of the Church were sustained in righteousness, both spiritual and temporal. Bro. Levi Gamet as president, and H. J. Hudson as secretary, were sustained.

Evening session. Preaching by Elder Charles Derry; subject, "The Hope of the Saints." Adjourned.

#### NORTHERN NEBRASKA DISTRICT.

Conference convened at Platte Valley, Neb., June 29th, 1883, at 8:30 p.m. W. Rumel, president; H. Nielson, clerk. Evening session devoted to prayer and testimony—a good spirit prevailed.

June 30th.—Visiting saints were invited to take part in the conference.

Branch Reports.—Union Branch at last report 29, present 30; baptized 1. Omaha (Scandinavian), no change. Douglas, no change. Plattford, last report 15, present 14; 1 received by Certificate of Baptism. Omaha (English), last report 69, present 70; 2 baptized, 1 received by certificate of baptism, and 1 by letter, 3 expelled. Pleasant Grove, last report 21, present 24; 3 baptized.

Elder's Reports.—W. Rumel reported by letter. He had attended General Conference at Kirtland, Ohio, as a delegate; and had been successful in having Brn. C. Derry, E. C. Brand and J. F. Mintun, to return to this district. Had labored in all parts of the district except Lake Shore. E. C. Brand (by letter) had preached 16 times, baptized 3. J. F. Mintun (by letter) preached 12 times, baptized 1. G. E. Deuel (by letter) had preached in several places and baptized 3. Ed. Rannie preached four times. N. Brown said he had done but little. H. Nielson reported the Omaha (Scandinavian) not in a good condition. Bro. Curtis, the Douglas in good condition. Matthew Sampson, Union Branch in good condition.

N. Brown and Ed Boulsen were appointed to act as deacons for the conference.

C. Derry, E. C. Brand and J. F. Mintun were appointed to be a standing committee of this conference to whom all things shall be referred which are necessary to refer to a committee.

C. Derry called attention to the proposed reunion meeting, a loss being sustained by the abandonment of the Fall General Conference, hence the object of holding a large meeting instead of the Conference. He asked conference to appoint a committee to meet him and others in Council Bluffs the 3d of July for the further arrangement as to place and time for holding such meeting.

Leland's Grove, Shelby county, Iowa, and the 14th of September was recommended as place and time for holding said meeting. W. M. Rumel chosen to represent this district thus in the place and time suggested. The district to defray his expenses.

An appeal from Ann Starkey was entertained, and referred to the adjudicating committee.

The Omaha (Scandinavian) Branch request to be disorganized was taken up.

The district president was requested to choose one or two to go with him to the Scandinavian Branch and adjust the difficulties existing there.

The president presented the names of four members who desired their names taken from the Church Record: John Talor, Mary Brown, Ella Brown and Richard Brown being the parties.

The district president, J. F. Mintun, and F. W. Curtis were appointed a Court of Elders to whom the matter of these members was referred.

W. M. Rumel was sustained as district president.

Report of committee.—We as a committee in the case of Sr. Ann Starkey wherein an appeal was taken by her from the decision of court held in the Omaha (English) Branch find nothing to justify us in sustaining the appeal. E. C. Brand, C. Derry, and J. F. Mintun.

Resolved that we request the several branches of the district to create a fund for the benefit of the district president, and send the means raised to him.

Appointment of two days' meetings. At the Pleasant Grove Branch the 13th and 14th of October. At Omaha the 17th and 18th of November.

Resolved that we appreciate the labors of Brn. E. C. Brand, C. Derry, and J. F. Mintun in this district.

Charges against the parties wishing to have their names taken from the Church Record were referred to the Court of Elders in charge of their case.

The district secretary was sustained. The temporal authorities of the Church were sustained.

Respecting missions look to resolution of last conference on the subject.

The conference requested Thos. W. Galley to be silenced.

Preaching Sunday morning, afternoon and evening by Ed. Rannie, C. Derry, and J. F. Mintun.

Adjourned to meet in Omaha the 1st of March, 1884, at 7:30 p. m.

#### NODAWAY DISTRICT.

The Nodaway District conference convened at the Ross Grove School House, Holt county, Missouri, Saturday, June 16th, 1883. Wm. Hawkins president, Joseph Flory secretary.

Visiting brethren were invited to participate in the proceedings of the conference.

Branch Reports.—Ross Grove 24 members, including 3 Elders, 1 Teacher and 2 Deacons. Eureka 17, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 2 received. Platte, last report 71, present number 70, including 9 Elders, 2 Priests, 2 Teachers and 2 Deacons; 2 received by letter and 3 removed by letter, 1 ordination.

Elders J. Flory, R. K. Ross, jr., A. Jacobson and Wm. Hawkins reported. Teachers R. K. Ross, Sen., and Jacob Nelson; and deacons L. C. Smith and Isaac Ross reported. Joseph Flory as one of a court of elders appointed at the last conference, reported that the court had not yet filled their appointment, the court was continued. Wm. Hawkins reported that the district had been reported to the conference at Kirtland, as by resolution of last conference. The following was moved and adopted.

Resolved, That from and after the sitting of this conference, all parties who have been tried or that may hereafter be tried by Elders' courts

of branches, or district conferences, and who have been found guilty of the charges preferred and acknowledgements and repentance of the wrong be required, that such persons shall be required to make such acknowledgements within three months after such judgement is rendered. Or in cases where judgements have heretofore been rendered, in three months after the sitting of this conference, or they may be further dealt with and cast out.

Joseph Flory as delegate of the Ross Grove branch stated that that branch had refused to comply with the recommendation of the Court of Elders, as reported to the last conference in the case of the Ross Grove Branch versus Henry W. Smith. As the branch had had no notice of the time and place of the meeting of said court, no witnesses for the branch were called to testify in the case, and not even the charges were asked for which were preferred against Bro. Smith; and the branch did not recognize the report as being legal.

It was then agreed by mutual consent that if Bro. Smith was not satisfied with the action of the branch, that he should take steps to require his letter of removal from the branch.

Forty cents were allowed and paid as secretary's expenses. On separate motions, Bro. Wm. Hawkins was sustained as president; Joseph Flory as secretary and book agent; C. Christenson as Bishops' agent; and all of the general authorities of the church in righteousness.

Resolved, That when this conference does adjourn it does so to meet at Liberty School House, Nodaway county, Missouri, on Saturday, October 13th, 1883, at 11 o'clock, A. M.

Sunday 17th.—During the night a tremendous fall of rain had swollen all the streams far out over their banks, and the roads were impassable, so that no one could meet, and conference now stands adjourned till October 13th, 1883.

Miscellaneous.

BORN.

McCONLEY.—At Sterling, Colorado, April 8th, 1883, to Bro. George and Sr. Mattie McConley, a son.

God bless our darling child,  
May he in truth abide,  
And when his course is finished here,  
With God in heaven reside.

MARRIED.

SMITH—BOWERS.—At the residence of the bride's parents, Plano, Illinois, June 17th, 1883, by Bro. Wentworth Vickery, Bro. John W. Smith, to Sr. Emma Bower, both of Plano Branch. May the blessing of the Lord attend them all the way along life's journey; and bring them the kingdom of God in peace.

DIED.

McKENZIE.—At Whitemouth, Manitoba, of inflammation, croup and diphtheria, May 31st, 1883, a son of Bro. and Sr. Julia A. McKenzie, aged 1 year, 6 months and 16 days.

HUMPHREY.—At Dennisport, Barnstable Co., Massachusetts, June 9th, 1883, Sister Hannah Humphrey, aged 75 years, 11 months, 19 days. She was conscious to the last, was fully aware of her near departure, and died full in the faith of a glorious resurrection through her Savior Jesus Christ. Funeral services over her remains were held in the Saints' chapel, near her home, Sunday, June 10th, 1883, by Elder John Smith; every

seat in the chapel was filled with relatives and friends, many of whom expressed to the writer her worth as a woman of a large heart, and outspoken in behalf of the latter day work. "One by one we near the shores of eternity."

J. SMITH.

HUMES.—At Kansas City, Missouri, June 28th, 1883, Alma Alexander, infant son of T. H. and Sylvia A. N. Humes, aged 10 months, 25 days. Funeral service at the residence of the parents; sermon by Bro. Wm. Newton.

These little buds of earth  
Are given for a day,  
Then kindly taken up to heaven  
To bloom and live alway.  
They're leaving us—are blessings true,  
Yes, blessings in disguise,  
They draw our weary souls from earth,  
And point to Paradise.  
We think it very hard to bear  
Their absence for a day;  
Are not such trials in mercy sent  
To help us on the way?  
For surely, where our treasures are  
There will our hearts be true,  
And when the Father takes them hence  
Our thoughts will follow too. M. C. O.

JAQUES.—William G. S., son of Bro. and Sr. Jaques, of West Belleville, Illinois, was born December 3d, 1871; died April 20th, 1883. He was crushed in the Rose Hill coal mine, by a mass of slate, of which injury he died on the spot. He was a regular attendant at the Church and Sunday School. Funeral service by Brn. Beard and Angel; many friends and children of the Church and Sunday School attending. "Blessed are they that mourn for they shall be comforted."

GRAYBILL.—At Wheeler's Grove, Pottawattamie county, Iowa, May 31st, 1883, Manly W. Graybill, son of John and Fannie Graybill, aged 8 months, 19 days. Funeral discourse by D. Hougas in the Saints' church.

"Now with reverence we bow  
To the grief we find below;  
For we have a portion now  
Where the higher glories glow.  
So we turn with sorrow shared,  
To the hearts that still are spared,  
With our thoughts drawn heavenward,  
By our angel pure as snow."

BROWN.—In Cranston, Rhode Island, March 31st, 1883, of malignant diarrhæa, of which complaint he had been occasionally troubled, Elder Charles N. Brown, of Providence, Rhode Island, aged 45 years, 8 months and 3 days. He was born July 28th, 1837, in Hopkins, R. I., where his father, an only sister, two brothers, and other relatives still reside, and where his remains were taken for the final service and burial, after very interesting and appropriate services held in the Saints' Hall at Providence, on Tuesday, by his bosom companion in the work, Elder F. M. Sheehy; and the saints present proved both by act and deed that they realized their loss in our brother's death.

His early life was marked by that patient, loving, quiet spirit, that was so fully developed in after years, that to know him was only to love him. He gave his heart to the Lord, uniting with Second Seventh Day Baptist Church of his native place. At the age of nineteen, or twenty, he accepted and taught a difficult school at Tower Hill, South Kingston; also, a singing school as well, this being his first effort abroad. Subsequently, he lived at Mystic, Conn., Westerly and Providence. At the latter place while engaged with his brother in the saw business, his attention was called to the restored gospel by the daughter

of his cousin, Horace Church, now Sister Carrie Thomas of Lamoni, if we mistake not; by whose pious and timely letters, the truth and light of present revelation dawned upon him and lit up his pathway, for some of his experiences were indeed marvelous. After a thorough investigation he decided it to be the Lord's work; and November 19th, 1867, left 146 Clinton street, New York, for Providence, thence to Dennisport, Mass., arriving the next day to receive the blessings there promised him in prophecy and tongues, (with interpretation), by yielding obedience to the gospel by baptism by Elder T. W. Smith, on Sunday, the 24th. Monday, 25th, he with two others was ordained to the office of Elders, making five ordinations.

Bro. Brown served in the capacity of Branch and District President, and was called and ordained one of the Seventy, in which latter office he served, but not satisfactory to himself. His ministry bore good fruit, for 189 names are standing on his baptismal list, many of whom he also confirmed, during a ministry of fourteen years. Of his resolves, (for he had many), one we must mention, it was this, "always to be cheerful; for though not given to much mirth, no matter what his trials or perplexities were, (and they were many), as a rule he was sure to meet you with a pleasant smile; and groans, sighs, or words of repining, were strangers to his lips; and much like the blessed Master, was he ever patient. Truly his life was a continual labor of love, self being ignored in his zeal to serve God and humanity. And while in loneliness we mourn our loss, yet we sorrow not as those without a hope, but feel that our loss is his eternal gain.

O! brother, dear brother, indeed hast thou left us!  
Our sadness no more, can thy presence beguile—  
In counsel no more, will thy pleasant voice greet us—  
Or hearts that are lonely, be cheered by thy smile.  
No more, will thou give us, the "Great Restoration,"  
With power so angelic, bespeaking thy call.  
Our hearts filled with love, for the plan of salvation,  
Responding so freely—yes—Lord, we give all.  
We know well, dear brother, thy work can not perish,  
While language may fail of our sorrow, to tell—  
Submit we to God—(thy mem'ry we cherish)—  
For know we, in all things "He doeth them well."  
I. S. B.

PROVIDENCE, July 1883.

GARNER.—James Garner, born April 20th, 1800, in Wheaton, Norfolk county, England, baptized November, 1874, died September 26th 1882. Funeral services by George M. Robinson, He once said to Bro. R. Warnock that the Lord revealed to him that "young Joseph" was "the right man in the right place" as the President of the Church. He lived and died a good man.

McKENZIE.—At Ridgetown, Ontario, June 19th, 1883, Mary Ann, wife of Bro. George McKenzie, aged 38 years, 5 months, 14 days. Baptized March 16th, 1883, by Elder Gordon E. Deuel. She was the mother of nine children, all daughters, four of whom survive to mourn her departure. Funeral sermon by Elder J. H. Lake, July 15th, 1883.

CATTELL.—At Kansas City, Missouri, June 28th, 1883, of consumption, Sister Catherine Cattell, aged 32 years, 10 months, 15 days. Sister Cattell was baptized by Bro. T. H. Humes, June 15th, 1883; she lived less than two weeks after obeying the gospel. Funeral services by Bro. Wm. Newton. M. C. O.

ADDRESSES.

Bishop G. A. Blakeslee, Gallien, Berrien Co., Michigan.  
Joseph R. Lambert, No. 1, South Clark street, Chicago, Illinois.  
Heman C. Smith, Manchester, Red River Co., Texas.

TWO DAY'S MEETINGS.

In pursuance of a resolution passed at our late district conference, appointing a two day's meeting at Kewanee, Illinois, August 11th and 12th, 1883, let me say that the Kewanee Branch is fully prepared for the occasion, and all who will attend will be provided for. Come ye Saints from all parts of the district, and let us have a rousing, old fashioned time. Elders from different parts will be present, to dispense the Word of Life, including Bro. Joseph R. Lambert, of Chicago, who has promised to be with us on the occasion.

H. C. BRONSON, *Pres. of Dist.*

MITE SOCIETY REPORT.

Treasurer's Report of the St. Louis Mite Society, for six months, ending June 20th, 1883. Cash on hand, December 31st, 1882 \$37; received \$15. Paid out for relief \$12; on hand June 20th, 1883, \$40.70.

ELIZA A. COWLISHAW, *Treas.*

NOTICE.

*Editor Herald:*—Please say that the Clarksburg, West Virginia, Branch will have a meeting, commencing 2d Saturday in September at which we expect the attendance of Bro. G. T. Griffiths, of Wheeling, W. Va., to preach for us.

MAUD ANN SHINN, *Branch Clerk.*

July 15th, 1883.

NEVADA DISTRICT.

Conference of above named district, will be held at Carson City, Nevada, on the 25th and 26th of August next. We hope all will attend.

Yours in love,

ABEDNEGO JOHNS.

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 Yours in bonds,

17mar

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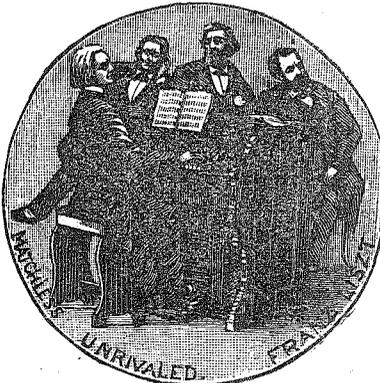
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ALEX. H. SMITH.

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2jun

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JOSEPH SMITH - - - - - EDITOR.

Money may be sent by Draft on Chicago; or by Post Office Order on Chicago; by Registered Letter to Lamoni; or by Express to Lamoni, Iowa. There is very little risk in sending small sums in an ordinary letter, though silver ought not to be sent in that manner.

All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 11th, 1883.

No. 32.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 11th August, 1883.

### EDITORIAL ITEMS.

THE Editor left the sanctum July 28th for a trip to Bethany, the county seat of Harrison county, Missouri. An appointment had been given out for him at the Athæneum by Dr. J. C. Skinner, who had kindly sent a letter of invitation to fill such appointment. On arriving found appointments for Saturday evening the 21st, and for Sunday the 22d, at 11 a. m. and 8 p. m. These appointments the editor filled, to the best of his ability at the time. The attendance was not large Saturday evening and Sunday morning, but Sunday evening was better, there being a pretty fair audience present. The Editor was the guest of Mr. Andrew Fuller, of the druggist firm of Fuller and Newburn; and also dined and supped with S. O. Richardson who is of the faith. He was well treated, and does not regret having tried to preach the gospel at Bethany also. Mr. Fuller though making no profession of church relationship, is a free, fair thinking man; and extended the hospitality of his home with a cordiality and kindness calculated to make the Elder forget the odd and unpleasant features of the visit to the place. The Editor heard much less profanity and vulgarity than he had expected from rumors that he had heard. Those whom he met and conversed with were courteous and friendly, as men.

Elder H. A. Stebbins baptized six at Lamoni, Sunday, July 29, which makes twenty-five that have joined the Church by baptism at Lamoni during the last month. Two of those baptized were Brn. John Denio and Ferdinand McNutt of Warren's Mills, Wisconsin, in the Black River coun-

ty. These brethren came to Lamoni for the purpose of uniting with the Reorganization. They received the gospel under the teaching of Pres. J. J. Strang, and like many others have been waiting for something good to come to Israel; but were finally satisfied that the truth lay with the Reorganized Church, and came to it. Bro. Denio was ordained to the eldership, and authorized to represent the Church and cause of Christ, to those who will hear him in the region whence he came. They left Lamoni, on the 30th rejoicing, and take with them the earnest wishes and blessings of their co-laborers here.

Bro. Z. H. Gurley delivered the Oration at the celebration of the Fourth, at Davis City, Iowa; and Bro. John D. Bennett at Minersville, Kansas.

Bro. B. V. Springer has been quite ill at Cheltenham, nigh unto death; but is now improved and starts on the 4th for the Ozark Mountains, Missouri, to open up the work there if the way should open, and receive the benefit of the mountain air, during the hot August term. We wish him a full return to health.

Bro. James P. Hunter wrote from Braidwood, Illinois, giving a few brief items of the disasters to the coal mining interests of that locality. It is a terrible record. July 23d, a flood stopped the works in one mine, and on the 24th five hundred men and boys were out of work. June 15th the wood buildings over shaft G took fire, and thirty-three mules were suffocated. Many of the items have been given in the News Summary.

The controversy at Stewartsville, Missouri, between Rev. C. T. Phillips, of the M. E. Church, and the Saints is growing quite warm. We hope it will turn out all well.

Sr. Sarah A. Rose, writes from Graysville, Ohio, that notwithstanding they have been sorely disappointed in the failure of some body, in not holding the two days' meeting advertized to be held there, they still regard the truth as the power of salvation, and propose to remain steadfast. We believe that the storms interfered with the meeting referred to. It is an old saying, "Man proposes, but God disposes." Let us be patient.

Bro. E. L. Kelley wrote from Kirtland, July 31st, that there were some to be baptized the next Sunday.

Brn. W. H. Kelley and C. Scott were to hold a series of meeting not far from Kirtland, to begin in a few days. It was expected that good would result from the efforts.

Sr. M. A. Christy wrote from Akron, Iowa, July 2d, asking the question of the Saints, "Is it possible that any of the Saints are deceiving themselves, and are living under the terrestrial law, and not under the celestial?" Her thoughts were led to this question by a sentence in a letter published in the HERALD for September, 1876, in which the statement is made, that at that day, many of the Saints were living only under the terrestrial while fancying themselves under the celestial. What say the Saints?

Bro. W. S. Loar, has removed from Kansas to Edenville, Iowa. He sends kind respects to all his associates in the district in Kansas which he lately left.

Elder J. S. Comstock, formerly of Boyne, has removed to Springport, Jackson county, Michigan, where forty-eight years ago last March he was the first to buy land and build in the township. His address will be at the last named place. He says: "I am quite lonely, and not only 'poor in spirit,' but every way; except I would be rich in faith and good works."

Bro. Blair wrote on the 23d of July: "I am to go to Ogden, Plain City, and so make on to Montana soon. Shall likely start before August 1st." Later advices show that he is *en route* for the settlements out from the city.

The Decatur county, Iowa, *Journal*, published at Leon, the county seat, has the following notice in its issue for July 26th: "Elder Thomas Wellington, Latter Day Saint, is holding regular services at the Holden School-house. He is said to be a good speaker. Several from the ranks of the Advents have lately been converted to his faith and baptized by him.

Mrs. O. C. Merrill wrote from Chatfield, Minnesota, expressive of sympathy for the laboring Elders in the field, and commendatory of the good she found in the correspondence columns of the HERALD.

Bro. Albert Haws succeeded in securing a flattering notice of the Reorganized Church, in an article on wine, published in the *Rescue*, a San Francisco, California, temperance paper; in its issue for July 4th, present year.

FROM the notice given below it will be seen what a persistent effort in preaching the gospel will do. Bro. Rudolph is a young man of limited experience, but full of energy which always wins a way.

LATTER DAY SAINT MEETINGS.—The meeting held at the Governor's Square the past Sunday, under the auspices of Elders I. N. White and R. Etzenhouser was a success. By reason of sickness in his family, Elder White was not present. A goodly concourse of people were present at each service. The leading feature of Elder Etzenhouser's discourse was insisting upon a return to primitive Christianity, and promising like blessings to follow. At the close of the 3:30 effort the distinction between Latter Day Saints and Utah Mormons was fully made. Reference was also made to a reception given by the people of Kirtland, Ohio, to the missionaries stationed there by the Reorganized Church. These people are finding favor with the public for their denunciation of the faith and practices of the Utah Mormons.

#### EXTRACTS FROM LETTERS.

Bro. T. J. Andrews wrote from San Francisco, California, July 24th:

I am happy to say we are all quite well. The work here seems to be reviving some. An interest in it is apparent from outsiders who meet with us at our regular meetings; and evidently they are much impressed with the truth as viewed from a scriptural standpoint. In fact, this is generally conceded, if but few obey. Our intention is to keep the flag flying anyway, and thus take comfort in the thought and fact, our duty is done. We have ceased worrying about numbers, as much as we would like to see such added as should be eternally saved, still we do believe that San Francisco will give us many worthy ones yet. The heaven is rapidly leavening the whole lump. The evidences are to be seen everywhere that God's truths as embodied in the latter day work are winning their way into the minds and brains of thinkers to the displacement of untruth of long standing.

Bro. C. W. Conat, writing from Manistee, Michigau, states that there is quite a number in that region, who will be pleased to receive a visit from some of the Elders. He thinks that there might be a fold of the Church established there by a little judicious labor. He is in a condition to help a laborer there in getting opportunities and in assisting in holding meetings. He says:

There are scattered sheep through this north country, and they are calling loudly for a shepherd to establish a fold here, wherein they may rest their weary souls, and feed upon the spiritual food of the kingdom of Christ.

Bro. Henry Green wrote from Neta-waka, Kansas, at a late date:

There is a feeling of reviving with the Saints around here. We think there will be some good done in this district the coming fall and winter.

Sr. Rebecca Dayton wrote from Kirtland, July 24th:

We have excellent meetings and rejoice in the work of the last days. We are expecting Bro. W. H. Kelley next Sabbath, to speak to us.

#### EXTRACTS FROM SERMON.

Now, I wish to say that I realize that there are some in our midst—whether they are in your midst in this Stake of Zion or not, I am not prepared to say with any certainty, for I can only judge of the condition of the people as I am informed from time to time—I say, there are some whom Satan would stir to disobedience and try to make an impression upon their minds that the system of plural marriage, and those things that pertain to the sealing of men and women for time and for eternity, and the revelation which has been read in our hearing, given through the Prophet Joseph pertaining to this subject—that it was the work of man and not the work of God. We have recently had published in some of the Utah papers some letters on this subject, and one from Joseph Smith, the eldest son of the Prophet, in which a great deal of sophistry is made use of, special pleading, such as the lawyer that he is, seems only capable of using. And the object of this special pleading and this sophistry is to try to leave an impression upon the ignorant, those who know no better, that plural marriage was not introduced and sanctioned and practised by his father, but that it has been an innovation of man, and does not belong to the system of religion which he believed and practised and taught the people. And there are some among us who would fain take this view of the subject; not that there are many who believe it, but there are some who would like to believe it. \* \* \* \* \*

Well, now, in regard to those who are seeking for an excuse to reject plural marriage and are inclined to receive the statement of young Joseph Smith, I wish to say that I know that Joseph Smith is entirely ignorant of what he says, or he is a liar; for I know that he does not speak the truth. How far his mind has been blinded or how he has been influenced to look upon these things as correct, or to think that he speaks the truth, I do not know. But he is woefully in the dark if he thinks he does speak the truth in regard to this matter. I do not wish to accuse him of lying knowingly and intentionally. But there are multitudes of witnesses who know better, and know that when his father was murdered this son Joseph was in his eleventh year, and like other children of that age knew little either of his father's life or his teachings and the principles that governed his life. He knew but little of what was being taught among the people. But there are multitudes of witnesses that were older than he, and that were intimate with the Prophet Joseph, that know better. Now, those who take this other view, and are trying to convince themselves that this is an institution of man and not of God, bring forth the law that was given to the Nephites of old upon the American

continent, which was given them by Jacob the brother of Nephi, and which you can read, as doubtless you have often read, in the Book of Mormon. Jacob arraigned some of the people because the men were giving way to the lusts of the flesh and the pride of life, and whoredoms, and they attempted to justify themselves in their whoredoms by referring to what is written in the Jewish Scriptures concerning David and Solomon and other men having many wives and concubines, which Jacob informed the Nephites was an abomination in the sight of the Lord, and gave unto them a commandment that not any man among them should have save it be one wife, and concubines they should have none saying that the Lord "delighteth in the chastity of women."

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Now, there was a reason why the Lord gave this commandment to the Nephites. They were the only people on this vast continent of America, and the Lord was multiplying them to possess the land. But it was not so when the Lord called Abraham, and promised that his seed should be like the sand upon the sea shore for number. He recognized the righteousness of a plurality of wives, and never at any time did he restrict them from the days of Abraham until Christ, so far as we have any record in the Jewish Scriptures. But there were reasons, as I said before, why he restricted the Nephites, but in this restriction He intimated that when the time should come that He should raise up seed unto himself, He would command His people.

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife hath committed adultery already with her in his heart.

THE foregoing extracts are from a Sermon preached by Apostle Erastus Snow, of the Utah Church, at Parowan, Utah, June 24th, 1883. We give them because of the hopeful tokens they contain; as also to notice a point or two in the argument. It is evident that there are some even in the Utah Church who begin to see that there is a possibility that they have been imposed upon in regard to this Celestial Marriage business; and who would be glad of an excuse to be freed from its incubus. Mr. Snow himself shows near to the close of his discourse, as will be seen, that the extra marriage business was "an innovation, and does not belong to the system of religion" which Joseph Smith "taught the people."

Mr. Snow endeavored to mislead the minds of his hearers in stating that it was Jacob who gave the law which he quotes from the Book of Jacob. It was the Lord who gave the command, Jacob being the instrument of transmission only. It was God who said that the "having of many wives and concubines was abominable."

And it is as much the word of God to Latter Day Saints as any of the teachings of the New Testament, or the revelations in the Book of Covenants.

Read the reason assigned by Elder Snow for the giving of that law to the Nephites. It was because they were the "only people on this vast continent," and God wished to "multiply them to possess the land." If Abraham was permitted to multiply wives in order to more rapidly multiply his seed, in a small territory as was the one he accepted when he divided with Lot, how much more was there a necessity for a multiplicity of wives in the peopling of a "vast continent;" and how much wiser it would have been for God to have given direct command to Lehi and his sons to take a half or a whole dozen, a hundred, or a thousand wives and concubines each into the new country, where there was yet no laws on the statute book against bigamy, than it was to give such a rule in a small country, where the people to whom it came were surrounded by unrighteous nations. And it is still more astonishingly strange that God should be so careless in observation, so deficient in foresight and judgment as to give a command so late as 1843, and in the United States, in every one of which at the time there were statutory enactments recognizing the one wife rule as the proper one to be preserved. God knew that the central portion of Zion had and would have such a law; that it was not likely to be repealed during the days of the church; that if the people should go to any territory then, or afterwards belonging to the United States, it would be controlled by territorial laws enacted under the recognized rule of monogamy, and that to practice polygamy would be to break or ignore such laws.

Yes, there were reasons why God, through Jacob, gave that restriction; these reasons were:—(1) The rule as given at the time marriage was instituted was monogamic. (2) The Nephites had disregarded the rule. So did David and Solomon. (3) God would not permit his people to practice polygamy without warning them. (4) God foreknew that after the Book of Mormon should be discovered and published the people to whom it would come, would forget its teachings, and drifting into polygamy would cite David and Solomon as examples. This he proposed to forestall by putting himself on record in the book as he had done in the revelations to the church that the two testimonies should agree.

With these evidences clearly discerni-

ble, it is very curious how so shrewd a man as Elder Erastus Snow should talk so foolishly as he does in these extracts.

## Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

MOORHEAD, Iowa, July 25th, 1883.

*Dear Herald:*—Like most others of this locality we are striving for the things that perish, yet I trust we have not forgotten the beauties of the plan of salvation. During the past four months I have been holding services in what is known as the "Infidel Settlement." Judging from the interest manifested in the attendance and attention paid, and from the liberty that at times I have enjoyed, I think the application should at least be limited. The thought here presents itself that perhaps we are sometimes too ready to call others infidels. While I confess that in this world we meet with all kinds of minds, and are often torn from the summit up which we had climbed in our eager search for knowledge by violent hands, or perchance we had gone farther than our intellectual ability was capable of sustaining us, I am not willing to admit that because the opinions of others run counter to our own it makes infidels of them.

Fraternally,

J. W. WIGHT.

ALLISTON, Ont., July 25th, 1883.

*Bro. Joseph Smith:*—I have just returned home for a few days after being in the field for a time, and go again, probably to-morrow, or by Monday, 30th inst., God willing, with the intention of remaining for the Summer, and until the Fall conference. I had the pleasure of baptizing two at Alliston, in the former part of this month. Made an opening at Collingwood, a new place thirty miles north of here, where I was permitted to use the Disciple house of worship, Sunday, July 15th, speaking twice that day. The forenoon they occupied in their own service, which did not take up much time. I being present, was called on by their officiating officer, in the absence of regular minister, to speak at the close of their service, which I essayed to do, occupying three fourths of an hour. We met by appointment at seven o'clock p. m., when a number assembled, probably fifty or sixty persons. I had excellent liberty in speaking. Continued our appointment by the kind permission of the trustees of that church, during the evenings of 16th, 17th and 18th, setting forth principles of the faith; made friends and was invited to return. An episode of frequent occurrence in my experience occurred. Two ministers of different faiths on learning that a "Mormon" was to hold forth in the Disciple church, occupied their time on Monday 16th, by going around warning their respective hearers to not attend our services.

I found two members of the Reorganized Church, a Bro. Thomas Griffin, and his daughter, (married), Sr. Ironsides, both strong in the faith. They were brought into the work through Bro. Joseph Luff, while preaching in Toronto, where Sr. Ironside was then living. Bro. Griffin had previously joined the Brighamites, together with

his wife, an amiable lady, who, by the way, made me feel perfectly at home while tarrying with them. After Bro. Luff had baptized Sr. Ironside, she informed Bro. Robert Davis of her father, and his then connection with the Brighamites. The sequel is that he was baptized into the Reorganized Church, and has been faithful, and is a man well reported of by all who know him. I could not, however, do anything to show his wife the need of being baptized, as she says she believes the principles, has been baptized no less than three times, the last two for sins committed by the Utah clan; they came to Canada from England, never went to Utah. Mrs. Griffin never accepted and would not allow herself to believe in polygamy. Says she has been so dreadfully deceived once, that she fears to ever try anything further, but to continue to believe in God and the principles, &c.

I go west again in a day or two, and specially desire your prayers for myself, as I have great faith in you. May God bless you ever in all the rich fullness of wisdom, charity, &c.

Your brother in bonds,

J. A. McINTOSH.

ELKADER, Iowa, July 23d, 1883.

*Bro. Joseph:*—You will see by this writing that I am still at home. I was intending to have left last week, and had my valise all packed for the mission, but it has been noticeable for some three weeks past that the clouds have been charged with a good deal of electricity, and with intervals of light showers of rain, until at length, not being content in the business of dealing out the water in so small a portion, on last Friday, about two o'clock in the morning, the clouds opened a general avalanche and poured down big rivers of waters, and following down a little spring brook that passes near my house, it spread itself out almost as majestic as the great father of waters; and in passing my house it took along with it a light two horse wagon that I had for family use, and distributed it along the water branch as best it could for a general use up. In the morning we gathered the fragments, and found nothing left of the poor old thing but the rim of three of the wheels, the spokes all broken out. This was not all. This outpouring of such a body of water all at once, tore up some of my wire fence, taking posts out of the ground, "asking no questions for conscience's sake," and some rail fence that I suppose will soon find a lodgement in the Gulf of Mexico, in case the rails do not hitch up on the way in that direction, as all our little brooks in this part of Iowa, take for the Mississippi waters. This little home disaster helped to make up a little hindrance on my part about getting out from home as soon as I had arranged, as my help was needed on some repairs, to restore what the storm king had destroyed. I shall probably be able to leave here by the first of next week. You may be assured that I am not anxious to remain long out of the field. I shall most likely go on eastward, returning for the String Prairie district conference. I have a promise out for Dubuque, and shall visit that place, for I notice that the Dubuque *Daily Times* published an essay written by a lady, by name Mrs. Collier, and read before a literary society in that city, on Mormonism. The article contains some four or five falsehoods. In giving the history of Joseph Smith and the origin of

the Book of Mormon she states, that "Joseph Smith was born of parents poor and illiterate, (lie No. 1). She also states that Joseph Smith, while young, early developed a genius for getting a living without work, (No. 2); and that he had a peep stone by which he pretended to find lost property, (No. 3); and that also he went about discovering places for sinking wells, (No. 4.) She also states that concerning the Book of Mormon and the history it gives of a people once the inhabitants of this country, is an idea that Joseph Smith had stolen from a manuscript written by one Solomon Spaulding, (No. 5). This old stereotyped Spaulding story, as you will see, is still on the shelf for missionary use. As this lady of whom I speak expresses great desire that the present efforts being made by the missionary board to regenerate fallen mormonism. It is quite enough to notice that while this missionary zeal is pending for the good of the public generally, that in getting the history of Joseph Smith and that of the Book of Mormon, that lies Nos. 1, 2, 3, 4, and 5, as you will see marked at the statements we refer to as being falsehoods, present quite a qualification for a Christian missionary who would teach Mormons the right way truly, by prefacing their missionary designs and purposes by a batch of infamous falsehoods in regard to the history of Joseph Smith and the origin of the Book of Mormon. I would send you the article in question, but I intend to read it in Dubuque before the public and give my version of the subject in the presence of the people, where I think these misrepresentations have been given for special effect.

Your uncle,

W. B. SMITH.

CARSON CITY, Nevada,

June 26th, 1883.

*Beloved President Joseph Smith:*—I have been preaching in different places, and had large, attentive congregations; but there are very few who receive the gospel. I had a severe accident yesterday, by falling off a load of hay. The family wanted to get a doctor, which I refused, and said that I would be healed by the ordinance, or die in the faith. I had three of my ribs fractured. I told them of the healing powers that I had seen in England. A man by the name of William Lewis had his back bone dislocated in three places. The doctors said he could not be restored, and in four days, by the power of God, he was walking on the street. Another man by the name of Henry James, was burned by foul air in the mines, on one Friday morning, and the next Monday he was perfectly well, by the power of God. Another man in Wales by the name of William Price, had some disease in his leg, so that his leg was swollen as big as his body, and three of the Brighamite Elders were there and administered to him every day for one week, and no effect. The proprietor of the house said that he had a desire to have Bro. Johns come there, and the Brighamite Elders said that they were perfectly willing; and he came into Monmouthshire, and found me, and we started for his home that evening, and we reached there somewhere about midnight, and after we rested a few minutes, we prepared to administer the ordinance, and when we were ready I desired that the elders should assist in administering the ordinance, which they refused, and said that they thought it was of no use. Then I proceeded and took the

oil, and while in the act of anointing, the swelling left the limb entirely. Then I laid my hands on him and prayed for him, and after I prayed for him, I told him to get up on his feet and walk round. He did so, and was perfectly well. The names of the elders are John E. Jones, who is in this vicinity, Phillip Sikes, and George Bywaters, who are in Salt Lake City.

Sometime ago we held a conference in Franktown, Washoe county, Nevada, a portion of us stopped with Mr. E. Twaddle. He has always been very kind to us, and when we were ready to start for our homes on the Monday morning, as we were going to start, the word came to me as follows: Before you leave this place you go to the barn, and tell Mr. Twaddle that you would like to leave a blessing with him before you leave. To this he replied, What blessing can you leave me, with a great laughter, and I replied and said, that I would like to have the privilege to administer to your child, that he might be made whole. To this he replied, with a sad countenance, if that can be done, it will be a great miracle. Go and do what you please with the child. Then I returned to the house, and called for the oil, and gave it to Bro. E. Penrod, and told him to anoint the child, and I was mouth in prayer, and in four days the child was perfectly well. Another case of healing in Franktown, Washoe county, Nevada, in Bro. John Twaddle's family. His son had been failing with some disease in his leg. At last after long suffering, the boy came to the conclusion to get a doctor from Virginia, and he said that the boy could not be cured, but by opening the front of the thigh and scraping the bone the pain would cease, but the leg would be of no use to him. His father consented to open the leg, and his mother objected. "Father, send for Bro. Johns, and I shall be made whole." The next day I was sent for. I had about twenty miles to go. Arrived there that evening, and administered to the child, and administered to him the next morning, and after I was gone the child got out of bed and went to play with the rest of the children. The doctor arrived there that day, looked at the bed, and said, where is the boy? His mother answered, and said, There he is, out playing with the boys, and the doctor said, How in hell did that come? His charge was one hundred dollars a visit.

ABEDNEGO JOHNS.

I have written this as my father spoke, and we feel to ask an interest in the prayers of the Saints, that our father may be soon restored.

A. D. JOHNS.

INDEPENDENCE, Mo., July 23d, 1883.

*Bro. Joseph:*—We have a good branch, and increasing in numbers rapidly, and I believe also in spirituality. Unexpectedly to me I have been placed in charge. I find my long and varied experience in the Plano Branch now quite a benefit to me, and I believe your wise counsel was not altogether thrown away upon me. We have the same difficulties here as elsewhere, where there is a large number of Elders, but I am told that under Bro. Foss' direction the branch has made rapid improvement. The Saints here are very warm hearted.

Whether this is the time of gathering or not, the Saints are gathering here. Almost every day some one comes to look out a home. And why should they not come? Is it not true that

"Zion shall not be moved out of her place?" The people are willing and even anxious for the Saints to come. A beautiful place and plenty to do. I believe, Bro. Joseph, that if the true condition of this place was known, dozens would come where there is one now. I feel that a heavy responsibility has been placed upon me; but I am trying to do the best I can, and while I feel my weakness, and often wish I had the wisdom of some others, I feel thankful that I am permitted to do even a little in this glorious cause. I shall feel that my highest ambition has been attained, if it should ever be said to me, by the great Master, as he once said to another, "He hath done what he could."

Your brother in Christ,

F. G. PITT.

PLANO, Illinois,

July 23d, 1883.

*Bro. Joseph:*—We are still trying to hold the fort, and work for the Master, by presenting the word to the Saints (and friends) who come out to hear; in which we are at the present ably assisted by Bro. M. F. Cooper from Wisconsin, who has been with us for some time. The Saints are all well at present, so far as I have heard, and seem to be quite earnest in the faith. Our attendance at meetings averages very good; but still we wish for things to improve that we may be more united; for in "union there is strength." I feel an earnestness in this work that I have not felt before; that I ought to do more, that I should be more sober, candid and faithful to the Master, in days to come, than I have been in the past; which I mean to do, His grace assisting me. Do not forget us here. In love of God,

WENTWORTH VICKERY.

GRAND LEDGE, Eaton Co., Michigan,

July 24th, 1883.

*Brother Joseph Smith:*—As I was writing to you on business with the Office, I thought, as I was becoming a permanent subscriber to the *Herald*, it might not be amiss, nor an offense to you, to give you the shortest possible autobiographical synopsis of your permanent subscriber. My father was one among the first High Priests of the Church, and one of the first emigrants to Independence, Missouri. I was baptized by Oliver Cowdery, near Independence, in the year 1831. I was confirmed by the laying on of hands of Oliver Cowdery on the "Temple Lot" in the woods; a large concourse of people was present. I never shall forget some of the words pronounced over me, my peculiar feelings at the time, nor the remarkable response by the ministry present upon that occasion. I am a living eye witness to all the troubles of Jackson, Clay and Caldwell counties, Missouri. When Joseph Smith the prophet visited Missouri, I was again specially blessed by him, Cowdery, and father. And in that blessing I was declared to be a minister of the New Covenant, an High Priest of our profession and an apostle of Jesus Christ. When father attended the dedication at Kirtland, Ohio, the same blessing was reiterated, written out at length and subscribed to by Joseph Smith the prophet, Sidney Rigdon and Robert Rathbun, my father. I received it with all due gravity and humility. Some of this blessing was for years forgotten, when four years ago I was called to remembrance of it by its peculiar fulfillment.

I well remember Haun's mill, on Shoal Creek, Caldwell county, Missouri, where I was shot and my right thigh broken. After I got well I went to Ohio. There I taught school, studied medicine, held meetings, &c., &c. I heard no more of the Saints, no more than though there were none in the world. In the course of events, I was ardently solicited by a minister of the United Brethren in Christ to join said church. I finally consented, was immediately licenced to preach the gospel of Christ, and in course of time was ordained to the office of an Elder by Bishop Edwards and two other Elders, by the laying on of hands. I was sent a missionary to Michigan. Here I heard all about the Mormons, so far as Brigham Young and Strang were concerned, but nothing more nor nothing less; and indeed that was bad enough, so I sought for nothing farther.

The Lord having appeared to me and warned me to get out from sectism entirely; I put forth the effort in 1860, and in 1862 I got entirely free, with all due honor too, as my papers show. Since then I have been laboring as an apostle and servant of our Lord Jesus Christ, having by him been so called, chosen and sent. Last year I took the *Echo*, published by the *Evening News Company*. In the second number I took I saw for the first time, an article giving some little information about yourself and the Reorganized Church. I sent immediately for the *Herald*; have been taking it ever since. I have attended one meeting; saw Bro. Kelley, Bro. Blakeslee and others, with all of whom I am well pleased. I gave them all an invitation to call on me, but no one has put in an appearance; would be glad if any one would call on me. If some of the able Elders could not call, some of the disabled Elders might; I do not know but I would prefer a disabled Elder, for instance, Bro. William Smith. We could talk over old times, and enjoy it wonderfully, you know birds of a feather will like to flock together. But then the old adage is "Beggars should not be choosers," and I have long since learned that it is always best to be pleased to accept any one the Lord may send. Even so, Lord Jesus, for so it seemeth thee good. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

HIRAM RATHBUN.

CLARKSVILLE, Texas,  
June 27th, 1883.

*Dear Herald:*—As I have been silent for some time, and officially disconnected with the Church, no doubt this communication will be surprising to many of your readers; but I hope, nevertheless, that it may find space in your columns, and not be wholly uninteresting. In the first place, I hope that the object prompting this letter may not be misconstrued; and furthermore I trust, with the most intense solicitude, that no word or sentence may be susceptible of hurtful interpretation, for if such constructions are observed, I will assure those, before whose eyes this may come, that it is an error of ignorance and not of design.

As there have gone out many reports concerning my imprisonment, and the nature of the crime for which I was tried and convicted, I desire to make a statement with reference to my case, and correct some of the errors that are afloat. In the first place, I desire to make a dec-

laration of my innocence of the charge of forgery, for which I was convicted; and I am governed in that by the conscientious emotions of truth. It is very natural for any man, when charged with a criminal act, or any other allegation, the establishment of which would be a detriment to character, to answer all such charges in the negative. But I trust I may give such an answer, being conscientiously governed.

The most prevalent idea, methinks, respecting most criminals, is that they are not only guilty of alleged offenses, but are for the most part from low parentage, rarely above mediocre, and consequently unworthy the notice and consideration of the honest and intelligent. But your benevolent and judicious mind will not permit you to doubt that there are circumstances governing most crimes, which should be appreciated by those in whose power are the vindication and execution; what degree of amelioration would be the condition of many unfortunate criminals. It is not my object to exonerate myself from every charge, or every imperfection. I know that I have done wrong, like most men similarly circumstanced. And I now make restitution. And if there are any who retain wounded feelings on my account, or if I have, by words or actions, marred the happiness of a brother or sister, I now offer the amplest apology, and pray their forgiveness.

There has been, no doubt, a great deal said and written concerning my christian deportment, and it is very probable that I may not have deported myself in that spirit of Christian benevolence, on all occasions, to have that forbearance so characteristic with the apostles and early saints, would be almost Herculean. And again, those who are familiar with human nature must know its imperfections. If I have done anything contrary to the established rules of etiquette and good breeding, or have taught in my preaching anything antagonistic to the doctrine and covenants of the Church, I trust it will be attributed to an error of ignorance, and not of design. For I will assure you all, that during my career as an Elder, I endeavored to preach the word. My whole time has been given. I have exerted every faculty on all occasions, to promulgate what I conceived to be the law of God. And during my term of, imprisonment, (ten months), I have never ceased to talk and explain, and to show as best I could, the absolute necessity of the restoration of the ancient order of things. But on that subject I will forbear.

I desire, as I have been convicted to the Texas State Prison for a term of two years, to ask a kind favor of the Church. That is to restore me to the Elder's office, and send my license. I expect to teach, and that without ceasing, wherever I am; but would much prefer license. I pray the Church to take my case under notice, and hope the result of their investigations will be the restoration of my license. Hoping, with all imaginable solicitude, that the Church will kindly favor me with my request, I am yours, in the love of Christ,

J. O. STEWART.

HOLSTEIN, Ont., July 15th, 1883.

*Bro. Joseph:* I rejoice in this latter day work, and have great reason to thank my Heavenly Father for what he has done for me. Three years ago I would rather have traveled two or three miles as said a word for my Savior; but I

thank God that I now can stand up and speak for Christ. We had a fine time here last winter, when Bro. Hicklin was with us. We had the finest meetings ever we had in our branch, or around this country. May God bless Bro. Hicklin, wherever he is, is my prayer.

Your brother in Christ,  
JOHN A. KENNEDY.

ARCADIA, Kansas.

*Bro. Joseph:*—I think we are gaining some spiritually, but not so much as we would like. We feel encouraged in the hope of a better and healthier condition of the branch here in the future. Bro. Ezzell meets with us once a month, and breaks the bread of life to our hungering souls, in the power and Spirit of the Lord, which makes our hearts rejoice, and makes us feel that it is good to meet together and listen to the counsel of God's chosen servants. \* Brother Ezzell is a good man and able expounder of the "faith once delivered to the Saints," and is a very earnest laborer in the cause of our Redeemer; but like all of God's servants he has his oppositions to meet. In all his preaching he is met by a Baptist minister who tries to begof the minds of the people by following Bro. Ezzell, abusing Joseph Smith and quoting John D. Lee's confession; thanks be to God there are people that can tell the difference between argument and slang. He is trying to force a discussion on the doctrine we advocate, but Bro. Ezzell does not wish to debate with him. He says he does not think it is the best way to get our views before the people. I would be glad to have some one meet him in debate if I thought a fair and honorable discussion could be had, as there are some here who say that our Elders are afraid to meet him. I have heard that he challenges any or all of our Elders to debate with him. If so, I think he ought to be accommodated.

Asking an interest in the prayers of God's people in behalf of the Saints at Arcadia Branch, that they may so live that they may live down all reproach and in the end receive the great reward, is the prayer of your brother in bonds,

HENRY HAINES.

## Summary of News.

July 26th.—There were two deaths from cholera at Alexandria, Egypt, yesterday.

The Khedive returned to the city from Cairo to-day, and was received with much enthusiasm by the populace.

Four hundred and twenty-two deaths from cholera occurred in Cairo yesterday.

Deaths from cholera yesterday: At Damietta 5; Tanalap, 2; Metalla, 25; Chobar, 6; Samanoud, 7; Mehalet, 56; Zifitch, 21; Mansourah, 12; Ghizeh, 55; Menzaleh, 3.

Cholera is reported as Rostov, Germany, and several deaths have occurred.

A victim of yellow fever died at Philadelphia yesterday.

A dispatch from Tamatave Madagascar, dated the 13th inst., says a state of siege is strictly maintained. Four French men-of-war are in the harbor, and other French war ships are en route to Tamatave. The British war ships *Dracon* and *Dryad* have sailed for Tamatave, and the American man-of-war *Enterprise* has gone

to Zanzibar. Six English missionaries with their families are detained in the interior and unable to reach Tamatave.

The Pope and Bismarck are ill. Cossacks recently made a raid on Peterhaf.

Frost in the White Mountains, New Hampshire, last night.

Since the 1st of last January sixty-five criminals have been hanged by due process of law, while seventy-one have been hanged or shot without it. In January there were six, in February fifteen, in March three, in April eleven, in May seven, in June nineteen, and thus far this month ten. The South furnishes thirty-six of these, and of this number twenty-two were negroes. Of the thirty-five lynched in the North, sixteen, or almost one-half, came to their end in parts of Montana where there is no law administered.

At Niles, O., the Ward Iron Company suspended yesterday, owing \$250,000. A bank being involved in the failure, was also obliged to shut its doors.

July 27.—The number of deaths from cholera at Cairo yesterday was 311. A British Lieutenant and eight soldiers succumbed to the disease.

Fifty-six deaths occurred at Ghizeh yesterday, 48 at Chibin, 20 at Mehalla, 30 at Tantah, 12 at Mansourah, and 25 at Kafrelhamza.

It is officially reported that the total number of deaths from cholera in the British army in Egypt to date is twenty-five.

1,161 deaths from cholera occurred in the Bombay Presidency India, during the first week in July.

The Royal Geographical Society's expedition to Lake Victoria, Africa, was compelled to retreat May 5, when in latitude 3:05 north, longitude 39 east, in consequence of the hostile demonstrations of the natives. The expedition is now making another attempt to continue explorations.

The ravages by the cotton-worm and rapid rise of the Nile cause great anxiety at Alexandria, Egypt.

Commissioner Evans has given Secretary Folger his estimates of the effect of recent National legislation on the internal revenue of the country. He believes that the total receipts of the year ending June 30 next, will show that Congress made changes which cut down the internal income of the Administration \$43,000,000.

Commercial failures increased twenty-two in number last week as compared with the previous seven days. Canada had thirty-one out of the total of 190.

July 29th.—The Town of Casamicciola, near Naples, Italy, was almost entirely destroyed by an earthquake last night. The neighboring Towns of Feria and Laccoameno were greatly damaged. One hundred persons more or less severely injured, have arrived at Naples by steamers. The number of people killed is not known.

Steamers loaded with injured people are constantly arriving at Naples from the scene of the calamity. The hospitals are already filled with the sufferers.

The shocks began at half-past 9 o'clock last night. At that hour the majority of the people of the upper classes were at the theatre. Nearly all of the houses in the town collapsed. It is estimated that 1,000 persons were killed and 800 injured. A number of steamers have been brought into service to carry the injured to Na-

ples. The impression produced by the disaster is indescribable. Many of the victims belong to good families.

It is impossible to give the number of dead at Casamicciola. In the latest accounts the number is estimated at 3,000. The Hotel Piccola Sentinella sank into the earth and buried many of its inmates. Some of the inhabitants of the town escaped to the sea at the first shock and made their way to Naples with the news of the calamity. The centre of the area of the shock was the same as that of two years ago, but the radius was wider. The shock was felt at sea, and according to some accounts even at Naples. The ground opened in many places, while in other places there was no movement. The water gushed out of the springs. Several boilers in the bathing houses burst. The theatre, a wood-structure, was literally torn open, allowing the audience to escape. At Lacco there are many dead and wounded. At Feria the churches were ruined, but no one was killed. At Serrara fifteen were killed. The troops recovered the body of Lady Fiorentini, Perfect of Lassari. All the steamers plying between Ischia and the main land were immediately chartered by the Government to bring the wounded from the island. The excitement in Italy may be imagined from the fact that 2,000 visitors were in Ischia, including wealthy Roman and Neapolitan families and several Deputies taking baths there.

The relations of the French and English at Tamatave, Africa, are growing more unpleasant all the time, and war ships of both nations are preparing to rendezvous at that place.

The revolution has at length succeeded in Ecuador, South America. The final battle was fought July 9th. Before daylight the troops were in motion, and by 6 a. m. the positions and the hills were all in the hands of the revolutionists. The resistance was generally feeble, but the main fort held out vigorously. The townspeople received the troops with enthusiasm. Cheer after cheer resounded as Alfaro rode through the streets, although he had a narrow escape after the firing was all over. He was dismounting from his horse in front of the Colombian Consulate when a colored man fired at him with a rifle. The bullet grazed him and struck a young Colombian who was looking on. Veintemilla, accompanied by a number of officers and 200 soldiers, fled, and succeeded in reaching Payta, whence, it is reported, he has gone on to Lima. Alfaro at once organized a municipality, and before the day was over the city was quiet. Elections for President are to take place. It is almost certain that either Carbo or Alfaro will be elected. The latter has long been popular, but his recent successes have raised him immensely in the esteem of his countrymen, and they may insist on electing him.

Ireland is unusually quiet.

July 30th.—Four deaths from cholera occurred at Alexandria yesterday.

Analysis has been made of the water of the Nile, which shows that it is infected with putrid matter to above the cataracts.

Mr. Goodall, the recently appointed Sanitary Inspector of the Nile, has removed from the river and buried 400 carcasses of diseased cattle.

A telegram from Palma, in the Balearic Islands, announces that several cases of cholera have occurred there. Families are flying to Spain.

The lazarettos at Salamis, Delos and Corfu,

Greece, are full, and no more refugees from Egypt, will be received there.

There were 330 deaths from cholera at Cairo, Sunday, and 443 at twenty other places between Minyeh and the Mediterranean. The Government is considering a project for the partial burning of other dangerous quarters of the city like Bulak.

James Carey, the Irish informer, has been shot and killed on shipboard near South Cape, South Africa, by one of the Irish Invincibles. The murderer gave himself up.

It is now stated that the number of persons killed by the earthquake on the Island of Ischia last Saturday night was 2,000, and the number of wounded 1,000.

Prof. Palmieri, Director of the Meteorological Observatory on Mount Vesuvius, states that the disaster on the Island of Ischia last Saturday night was not due to an earthquake, but to the subsidence of the ground.

The scenes at Naples occasioned by the accident are heartrending. The hospitals are crowded with the wounded survivors, and the dead-houses are filled with the bodies of the victims. The bodies of several Neapolitan ladies have been recovered from the ruins. Only five houses remain standing at Casamicciola.

Cries for help can be heard coming from the ruins. Sappers are hard at work endeavoring to rescue the persons still alive. Boats from the island filled with dead bodies are arriving here constantly. Many women and children are among the victims.

The Roman newspapers appeared to-day with mourning borders. Many people injured in Ischia will be cripples for life. The dead at Feria number 300; at Laccoameno, 500; at Fontana Serrara, 200. Twenty-four children perished in the Misericordia Assylum. The King and Queen of Italy have subscribed 100,000 lire and the Pope 25,000 lire for the relief of the sufferers.

At Gilroy, Cal., two shocks of earthquake were felt to-day. A rumbling sound was distinctly heard.

While the Jewish cemetery at Ostrog, Russia, was being violated and the monuments being broken, the malefactors were surprised by the custodians of the place, whom they threatened with death if they gave information. Probably fearing that they would be arrested and punished for the outrage, they, a night or two afterwards, went to the houses of the caretakers, entered them by force, and, after barbarously torturing the inmates, murdered them with blows of hammers. To some of their victims they administered narcotics before dispatching them.

July 31.—In detailing the horrors of the earthquakes at Ischia no exaggeration seems to have been possible. The Neapolitan and Roman authorities have been vigilant (fearing the approach of the cholera) in their attempts to avert a pestilence. It is deemed unsafe to unearth the dead at Casamicciola, and the town will be inundated with lime-water and left—a true necropolis. The victims on the whole island numbered over 4,000 dead alone, but Vesuvius is throwing up lava, which is running to the south-west, and toward a town.

Two deaths from cholera occurred at Alexandria, yesterday. The number of deaths from the disease at Cairo yesterday was 275.

There were eight deaths at Alexandria from

cholera to-day. A surgeon has died in the British camp at El Werdan.

The deaths from cholera among the British troops in Egypt Monday numbered six at Ismailia, one at Cairo, one at Helouan, and one at El Werdan. The deaths among the natives in Egypt exclusive of those at Cairo numbered 429, including seventeen at Rosetta.

The cholera is slowly marching toward the cities of Western Europe.

A steamer arrived at Marseilles, France, with the disease on board.

Another ship, with yellow fever on board, has arrived at New Orleans, La.

Shaw Bros., of Boston, have failed for \$3,500,000. Many other firms, loaded down with the Shaw paper, have suspended, creating almost a panic.

August 2d.—Eleven thousand people have died in Egypt from the cholera so far during the Summer. The disease does not seem to be making alarming headway at Alexandria, but has reached the western mouth of the Nile. Eight hundred and eighty-seven people died in Egypt Wednesday. The disease still mows down nearly 300 a day at Cairo.

The victims of the disaster at Ischia, are now estimated at 8,000.

Monte-Christi, Ecuador, has recently been the scene of a bloody affair. A Colonel captured the town and imprisoned the prominent citizens. A rescuing party in turn captured the place, but found the prominent citizens murdered during the action. Such of the first capturing party as could be caught were then tried and four of them were publicly shot in the square.

Yellow fever is raging at Callao, Peru, and one case has occurred at New York.

The situation in the telegraphic contest is unchanged, and it is now only a question of endurance.

#### FIRES, STORMS, AND ACCIDENTS.

July 26th.—At Bridgeport, Conn., last night the works of the Howe Sewing-Machine Company were destroyed by fire with a loss of \$350,000.

The severest thunder-storm of the season occurred at Milwaukee to-day. The rain flooded the streets, and considerable property was destroyed by lightning.

July 27th.—Details of the storm of Wednesday night at the outskirts of Fort Worth, Texas, show that it was disastrous all through the southwest. Three men were injured, perhaps fatally. Three buildings were blown from their foundations. Three unfinished structures were blown down. A number of sheds and outhouses were demolished, also a couple of residences and one warehouse were more or less damaged. A windmill toppled over, and a tent in use at the temporary hospital was carried away, leaving the patients at the mercy of the elements for some little time.

The Kalamazoo river, Mich., is flooding the country round it, washing out railroad tracks and county roads, making travel difficult and dangerous.

Loss by fire at Denver, Colo., \$28,000. Ann Arbor, Mich., \$3,000. Chicago Ill., \$400.

Hot gas, coming in contact with cold air in the receiver at Grace furnace, Brier Hill, Youngstown, O., to-day, caused an explosion which wrecked the engine house. Several employes

were slightly wounded by flying missiles and pieces, and engineer Benjamin Jones was buried in the debris. Both legs were horribly broken. One was amputated. It is thought he can not recover.

Nathan and Co's circus, while exhibiting at Portsmouth, Va., July 24th, took fire from the oil lamps, and in the excitement which followed many were badly injured, but no one killed outright.

Three persons were killed while attempting to cross the railroad track with a team, in Lancaster county, Pa. \$20,000 worth of cars wrecked near Harrisburg, Pa., by running over a cow.

John Thomas, aged 13, was killed by the cars yesterday, at Scranton, Pa. His mother was so affected by the shock, that a babe she was nursing died in her arms with convulsions.

A 2,000 barrel tank at Olean, N. Y., belonging to the Acme Refining Company, was struck by lightning this afternoon, and is still burning.

July 30th.—Loss by fire at Minneapolis, Minn., \$8,000. The Bolton Springs House, Ont., burned. Loss by fire at Kankakee, Ill., \$2,000. Fort Wayne, Ind., \$5,000. Tulare, Cal., \$120,000.

The Coroner's inquest on the bodies of the killed in Friday's accident on the Rome, Watertown & Ogdensburg Railroad, near Carlyon Station, New York, has brought out the fact that the freight car which caused the accident was blown 128 feet, with brakes set, by the fierce wind of Friday night. The wrecked train was the "steamboat express," running from Niagara Falls to the Thousand Islands. All the coaches were wrecked. Twenty-one persons were killed and over thirty seriously wounded.

At Watch Hill, R. I., two men were drowned by the capsizing of a boat.

July 31.—Loss by fire at Orangeville, Ont., \$15,000. East Tawas, Mich., \$60,000. Des Moines, Ia., \$14,500. Elgin, Ill., \$5,000. Belleville, Ill., \$100,000. Utica, N. Y., \$50,000. Albany, N. Y., \$75,000. Nashville, Tenn., \$65,000.

Two men were killed by falling from buildings, at Toledo, Ohio. A diver was drowned at Toronto, Ont.

Aug. 1.—Another shock of earthquake was felt on the Island of Ischia this afternoon. The search for victims of the late catastrophe, still continues, under the order of King Humbert.

Three hundred and twenty deaths from cholera at Cairo, yesterday, and 665 in Egypt outside of that place.

Near Council Bluffs, Ia., a hitherto unknown disease has broken out among horses and cattle, which in a week's time has caused the death of twenty-five cattle, and eleven horses. No animal taken with the disease has yet been saved. One man slightly cut himself while skinning a dead animal, and died in a short time from blood poison.

Aug. 1.—Two railroad trains collided, between Petersburg Junction and Pownal, Vt. Five men were killed, fifty cars derailed and piled on top of each other. The wreckage immediately took fire. A passenger train with four full cars was due five minutes after the wreck, and a brakeman with bleeding hands, face and head, went out and flagged it. Another train three miles from North Troy, Vt., was derailed, and four cars and one engine made a complete wreck. One person and fatally fourteen others seriously injured.

Loss by fire at McGregor, Iowa, \$50,000.

#### CROP REPORTS.

July 26th.—Reports from the region in Minn., visited by the late storm are to the effect that the greatest injury to the crops in that section was inflicted by a terrific hailstorm Friday night, which leveled corn and small grain to the ground in certain localities, and in spots literally pounded the stalks into the earth. The hail-stones were of great size, and one case is reported where a hail-stone as large as a hen's egg was driven by the wind through a wire screen and a pane of glass in a window, and the velocity after passing through these impediments was sufficient to break a bottle standing on a table inside the room. The storm of Saturday morning did not do any special damage in Nicollet County outside of the towns of Hebron and Belgrade, near Mankato, on the Minnesota River, where the hail played havoc in limited districts. Outside of these the crops of all descriptions in that country never looked better.

Around Austin, Minn., small grain is in a critical condition. The grain should all soon be cut, but the deep mud prevents any work.

Crops in eastern Iowa are reported as better than for years. The wheat and rye around Rockford, Ill., are fully up to the average. The prospects for a corn crop in Platte County, Ill., are good. Wheat around Mascoutah, Ill., is thrashing out from two to twelve bushels per acre. Very little of it would grade No. 2. Corn looks well here, and oats are the largest crop ever raised. The hay crop is good.

A good woman was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor, who added sound common sense to his other good qualities. Having heard the story of her wrongs, he advised her to seat herself quietly in the chimney-corner when next visited, take the tongs in her hand, look steadily into the fire, and whenever a hard word came from her neighbor's lips gently snap the tongs, *without uttering a word*. A day or two afterwards the good woman came again to her pastor with a bright and laughing face, to communicate the effects of this new antidote for scolding. Her troubler had visited her, and as usual, commenced her tirade. *Snap* went the tongs. Another volley. *Snap*. Another still. *Snap*.

"Why don't you speak?" said the termagant, more enraged. *Snap*.

"Speak!" said she. *Snap*.

"Do speak; I shall split if you don't speak!" And away she went, cured of her malady by the magic power of SILENCE.

When people have outlived the passionate impatience of youth; when they have almost forgotten that strange, impetuous self of former days, it is easy to crush and brush away the bright bubbles which the children are making in their play.

The *Religious Telescope* remarks that "we forget the individual in our struggle for the masses. Christ took men one at a time. Every man is worth an honest, earnest, persistent, ceaseless, almost eternal effort upon the part of the church."

Poverty is like a panther—look it steadily in the face, and it will turn from you.

Error would be mobbed in the street if she did not go disguised in the garb of truth.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

## Communications.

### "HE SHALL KNOW."

WHERE knowledge exists there is no place for doubt. Uncertainty in matters of religion is extremely unsafe, especially when we believe that religion touches upon our eternal, spiritual, and temporal affairs. For one to assert that he *knows* he is right seems to be very dogmatical. Such a one is called bigoted, selfish, uncharitable! It presupposes—"I am right, you are wrong."

Christ never asked any one to close his eyes and read the Bible. His system of religion was based on evidence. He asked no one to believe in his Christship, his Godly Sonship, or even what he taught to be true, without the promise of unmistakable evidence that these leading, wonderful statements were true; and any one might receive the promised evidence if he would comply with certain specific requirements published by him. Christianity must be a unity. It can not be a system of variance, and antagonizing theories. God, Christ and the Holy Spirit, are one; one in power, truth, glory, etc. Hence the religion of this triune-unit must of necessity be a grand network of harmonious principles, truths and theories, and these formed into a system of religion perfect in its every part, the grand embodiment of all truth! Truth always presents its evidence, it is never without it. It establishes its claims beyond a question. It sparkles with infinite glory, and supreme beauty.

Christ said: "My doctrine is not mine, but His that sent me. If *any* man will do *his will* he shall *know* of the doctrine whether it be of God." Here we discover that Christ promised certainty. "The doctrine," of which it was promised that people should know was of God, is this: "That through this man is preached unto you the *forgiveness of sins*." Acts 13:38. The doctrine was violently fought in primitive times, and it is fought to-day by all classes of Bible ignorers. Apostle Peter declared that God had highly exalted Christ to be a Prince and Savior, for to give repentance to Israel and forgiveness of sins. Acts 5:31.

To-day, there is no principle of Christianity so vigorously attacked as "the forgiveness of sins" through the man Christ. It is called, "Placing a premium on crime," which of course is untrue. If this doc-

trine required some supernatural power by the way of manifestation to those who accepted thereof eighteen centuries ago, it needs as much, if not more, to-day. What professed ministers for Christ, and the laymen have to offer to a gainsaying world that "the doctrine" is true, I do not know. But one thing I do claim to know, that is, that Christ, the past and present Christ, *has* something to offer; all he asks is a fair trial test. No man, of all the the so-called saviors, has left upon record the grand, living test that the Bible Christ has left! He asked, and asks men to believe that God is, and that Christ is his Son, accept their proffered mercy; repent of your sins, by ceasing to commit them; be baptized for remission of sins; and *then* God will give the Holy Spirit in a manner not to be mistaken, and *it* shall bear *witness* that God has forgiven past sins; and will aid the individual in doing good, and cause him to "taste of the good things of heaven and of the powers of the world to come," by unmistakable manifestations of divine blessings! Christ has made certain statements, or propositions, and promises attaching thereto, and a person who complies with the requirements in full, receives the promised evidence, how can that person fail to *know* that the doctrine of "forgiveness of sins" through Christ was a doctrine of God?

We have people who tell us we can not know. They tell us that Christianity was established by divine manifestations and *when established*, such were no longer needed! What evidence has any man aside from traditionary teaching, and that of a poor quality, that the Bible record is a true one, in narrative, prophecy and doctrine? None. Can a record of miracles performed eighteen centuries ago adduce any evidence to a person to-day that the Christian religion is of divine origin? It can not. If fulfilled requirements produced certain results then, why not now? And the promise being wholly unlimited, *we* expect to receive as manifest evidence of the certainty of the doctrine as any one else in ages past. That somebody wrote that somebody else received such and such things when they obeyed certain principles, is no evidence to me that it is true! But if I obey the same principles, and the same result follows to me, then I, too, can "know of the doctrine!" Orthodoxy, "vainly so called," says: "Believe in the Lord Jesus Christ and thou shalt be saved." The person says, "I believe." "Now," says the preacher, "pray until your sins are forgiven you, and you find peace with God." All this leaves the "believer" in a state of un-

certainty. Upon the other hand, if he believes, repents, is baptized, receives imposition of hands, he is *certain* of his acceptance with God, because he has fully complied with the requirements. No shadow of doubt can exist because of the perfection of the work.

We may tell the world that we have seen, heard and felt of God's power; they tell us they do not believe it, because they have believed, yet have witnessed no such things. They have professed faith, repentance, been baptized, sprinkled, poured or plunged, and there it ended. But we have believed, repented, been immersed for remission of sins, received laying on of hands, and we testify what God has wrought for us! The difference is this: they *partly* complied, *we fully* complied. They also disbelieved in the promised blessings; we fully believed them and craved them! The result follows only full and complete obedience. They are wholly unqualified to testify. There are people who have never seen snow. I might go to them and say I have seen snow; they ask, What is it? I tell them; they disbelieve my testimony because they have never seen it. The reason is they were born and raised under diverse climatical conditions from those under which I was born. I tell them I have seen, tasted, handled it, and therefore I know there is such a thing as snow. If they would place themselves under like climatic condition, they too, might know. A denial of my statement is adducing no proof to injure it. People never will, nor can know of the doctrine being divine who never fully obey its behests. It is folly for a man to sit in a cave and then complain that he receives no benefit from the sun. Think of a man closing all the window blinds and doors, and then in that darkened room, he wonders why the sun shines not upon him! 'Tis absurd for people to sit in the cave of carnality, and avow their disbelief in the statement of people who say they receive and enjoy the sunlight of God's power and blessings. Why should men howl in the dark when invited into a house filled with light. Why perish 'neath the chilling blasts of sin when there is life in righteousness! I challenge the right of any man to deny my statements or claims of what I may have seen, heard, and felt of God's power, who has never obeyed what I have obeyed, never believed what I have believed; never sought what I have sought, and claim to have found. No man can say that the doctrine of which we write is untrue who has never tested it. If any man will honestly, conscien-

tiously believe and obey, and thereafter fails to receive the promised evidence, then, and not till then is he qualified to determine the truthfulness or falsity thereof. We make this statement boldly. In this age of brazen, defiant, blasphemous infidelity, we need a living God, a living Christ, and a manifesting Holy Spirit! Christianity has no "bolstering" properties about it, but it has its grand, unexcelled evidences to exhibit unto all who will honestly embrace its principles.

A certain person dreamed that all the "orthodox" churches of a certain city were preparing for a great feast, to be had in the largest hall the city owned. All things were gotten in readiness. Silver plate was seen on all the long tables; china ware adorned the boards; everything in the furnishing line was first class. The person gazed on all the tables, and lo! naught to eat but boiled potatoes and salt! Here we have the type of fashionable religion. Fine churches, with towering spires, cushioned pews, carpeted floors, pipe-organ and quartette; these are the silver and china, and the sermon-essays the potatoes! We will tell the world in the language of the poet:

"The king of heaven his table spreads,  
And dainties crown the board.

It satisfies no hungry soul to read of Beltashazzar's feast. The New Testament contains but a few of the crumbs that have fallen from the Master's table. Bring your crumbs, compare with the "dainties" we, by the authority of Christ present to you, and you will find a true comparison to exist; come and eat, and live forever! How every soul throbs with divine life that has eaten at the table of the Lord in our day, "tasted, feasted on the good things of heaven and the powers of the world to come." Christ, and Christ only, is the hope of the world. He is the center of all history. All history converges toward, and diverges from him. Thus he stands pre-eminently above all, supremely in all, and centrally amidst all! Christ, the Lord of Lords, and King of Kings. We can but laud and magnify the name and titles of Christ, emulate his virtues, praise his noble traits of character, admire his benevolence, follow in his footsteps, fight as he fought, work as he wrought, pray as he would have us pray, do what he has kindly asked of us to do. He stands alone in all history. He has no rival, he has no peer. His grandeur and his glory outshine all that man ever possessed or exhibited. His patience and his love have never been seen in man. His character none can excel. His goodness and purity man may but

faintly imitate. When we have such a Christ, such a power, such a life, such a character, who can, who dare to censure us for endeavoring to imitate, to follow and to love! No human heart ever pulsated with divine life as did his. No breast ever throbbed with kindness as did his. No life on earth has ever shone with such lustre and brilliancy, such excellency of moral and spiritual worth as did his. We adore thee, O thou admirable Savior! We would worship thee, thou most Precious One! As we close our tribute, hear him again: "My doctrine is not mine, but his that sent me. If any many will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." "He that liveth and believeth in me, though he were dead, yet shall he live!"

J. FRANK MCDOWELL.

#### CERTIFICATE OF CHARACTER.

WE are requested by some of the Saints of Stewartsville, to publish the following statement, sent us by Bro. A. McCallum.

STEWARTSVILLE, Mo., July 25th, 1883.

"Inasmuch as the Latter Day Saints, who have been living in Stewartsville and vicinity for years, have been and are now being accused of nearly all the crimes known in the catalogue of crime, by the articles now being published in the *Independent*: Therefore, we, as citizens and business men of the city of Stewartsville, will say that we have found the Latter Day Saints, as a people, to be honest, industrious, truthful, upright, loyal, law-abiding citizens.

H. M. White, City Alderman;  
Dr. James C. Ritchey, Alderman;  
B. F. Burkey, Alderman;  
L. D. Smith, City Treasurer;  
D. M. Turney, City Attorney;  
Ed. G. Sheldon, Agricultural Implements;  
J. H. Wheat, Post Master;  
C. L. Fowler, Editor *Independent*;  
A. J. Culbertson, Merchant;  
James Shear, Harness Maker;  
F. L. Littleton, Merchant;  
H. G. Buck, Mayor of City, and President of Stewartsville Bank;  
J. H. Snow, City Clerk, Grain Dealer;  
B. F. Clark, Druggist;  
L. T. Moulton, Merchant;  
Robert Clark, Merchant;  
William Burnside;  
W. M. Stigall, Notary Public, Drugs and Books;  
Winstead and Patton, Live Stock Dealers;  
S. Bradford, Hotel;  
W. G. Adams, Collector for Township and County;  
Casper Gantz, Merchant;  
Samuel DeVall, Merchant Taylor;  
J. M. Pattan, Merchant;  
P. H. Deppen, City Assessor;  
J. E. Stout, Station Agent;  
L. C. Bush, Restaurant;

G. J. Cherry, City Marshall;  
G. Collins, Harness Maker;  
Gustav Hildebrand, Blacksmith;  
J. Roeder, Transfer Agent;  
John Ed. Leuettke, City Miller;  
W. C. Perry, Ex-Mayor;  
R. S. McWilliams;  
John W. Weeder, Shoe Maker;  
J. H. Kitridge, Lumber Dealer;  
B. F. Bennett, Carpenter.

[From Utah Journal.]

#### AN OPEN LETTER,

ADDRESSED TO

PRESIDENT JOSEPH SMITH, JR.,

*Of the Reorganized Church of Jesus Christ of Latter Day Saints, and others conspicuous at the Conference recently held in the Temple at Kirtland, Ohio.*

GENTLEMEN:—Accounts have reached Utah of your Conference held in the Temple at Kirtland, Ohio, commencing April 6th, 1883. It seems but a few months since the writer saw in your paper, "*The True Latter Day Saints' Herald*," glowing accounts of a contemplated convention of your leading men at Independence, Jackson county, Missouri. You then held out flattering inducements by making that place your grand center of interest. The writer gave some attention to see how you would carry out the programme. For some cause the scenes were shifted and the theatre of your offered attractions was designated to be at Kirtland. Perhaps it was thought to be an easier task to patch up and repair the old Temple than to build a new one; and then, actual occupancy and some outlay in repairs, might be counted something in law favorable to your organization as to the ownership of the building. At all events, your conference convened there, and during its exercise the leading spirits thereof made certain false declarations calculated to deceive the world as to some of the doctrines and practices of the martyred Prophet and Seer, Joseph Smith, Jr., the founder, under heavenly guidance, of the Church of Jesus Christ of Latter Day Saints.

I will quote the following remarks of one of the speakers. It will serve to ventilate the spirit manifested on that occasion:

"The object of this grand old building was a good one. The intentions of its builders and promoters, however, have never been carried out. There has been a departure from that spirit that moved the erection of these walls. If our intentions be in harmony with the intent of the original builders of this Church, we will be upheld. I stand as a professor of principles. The dissenters from the original faith of our Church, people in Utah, men and women, have practiced the meanest things that ever disgraced the world. I am very sorry that such a thing exists as polygamy and that we are ever brought

into connection with that curse as black as Egyptian darkness. Do not take stock in any religion that does not love the nation. I shall pray for an administration that separates us from that terrible curse in Utah, and shall support that political party that brings it about. Only recently we presented to Secretary Frelinghuysen an epitome of our faith for the purpose of our Church getting divorced from the black, filthy crew, whose headquarters are in Salt Lake City. If we succeed in this, every infidel and sceptic, even, will bid us God speed in our work. The doctrines of the Utah Mormons are the diabolicalisms of the nineteenth century. I would rather my child would die an infant than be a Utah Mormon, whose doctrine drags souls down to hell. God is the God of liberty, truth, justice and hope. The people will uphold us in our work. We bid God speed to every man and woman who is good and right, without regard to politics or religion. We hope the public and the government will draw the distinction between us and the Utah Mormons. We have no interests in common with the Utah Church, these full blooded apostates, whose practices are viler than the vilest. That we are true and loyal to our government is part of our faith. No man or woman is a Saint who violates the law of the land and the community. When such men claim to be Latter Day Saints they are but latter day devils. The Utah Mormons have engaged Judge Jere Black for their attorney, and are ready for the test. We are waiting for them, and will go into the fight without gloves."

The writer need not undertake to analyze all the items of this extract. It states, however, that "there has been a departure from that spirit that moved the erection of these [the temple] walls." Not on the part of the Utah "Mormons;" they have kept the spirit of temple building ever since their trowels rang upon those walls which now echo your denunciations.

By virtue of being a son of the great man who was the founder of this Church, your leader, it is inferred, claims to be a legitimate successor to the right of church government. He can certainly set up no other claim than this; his works will not justify it. I admit this blood relationship would have been no bar to the raising of the son to high distinction had his principles been consonant with the real faith and policy of his father. Instead of this, his declaration of principles published to the word and again enunciated by the speakers at your conference, are, many of them, in positive opposition to those which are well known to have been the doctrines and principles preached and practiced by that great man; principles for which he lost his life at Carthage jail, June 27th, 1844.

While the leader of the "Reorganized Church" was but a lad, whom many now living in Utah saw playing ball and ei-

joying youthful sport with his playmates, apparently taking no concern in the affairs that engrossed his father's chief attention, myself and others had advanced to mature years and had ample opportunities of becoming familiar with the Prophet's doctrine. We knew that he then both believed in and practiced polygamy. Your conference speakers labor to make the world believe that this was not the case; but with the incontrovertible evidence within your reach, do any of you believe that he did not? It seems inconsistent, impossible. On reaching manhood, your leader certainly had full opportunity to be correctly informed upon this matter. During his and his brothers' visits to this Territory, testimony which should place this matter beyond all doubt in their minds, was furnished them. Among other proofs, women of respectable and unimpeachable character here, testified to them that they were wives of the Prophet, their father. Such evidence no court with judicial functions could well reject. How can your leader ignore its force? How can he in opposition to it smother the light of truth it must have kindled upon the altar of his heart-convictions, and wilfully and persistently place his father before the world in a false attitude—in an attitude different from that in which he placed himself?

The doctrine of celestial marriage I have the best of reasons for believing was understood and believed by him away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice wherein you now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed as long as possible to make this principle known, except to a few of the most faithful and humble of the Saints. The boy Joseph, while playing in the streets and vacant lots of Nauvoo, very likely did not know of these things, nevertheless the writer knew that the elder

Joseph then practiced and taught (though not publicly) this doctrine. And further, he then knew some of those women to be his wives who subsequently, in Utah, reported themselves to his sons, Joseph and David, while here, as such wives. These young gentlemen found abundance of evidence when here on that point. If your leader was uninformed in relation to this while in his boyhood, he certainly has been furnished with sufficient evidence since he became a man, and to me and to thousands of others in this Territory, it would be a great source of gratification if he would be frank and honest enough to see these things as the Lord has really revealed them, and boldly and firmly hold up his father and his principles in their real character, that the world might see them as they are, and as his sons, though now in darkness, will behold them when they meet, on the shores of eternity, their illustrious sire. Would to God, that instead of organizing a faction, they were acting in concert with the church organized by their father, and that instead of following in the wake of Strang, McLellan and others, by the route of the Kirtland Temple, they were led to aid in building new Temples in the Stakes of Zion, letting the Kirtland Temple stand in its solitude till the time fully comes when the saints will repossess their inheritances and rebuild their cities and Temples of which the wicked have despoiled them. That Temple has answered the purpose for which it was erected. The Nauvoo Temple has done the same. President Brigham Young, speaking of leaving the last named edifice, which had been raised in the days of fierce persecution, said "We will go into the wilderness; we will take unto us the substance and leave the shadow behind." This referred directly to the keys of the Priesthood which the Saints had received therein as being the substance. And so they were, and it was to get lawful possession of these keys that the Temple was built. The Church of Jesus Christ of Latter Day Saints has completed, in the midst of these majestic mountains, one Temple, and three more, at the cost of millions, are in course of erection. Their labors in this direction did not cease with the Kirtland Temple, nor with the more costly one built at Nauvoo. Nor will it cease when those in progress here are completed. But this labor will be continued, and when they have sufficiently enlarged the borders of Zion, stretched out her curtains, gathered Israel from the nations and the hosts of the north country are led hither by their prophets, and when

the Lord directs, they will build up the waste places which have been inhabited by God's people and the temples thereof will be built on the sacred sites designated by the finger of the Almighty.

Here I wish to ask one question. While all this work of temple building has been going on in these mountains, at such immense cost of labor and means, and our cities have dotted the valleys for over five hundred miles north and south, how many Temples has the "Reorganized Church" erected? Not one. But they now boast of their achievement in patching up and clearing away the cobwebs from the first building of this kind that this Church ever erected. As far as the writer is concerned, you are welcome to your present jubilee and to all the prestige it may give you in the eyes of the wicked. For righteousness sake the Prophet Joseph Smith was forced to leave that place to save his life. The writer is sorry to see his son operating there as the leader of a faction whose speakers employ words with which to court the smiles and plaudits of those who cast him out. From Jackson, Caldwell and Davis counties, Joseph and the Saints were subsequently driven and their property destroyed. Yes, Joseph, junior, and from Nauvoo your father desired to journey to these mountains that he might escape the oppression of his enemies, but his blood, and that of your worthy uncle, was shed at Carthage. And now if your thirst for applause is so great as to cause you to invite and accept it from such a source, you have certainly a sense of honor to which the writer is a stranger.

On August 6, 1842, in Nauvoo, Joseph delivered the following prophecy, as recorded in his history:

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

Now, I ask you candidly, has not this prediction been literally fulfilled? It has in every particular. In the meantime, what have you and your faction been doing? Instead of coming to these mountains and assisting in fulfilling his prediction, you have wandered east. What cities have arisen by dint of your enterprise? What Temples to the name of the Lord have been reared as monuments of your inspiration and knowledge concerning that stupendous work, revealed through

Joseph the Seer, yet to be performed for the redemption of millions of the dead? And now that you possess, without title, the old Temple in Kirtland, instead of trying to use it as a sanctuary wherein to administer the ordinances of the Priesthood, you court therein smooth paths wherein to travel, and while hurling false and vituperative epithets against the people of Utah, invite the union of infidels and sceptics with your faction, in abuse of those who were the defenders of the Prophet and who still hold his memory sacred by believing in the doctrines which were revealed through him by the inspiration of the Almighty. To your confusion and shame you can not fail to realize that the spirit which actuates you is not the Spirit of Christ who neither courted nor expected the praise of the world. Once in Nauvoo I heard the Prophet declare to the people how they might always know where to find the true Church. He gave it as a guide for them ever afterwards and said the day would come when they would need it. He said: "Factions and parties will arise out of this Church and apostates will lead away many. But in the midst of all this, keep with the majority, for the true leaders of God's people will always be able to have a majority; and the records of the Church will be with them. Keep with the majority, for where the carcass is, there will the eagles be gathered together." The Saints in these mountains are the majority. Here they are free from the dictum of demagogues and they have no need to importune Secretary Frelinghuysen to "divorce" them from any "black, filthy crew" that exists upon the face of the earth, which Mr. Gurley declared your church had recently done. God has divorced the Utah Saints from all such characters, and the bond of their release is stamped with the blood of the prophets. Here they are free to do the will of heaven. Here they are free to respect the rights of all men and "render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Here they are free to keep all the constitutional laws of our country and raise the stars and stripes from the lofty mountain peaks. And when the Constitution is torn into fragments and its safeguards are sought to be wrested from the sacred compact, and they see fit to engage the services of one or more able and honest constitutional lawyers to elucidate to statesmen, to jurists and courts, what those rights are that are therein incorporated for the protection of every American citizen, they certainly have the privilege, the right and the power to so act. We

are freemen here and profess to be gentlemen; not vain boasters nor bullies.

Gentlemen, from that primitive rostrum, built mostly by Utonians, your vindictive declamations hurled hitherward, come as froth and vain babblings, nothing more. You stand boastfully in that pulpit which the Saints built in their poverty nearly fifty years ago, and denounce as apostates and disloyal to our common country those who are beyond your reach. There let the son repudiate, for the sake of popularity, the most sacred doctrines of his father! Here we will maintain them. There you invoke the clemency of the nation and ask that a distinctive line be drawn between yourselves and us, a line that shall be international in its character, reaching over into lands beyond the seas and granting exclusive permits to your kind of "Mormons" to cross over without annoyance to the land of liberty. You solicit, with sordid motives, the consular powers to smooth the path for your emigration. Here we expect to gather Israel who are to come up through much tribulation. Gentlemen, your attitude is that of abject supplicants. Why not tell the world, as we do, that we solicit no favor, that we do not ask for people of every race, class, or nationality beneath the broad light of heaven. Petition for this, plead in your country's courts—for this, and if justice be granted certainly every freeman should be content—content because the Constitution authorizes it and the patriot fathers died to transmit it. Joseph Smith, the older was a patriot; he descended from an ancestry of patriots; he asked respectfully, yet boldly, for his rights, nothing more; why should Joseph Smith, the younger, fail to imitate his noble example? Our motto in Utah is: "Do what is right, let the consequence follow."

In conclusion I desire to say I entertain no feelings of malice toward you, gentlemen, whom I have so plainly addressed. I feel it to be a duty thus to communicate a portion of my views and a few items which have come within my knowledge during my travels of near half a century with this people. May they do you good, not harm, by causing you to catch a gleam of that light which the Spirit of the Lord imparts to the honest in heart. And may you be turned from error unto righteousness, and eventually be sheltered by the true fold of Christ. The elements of that kingdom spoken of in Daniel 2:44, are with the Church in these mountains, and we have nothing to fear as to the final result. It will eventually roll forth in majesty and might and fill the whole earth.

I testify that the kingdom is growing around the nucleus here, and its light is destined to shed its lustre over the earth and usher in the reign of peace on earth and good will to men.

Respectfully,

L. O. LITTLEFIELD.

LOGAN, Utah, April 27th, 1883.

#### THE TORNADO SEASON.

THE tornado season has fairly commenced, though not in the section of country where its most terrible ravages are usually experienced. Those which occurred early in the month at Hot Springs and Ozark, Ark., were comparatively harmless, though thirteen lives were lost and much property destroyed, but the Mississippi and Georgia affair was on a scale sufficient to entitle it to be called the inaugural of the season, and from now until August, or even September, we may look for similar recurrences in the south western part of the country. The signal service has investigated over 600 tornadoes with the result of the discovery that the late spring and summer are the periods when they are to be expected, the larger number occurring in June. This year they have commenced earlier than usual and at points further east than usual, for Kansas, Illinois, Missouri, and Iowa are the principal sufferers. Mississippi, Georgia and Alabama, and the borders of Tennessee and South Carolina are more or less ravaged by tornadoes, but—this spring being an exception—not with such disastrous results as attend those which originate in Texas and the Indian Territory, and travel their northeastern course through the States above mentioned.

Although it is early in the season, the recent tornado is one of the most destructive ever known in this country. As nearly as can be ascertained from the conflicting accounts this tornado entered the continent from the Gulf of Mexico, crossing the Mississippi a short distance below Natchez without doing any special damage in Louisiana; at this point it divided, one branch going southeast, the main funnel, however, keeping on its northeastern track, and inflicting the most terrible losses of life and property at Wesson and Beau-regard, in Copiah County. It passed Aberdeen, in the northeastern part of the State, crossed Alabama obliquely without doing much damage, and entered Georgia, in Harris County, crossing the Chattahoochee River, curiously enough, at the very point where every storm has entered Georgia since 1804, the first year in which a tornado was recorded. It is also curious

that it divided on the Georgia line, just as it did on the Mississippi line, one branch keeping on its northeastern course, spending itself in South Carolina, while the other veered into Southwest Georgia. It will be seen, therefore, that it traversed an immense area of territory, its damage being spread over five States, though the heavy losses are confined to two. As compared with the damage occasioned by tornadoes in 1881 and 1882, the results are frightful. The whole number of lives lost in 1881 was 187. Last year they amounted to 369. By way of comparison a statement showing the losses of life occasioned by the worst tornadoes of 1882 will be of interest. In April, 50 lives were lost at Brownsville, Mo., and Monticello, La.; in May, 18 at McAllister, Tex.; in June, 100 at Grinnell, Ia., and 13 in Kansas; and in July, 25 at Coalville, Pa. As we have said, 369 lives were lost in all last year and 187 in 1881. The complete reports of the loss of life occasioned by the recent tornado have not yet been sent in, but it is already known that 190 persons were killed. As of the 283 injured many will die, and many counties swept by the tornado have not yet been heard from, it is reasonable to estimate that the total loss of life will reach at least 250, which is much larger than that occasioned by all the storms of 1881 and only one-third less than those of 1882, which was considered an exceptional tornado year. It will also be observed that it has inflicted a loss of life more than twice as great as that at Grinnell.

In view of such disasters as these and the certainty that they will occur in specified sections of the country at specified times, it is not creditable to science that these terrible phenomena of Nature are not better understood, and that some means for the protection of human life in the tornado area have not been suggested. Now that science says it has exploded Scriptural revelations and says it pretends it has made a myth of an overruling Providence, it would seem as if it might understand these natural phenomena and strip them of some of their destructive power, and no longer let the wind blow where it listeth. We fear, however, that it will always remain true that no man can tell whence it cometh or whither it goeth. The most the signal service has done is to recommend the building of under-ground dwellings as places of refuge, which is not always practical, and it may be remarked they do not always constitute places of refuge. The only man who has made a practical, well-sustained sugges-

tion with regard to the origin of the tornado is Prof. Tice, of St. Louis, who, notwithstanding his vagaries as a weather prophet and his unfortunate place of residence, is a man of scientific attainment. His theory is to the effect that the tornado is a display of electrical energy, and that the manifestations of every tornado, such as denuding trees of their bark and reducing wood to fibres, are electrical in character, the splintering being occasioned by the passage of the electric current through the sap, which decomposes it into its constituent gases, expanding with terrific force. Whether Tice's theory be true or not, the subject deserves more thorough treatment than it has yet received from the hands of the savants. Who is the future philosopher who will bottle the tornado as Franklin bottled the lightning?

Chicago Tribune.

#### JOHN'S BAPTISM.

BRO. J. R. COOK:—I have read in the *Herald* of April 14th, saying that I asserted that John's baptism was not for remission of sins. Now, dear brother, your argument for its denial is not found in the Scriptures; and the word of God calls us to read them for proof. In John 5:30, Jesus said to the Pharisees: "Search the Scriptures." \* \* \*

But in searching them we must strive to make the word of God true. Paul says: "For the word of God is yea, yea, and not yea and nay." (2 Cor. 20). It appears to me that you, while a priest, were ministering under the priesthood of Aaron, which Paul says was done away in Christ." (See 2 Cor. 3:7, 12. In Heb. 7:1-11, Paul is describing the Jewish tabernacle. Verse 11: But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Verse 17: "For where a covenant is there must also of necessity be the death of the victim, (17), for a covenant is of force after the victim is dead, otherwise it is of no strength at all while the victim liveth." Read chapter 10. He says, verse 4: "For it is not possible that the blood of bulls and goats could take away sins." Paul says, Gal. 3:21: "For if there had been a law given that could have given life, verily righteousness would have been by that law." In Col. 2:13, 14, Paul says: "He (Christ) took away the ordinances of the law that were contrary unto us, (not being able to take away sin,) and nailed them to the cross." Jesus, then, came to fulfill the law of Moses, (or Melchisedec priesthood promised in Deut. 18:17, 18). That is the covenant he came to fulfill; for that priesthood was taken from

them, and its order only left with them. Aaron was made a high priest of that law. So when Jesus came, he had to come in at its gate, for as it was an appendage to the Melchisedec, it had to be united to its place; and that was the reason John was sent to prepare its way. So, dear brother, although a priest of the order of Aaron, it was united to the Melchisedec and when God's Lamb's blood was shed, he arose by the power of God, ascended up to the Father, into the holy place, made without hands, and received the priesthood of the Son of God, and the Melchisedec being an appendage to his priesthood, all the priesthoods he united in himself. (See Gen. 6: 62). "Even ye must be born again." Adam was born of the Holy Ghost before. (See chapter 28; see also chapter 6:9.) They were to become living souls. After he was baptized, he, God, said, "Ye are one in me. Thou art after the order of my son." But Adam could not delegate that life to others, which belonged to Christ. But we find that he gave him another law for his children. (Verse 59). Read from verse 57 to 61. So, brother, although a priest, you had it in Christ's priesthood united.

Again you say, and truly too, that John's mission was to go before the face of the Lord, to prepare his ways and to give knowledge of salvation unto the people, by remission of sins. That was the mission he was sent to do. To tell the Jews that there was one among them whose shoes he was not worthy to stoop down and loose; "He shall baptize you with fire, and the Holy Ghost. (That is what John could not do). And now, brother, we find that when Moses, who held the keys of the Melchisedec Priesthood, and Elias, who held the keys of the Levitical, came to Jesus with his three counselors, Peter, James and John, and received in order the keys; after that he had received the authority he sent out his apostles to preach and baptize. Did Christ then, with his disciples, baptize? Was it the same baptism of John, with the priesthood of Aaron, that belonged to laws that were carnal? Is it not more likely that Jesus and his apostles baptized with the priesthood that Moses had, (according to God's order). (See Deut. 18: 17, 18). For my part, I think that he would not leave the higher priesthood to minister in the lower. Now, hear John's answer to his disciples, when they saw that Jesus and his disciples were baptizing; (for it must be the baptism they were alluding to: "I told you," said John, "that I am not the Christ, but that I am sent before him;" verse 31; "He must

increase, but I must decrease." Now, if he baptized with John's baptism, his baptism would also have decreased; but his (Jesus') baptism was to increase. Read John 3: 27 to end. But you ask, was baptism an ordinance of the law of Moses, which was a law of carnal commandments and ordinances? Now, I will give you an answer, and ask you to read the 24th chapter of Exodus, where the Lord called up Moses and Aaron, Nadab and Abihu, and seventy elders, into the mount with him, and they saw God, and did eat and drink in his presence. He kept Moses forty days and nights, instructing him, and by his own fingers wrote the laws of the priesthood that he gave him. I ask, were these laws that God himself wrote, carnal? I ask you to read 32d, 33rd, and 34th chapters of Exodus, and you will see the law of carnal commandments. See the 1st and 2d verses of chapter 34.

One other mistake. I made you say that I said Christ's blood took away the sins of the world, the plural number. To your mind it would have sounded better if I had used the singular number.

Christ's blood did put away the great sin of Adam's transgression; so that the way was opened, that we could approach unto God, and ask in the name of Jesus, forgiveness of our own individual sins. For he destroyed death, and him who had the power of death, the devil, see Heb. 2: 14, 15. Why did Peter say on the day of Pentecost to the repentant Jews, when they said what shall we do: "Repent and be baptized, every one of you, in the name of Jesus Christ, for remission of sins," (plural) Ananias said to Paul "And now, why tarriest thou, arise and be baptized, and wash away thy sins," (plural).

I will ask you, and all who believe with you, to answer a few pertinent questions, and keep God's word true, that believers in the ordinances of the gospel, (for gospel is an untranslated word, in English it is good news), which is baptism for remission of sins, laying on of hands for the Holy Ghost; its ministers apostles, pastors, teachers, gifts, &c., before Christ, and as Paul says in 1 Cor. 12. If so, why did Paul say, verse 18, "But now hath God set the members every one of them in the body, as it hath pleased him," if they were in the Church always? Why is it said, "But now hath he set," etc. Likewise, if the ordinances of the gospel always were on earth, from the beginning, why did Paul say in Acts 14: 16, "Who in times past suffered all nations to walk in their own ways." Again, 17: 30, "At the times of this ignorance God winked, but now

commandeth all men every where to repent." And again, what did Jesus mean when he said, "He who believeth on me; as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believe on him should receive; for the Holy Ghost was promised to them who believe, after that Jesus was glorified." Heb. 9: 8, "The Holy Ghost thus signifying that this way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing;" and in verse 16, "For where a covenant is, there must also of necessity be the death of the victim," 17, "for a covenant is of force after the victim is dead, otherwise it is of no strength at all while the victim is alive." Again, Matt. 3: 37, "And now also the ax is laid unto the root of the trees," (plural), at the roots of all the teachings and doctrines of men.

Now, if we would read those passages I have quoted in Acts 14: 16; 17: 30; Rom. 4: 15; "Because the law worketh wrath; for where no law is, there is no transgression." 5: 13, "For before the law, sin was in the world; yet sin is not imputed to them who have no law."

Now, I call upon all to answer these few questions, and keep God's word true. That is, if the priesthood that belongs to the gospel, (for as I said before, gospel is an untranslated word, which in English is good news, or glad tidings, that was preached from the day that Adam fell, namely, the seed of the woman shall bruise the serpent's head), he, God, told Adam, Gen. 5: 43, to end of chapter, that Christ would come in the meridian of time, (not then before it), and 6: 60.

If we could but open our eyes to see and our ears to hear, in reading our Bibles, we could see, that if Christ's priesthood was on earth from the days of Adam to this day, there would be no millenium reign of Christ; for Paul tells us that the gospel, through his ministers; for says he, "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death, unto death; and to the other the savour of life unto life," (eternal). 2 Cor. 2: 15, 16. And you must be aware that to sin against it there is no forgiveness. Heb. 6: 1-7. But Christ's kingdom is to give to those who had not the gospel laws, that they will have then, so that every mouth may be stopped from saying, God is not equitable, and that he is a respecter of persons.

JOHN MACAULEY.

DUNVILLE, Dunn Co., Wis.  
May, 1883.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Conference Minutes.

### NORTH-WEST KANSAS DISTRICT.

Conference met with Goshen Branch, June 2d, 10 a. m. President A. Kent in chair.

Branch Reports.—Elmira 26. Blue Rapids 52. Goshen 45.

Visiting brethren invited to participate in our deliberations.

Ministerial Reports.—A. H. Smith, of the Twelve, J. Landers, High Priest; Elders G. W. Beebe, H. Noble, (baptized 2), A. H. Parsons, A. Sears, J. T. Kinnaman, Bro. Hinderks, R. Hoyer, Charles Williams, A. Kent, J. D. Bennett; Priests Harder and Decker; Teachers S. C. Andes, B. Cochren, Wm. Scott, reported.

2 p. m. B. H. Case reported.

Motion carried to meet with Prairie Home Branch, August 18th, at 10 o'clock a. m.

Meetings continued until Monday evening. The Elders had good liberty in preaching. Sunday, six were baptized.

Adjourned.

### SPRING RIVER DISTRICT.

Conference convened with the Mound Valley Branch, May 18th, 20th, 1883. Friday evening preaching by J. T. Davies. Saturday, 10 o'clock. House was called to order. W. S. Taylor was appointed president, *pro tem*.

Branch Reports.—Mound Valley 40 members; Columbus 39 members; Center Creek, Pleasant View, Arcadia, and Jacksonville not reported. The spiritual condition of the following branches was bad, Mound Valley by president, R. H. Davies; Columbus by president, C. Randall; Pleasant View by C. M. Fulks.

Elders W. S. Taylor, J. T. Davies, W. M. France, R. H. Davies, I. R. Ross, B. Davies, reported in person. Priests C. Randall, C. M. Fulks, reported. Teachers Simpson, J. Hart, reported. Deacon D. W. Davies reported in person.

Bishop's Agent's Report.—August 25th, 1882, balance on hand \$6.90. Received up to May 18th, 1883, \$84.50. Total \$91.40. Paid out up to May 18th, 1883, \$47.50. Balance on hand \$43.90. I. R. Ross Bishop's Agent.

Brn. France, Taylor, and R. H. Davies were appointed as a committee to visit and investigate the condition of the Pleasant View Branch.

Brn. I. R. Ross and C. M. Fulks were appointed as a committee to correspond with the Bishop in order to get desired information that we may know how to support our district authorities.

All spiritual and temporal authorities of the Church were sustained in righteousness. Bro. J. A. Davies was sustained as president for six months coming, also E. A. Davies secretary.

It was decided that the secretary visit the branches to compare the district records with the branch records.

During conference there was one baptized, William Martin. Two ordained, Bro. Charles K. Ryan to the office of a Priest, Bro. E. A. Davies an Elder.

Preaching Saturday night by C. M. Fulks, assisted by C. Randall, also Sunday at 11 a. m. by

W. S. Taylor, assisted by I. R. Ross. Prayer and testimony meeting at 2 p. m. Preaching at night by J. T. Davies. This was a season of refreshment to the Saints, the Spirit of God was much enjoyed, may we have many such meetings as this was.

Adjourned to meet at the Columbus Branch, October 12th, 1883.

### PHILADELPHIA DISTRICT.

The Philadelphia District conference met June 24th, 1883, 10½ o'clock a. m. J. A. Stewart, president, W. H. Brown, secretary.

Statistical Reports.—Philadelphia, William Small Pres., 50; Brooklyn, Joseph Squire Pres., 29; Hornerstown, W. H. Brown, Pres., 25; New Park, M. O. Matthews Pres., 16.

Elders J. Squire and J. A. Stewart reported in person. J. Stone by letter.

On motion Bro. J. A. Stewart was chosen president for the next six months.

Moved and seconded that Bro. W. H. Brown be chosen as secretary, for the next six months. Carried.

Conference adjourned to meet in Philadelphia, Pa., on the 4th Sunday in December, 1883 at 10½ o'clock a. m.

### GALLAND'S GROVE DISTRICT.

Conference was held at Deloit, Crawford county, Iowa, June 8th, 9th, and 10th, commencing at 2:30 p. m. Bro. Eli Clothier was chosen president, W. Whiting assistant president. John Pett and Charles E. Butterworth clerks.

Visiting brethren were invited to take part in the deliberations of the conference. The afternoon was occupied with a social meeting, in which Bro. Eli Clothier, H. C. Smith, Charles Derry, John Hawley, and W. Whiting took part.

At 7:30 p. m. Bro. Charles Derry addressed the congregation.

Saturday, 9 a. m. Branch Reports.—Galland's Grove 230; 1 died. Mason's Grove, 31; 1 received by vote. Camp Creek 16. North Coon 22.

Elders' Reports.—John Hawley (baptized one), Charles E. Butterworth, Benan Salisbury, W. W. Whiting (baptized one), James Wedlock, Ira A. Goff, Franklin Rudd, David K. Butterick, Wm. Jordan, B. F. Wicks, Heman C. Smith, John Pett, Benjamin Galland and John Rudd, reported in person; Carl J. Carlson and Henry Halliday by letter. In nearly every instance, more or less labor had been performed according to circumstances.

Bishop's Agent's Report: Cash on hand at last report, March 9th, \$37.75; received since \$88.55; paid out \$126.30. John Pett, Agent.

2:30 p. m. Ministerial reports continued: Elders William A. Carroll, Eli Clothier; Priests, Cyrus and John Dobson; Teachers, Newton Brogden, James Turner, and Nathan Hays; and Deacon Nelson Butterick, in person. All had labored and all expressed a willingness to continue to labor according to their ability. A series of two days' meetings were appointed to be held at the different branches in the district, and brethren appointed in charge of said meetings.

Brn. Franklin Rudd and David K. Butterick were appointed to labor in Green and Carroll counties and surrounding country.

Resolved, That the Bishop's Agent be authorized to pay the expenses of delegate to General Conference out of the first funds coming into his hands, not otherwise provided for.

The First Presidency, the Bishopric, and the several quorums of the Church were sustained in righteousness.

Bro. Eli Clothier was sustained as president of the district, with Brn. W. Whiting and Benan Salisbury as his assistants. Bro. John Pett was sustained as Bishop's Agent and secretary of the district, and Bro. Charles E. Butterworth assistant secretary.

7:30 p. m. Bro. H. C. Smith preached an excellent discourse.

Sunday, 9:30 a. m. A prayer meeting was held; many encouraging testimonies were given. At 11 a. m. Bro. Derry preached. At 3 p. m. Bro. H. C. Smith preached. One was baptized. At 7:30 p. m. Bro. Clothier preached, after which the conference adjourned to meet at Galland's Grove, December 7th, at 11 a. m.

### ALABAMA DISTRICT.

Conference convened at the Butler Branch, Butler county, Alabama, on the 14th and 15th of July, 1883.

Met Saturday at 10 a. m. President W. J. Booker in the chair, G. T. Chute secretary.

Branch Reports.—St. Joseph (colored) 18, including 1 Priest, 1 Deacon. Butler Branch 31. Pleasant Hill 54. Lone Star 69. Some of the above branches are in a good spiritual condition, others not so good.

Elders' Reports.—J. G. Vickery, F. Vickery, G. R. Scogin, G. T. Chute, W. J. Booker, and missionary R. J. Anthony reported. About ten have been baptized since last report.

Priests W. Allen, T. Vickery, Perry. Booker, reported.

Teachers J. M. Pickins, Fate Hawkins, reported.

Bishop's Agent, F. Vickery, had received and paid out ten dollars. On his request F. Vickery was released from acting as Bishop's Agent, and Bro. J. G. Vickery was appointed to fill the vacancy.

The general and local authorities of the Church were sustained.

A good feeling prevailed during the business session. Preaching by G. T. Chute, at early candle lighting.

Sunday's services were well attended; preaching at 11 a. m., and at 4 p. m., by Bro. R. J. Anthony.

A sacrament meeting was had at night. A good spirit pervaded all present.

Adjourned to meet at the Pleasant Hill Branch, on the 13th and 14th of October, 1883.

If you ask me the old question: Why are good men tried as by fire, their property destroyed, their homes broken up, their good names befouled, their bodies racked by disease? I can not tell, if you will not look beyond this life to the spiritual and eternal. For, if this life be all, the very least that we could ask of God would be that He should see to it that goodness received its reward here and wickedness its doom likewise. But we do find an answer when the Bible tells us: Your life consisteth not of the abundance of the things which you possess. Your life is hidden with Christ's in God. The favor of the Lord is better than life, and His loving kindness than all riches.

The jewel of assurance is best kept in the cabinet of a humble heart.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Miscellaneous.

### WESTERN MAINE DISTRICT.

An Epistle to the Saints of the Western Maine District. Dear Brethren and Sisters in the Lord: As fellow laborers with you in the gospel of Christ, being appointed by General Conference to labor in the New England States under the direction of our beloved brother, Zenas H. Gurvey, of the twelve; after due thought and consideration of the work in this district, we have concluded to write you this epistle, as a voice of warning and exhortation. Warning that we "be not overcharged with surfeiting, and the cares of this world," or that we be found slumbering and asleep, not having our lamps trimmed and burning, thus being in an unprepared condition to meet the Master. To exhort you to faithfulness, steadfastness, and diligence, which are so much demanded of us, "So much the more as we see the day of the Lord approaching." The good seed of the kingdom has been sown in your hearts by faithful men, some of whom are still laboring in the vineyard of the Lord for the salvation of his fellow men, while some have passed away and are now enjoying that rest promised the faithful when their earth-life shall end. As others then have made sacrifice to bring the light of the gospel to us, so should we be willing to sacrifice for the good of others, thus fulfilling the injunction of the blessed Master, "Freely ye have received, so freely give." There is responsibility equally resting upon us for whatever talents we have received, and our negligence or faithfulness in bearing off that responsibility consequent upon the acceptance of such talents, will in a great measure determine the character of our future reward and condition. See Matthew 25th chapter: "When the Lord shall come to reckon with those servants." As your brethren having to a certain extent shared with you in the bitter trials and afflictions of life, having seen the workings of the "adversary of our souls," in his endeavor to hinder our spiritual progress, in many and devious ways—desire to extend our sympathies wherever sympathy may be properly demanded, and ask you, one and all, to arouse and arise once again, and put forth your energies to help roll forth this great latter day work unto its final consummation. We have read and heard with joy your past achievements in the gospel. Our souls have rejoiced at the victories you have obtained. O, let us seek to continue and not be "weary in well doing." Those of us who have come to a knowledge of the truth of this work can never consistently feed upon any thing else. Then what shall we do for our families? Shall we permit them to grow up in darkness without an effort on our part to train them up in the way they should go. How many souls around us are perishing for the word of life. Shall we hide our "light under a bushel?" We trust not. We hope to see all those who have been active in the past again with others earnest in the work. And to this end we invite you all to meet us in conference at Little Deer Isle, on the last Saturday and Sunday in August. We request that all will unite with us in earnest prayer and fasting, that we may come together

in the love of Christ, determined to throw off the shackles that now bind us. "Shake off the coals from our garments, and arise in the strength of the Lord."

That we may work for the salvation of souls, and for the glory of God, we subscribe ourselves, your brethren in the love of Christ,

JOHN GILBERT,  
FRANK M. SHEEHY.

### NOTICE TO THE CHURCH.

Notice is hereby given to the Church, and all whom it may concern, that Elder T. J. Franklin, having proven himself unworthy the trust imposed in him by the Church, is hereby notified that his license as an Elder is demanded, and he is requested not to act in any sense as a representative of the Church of Jesus Christ of Latter Day Saints. And further, the said T. J. Franklin is notified to appear, or report to his branch, that legal action may be had in charges now pending against him, on or before the 14th day of October next, or action will be had as if he were present. By order of

A. H. SMITH,

President of Missouri and Kansas Mission.

### NORTH-WEST KANSAS DISTRICT.

Agreeable to the decision of the last district conference session, held June 2d, 3d, at Goshen, Clay county; the next session will convene at Prairie Home Branch, in Prairie Home Schoolhouse, August 18th, at 10 a. m., six miles east of Belleville on the Washington road. Delegates and visiting friends from Minerville and the west will pass through Belleville, and stop at Sr. Margaret Kelly's, five miles east, (half mile south of Washington road), where a committee will meet them, and see that they are provided for. Ample preparations will be made for the entertainment of all who come, and we hope none of the Church officials will be absent; but come, and induce as many gospel loving friends and enquirers as possible to come with them. Representatives from north, south and east, who arrive up to Friday evening, will find friends, rest, food and shelter as heretofore near Cuba. Come! and come prepared to do the Lord's work of love and good-will toward our fellow man.

JOHN D. BENNETT,

Pres. Prairie Home Branch.

### NORTH-WEST KANSAS DISTRICT.

By virtue of a petition from the Blue Rapids and Goshen branches of said district, requesting that the next session of the quarterly conference be changed from Prairie Home, Republic county, to Blue Rapids, Marshall county, Kansas; therefore the Saints will meet with the Blue Rapids Saints, the 18th of August, at the hour of ten o'clock, a. m., as prayed for in petition.

A. KENT,

President of District.

### INDEPENDENCE DISTRICT.

To the Independence District of the Church of Jesus Christ of Latter Day Saints; Greeting: Circumstances of a serious nature having occurred to render the office of district president vacant, and two months yet remaining ere your regular meeting, I deem it wisdom to call a special conference of the district to fill the vacancy, and do whatever other business may be deemed necessary at the time. It is my wish therefore that you

convene on the 11th day of August, 1883, at Independence, Jackson Co., Missouri, at 10 a. m.

A. H. SMITH,

President of Missouri and Kansas Mission of Church of Jesus Christ of Latter Day Saints.

### DIED.

WALDSMITH.—At Creston, Iowa, July 18th, 1883, Brother Leslie, only son, and eldest child of Bro. Jacob W. and sister Elizabeth Waldsmith of Nebraska City, Nebraska. He was born in Otoe county, Nebraska, January 17th, 1861, and was baptized October 23d, 1875, by Elder Mark H. Forscutt. He was on his way to New York and other points east, and fell from a stock car, at 11:17 p. m., on the 17th and lived about two and a half hours. The sad news was wired to his father, and soon a house of happiness was a house of lamentation; and in a few hours a whole city were united in mourning and sympathy. The mail and wires were soon put to use to carry the sad news. The body arrived on the 19th at 9 a. m. The affianced arrived at noon. The funeral services were held the 20th at the M. E. Church, one of the largest in the city; but many were unable to obtain an entrance. Bro. Mark H. Forscutt lined the hymns and preached the sermon, from 1 Cor. 15:44. Rev. W. K. Beans, pastor of the M. E. Church, read the 15 chapter 1 Corinthians and offered a beautiful and expressive prayer. The M. E. choir sang sweetly and pathetically; R. M. Elvin pronounced the benediction. The cortege was one of the largest that ever went out of this city. Thus closes the pilgrimage of 22 years, 6 months and 1 day, of one that never disobeyed his parents, who was true, upright and kind, and faithful to every trust reposed in him. Upon his obtaining his majority, his father admitted him to a partnership in business. He was the youngest member of the Board of Trade of this city. Also a very active and faithful worker in the Sabbath School.

PATTERSON.—Bro. William Patterson was born in Scotland, November 24th, 1812; came to this country in 1854, and followed the Brighamites so far as the plains; came back to Iowa and settled here on a little farm near Newton, Jasper county, and united to the Reorganized Church, August 1st, 1871. He was a good man and a member of the Newton Branch. He died in full faith of the gospel. [Date of death not given].

KEETON.—Near Jeffersonville, Illinois, May 11th, 1883, Bro. Calvin Keeton, aged 59 years. Bro. Keeton was born in Ohio; was married to Miss Sarah Farmer, December 11th, 1853. Was baptized, with his wife, March 26th, 1876, by Elder T. P. Green, and confirmed by the same. He was a member of the Deer Creek Branch. He was taken with paralysis, and lived but a few days. He knew from the first, that he would not live through it, and so informed Bro. Green, remarking that he knew that he had obeyed the true and everlasting gospel, and had received the blessing promised, and was prepared to pass away. His chief regret was, that he had not obeyed the gospel years before he did, so great had been the benefit received in obedience. Funeral services by Elders T. P. Green and Henry Walker, on June 17th, 1883.

### ADDRESSES.

Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.  
Joseph R. Lambert, No. 1, South Clark street, Chicago, Illinois.

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2jun

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JOSEPH SMITH - EDITOR.

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINE HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 18th, 1883.

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## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 18th August, 1883.

LATTER DAY SAINTS should be careful not to deny plain Scriptural statements, while taking men to task for asserting that they believe the Scriptures when at the same time they refuse credence to what is written. The story of Jephthah's daughter is a case in point. The story is about this, in substance. Israel was in rather a sad strait during their warfare with the Ammonites, and made appeal to a noted soldier, Jephthah. He in turn laid the case before the Lord, making a vow that if success was given him in the ensuing battle, he would offer as a burnt offering to the Lord, whatever living thing should first meet him on his return home. He was victorious, and returning home was met by his daughter, with her companions celebrating his victorious return.

It is argued that this relation does not justify the belief that Jephthah sacrificed his daughter, as human sacrifices were not allowable at that time, or in fact at any time. Of this it may not perhaps be definitely stated; but a strong inference may be taken from the offering of Isaac, by Abraham, that under given circumstances human life was offered. How else did Abraham so unhesitatingly proceed to the altar with Isaac? If the offering of human life was not in any sense permissible, why did not Abraham resort to pleading, as he did in regard to the cities of Sodom where Lot dwelt? Were the lives of Lot and his family more precious in the eyes of Abraham than the life of Isaac? A case of nearly similar import is found in Numbers, chapter thirty-one, where a certain number of persons, women children and maidens, that had never known

man by lying with him, were given to the priests to be made a heave offering to the Lord.

We are just as much opposed to the idea of bloodshed, priestcraft, human sacrifice, and all the other cruel and barbarous things that may have been practiced in Israel, or the heathen nations, as any one need to be; but we can see no necessity to deny that things plainly stated did not take place.

Israel was idolatrous, and limits to idolatry were difficult to set. Every species of excess was possible, from the sacrificing of children to Moloch, of the Phœnicians, or Baal, the sun god, the abomination of the Ammonites to the making and keeping of grave and ridiculous personal vows, similar in nature, if not in object, to the one under consideration. There is then nothing beyond belief in the thought that this general in Israel should have made the rash vow recorded of him. He may have had a favorite mastiff, or hound which in his mind was the likeliest to rush out of his gates at his approach to his home to greet him; or he may have thought that some one of the slaves of his house, old or young, would be the first to meet him before his house at his return. But it is not proper to suppose that he once thought of his only daughter in connection with his vow at the time when he made it. To this, his agitation and grief at meeting with his daughter, witnessed in the expression: "Alas, my daughter! Thou hast brought me very low; and thou art one of them that trouble me," give ample evidence.

The straight scriptural relation is this: "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hand, then it shall be, that whatsoever cometh forth of the doors of mine house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances. \* \* \* And it came to pass when he saw her, that he rent his clothes, Alas, my daughter! thou hast brought me

very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I can not go back. And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth. \* \* \* And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man."

In this relation the following points are quite clear to us: Jephthah vowed to sacrifice as a burnt offering the first thing of his own house that met him at his return from battle. This first thing was his daughter. He made known the character of his vow to her. She acquiesced in it, but asked two months in which to lament her unfortunate fate. At the end of the time, Jephthah kept his vow and sacrificed her as a burnt offering.

Whatever may be said about the cruelty and wickedness of the act does not change the facts in the case. The wrong was in making the vow. That the vow contemplated some living person or thing, is clearly inferred from the idea that it was to come forth from the doors of the house to meet Jephthah. That death was to be the result from the vow if executed, is seen in the pain and distress of both father and daughter. And that death did ensue is easily deducible from the statement that "Jephthah did with her according to his vow;" and the fact that the daughters of Israel made it a custom to yearly "lament for the daughter of Jephthah, the Gileadite." To us it is but the recital of one of the scenes that took place in the days of Israel's waywardness under the rule of kings and what followed after, of customs which should never have obtained. It was foolish for Jephthah to have made such a vow, involving as he must well have known had he stopped to think, the life of his only daughter. But the vow when made he dare not break; for the customs and traditions of the people, his

own nation and others, made the keeping of vows a necessity. He could not break his vow without losing his reputation, notwithstanding it required the taking the life of his child. He must go forward, and did. And no matter what the opinion any one may hold respecting the morality of the act, it is not safe to deny the fact as it is clearly written.

#### QUESTIONS AND ANSWERS.

*Ques.*—What would the testimony of a member of the Church be worth in regard to the doctrine of the Church if he should make this statement; that he did not know whether the doctrine was true or not, but believed it to be true; thought it to be true; but to say it was true, he could not?

*Ans.*—It would be worth his salvation if he continued faithful, enduring as seeing him who is invisible.

*Q.*—Is the secretary, as a district officer under all or any circumstances any part of the district presidency?

*A.*—Not unless he holds some other office beside that of secretary, as for instance, vice, or assistant president, or counselor to the president, in which case he would be part of the presidency. The secretary would have the right in the absence of the president of the district, at the convening of a session to call the meeting to order, and make the necessary moves to effect an organization.

*Q.*—Is it not the prerogative of all Elders (without respect to quorum attachment) especially when sent by conference, or the executive heads of Church, or missions,—to call meetings at their discretion,—preach, baptize and confirm, whether within, or without branch jurisdiction, without consulting local authorities?

*A.*—No. All appointees of Conferences, or the officers of the Church, should labor in harmony with local organizations, district, or branch. In all cases when laboring in organized districts, or branches, the traveling ministry should have a proper respect for the local officers, and should apprise them of their presence, places and times of labor, and so far as possible perform the duties of their calling and their appointment in harmony with the local church. All local officers should assist and aid the traveling ministry in ministerial labors, and when the traveling minister is superior in office by ordination or appointment, should recognize such superiority by seeking counsel and aid, and submission to dictation; unless some wrong is sought to be put upon the flock, in which case he should prevent injury to the flock, in the wisest and best way.

#### EDITORIAL ITEMS.

A LETTER of removal issued by the Lake Shore Branch, signed by George W. Walters, Pres., and Wilson W. Walters, Priest, to John C. Stevens, together with a pocket book containing some money and papers, was lately found near Little Sioux, Iowa. The owner can learn further by writing J. B. Lytle, Little Sioux, Harrison county, Iowa.

Elder Thomas Venable, of Ogmore Branch, Wales, wrote July 18th, re-telling the "old, old story," of how the Truth found him and renewed the Holy Ghost within him after long and anxious inquiry.

Bro. Clarence St. Clair was visiting Lamoni, on business affairs, August 2d to 7th, and preached in the chapel on the evening of August 5th. We heard it spoken of as a good effort.

Bro. R. J. Anthony had baptized twenty-one during a series of meetings at the Lone Star Branch, Alabama, from the 20th to the 29th of July. He had baptized five there before, making twenty-six in all. He was assisted in his meetings by Bro. G. R. Scogin. He would, in connection with Bro. G. W. Chute, G. R. Scogin, Vickery, and W. J. Booker, hold some three or four protracted meetings at different points.

Bro. R. M. Elvin is engaged to discuss the question, "Resolved, that Joseph Smith taught and practiced polygamy;" against the affirmation of Rev. N. M. Allen. The discussion is to be held at Bottom School-house, or vicinity, Cass county, Nebraska, August 26th, 1883.

Bro. J. C. Hardman, wrote from Weston, Iowa, requesting the prayers of the Saints, for M. N. Morris, of Weston. He is very ill. Bro. Morris is a brother-in-law to Bro. T. E. Jenkins, of Wales. Some may know him of the old-time.

WE give below the out spoken sentiments of a Catholic priest, as clipped from the *Chicago Tribune* of a late issue.

#### UNAMERICAN METHODS OF THE ROMISH CHURCH.

The Rev. Mr. Corrigan, a Roman Catholic priest of Hoboken, N. J., has been telling his brother priests, and incidentally the public, some plain truths about the status and polity of the Papal Church in America. He has had the temerity to freely criticise the methods of some of his superiors, and for doing so has incurred grave ecclesiastical censure. He was probably prepared for this. The course he has taken is a bold but necessary one. Every person who reads his complaint and who is at all acquainted with the his-

tory of the Roman Catholic Church in this country will admit that it is a just one.

The American portion of the Roman Catholic priesthood has complained with good reason against the policy of the higher ecclesiastics. It has been essentially foreign and un-American. The Rev. Mr. Corrigan is not the first priest that has publicly complained. A few months ago a Milwaukee priest published a pamphlet in which certain matters contained in the Rev. Mr. Corrigan's publication were touched on. It was sought to suppress it at the time, and the attempt partly succeeded. The Rev. Mr. Corrigan's charges and criticisms are of a more radical and definite character than those made by the Milwaukee priests. Being the brother of an Archbishop who will in a few years, barring accidents, succeed the only American Cardinal, Mr. Corrigan can afford to be more radical than a poor curate connected with an archdiocese whose Metropolitan is a supporter of the methods and policies condemned. The Rev. Mr. Corrigan's position and connections, indeed lead to the belief that his course has the sanction of men higher in authority than he is.

The burden of the reverend gentleman's charges are:

1. That the government of the Roman Catholic Church in America is essentially foreign. Its methods and policy are therefore foreign.

2. The people have no voice, no influence even, in connection with the temporal affairs of the church.

3. Through the predominance of the foreign element among the higher ecclesiastics, the spirit of the church appears to be unamerican, and in some cases assumes a spirit of open hostility to American institutions, as in the case of free schools.

These, according to our New York dispatches, are the principal points in the Rev. Mr. Corrigan's criticisms.

The points are well taken. The criticisms have for their support a basis of solid fact and admitted truth. Nearly all the higher dignitaries of the Roman Catholic Church in the United States are foreigners who received their education and training in foreign countries. A very large percentage of them are unable to speak the language of the country with anything like fluency. They are as little acquainted with the affairs of our country, as little in sympathy with American ideas, as if they were living in Spain, Germany, or Italy. Even the few Americans who are appointed Bishops are Italians by education. The foreign element among the

Roman Catholic dignitaries is not disposed to let go its hold. The church in America is not governed by canon law. By a fiction or superstition this is included among the missionary countries of the Roman Catholic world. This being so, the priests have no voice in the choice of their Bishops. The foreign Bishops are careful to perpetuate the foreign supremacy, and as they have the power in their own hands they select a foreign priest to fill vacancies in their ranks as they arise. Within the last two years two vacancies in an American archdiocese have been filled, notwithstanding the all but unanimous protest of the priests of both dioceses, by the appointment of two priests who can not speak English. In another case where the priests petitioned Rome to appoint an American priest as Bishop, the petition was treated with contempt, and some of the priests instrumental in getting it up were, it is said, summoned to Rome for discipline. The result is most injurious to the church. The foreign Bishop appoints as a matter of course foreign priests to all positions of importance in the church. Priests trained in America, born here, are tabooed and sent to obscure country parishes. The young men and women of the rising Catholic generation have to sit weekly under a pulpit whose occupant addresses them in broken or bad English.

The bad consequences of excluding the laity from all share in the management of the temporal affairs of the church have been so painfully apparent in the case of Archbishop Purcell, and in some degree in the case of Archbishop Wood and many parish priests throughout the country, that it is hardly necessary to refer to them at length. The financial methods of some Catholic Bishops have been a severe tax on the purses and on the patience of American Roman Catholics. Their methods have been unbusiness-like. The results have been what one would naturally expect.

The third indictment of the Rev. Mr. Corrigan follows naturally from the others. Clergymen as a class are conservative. Roman Catholic clergymen are especially so. Those of them who are foreigners are more than conservative. They are reactionary. They can not conceal their hostility to American progressive ideas. They are monarchists at heart. They frequently disparage American institutions and openly denounce the American free-school system. There is a striking contrast between the attitude of the Roman Catholic priests born in this country and those born in the old countries, on the sub-

ject of our public schools. The American-born priests have in most instances received their academical education in the public schools. They appreciate their advantages and their excellence. They are seldom or never heard denouncing them. The foreign priests, on the contrary, with few exceptions, condemn the public-school system, with whose character they have little or no acquaintance. They sneer at, if they do not denounce, other American institutions. The consequence is that the intelligent people pay no attention to what they have to say in temporal matters. These people have no confidence in their lay judgment. The church is injured.

The belief that the Roman Catholic Church suffers from the present state of things was no doubt the inspiring motive of the Rev. Mr. Corrigan's pamphlet. It is likely to create considerable dissension in church circles, and to lead to some radical changes of policy.

#### EXTRACTS FROM LETTERS.

Bro. John D. Bennett wrote July 24th, and sent the following; and says "it is about the condition of the work in his field of labor."

The prospect brightens every day,  
And 'tis a time most cheering,  
And they that watch and they that pray,  
Can see the sky is clearing.

The *Herald* trump that gathers in,  
Is long and loudly sounding,  
To call the world from death and sin,  
In which it is abounding.

Each honest soul is giving heed,—  
Believing Christ's salvation,  
And soon within the fold may feed,  
Washed clean from condemnation.

Bro. R. L. Ware writes from Kingston, Missouri, as follows:

Bro. Joseph: Crops are pretty fair down here around old Far West. There is not much preaching being done here by our faith; some local preaching.

Bro. John Smith, of New Bedford, Mass., sends us as follows:

The following is from the "*New Bedford Standard*" of yesterday. We are trying to continue the battle for truth and right, for we *must* in the end gain the victory.

#### FAIR PLAY.

To the Editor of the *Standard*:

In your paper for Monday, July 23d, in the report of a meeting on the Common there is the following in relation to the Reorganized Church of Jesus Christ of Latter Day Saints:

"If they preach no other doctrine than that advanced at this out-door meeting, no fear need be expressed as to their perverting the scriptures or of the possibility of leading men astray."

In this is an implied insinuation that the Reorganized Church teaches principles which lead "men astray." Whoever gave you that report

must be a religious bigot, for no person would ever be led "astray" that made the principles of this church the rule of his life and conduct. Persons who report for the press, seem to take a delight in misrepresenting this church and people, when it is well known by those who understand our faith, that we teach nothing that conflicts with the word of God. If your informant had consulted the Sunday notices which appear in your paper, he would have known where we met, without putting any one to the trouble of saying as your correspondent of the 24th inst. did, "that we are connected with no such thing," as though it was something to be abhorred and despised. I wish therefore to say that we teach no perverted doctrine, neither do we have a perverted ministry which "preaches for hire, and divines for money." JOHN SMITH.

THE Iowa State Fair will be held at Des Moines, August 31st to September 7th, 1883. The following are some of the principal features of attraction:

In all departments the premiums have been materially increased over former years. The offerings are the largest in the history of the Society, amounting to \$23,000, classed as follows: Horses, \$2,560; Speed, \$7,100; (while this amount seems large to pay for speed it is a revenue to the Society); Cattle, \$4,017; Hogs, \$1,124; Sheep, \$636; Poultry, \$749; Implements, etc., \$54; Grain and Seeds, \$396; Vegetables, \$391; Sweepstakes Grains and Seeds, \$250; Apiary, \$110; Pantry and Kitchen, \$508; Butter and Cheese, \$652; Fruits, \$412; Plants and Flowers, \$316; Fine Arts, Household, etc., \$2,150; Educational, \$200; Boys and Girls Department, \$236; Natural History, etc., \$203. Two new departments have been added—Educational and Mining. These departments promise to be attractive, interesting and instructive. For the best herd of thoroughbred beef cattle \$500 is given for the first, \$200 for the second, \$100 for the third. Tuesday will be known as "Childrens' Day," and all under twelve years of age, accompanied by parent or guardian, will be admitted to the grounds free. Wednesday will be known as "Old Soldiers' Day." No gambling of any nature, or intoxicating drinks of any kind will be permitted on the ground.

FROM the following one must needs think that nearly all things have their uses. Were it not for the adulteration of nearly everything valuable, or in use, a body might be happy in the thought that nothing was made in vain.

The *Hartford Times* says that it has been found that worm-eaten and partly decayed logs make the best sounding-boards for pianos, and within a few years piano firms have sent agents through Connecticut to find fallen and partly decayed chestnut logs, and such timber has been sold at good prices after the owners had considered it entirely useless.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.

THE following is from the London *Athenaeon*.

M. de Nadaillac who published an excellent work on "Prehistoric America," says that in America as in Europe, all serious proof fails of the existence of man at an earlier period than the quaternary. "From these earliest times," he continues, "themselves so obscure, we see with some astonishment the civilizations of the old and new worlds developing themselves, so to speak, in parallel lines, following the same phases, and arriving at the same results. What have been the relations between these races? Here, also, we are confronted by difficult problems; but though we are often reduced to hypothesis to explain them, we can confidently affirm that these relations have existed, that America has been successively peopled by diverse races of very different types. Among the common elements the most important, in number and influence, are the Asiatic immigrations. These immigrations of yellow brachycephalous races are incontestable, and have certainly lasted for long ages. The greater part have taken place from the islands of the north; the several peoples of Nahautl race, descending successively toward the south, are the most direct consequences of these migrations. But before the arrival of these Americans other men occupied the American continent for a considerable time: the Esquimaux in the north, the Botocudos and Patagonians in the the south, may well be the representatives of this race, crowded back, like the Basques and Finns in our own continent, by conquering strangers. We do not seek to conceal how precarious these hypotheses still are, and what need there is for confirmation of the proofs we possess. After long and patient labors we must end in the words of the American savant, 'The New World is a great mystery.'"

## Correspondence.

WALNUT RIDGE, Lawrence Co., Ark.,  
August 1st, 1883.

*Dear Herald:*—Having passed through the danger I was in when I wrote last, I write to inform your readers of my experience. I preached several times at the house of Bro. James R. Jones, and sent an appointment to Shiloh school-house for Saturday night, July 21st. After arriving in the neighborhood, I was advised not to go to the house as violence was threatened. I went and preached without molestation. Some friends guarded me home, refusing to leave me until I was safe at my lodging; but saw nor heard anything from the enemy. Sunday 22d, I spoke again, and left an appointment for night; but lo, when we arrived there, we found the house nailed up. Some friends who felt enraged, burst open the window and opened the door; but learning the house was closed by authority from the man holding the deed for the land, I refused to enter, but repaired to Mr. Frank Grey's, and spoke there that night and the night following. So many were the threats, and so wild the excitement ran, people were afraid to come out nights, and so we thought it best to hold meeting in day time. The brethren and friends erected an arbor, by a nice cool spring, and there we broke the bread of life each succeeding day, to the few who had the courage and disposition to come

out. Last Sunday, (the 29th), we had fair liberty and a good audience both morning and evening, and more interest was manifested than before. I think the ice is broken, and good may be done, if labor is bestowed wisely. On the 24th, two notices were handed me, which were found on a tree near Rock Springs. I will copy for the benefit of your readers:

"this is true"

"this July the 20 1883 We understand that old Springer is to Bee in 2 day and We understand that you have rub up youre guns and have Bin trainin for the Battle our old Gins is Eatten up By the rust the old Clost Clipper is all righe the rust Wont tackle hur She Shaved one old Mans old Ball headed hog thief and we think that She is good for old Smith an Springer and all the rest of the clan if they want any thing out of us Just Let them give us a Call and We Will See You in any Way that You Want Goo or Bad the rules of our band We Want The Mormons Mus quit travling down the Branch Way or you will hear the never more preach the for well Surmant to the Later day Saints and the Hog thief of oregon and How County We in Clud all Hog thieves in each County fulton oregon Howell Couuny."

Following this note is drawn the outline of a pistol. Notice number two is as follows:

"howell Co Mo. July 20 1883

we UndersTand that you say that When the Shilow boyes Comes this time You are redy to Steal all of the hogs that you can get to. Smith is the big gun but we will take the old haire Cutter and You Can Shoot your big gun the Mormon Can leave heare hin pese if they wish to if they dont leave Wea Can drive them off buy the forse of armies and we want Youens to Quit traviln down this hollar if you dont quit we will whip the \* \* \* them Mormon amos Smith Can Sac at at home withe the reast of the Mormon and if They Want to reite to the boyes diret youre leater Wrem fork oregon Co Mo have them fixed grom We the Shilow boye Grandpap and his 50 sons."

The Amos Smith spoken of is a young man, not a member, but a friend. He has a pre-emption on a piece of Government land and a Baptist preacher has "jumped" a part of it. What think you, eh!

Saturday the 28th Mr. Wm. Jones and I walked down the "Branch Way" referred to, and found where some one had been lying in the grass, and stuck under the brush near by was a green hickory club, three feet long, three fourths of an inch in diameter at the smaller end, and two inches at the larger. Near by was another place where some one had hidden behind a bunch of bushes, and had a way cut out to the road, evidently to shoot through. This is on the way where we would be expected to pass, going from Bro. James R. Jones' to Shiloh, a week ago, and we thought the work appeared to be about a week old. I wish to say in behalf of the citizens of the country, that the better class do not endorse such proceedings. It is a low down set of ruffians, aided and abetted by a few hypocritical, Pharisaical religionists. The great cry is that the law will not protect us, and they can do as they please with us. If the Church has a few dollars to spare, I think it would be a good investment to arrest some of such larks; then admit of no compromise, but push them to the last extremity of

the law. One or two examples would be sufficient, and perhaps save life.

Last night I spoke near Augusta, and this morning came here, where I am waiting for a train to carry me over the "Iron Mountain Railway" to ward Texas. To-morrow I think of being in Red River county, Texas, where I will tarry for a time, and attend the pending debate. I learn by letter that mob violence is again threatened there. So we will be in danger again. I am tired of having my life hunted like a wolf's. You who can lie down at night, secure from mob violence, ought to feel grateful indeed. Pray for our protection, and that we may keep the spirit of the Master. I have just heard the sad news of the death of Bro. W. W. Belcher, of Hearne, Texas. Our ranks are being weakened by death.

In bonds of gospel love,

HEMAN C. SMITH.

NEBRASKA CITY, Neb.,

August 4th, 1883.

*Bro. Joseph.*—In *Herald* for this date, page 499, "A Friend," in transmitting "The Future of Judaism," he makes enquiry about certain books referred to by "M. Ernest Renan." These books may be found in the Apocrypha of the Old Testament, and given as follows: "Judith;" "The rest of the chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Chaldee." To prove that this is the book referred to by M. Renan, as the Apocalypses of Ezra, it is only necessary to read the first chapter and tenth verse: "Therefore, hath he made two lots, one for the people of God, and another for all the Gentiles." Third is "Baruch." And the fourth is published as the book of "Tobit." These books while not admitted as authoritative, are nevertheless worth a careful reading.

In gospel bonds,

ROBT. M. ELVIN.

BUFFALO, Scott Co, Iowa,

July 31st, 1883.

*Dear Herald:*—The church in this place is not flourishing as it ought, and yet, as a rule, the Saints here I am happy to say, seem to be determined to hold fast whereunto they have attained. For myself I have only this to say, that for many years I have been trying to walk carefully before the Lord, striving to make 'straight paths for my feet'; but sometimes that which is 'lame' gets turned out of the way, and then I feel a little discouraged. But I know of only one way to do when we transgress any of God's Holy commandments; and that is to repent,—humble ourselves before the Lord; seek until we obtain His pardoning favor—and then try 'again; trying with our might, never to commit that offense again. What do you think brethren and sisters of my plan?

Our *Herald*, as it comes to us every week, full of admonition and instruction; how we love it! It looks so pretty, too, in its neat new dress; and we are reminded of what an ancient writer said: "Dress does not make the gentleman or lady, but after they are 'made' they look better 'dressed up.'"

Our dear *Herald* was made a good while ago. Its birthplace Cincinnati, Ohio, its name, *True Latter Day Saints' Herald*, and its Editor, Elder Isaac Sheen, "honored and blest be his memory." We could not do without it; no, not for twice or

thrice its price. I have been to see my granddaughter in Ft. Madison, recently, Mrs. Edith M. Fifer, and while there, herself and husband went with me to visit the Saints in Montrose. I want to tell about the Church in Montrose, "the Sister's Church," I mean. They, "the sisters," have their house nearly completed, and it looks nice, too. The painter, with his brush and oil pots was just giving it the finishing coat while we were there. How praise-worthy have been the untiring efforts of that small, though noble band of sisters. They have worked day and night, early and late. They have made and sold many, very many yards of carpet, pieced and quilted lots of quilts, and sold them too. Knit tidies, made chair cushions, and last, but not least, they have figured quite merrily in church festivals as well.

With love to all the Saints, I am, as ever,  
MARY RUBY BALDWIN.

SHACKLEVILLE, Ala.,

August 1st, 1883.

*Bro. Joseph.*—Our conference convened on the 14th of July, and a more enjoyable one has not been held in the district in a long time; the attendance was very good. Bro. Anthony enjoyed excellent liberty in preaching. The people are well pleased with him. The saints feel strengthened and encouraged. Bro. Anthony is certainly the right man in the right place. On Sunday evening we had a social meeting, and it was soul cheering to every saint that was present. God's Spirit was there, and there were some strong testimonies borne. Persecution is on the wane here, and the people (outsiders) begin to see that we have a Bible doctrine. If the saints will live their religion, I think that the time will come, even here, that many will worship God in spirit and in truth.

Your brother,

J. M. PICKENS.

SUGAR VALLEY,

Pleasants Co., W. Va.,

July 14th, 1883.

*Dear Herald.*—It is with delight I hail you as a weekly visitor; for by reading your columns I am greatly strengthened and encouraged in the work of my Master. And it is for the first time I ask a space in your columns to speak a few words to my brothers and sisters in the gospel. It is a little more than two years since I have been a Latter Day Saint, was baptized by Bro. J. P. Knox, February 25th, 1881, here at the Sugar Creek Branch, being the last that united with them here, and as all the members of that branch moved away soon afterwards, I have not had the privilege of meeting with them since. But I am still firm in the faith that I have embraced. Of course I have the trials and temptations which all of Christ's followers have to endure, and have no one here to encourage me, (but many to discourage), to press forward; yet so far the grace of God has been sufficient, and has enabled me to overcome trials that I know it was not in my own power to do. Inasmuch as I comply with the teachings of God's word, I receive the blessings promised therein; and all the scorn and persecutions that I have to bear, are nothing when compared to the peaceful enjoyment of the love of God, that has been manifested toward me, and the hope that I have of an inheritance in his everlasting kingdom. It is with great joy I read in the *Herald* the letters from my brothers and

sisters from the different parts of the world, showing the advancement of the cause of Christ; and my heart is filled with emotion when I see how nobly and zealously the gospel is defended by the Elders in the field, as well as by many others. May God ever work with them, is my prayer. I am yet young, and have many temptations to overcome, but my desire is, that as I advance in years I may grow in the knowledge of the truth as revealed in the gospel of Christ. I ask the Saints to pray for me, that I may ever live faithful to the cause of our Savior, and that I may be worthy to stand with all the redeemed when Christ shall come to claim his own.

Ever praying for the prosperity of Zion, I am your brother in the gospel,

OKEY J. TARY.

CLEVELAND, Lucas Co., Iowa,

August 6th, 1883.

*Bro. Joseph Smith.*—The strike among the coal miners here still continues,—the miners refusing to go to work, and the company refusing to restore the former system of screens. Most of the saints comprising the Lucas Branch are miners, and among the strikers, and are seriously affected thereby, both temporally and spiritually. The company has contrived to gather up some two or three hundred colored people to work in the stead of the white citizens located here. The company has expelled those that refuse to work from the company's houses, to make tenements for the colored people. What makes the state of feeling here more horrible, the colored people have shown a hostile disposition towards the white people. A great excitement was created here last Saturday night. The colored people, after spending the day in a sort of picnic celebration in commemoration of the annual day of their freedom from slavery, marched from East Cleveland to West Cleveland, cheering and shouting; and when they arrived at West Cleveland, some white people were standing to listen and look on at the lighted lamps and torches they carried in their procession. What words were exchanged between the whites and the colored people I do not know, but some shots were fired at the white people. Fortunately no one was hurt. One man says a ball passed very near his head. The above state of things seems to retard the work of God here at present. We need a united saints' effort.

Yours as ever,

THOMAS R. ALLEN.

NORTH BROOKSVILLE, Maine,

July 24th, 1883.

*Dear Saints.*—The Brooksville Branch has been convened at Bro. Levi Gray's, every Sabbath when the weather would permit, with the exception of conference, during the last two years. The branch now numbers over forty, and a good state of feeling is existing among its members. Have a small but prosperous Sabbath School, some attend regularly who are not connected with the Church. The sacrament is administered the first Sabbath of each month. Talk of commencing to build a small chapel after haying. May God prosper the work is our prayer; and we doubt not that it is the prayer of every earnest Saint. During the past year there have been several cases in which our sick have been blessed by the power of God in answer to the prayer of faith. We will give the most remarkable one in detail. Bro. Asa Caster was afflicted with a rose

cancer on his under lip, which protruded nearly parallel with his nose and had commenced to eat badly. Two doctors pronounced it incurable unless it could be taken out—every particle. That he could not consent to, not because he lacked courage; but because he believed that God's power was sufficient, and if it was his will he would restore him; otherwise he was willing to die. Last September I saw the aged brother arise in meeting at Bro. E. Brown's, and heard him with trembling voice and tearful eye, make an eloquent though humble speech; at the close of which he desired administration for the healing of the cancer. Dear old Bro. Jonathan Eaton had come from his island home, eight miles distant, by the prompting of the Spirit, not knowing where the meeting was to be held until he reached the place. Our hearts were made glad with one another's presence, and better by the zealous remarks and earnest prayers that were offered. But to the subject. Bro. Caster had four children and their companions present, who are in the faith, one, Bro. Pert, our elder, who assisted by Brn. Jonathan and Samuel Eaton called upon the Lord to bless the afflicted one. The prayer of every Saint present went up in unison in his behalf. In a few hours we each returned to our homes which brought quite a distance between us. I could not hear from the afflicted brother so enquired of the Lord concerning him. Was shown in a dream that the cancer was healing on the edge, instead of spreading as before. Two months or more followed and no news from him. At length his son called on me and I learned that it was just as I had dreamed. It was revealed in like manner to others who were interested. Meanwhile Bro. Pert visited his father-in-law a distance of ten miles, or more, and administered to him again. I saw the old gentleman eight months after the first administration, and his lip was perfectly sound; one had to examine closely to even see the scar, and his face looked as fresh and vigorous as though he was not more than fifty, instead of more than seventy years of age. His heart seemed to be "all aflame with the love of Jesus' name."

We do know by this and other manifestations that God is the same Omnipotent Father, and Jesus the same loving Savior. Praise his holy name. Let us take him at his word and all will be well.

Your sister,

A. M. SNOW.

679 Purchase St., NEW BEDFORD, Mass.,

July 27th, 1883.

*Bro. Joseph Smith.*—The following slip is from the New Bedford *Signal*. Is this a realization of the promise "Ye shall find favor in the eyes of the people." Why should a person be ashamed of being a Latter Day Saint, though once in a while we get snubbed because of our faith.

"John Smith, former agent of the north end cooperative store, has not only become an enterprising grocer merchant, an auctioneer and wood measurer, but is also engaged in the business of wood-sawing by machinery. Besides he attends to his duties as a minister of "The Reorganized Church of Jesus Christ of Latter Day Saints." John has lost none of his perseverance and enterprise which characterized him as a resident of the great manufacturing city, where he was zealously engaged not only as an advocate of his religious tenets but as a labor and moral reformer, without flinching from duty. He was earnest also among

the soldiery during the war of the great rebellion in defense of the glorious Union, cemented by the blood of the patriots of '76. On Saturday last Mr. Smith sold at auction to Barney McQuade for \$96, a building for removal, standing on Hicks Street. The building belonged to John Robinson of Fall River.

Yours as ever,

JOHN SMITH.

DADEVILLE, Alabama,

July 31st, 1883.

MR. JOSEPH SMITH,—*Dear Sir*:—I have a kind brother-in-law, Mr. T. A. Johnston, who lives near Milton, Fla., who, being moved by a spirit of goodness, ever ready and anxious to herald the glorious truth of the gospel, sent me some of your papers—The *Saints Herald*, and a little book entitled, "The Voice of Warning." This book, and these papers I have read with much interest. I will here add, that I have been a very close and careful reader of the Old and New Testament Scriptures, for nearly twenty years, and I have carefully compared the doctrines which you proclaim through your papers and books, with those of the Old and New Testaments, and I find they are one and the same. When you speak of God, you speak of him as being a God of power, a God of mercy, a God of wisdom, and a God of love; one that can and will hear and answer the prayer of faith. When you speak of Jesus Christ, you speak of him as being the Redeemer of the world, who left nothing undone of all which he came here to do; and after having finished the work which his Father gave him to do. He ascended to the Father to prepare a place for all true believers, and who will come again in the glory of the eternal three, and receive them unto himself. When you speak of the Holy Ghost, you speak of the power and truth of God, which, if a man possesses, he can do all things which Christ and the apostles did in the name of Jesus of Nazareth. When you speak of the Holy Scriptures, you speak of it as containing the sacred revelations of God to man, and containing nothing but the truth of God. When you speak of a saint or believer in Christ, you speak of him as having been baptized with the Holy Ghost, and therefore holding a very near, and dear relationship with God through Jesus Christ. That is the kind of disciple, or Saint that may hope to have part in the first resurrection; and the God you write about, can and will uphold him in life, and save him from eternal death. When you speak of salvation, you speak of a free salvation, without money and without price; O my God, when will Israel go back and walk in the light, and truth of the gospel. When will the Methodists, the Baptists, the Presbyterians, and many other denominations, cease to preach and pray, and sing and act, as if God, the mighty God of Abraham, Isaac and Jacob, was of late years, a sickly, weakly, powerless, merciless kind of a God. When will they learn that it is man that has changed, and not God, and that God is the same yesterday, to-day and forever? Look back, O man, and think what great things God hath done. Look around you, cast your eyes heavenward, and behold the mighty power and wisdom of God; ask the rolling ocean, ask the sun, the moon, the stars, the earth, the mighty winds, all of which move by his command. If God has not all power yet, and asketh

not wisdom of any man, think if you please how faithless, how fruitless, how worthless, how hopeless, how careless the children of men have grown. Compare our lives and our conduct with the lives of the apostles, and of the Saints, and you will not wonder that the days of miracles have ceased.

Let us turn our faces toward the Holy City, and pray mightily to God, to deliver us from this deathly stupor, into which we have plunged. If I knew it would be accepted as a contribution, I would write a Scriptural discourse with references; but not knowing, and remembering my weakness, I refrain; but before I close, allow me to assure you, that I want to be a member of the true Church of Christ, and that I ask an interest in the prayers of the Latter Day Saints, that my faith may be strengthened, that my sins may all be forgiven, and that I may be baptized with the Holy Ghost. Christ is the true vine, who are the branches? I believe there are many green branches in your church. I believe that brother in Florida, of whom I spoke, is a green, flourishing branch in Christ. Long may you, and long may he live and accomplish much good, in the name of Christ, Amen.

G. W. PITTS.

TUNNEL HILL, Ills.,

July 14th, 1883.

*Dear Herald*.—We are still hopeful in the cause, and although not able to do much for the work at present by way of preaching, our hearts are often made to rejoice on account of the soul-cheering news you bring us of the onward progress of the truth. We have also just received a visit from Bro. T. W. Smith, which I think will be productive of much good to the saints of our branch. We found Bro. Smith an able and energetic worker; one who "hews to the line," regardless of fear or favor, and condemns sin, whether found in saint or sinner. The saints had learned before he arrived that he took a decided stand against the use of tobacco, which is quite common here, and were somewhat prejudiced against him on that account; but after hearing him, I think some of the prejudice was removed, and many are glad that he took such a stand in favor of the "Word of Wisdom," while others, of course, will try to justify themselves in using that which God says is not good for man. If all of our Elders would be as strict about keeping and teaching the "Word of Wisdom" as Bro. T. W., it would surely result in good to the saints, even if some should get offended; for they will learn by and by that "the rebuke of a friend is better than the kisses of an enemy;" and when they learn this, they will feel thankful that the Elders in Israel had the courage to teach them the word of God in its fulness. Paul asked the saints in his day: "Am I therefore become your enemy because I tell you the truth!" And just so today, when the Elders stand in the pulpit and tell the Sectarians of their errors, and teach them the truth as taught by Christ and his Apostles, and show that they are inconsistent in claiming to believe the Bible, and at the same time disregard it. Are they therefore enemies to them? The saints all unite in saying, "No: they are their best friends." Just so! Now if these same Elders, by the same kind of reasoning, prove that many of the saints are just as inconsistent as the Sectarians, because they claim to believe in the revelations given through Joseph Smith, and at

the same time disregard their plain teaching, why should they get offended? Would they have these Elders try to justify them, or simply shut their eyes and say nothing about it? Either, to my mind, would be dangerous, in view of the fact that God requires his Elders to teach the whole law, and keep back nothing that is profitable to his Church, or to the world. A man who is sent of God can not afford to compromise with that which God condemns; neither can he afford to sugar-coat God's word, in order to keep on good terms with those in the church, or those out of it. He must be faithful to Him who has called him.

May God bless his servants in teaching his law, and help his saints to be wise.

ISAAC M. SMITH.

FONTANELLE, Adair Co., Iowa,

July 31st, 1883.

*Dear Herald*.—This morning finds me in usual health, and the desire of my heart is, that your columns may be full of that good sense that will comfort the hearts of both the wise and the unwise, and instruct some of those that are wise in their own opinions. As to myself I have but little to say. You may tell your readers, that I have motes and beams in my own eyes as much as you please; but if I am not guilty of such weakness, it will do me no harm. I would like to say this, though years ago I gave the Devil leave to say just what he pleased about the old Mormon, and I think it is best to let the *Herald* have the same privilege. I would like to ask which is the worst enemy in a brother's eye, the mote or the beam? If he will call, I will give him an opportunity to examine, and if he finds either mote or beam, he may pull it out.

I notice you say there was no sin in raining fire and brimstone on Sodom. Was it sin for David to murder the man that refused to let him have something to eat when he was hungry? Was it sin for Nephi to use the sword of Laban, and cut off his head when he was drunken? You say it is sin to murder. Does it make any difference by whom it is done? You claim there are some places on earth where the Lord is not present. Such a place I never yet found. Christ says he is the light of the sun, moon and stars, and the light of all men on the earth. Now if God and Christ are both one, tell me why they are not to be found in all the places you have named? You talk as though it was wrong to have saloons and grog shops and the like. What difference is it to you what the Devil does, if you know how to take care of yourself? Liberty is a great blessing to mankind; especially to those who know how to use, or improve it. I am not of the class that finds it a duty to deny any man the privilege of eating that which is not for his good, nor deprive him of that which he likes. And if those that are born and raised here have not enough good sense to use their freedom so as to secure to themselves the principle of righteousness as it is now found in our land, is it just for us to persuade or tell them what they shall eat or drink? Are such acts loving our neighbors as ourselves? What says the 1113th hymn?

"Know then that every man is free  
To choose his life, and what he'll be;  
For this eternal truth is given.  
That God will force no man to heaven."

Here is a principle that few men understand; but if you are disposed to mix up with Babylon,

do so; but I know of one that knows better. His experience has taught him not to follow or believe any Prophet, Priest, or Elder that does not heed sound doctrine. I close, hoping that the brother will grow wiser and wiser, until he is perfect in all that is needful to secure eternal life. I am not ashamed of the gospel of Jesus Christ, which he has restored to the Gentiles on this land of American freedom, liberty and judgment. If any find fault, tell them to wait till eighty-seven years are past, then do so.

BRIGGS ALDEN.

CLEAR WATER, Nebraska,  
August 5th, 1883.

*Brother J. Smith.*—The Lord, who blessed Abraham, continues to bestow his grace upon those who, like that ancient worthy, manifest their faith by their works. We Clear Water Saints feel cheered and comforted in the good work, having as we do, the blessed assurance that "He who doeth all things well" is for us, and not against us, so long as we abide the mandates of his just and holy law. To-day we were favored to meet with a goodly number of Saints and friends, and with them participate in the real enjoyment of spiritual worship of God. What privilege is more to be prized? What pleasure is so exquisite? Language can not describe the feeling of sweet peace and blissful contentment that permeates the soul of the child of God. Ah! *this* is life-eternal, life man can not give to his fellow man. The combined favor of the world of mankind is inadequate to the bestowal of this blessing upon a single creature. God alone has the right and the power to impart spiritual life. In him resides the reserved power, by which real joys are given to men. Should we not love to honor him, to serve him, to please him in simply doing that which is right? There is naught to forsake but evil, no sacrifice but what will prove a blessing, no labor but what is reasonable, and in the performance of which all needed strength will be given. O, that I could whisper to the understandings of those who know not the Lord nor his righteousness; that I could arouse the latent fire in the souls of immortal men; that I could appeal to the better nature and judgment of those susceptible to the enjoyment of a better, a higher sphere of life than that in which they now dwell. To this end I shall watch, pray, and labor.

I am confident, that as a church we are gaining favor with the people. A few seem interested and desire to hear. We try to respond to the calls. Next Sabbath I go to meet with those at Deer Creek, where recently several have obeyed. Bro. Jackson has been chosen and ordained as Teacher, and withal we hope the branch has received a new impetus, which will move on the good work of redemption and regeneration.

All things considered, our prospect for a Winter store of edibles is moderately fair. A severe hail storm some time ago injured the wheat in this immediate vicinity. If Jack Frost is not too aggressive this Fall, we shall get some corn, potatoes, beans, &c.

Individually, I have planned no future career for the accomplishment of some great work; but shall simply endeavor to "Hold the Fort," and advance now and then upon the enemy, as best I can, trusting that "By his own hand he leadeth me." Permit me to say that I enjoy reading the

printed sermons delivered at Lamoni and elsewhere, by the Elders of Israel. They reflect the light of God. They give evidence of unbiased thought. They portray the wisdom, the love, the righteousness, of Jesus Christ. I am glad to be identified with the body of Christ, to associate with the noblest sons of earth, and to cast in my mite to the intellectual and spiritual store-house of the Lord. As we look upon past efforts to preach Christ with tongue and pen, we see they are not without blemish. Opaque spots mar the transparency of that sky we so fondly hoped to have made perfect. But had the efforts not been made, doubtless the powers of discrimination would have remained undeveloped. Hope, sweet hope, is smiling o'er us, giving fond assurance of blissful realms beyond.

"Thither we press with eager feet,  
There shall our rest be long and sweet."  
Love and fellowship to all the Saints of God.  
G. S. HYDE.

## Summary of News.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

Aug. 4th.—Deaths in Egypt, Thursday, from cholera numbered 702, including 196 at Cairo. The weather at Cairo is intensely hot.

The long trial of Jews at Nyireghyaza, Hungary, accused of making Passover bread with the life-blood of a Christian girl, has ended in their acquittal, as had been long foreseen.

According to English correspondents in Hong Kong, war between France and China is still likely to ensue. French operations in Tonquin will begin in November, the earliest possible moment. Much sickness prevails among the younger soldiers of the French army. At Berlin the Chinese attache has been commanded to withdraw his recent expressions of a friendly feeling toward France.

The King of Annam, Asia, is dead.

A box of dynamite, to which a lighted fuse was attached, was discovered in a large linen factory at Cupar Fife, Scotland. The fuse was extinguished before it reached the explosive. The attempt to blow up the factory is attributed to Fenianism.

Earl Granville, Secretary of State for Foreign Affairs, has instructed the British Minister to Morocco, to make an earnest appeal to the Sultan of Morocco to consider whether it is not time to place his Empire on a level with other civilized Powers by abolishing slavery.

Another Robesonism in the British navy. When the House of Commons was asked recently to appropriate \$250,000 to repair the yacht Victoria and Albert, the Radicals objected on the ground that it was useless, and that the repairs of the same craft had already cost \$2,090,000 in ten years, and in all that time it had not seen more than forty days' service. Fifty thousand dollars for each day's service! The \$250,000 were appropriated.

Business failures during the last seven days numbered 182, a slight diminution as compared with the previous week.

The public debt of the United States decreased \$7,900,000 during the month of July.

Two hundred persons are still on the trail of

the Arkansas outlaws. Bloodhounds are being used in the chase. The desperadoes are hidden in the mountains of the south-western part of the State.

Throughout Central Iowa many evidences of the habitation of prehistoric man abound. In the vicinity of Des Moines these evidences are especially numerous. Mounds, supposed to be the burial-places of these peculiar people, are frequently encountered, and have often been explored. One in the vicinity of Desoto was opened to-day and the skulls of 126 skeletons exhumed. Critical examination of the relics of these supposed moundbuilders has not yet been made.

Mine Inspector Wilson has received reports from 132 coal mines of the state of Iowa, showing the tonnage of coal mined for the year ending June 30. The aggregate so far reported is 3,174,954 tons. From the number yet to report Mr. Wilson estimates the yield for the year named considerably above 3,500,000 tons. The product for 1882 was 2,127,700, and for 1881 it was 3,500,000. The yield is largely regulated by the demand, a mild winter being attended by a corresponding failing off in the amount mined.

Aug. 5th.—There were 870 deaths from cholera in Egypt Saturday. There were three deaths in Alexandria.

The Jewish inhabitants of Ekaterinoslav Russia, were attacked by a mob the 2d inst. The military were called out, and ten members of the mob were killed and thirteen wounded.

The telegraphers have resolved to make a further effort to bring the Western Union and Baltimore & Ohio Companies to their terms. A strike has been ordered of the railroad telegraphers employed on the railway systems controlled by Jay Gould and the Garretts commencing this morning. The strike will first take place on the Delaware & Lackawanna Road, which is controlled by Gould. The new order, if obeyed, will affect about 7,000 men. The telegraphers have it under advisement, so it is reported, whether the operators employed in connection with other rail-road systems of the country shall not be asked to join the strikers.

It is reported that a military rising has taken place in the Spanish Province of Badajoz, on the Portuguese frontier, and that the regular authorities have been arrested. The telegraph and railway lines between Badajoz and Portugal are interrupted.

The rising, which was in the Republican interest, was speedily suppressed by troops from Madrid.

The French have issued a proclamation to the Tonquinese, promising to punish their oppressors and destroy the city of Hue if necessary. A reconnaissance shows that Sontav is strongly fortified, the guns commanding the river. Probably a decisive blow will soon be struck, the troops attempting to capture the entire land force of Black Flags while the fleet attacks Hue.

Aug. 6th.—A dispatch from Hong Kong, China, says everything is ready for an attack on Hue. The heat is increasing. The batteries of the enemy cannonaded Hanoi without result on the 1st inst. Two Japanese attaches have arrived at the French camp.

The French Northern Squadron consists of two ironclads and two corvets, and a gunboat mounting fifty-five guns, and carrying 1,283 men. The fleet in the waters of Tonquin is stronger, but details are unknown. There are 7,000 troops

in Tonquin, of whom 4,000 are at Hanoi. The Black Flags are reenforced by Chinese. The bombardment of Hue is being considered.

Great excitement prevails in Spain over the outbreak of the soldiers at Badajoz. Seven hundred of the troops proclaimed a republic, and were joined by a great number of citizens. The Spanish Government took prompt steps to suppress the rising, and the revolutionists took equally prompt steps for Portugal, which is close by. At the Portuguese frontier they will be disarmed and jailed.

The riots at Ekaterinoslav, Russia, caused by animosity against the Jews, were continued on the 3d instant. The mob attacked the Jewish quarter and destroyed many houses and liquor-stores belonging to the Jews. It is now reported that 100 persons were killed or wounded during the rioting in town.

According to the official returns there are in round numbers about a thousand deaths daily from cholera, of which more than half are at Cairo, Ghizeh, and Boulak. Hundreds of wretched people from Boulak who have been driven to the filthy barracks at Maadikheir are without food, doctors, or medicine. The task of burying the cholera patients at Cairo is said to be badly performed by the Prefect of Police. The bodies are allowed, it is declared, to lie about the streets until there are sufficient for a cartload. Strange to say, the panic has decreased as the cholera has increased, the steamers leaving having few passengers. Yesterday's mail steamer *Tanjore* for Brindisi had no passenger. The accounts of the Continent Lazzarettoes are so horrible that people prefer to run the risk of the disease here rather than there.

A congress of Socialists has been broken up by the police at Ravenna, Italy.

Recent discussion of the proposal to adopt a system of Government telegraphy in this country renders the facts regarding the English system of decided interest. The act authorizing the purchase of the English private lines was passed in July, 1868. In 1870 the purchases were completed, the Government being overcharged and swindled by the companies more than 30 millions of dollars. Decided additions were made to the conveniences of the line, which were largely increased in extent as well. In 1874 the rate for twenty words was fixed at a shilling (24 cents) for any distance, and the effect of the uniform tariff may be clearly seen from the following figures:

|            | <i>Expenditure.</i> | <i>Revenue.</i> |
|------------|---------------------|-----------------|
| 1873 ..... | £ 841,766           | £ 678,066       |
| 1874 ..... | 1,062,956           | 1,057,824       |
| 1875 ..... | 1,193,065           | 1,123,793       |
| 1876 ..... | 1,022,000           | 1,250,246       |
| 1877 ..... | 1,141,000           | 1,298,558       |
| 1878 ..... | 1,139,237           | 1,317,468       |
| 1879 ..... | 1,109,000           | 1,333,727       |
| 1880 ..... | 1,107,000           | 1,438,014       |
| 1881 ..... | 1,240,000           | 1,592,943       |
| 1882 ..... | 1,366,000           | 1,616,799       |

In Federal money the expenditure in 1882 was \$6,830,000, which included 3 per cent interest on the purchase money of 48 millions of dollars paid to the telegraph companies for their old traps and franchises. The receipts for the same time were \$8,058,000, showing a surplus of \$1,255,000, being clear profit, part of which is used in extending the system, increasing the number of wires, poles, underground conduits, new instruments,

etc. The net income for the ten years is nearly nine millions of dollars. In the United Kingdom there are now 5,595 telegraph offices. A bill has passed Parliament directing the telegraph tolls to be cut down to sixpence (12 cents) for a message sent any distance in the "three Kingdoms."

Proctor Knott, Democratic candidate, was elected Governor of Kentucky, by 45,000 majority. A solid democratic delegation was elected to the Senate and Legislature.

The election in Utah has resulted in favor of the Mormons, all the upper house of the Legislature being of that persuasion, and all but one of the lower house.

The Utah Commissioners were served with ten damage suits by parties whose votes were protested under the articles of the Edmunds bill. It is expected that when the cases come up in the United States District Court, great interest will attach, as the constitutionality of the bill will be tested.

Nearly one thousand children under five years of age died in Chicago during July. There were two hundred more deaths of all ages than in July, 1882, and four hundred less than occurred during July, 1881. The total deaths of July, 1883, was 1,470.

Aug. 7th.—Deaths from cholera in Egypt, on Monday, 598 in number, including 78 at Cairo.

The panic-stricken inhabitants of Alexandria are paying large sums of money to get away from the town.

The family of the Jew Scharf, the defendant in the Jewish trial at Nyireghyaza, was mobbed at Pesth, Hungary, yesterday. The police were called to disperse the mob.

Twenty thousand florins have been collected towards a permanent exhibition at Trieste, to be given the sufferers by the Ischia earthquake.

The United States Treasury reserve is \$154,826,615.

Miscreants cut fifty-nine telegraph wires in New York City and its vicinity Monday night.

Disastrous effects continue in New England manufacturing centers, following the great leather failures of last week. The commercial storm center now seems to be at Lynn, Mass., where disturbing rumors of all kinds are afloat.

An Indian Territory special says at the election in the Cherokee Nation, yesterday, a principal Chief, Assistant Chief, three Judges for the Northern, Southern, and Middle Judicial Circuits; Judge, Clerk, Sheriff and Solicitor, for each of the districts comprising the Nation, fifty-eight members of the National, and sixteen members of the General Council were chosen. The Nation is divided into two parts, one of which, known as the National, presented Dennis W. Bushyhead the present incumbent as their candidate for Chief, and the other, styling itself the Union, supported the Hon. Charles Thompson. Returns thus far received indicate the election of Bushyhead for a four years' term. Three districts are yet to hear from and may change the result entirely. The canvass was fierce and exciting, and the vote polled is unusually large.

But a few Baltimore & Ohio operators obeyed the telegrapher's brotherhood's call to strike.

#### FIRES, STORMS AND ACCIDENTS.

Aug. 4th.—Loss by fire at Vincennes, Ind., \$30,000. Fargo, D. T., \$20,350. Minneapolis, Minn., \$20,000. Peoria, Ill., \$25,000. Marshall, Ill., \$6,000. Vincennes, Ind., \$5,000.

A fearful wind and rain-storm this evening at Midlothian, Tex., completely destroyed the hotel, burying several persons beneath the ruins. All were badly injured, but so far as learned no one was killed. A livery stable was blown down, and the contents of a lumber-yard scattered over the prairie for a great distance.

A few days ago Stephen Green, of Colleton Co., S. C., administered to his wife and two children morphine, supposing it to be quinine. A short time afterwards one of the children died, and while Green was attending the funeral the other child expired. It is feared that his wife will not recover.

A powder-mill explosion at Angouleme, France, killed six persons. Several were injured. Damage to property, 1,000,000 francs.

Two men were killed at Chicago, Ill.; one was run over by cars, the other jumped from a high window.

The northern part of Monroe county, N. Y., including the towns of Greece, Penfield, and Irondequoit, was swept last night with a terrible storm of wind, hail, and rain. Grain, and especially fruit, were badly damaged. Many farmers report the loss of from \$300 to \$1,000. Many grape vines are entirely ruined. The hail killed birds and fowls and brought blood from horses and stock. The belt traversed by the storm was two miles wide by ten or twelve miles long.

Aug. 5th.—Bush fires have spread over the whole of Victoria, B. C. The smoke is so dense the sun's rays can not break through. No rain for nearly three months.

Aug. 6th.—The incoming freight-train on the Chesapeake, Ohio & Southwestern Railroad was wrecked this morning near Kerrville, about twelve miles north of Memphis, Tenn. Fifteen cars were badly damaged, and a negro brakeman was injured. About 100 yards of the track were torn up, necessitating a transfer of passengers.

Sixty-five persons were seriously poisoned at Camden, S. C., Friday night from eating ice-cream at a church festival. The poison did not take effect until early Saturday morning, when the entire party were attacked with violent cramps and vomiting, followed by high fever. So long a time had elapsed before physicians were called in that the antidotes administered had but little effect. One young lady died yesterday, and about fifteen others are not expected to live. The symptoms are those of arsenic. A thorough investigation will be made.

Colored men near Sisterville, W. Va., were blasting rock yesterday when an explosion occurred, killing two and wounding three Italians. A race riot then began. No lives were lost in the fight.

At Austin, Minn., an entire brick block collapsed; loss \$20,000.

Nine persons were drowned in Lincolnshire, England, by the upsetting of a boat yesterday.

Aug. 7th.—The most destructive fire Three Rivers, Mich., has ever experienced, occurred there to-day. Loss \$36,000. Loss by fire at Boston, Mass., \$35,000. Philadelphia, Pa., \$75,000. East Saginaw, Mich., \$8,000.

#### CROP REPORTS.

Aug. 5th.—The amount of wheat for export from California, will be 40 or 50 per cent greater than last year. Fruit is scarcer and higher priced than any previous year. The grape crop is larger

than ever. It is now predicted that the average yield of wheat in the region around St. Paul, Minn., will be from 18 to 20 bushels per acre. Corn there is in a condition to insure a good crop. Around St. James, Minn., harvesting is being rapidly executed, and the yield of all kinds of grain will be very large. One third more wheat will be marketed in Morgan county, Minn., this year, than ever before. In Mitchell county, Iowa, the crop of wheat, oats, potatoes, corn and buckwheat, will be more than the average yield. Around Yankton, D. T., corn is growing nicely, and a good crop of oats will be harvested. Wheat will be about two-thirds of a crop in Mower county, Minn. Corn there is fully up to the average condition. Reports from all the country tributary to St. Vincent, Minn., show that there will be an average wheat crop of thirty bushels per acre. Rust is injuring the wheat in the vicinity of Waseca, Minn. Wheat and barley around Winona, Minn., are good. Cottonwood county, Minn., is blooming with magnificent crops. Reports from other sections of Minnesota are of the same general tenor.

Reports from Britt, Humboldt, Hamburg, Badger, Dayton, Lake Mills and Pilot Mound, Ia., show prospects for good crops of wheat, oats and corn, around those places.

Corn is growing well around Bloomington, Ill., but being late, it is feared much of it will be damaged by early frosts. The yield of oats in that vicinity is good. Around Cairo, Ill., a splendid corn crop is assured. Knox county, Ill., promises a fair crop. Around Greenville, Ill., the wheat crop is almost a failure. Oats only about half what was expected. Wheat is very poor around Hillsboro and Pana, Ill., the average being below ten bushels per acre, and the quality poor. Around Rochelle, Rushville and Steward, Ill., crops are fair.

Reports from a few of the counties of Michigan, indicate that there will be less than half a crop of corn, and that wheat is below the average.

In Indiana corn is backward and does not promise well. Oats and hay abundant, but damaged by rain. The corn crop of Wisconsin is not promising, and rust has injured the wheat to some extent. Barley is fair. In Arkansas, cotton will be more than an average crop, but corn will fall below that. Around Wyandotte, Kansas, wheat yields 17, and corn 40 bushels per acre. The apple crop is only one third as large as last year. There is probability of more than an average crop of corn throughout the state, if the weather is favorable. Texas corn crops are generally reported good. Reports from Missouri do not indicate more than half a corn crop. East of Montreal Can., there is a more abundant crop of everything than for twenty years past.

The London Times, reviewing the harvest prospects in England, estimates that wheat and barley will be below the average crop. H. F. Moore reports that the yield of wheat will be 8½ per cent below the Standard average per acre, and that of barley 6 per cent below the average. The yield of oats, he says, will be 6 per cent above, and that of potatoes 20 above.

LOCAL NEWS.

Sometime last April, the school board of the Independent District in which Lamoni is situated, let to Thomas Jacobs of Lamoni, for \$2,600, the contract for building a school house in that town, the carpenter work of which is now nearly

completed. The building is two stories high; the main part is 26½ x 53 feet. On the front is a room 10 x 40 feet, in each story of which is a coal bin at one end and a wardrobe at the other. The main part of the building is divided into two equally sized rooms in each story, with folding doors up stairs. Mr. A. Roy of Leon, has been hired as principal, at a salary of \$65 per month. Several assistants will hereafter be hired. The school is to begin some time in September.

Nine masons are at work upon the walls of the church being erected in Lamoni, and six teams are engaged in hauling rock and sand.

Eugene Dancer of Lamoni, has sold six Plano self-binding reapers this season. N. M. Reeder of Lamoni, has sold five of the D. M. Osborne & Co.'s manufacture of self-binding reapers, and five threshing machines. Do not these sales indicate prosperity among the farmers?

Now do tell us who is Mr. Banta's opponent for representative. There are certainly plenty of good men in the Republican party for the place and it is time they were announced. We have heard E. Robinson, of Davis City, Z. H. Gurley, of Pleasanton, and Joseph Smith, of Lamoni, all mentioned for the nomination, and as they are good men and well known in the county they would make strong candidates.—Davis City Correspondence of Decatur County Journal.

The Narrow Gauge is pushing southward from Garden Grove, Iowa. Twenty-four more miles of grading was let last Tuesday, from Leon to Janesville in Harrison county, Mo., and it is the intention of the Company to have this grading done by the 1st of January. Mr. M. H. King of Des Moines, who is doing a large share of the grading, has taken the new contract.

The first load of wheat of the crop of 1883 to reach Des Moines came in last Friday, and sold for 70 cents per bushel. It was of better quality than had been offered in that market for two years.

S. R. Howe has sold the Ward's Hotel, of Leon to Messrs. Bay & Dorsey, of Chariton, possession to be given August 16th.

State Superintendent Akers had a fine audience to hear his lecture "Relations of Education to Industry," at the Christian Church at Leon, Tuesday evening. We learn it was a splendid effort, and raised the Superintendent high in the estimation of the teachers of Decatur county and all others, who heard him.

The Narrow Gauge line to Pleasanton, Iowa, has been cross sectioned as far as Little river. By request of the Cainsville committee on right of way to that place, the Engineer commenced his survey south and reached Fogleman's, six miles below Pleasanton. This enables the committee to work intelligently in regard to the right of way. The ridge route is the one selected. R. Richardson is "looking out" the route south for the company.

CLEANLINESS.—A neat, clean, fresh-aired, sweet, cheerful, well arranged house exerts a moral influence over its inmates, and makes the members of a family peaceable, and considerate of each other's feelings and happiness. On the contrary, filthy, squalid, noxious dwelling, in which none of the decencies of life are observed, contributes to make its inhabitants selfish, sensual, and regardless of the feeling of others; and the constant indulgence of such passions renders them reckless and brutal.

GROVE MEETING.

The Latter Day Saints of the Des Moines Valley Branch will hold a two days' meeting, August 18th, in the evening, and Sunday, 19th, at 11 o'clock a.m., 3 p.m., and 7:30 p.m. A basket dinner will be indulged in on Sunday, at Brocket School-house Grove. We earnestly invite all the living saints to come to this meeting who can come. Especial invitation is given to those of the Des Moines District.

GEO. M. JAMISON, Pres. Branch.

DES MOINES DISTRICT.

The Des Moines (Iowa) district conference will convene at Des Moines, Iowa, Friday evening, August 31st, at 8 o'clock, and continue over Saturday and Sunday.

I. N. WHITE, Pres. of Dist.

BORN.

ALDRICH.—At Mount Vernon, Grant county, Oregon, May the 17th, 1883, to C. E. and Lucinda Aldrich, a son; named William Edwin.

REEVES.—At Mount Vernon, Grant county, Oregon, to Mr. Thornton and Sister Minerva Reeves, July 8th, 1883, a son; named Marcus.

MARRIED.

DOVE—HATT—At Omaha, Nebraska, August 1st, 1883, by Elder Edmund C. Brand, of Tabor, Iowa, at the bride's residence, Mr. Joseph Dove, and St. Mary Ann Hatt, both of Omaha.

DIED.

JONES.—In Fulton county, Arkansas, May 23d, 1883, sister Eliza Jane Jones. She was born in White county, Ill., February 25th, 1868; baptized February 24th, 1883, by Elder B. V. Springer. Funeral sermon preached July 29th, 1883, by Elder Heman C. Smith.

VERY IMPORTANT NOTICE.

We again request our subscribers when sending money by POST OFFICE ORDER, to have the order made Payable at Chicago, and no other place.

We call especial attention to this change, as it is made with a view to facilitate the business transactions of the Office in Chicago.

Also, Please Take Notice.

That when you wish the address of your papers changed, that you state where you have been receiving your papers. It will save us much time in hunting through the lists. Address:

JOSEPH SMITH, Box 82, Lamoni, Iowa.

BOOK OF MORMON

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Rents and Taxes a Specialty. All communications, with stamps accompanying, will receive prompt attention. 10may6m

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### JOSEPH SMITH'S REPLY.

#### PRESIDENT OF THE REORGANIZED CHURCH ANSWERS L. O. LITTLEFIELD'S OPEN LETTER.

MR. L. O. LITTLEFIELD,  
Logan City, Utah:

SIR:—YOUR letter of April 27th, in the *Logan Journal*, affords me a surprise. You have been pleased to take the statement of one of the speakers at the late conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in the Temple at Kirtland, Ohio, and upon that have predicated a letter to me; taking it for granted that the expressions of that speaker "ventilated" the spirit of the body there assembled. Would it not have been more in harmony with proper dealing to have quoted my own language upon that occasion, if I was to be the one to whom your letter and its arguments were to be directed? Or what might have been as properly done, to have quoted the address of my colleague, Elder W. W. Blair, who spoke upon the same occasion, the opening of our session? Mr. Blair is to be found at Salt Lake City, where he is stationed, and can be questioned as to the spirit of that assembly.

It is true that in the Spring of 1882, the body to which I belong held a session of conference at Independence, Missouri, which was quite well attended; and it is also true that the fact of "Mormons under the leadership of the son of the Mormon prophet, Joseph Smith, holding conference in the place whence the Saints were driven" in 1838, created a sensation in the newspaper world, but it is not true, as assumed by you, that we as a body, held out any "flattering inducements by making that place the grand center of interest," for none such were offered; nor were any statements made by us as a people in reference to that meeting not warranted by the facts. The same is true in regard to the meeting at Kirtland. That the latter meeting was invested with more than ordinary interest, both to well meaning and faithful Latter Day Saints, and the world outside around Kirtland, is decidedly true; nor is it a matter of reproach to me, nor a fact of which any of those assembled there can for a moment be ashamed, that we

were met with cordiality by many, and respectful attention and curiosity by all.

Those who were present at the dedication of that Temple at Kirtland, Ohio, when it was offered to the worship of God by those who had builded it, in solemn and earnest prayer, and who were permitted to sit in the renovated pulpits from which the gospel of life as revealed to Joseph Smith a half century ago was again proclaimed, testified then, testify now, that the same hallowed Spirit pervaded the assembly last held in those sacred walls by these men and women of the Reorganized Church during the days from April 6th to 14th that was manifested at that dedication service. And men who heard the fathers teach the way of life in those walls in 1834-5, declare that the sons set forth the same teachings. And when you, Mr. Littlefield, who were not present in the Temple last April, presume to say that the "spirit of Temple building" is, or was the principle characteristic spirit, manifested by the Church in those early days, the keeping of which marks the "Utah Mormons" as the Church of Christ, you make the mistake which the Reorganization has so long and so openly accused the body under President B. Young and John Taylor of having made.

You are pleased to state that my "blood relationship" to my father "would not be a bar" to my rising to "high distinction," providing that my principles were "consonant with the real faith and policy of my father." You state further, that my "declaration of principles is in positive opposition to those which are well known to have been the doctrines and principles preached and practiced by that great man; principles for which he lost his life at Carthage jail, June 27th, 1844."

You have in the foregoing statement asserted much more than you can possibly prove; for my declaration of principles is precisely that which my father, Joseph Smith, the Seer, gave to I. Daniel Rupp, of Pennsylvania, for his "History of Religious Denominations" in the United States; and to John Wentworth, of Chicago, Illinois, for his paper the *Democrat*; and which you will find in the *Times and Seasons*, published in Nauvoo, Illinois, for March 1st, 1842, and signed by him. I send you an Epitome of our Faith, which you will find to agree with this referred to, with the exception to which I shall hereafter cite; and which doubtless forms the "Stone of offence" in my profession of belief.

No proof that Joseph Smith taught and practiced polygamy, (publicly or privately), of an "incontrovertible character" was

ever presented to me; and from the nature of the subject and the facts connected with the introduction of the doctrine as a church tenet, it is doubtful if such proof exists.

Joseph Smith never placed himself in the "attitude of a polygamist before the world." All the public statements made by him in regard to the subject are condemnatory of it; including the Book of Mormon and the Book of Covenants, including every edition of the latter work, from 1834-5 to 1845, and the Liverpool edition for 1854. He, his brother Hyrum, and John Taylor are on record in 1842 and 1844, in the *Times and Seasons*, condemnatory of it; and President John Taylor's public denial and condemnation of it are as late as 1850, as you can verify by reading O. Pratt's works, including the discussion at Boulogne Sur Mer, France, of that year.

No woman ever testified to me in Salt Lake City, or anywhere else, that she was wife to Joseph Smith, my father, except Emma, my mother; and the only woman belonging to the Church in Utah, who ever talked to me on the subject of polygamy, stated that she was not wife or sealed woman, to either Joseph or Hyrum Smith; and was not then (1876) and had never been in polygamy at all. She affirmed at the first, as do you, that she knew, etc. But when cross-examined by me she admitted, that during Joseph Smith's lifetime she never saw him married, nor heard nor saw him treat any woman as wife in any sense, except Emma, his wife, my mother; and finally confessed that she knew nothing about it. A good brother in the Utah Church, whose name I can give if it is challenged, waited upon me in Salt Lake City; and he, also, knew all about it; but he too broke down upon cross-examination, and *knew of his own personal knowledge* nothing that would implicate Joseph Smith in the practice of polygamy. The distinction between celestial marriage, (if such a thing existed at all), as it may have been held in secret among a certain class of elders as early as 1844, and the plural, or polygamic marriage doctrine of Utah, must be made; nor will it do for you, or any other apologist or advocate of Utah's peculiar system, to affirm that the latter is identical with the former. And the very special plea made by you that "in consequence of the prejudices of the Saints and the tide of persecution he well knew he would have to encounter from the outside world, wherein his life would be endangered \* \* \* he delayed to make known this (polygamic) principle," is a most contemptible charging of cowardice upon a man, who from his fifteenth year till he

was finally butchered, had lived in constant and ever present danger, and had never shrunk from any duty imposed upon him through fear—shame! Besides this, while the “boy Joseph was playing in the streets of Nauvoo,” in unconscious ignorance of the existence of secretly practiced sin; for you say “it was taught, though not publicly,” he was not alone in his ignorance; for in conversation with hundreds who lived in Nauvoo at the same time, they have invariably stated that they knew nothing of it then. In connection with this, the affidavits of as eminent persons as there are in the church at Salt Lake City, can be shown to precisely the same condition of ignorance.

When the “boy Joseph” arrived at “maturer years,” and set about solving the question of his father’s complicity with polygamy, he found a great many stories and myths afloat about it; and he sifted story after story; and though having met and conversed with many whom he was told knew, has failed yet to meet one who positively knew, when subjected to crucial examination; and when you assert that any woman reported to me in Utah as the wife of Joseph Smith, you make a statement not founded in truth, for no such reporting was ever done. I was in Salt Lake City for three weeks in the fall and early winter of 1876 and spoke four times in the “Institute” there, and publicly threw the burden of proof upon those who affirmed such complicity with the doctrine of plural marriage.

The Lord declared in the Book of Mormon that the having of wives and concubines was an “abomination” in his sight. This was revealed by God to Joseph Smith, and through him to the Church. It is precisely in this revealed light that the sons of the man through whom this revelation was made, view the subject. Another revelation through the same source reveals the will of God to be that “one man should have one wife,” and one only, unless death intervene, when he is at liberty to marry again; and this, “that the earth might answer the end of its creation and be filled with the measure of man.” It is in this light precisely that the sons see what was revealed through their father; and these sons affirm that they see “these (polygamic) things, as the Lord has revealed them,” and in this light they have “boldly held them up” that others might see them as they are.

Why is it that Dr. W. E. McLellan, the followers of James J. Strang, and others, referred to by you as the ones whom the sons of Joseph Smith are following in the

wake of, have been and are hostile to and at enmity with them? How is it that all of those whom you say these sons are following, denounce them? If there was an affinity of following there should be of fellowship, but there is none.

But suppose that it be granted, that Joseph Smith did secretly, (and it is not now claimed that it was publicly declared), teach and practice “celestial marriage,” or to make it as broad as you might wish it, “plural marriage,” by virtue of what rule of church procedure, what revelation properly authenticated and received by the Church did he do so? If it was secretly taught to a few and practiced by him and them, it was so done contrary to the laws of God then governing the Church, which were alleged to be in accordance with the revelation of Jesus Christ through Joseph Smith; and they and he, if teaching and doing contrary to those laws, privily, were transgressors against God’s will, as expressed by Him to His Church. And if it should be proved by any amount of reliable testimony that Joseph Smith did teach and practice as you assert, it proves only that he disregarded that rule governing the marriage relation that was given in 1831, “at the Ohio;” which rule, according to the statement made to the Church at Father Whitmer’s in New York state, was to be a “law to them, suitable to their then condition; and in the New Jerusalem;” and which was affirmed by Orson Pratt, the ablest of Utah’s Apostles, in a discourse delivered in the tabernacle at Salt Lake City, in October, 1869, to be a “righteous law;” and would not prove that the act of being privily celestially married was a correct and righteous act, and the doctrine by which it is defended was a principle of the faith of the Church. Nor does it make any difference who the persons so secretly married, or sealed were; they each would be criminal to the known law of the Church, and the law of the land.

It is no argument in your defense to urge that because Joseph Smith did practice “plural marriage,” and therefore it was and is right. God condemned it in bringing the Book of Mormon to light in 1830; Christ condemned it in the law of 1831; Joseph and Hyrum Smith condemned it in 1842 and ’44; John Taylor condemned it in 1844 and 1850; and I, for these and other reasons equally potent, have condemned it from my earliest entrance into public life to the present. I have organized no faction, but have raised the warning voice to Israel, worn and troubled, to return to the way in which

Christ has promised peace, and so far as my opposition to the doctrine of “plural marriage” is concerned, I shall meet my “illustrious sire” without having been frightened or cajoled into a transgression of the law of the Divine Head of the Church, Christ, because it is asserted that he did. It is stated in the Book of Mormon that certain people sought to “excuse themselves” for certain practices because of “the things which were written concerning David and Solomon,” and for this that people were blamed; and when you seek to excuse yourself and your people, because of the things which Joseph and Hyrum did, of a like nature, your excuse is not good and you too fall under blame justly. Moses, Jacob, Jethro, Jephtha, David nor Solomon, could not sanctify evil in themselves nor Israel, nor could Joseph or Hyrum Smith or Brigham Young. And when I shall meet my father, all that I need feel concerned about is whether my acts will bear the light of the gospel revealed through him; not whether he has had one wife or many. If he transgressed the law of God, he will by it be judged and condemned; if he obeyed, he will be rewarded; and as I treat the subject from my own manhood’s standpoint and not his, I propose to take my chances with the laws accredited of God in my favor, as against any privily introduced and doubtful dogma.

Let me call your attention to some few facts, in connection with temples and temple building, and then I will reply to some of your questions. The Temple at Kirtland was built, it is credibly believed, by command, and was finished and dedicated to the worship of God; and in it, as the history of the Church amply shows, the only endowment the elders ever received was bestowed. The temple at Nauvoo, though begun at the direction of God, was not finished in any essential particular, excepting the baptismal font, according to the pattern given; and whoever presumes to congratulate himself upon any endowment bestowed in that building, must do so with the fact of its unfinished character before his eyes, and with the remembrance that there was no promise to its builders, unless it was completed within a limited time. This time expired and the building remained unfinished, was polluted, and now not one stone of superstructure or foundation remains as placed by the builders.

A more striking rebuke to the people who danced and frolicked within its walls in religion’s name, and who finally sold its desecrated shrine and site into Gentile hands, can scarcely be found; except in a

similar destruction witnessed at Jerusalem. The Temple at Kirtland may have filled the purpose for which it was built; but certainly the one at Nauvoo never did; unless it was designed for destruction. The spirit of "temple building" has indeed been kept by you and your people; but unfortunately for you, those temples which have been built by you are not the temples of God; nor was that one at Nauvoo accepted of Him. Indeed, it could not be according to the terms of the commandment which authorized its erection, and granted only a period of time in which it was to be completed; and if not done in that time, it and the Church with it, and their baptisms for the dead were to be rejected. Not having been accepted, no warrant exists in His word for holding sacred endowments of either keys, or power said to have been conferred in it.

To show that the temples of which you boast in Utah are not temples of God, I cite you to the statement of Elder Orson Pratt, who, preaching in the 17th ward meeting house, Salt Lake City, December 10th, 1876, declared that "there has not yet been a temple built which God has accepted since the Saints left the Ohio; nor will there be until a temple shall be built in the land of Zion where God has designated. The temples that we are building in these valleys will not be the temples of God, will not be accepted of him, as they have not been commanded by him to be built. That house will be built, and while some are living who lived in 1832. Not all of those who are gathered in these mountains will go back there. That portion only who are pure and upright, keep the commandments of God. The prophecies of 1844 will have been fulfilled in coming to these mountains. The great body will leave these mountains, though some will remain."

You are not at liberty to deny these statements of Orson Pratt, as at the time he delivered this discourse, he was speaking for the body which you represent in your letter, and upon the subject of which you wrote. Joseph F. Smith occupied the stand with him, and I think John Henry Smith was also present. I was told afterward that the discourse was preached for my special benefit, and not having had occasion to use any of the extracts I took at the time, until now, I am profoundly grateful to Mr. Pratt for the item I have here quoted, for it is exactly in point.

To your question, "How many temples has the Reorganization erected?"

Not one of the many you have erected

in Utah, (Salt Lake, Saint George, San Pete), has been built by command of God; hence, no more credit attaches to you for building them, than is due to any body of people who erect altars and build churches in which to worship God; only that your industry and zeal are worthy of praise, as they are also in your reclaiming the desert land, building towns, etc., and nothing more.

While you have been building temples that God did not command to be built, in a land away from the place that Mr. Pratt states is the one upon which *The Temple of God* is to be built, which temples can not be accepted of God any more than can any other tabernacles, or houses of worship built without command, the Reorganized Church has been preaching the gospel all over the land whence the Saints were driven, and have been building *houses of worship*, which are *provided for* in the law given upon the land of Zion, to be a law unto the people of God. In doing this the elders have been teaching the gospel in its simplicity and power, as the law of God given through the Martyr provided that it should be taught; and in accordance with the command and promise made to the weary, dejected band camped on Fishing River, Missouri, have not "talked judgment, or boasted of mighty faith," but have "carefully gathered together, as many in one region of country as consistent with the feelings of the people;" and have realized the promise, "You shall find favor in the eyes of the people." In doing this, the scattered ones of the flock who failed to discover in the voice of Pres. B. Young, the voice of the Shepherd, have been returning to their allegiance to the law and the Lord, and have been made to "rejoice in the Holy One of Israel;" in fulfillment of the prophecy.

The statement that Joseph Smith "desired to journey to the Rocky Mountains," is not borne out by the statements and events of the few days prior to his death; and it is easy of proof that no general exodus of the Church from Nauvoo and surrounding country to the Rocky Mountains was contemplated by him at any time, in any other sense than settlements west of the Mississippi might be made to prevent the ills that an overlarge gathering at Nauvoo might bring. Mr. Littlefield has only to read the Letter to Henry Clay, the Epistle of Brigham Young and the rest of the members of the Twelve, made immediately after the 27th of June, 1844, and recall the efforts to finish the Temple and Nauvoo House, at Nauvoo, to disprove his own position on this point.

I have no objection to the claim made by you that Joseph Smith did predict some of the Saints would go and "assist in making settlements and building cities;" or that some would live to see the Saints "become a mighty people in the midst of the Rocky Mountains." I have no more objection to the claim by you of the fulfillment of this prophecy in your settlement in Utah, than I have had to the claim made by Mr. Pratt and others of the Utah elders that the prophecy found in Isaiah 4th is also fulfilled in the plural marriage system; only premising that the reproach complained of rises from the condition and for the causes set forth in the 3d chapter. Nor is it necessarily to the credit of those in the mountains that the prediction is fulfilled. If fulfilled, it goes to the credit of the prophet, but not necessarily to the people. The same man predicted that polygamy would prove to be the destruction of the church; and that Brigham Young would lead the people astray; both of which predictions may have been fulfilled upon the same people.

The Reorganization possesses the Temple at Kirtland, with good title thereto; and in its rehabilitation and repairing, are rebuilding the spiritual waste places of Zion; and in the places where you and your co-workers have made the name of Joseph Smith and the doctrines he taught odious, we have made converts to the truth he died to attest.

If Joseph Smith ever uttered the prophecy which you assert respecting the charge to the people to "keep where the records" were, you have strangely confounded the word "records;" for, if the word "records" means anything to the Latter Day Saints it means the Bible, Book of Mormon, Doctrine and Covenants, and has no reference to the records of names, or the Church history. To "keep with the records" is to remain in harmony with the teaching of the record of the Jews, and the record of Joseph; the teaching of Christ on both continents. In this sense the Reorganization is preeminently with the majority—God and Christ.

You are not free in Utah; not free from the laws of our common country; but are now teaching and practicing what is contrary to the laws of both God and the country. You are not free to practice what you seek to glorify as the "grand work of the latter-days;" but in the practice of plural marriage which you so improperly eulogise, you are compelled to covertly and secretly solemnize the rites of such marriages, instead of doing so in an open meeting, or at a "feast prepared for the occas-

ion," as the Book of Covenants declares; and are forced to keep records of such marriages that you dare not produce in court; and obliged to refuse to answer plain questions when asked them in open court, or to evade the consequences of disobedience to the law of the United States by a resort to subterfuges and mental reservations unknown to Christ's law, and unbecoming in apostates, to say nothing of Saints.

The son of Joseph Smith repudiates no doctrine that his father laid down supported by the word of God as essential to life here and salvation hereafter; but he does now, and has for all his life, repudiated as a doctrine a system for which there is no provision in the law that father left on record to govern, direct and control the Church of Christ.

Mr. Cannon, whom you are not at liberty to dispute, answered to Mr. Reed, chairman of Committee before whom he appeared in Washington a year ago last winter, that the Latter Days Saints did not practice polygamy because of what was written in the Bible or Book of Mormon; but by reason of a "purported revelation to Joseph Smith authorizing it." This which you are pleased to say is the "most sacred doctrine" of my father; if it has sanction among you at all, must get it from that document; and I tell you that the word of Brigham Young alone is the only evidence you, or any of your body has that the document referred to is the one Joseph Smith had, if he ever had anything like it. And not until eight long years after Joseph Smith was dead, did Brigham Young testify, and then he says that the paper is a "copy of one that Emma Smith burned." No one else testified of the genuineness of it; and he only, after the long practice of the doctrine could not be further concealed or denied; and the witness then comes to the stand burdened with the consequences of his own indulgence in the practice. Go to your Church history and find how upon the 29th day of August, 1852, eight years and two months after Joseph and Hyrum Smith were laid in their graves, Brigham Young by the introduction of plural marriage, dared to curse the Church over which he had assumed a control never designed in his call as an Apostle, and to load the memory of my father with a charge of deceit, hypocrisy and cowardice, that his sons have borne in every hamlet, village, town and city where they have preached the Gospel of the Son of God; and not until those sons stand before God face to face with that father and Brigham Young,

will I cease to defend the cause of Christ against that doctrine, so unjustly fastened on the faith; and against that charge upon that father's memory and their own heritage of a good name.

I am sir, yours,

JOSEPH SMITH.

LAMONI, Iowa, May 16th, 1883.

#### COMMENDATORY.

HUTCHINSON, Colorado,  
July 23d, 1883.

TO THE PRESIDENT AND CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, *Greeting:*

We, the members of the Rocky Mountain Branch, of above named church, wish to tender our sincere thanks to the whole body for sending to this mission such an able, outspoken and honorable man as Elder James Caffall, to represent the church here in Colorado.

Whereas, the time has come that he is about to leave this part of the mission assigned him by your honorable body, we wish to say to the church that we are well satisfied with the labors performed by him while here. We are happy to say that he is highly spoken of by some of the best men of Colorado, as being an able and good man. We feel he is worthy of our sincere thanks for the honorable manner in which he has conducted himself as a minister of the gospel, which we herewith tender him, with our earnest prayers for his future prosperity in the good cause. We would be glad if the church had many more such men, to go forth and preach the true gospel. Then we believe much good would be done, and more souls be led to glorify God.

We can say that he has labored energetically while in this State, not leaving one stone unturned that could possibly be moved to further the good cause. It is hard for us to say how much good has been done by the efforts made by him, not because of a lack of a great number added to the church. We can not boast of the numbers, but we hope to live to see the seed sown bring forth abundantly, that we may rejoice with our brother; and the few that have been added remain faithful to the end.

We know one thing, that our true position as a church has been clearly set forth by him, in the most widely circulated news papers of the state, to the people of Colorado. Ten articles have been written by him, showing the difference between us and the Utah Mormons, six of which have been published in the *Denver Republican*, having the largest circulation in Colorado; two in the *Greeley Tribune*, one in the *Trinidad Times*, and one in

the *Como Headlight*. By this means thousands of people have been able to see the difference between us and them. We believe the people have been warned from one end of Colorado to the other; and we have done our duty in helping him with what little means was at our command in doing this work. Now we feel to leave the result of the past with God and the people. The people do not seem to care much about hearing the gospel preached, or the salvation of their souls. The most of them are most interested in getting gold, and that seems to be their God.

We herewith express our regret at the departure of our faithful and worthy brother, who so patiently and faithfully labored to present the truth as it is in Christ. We have seen with what patience and zeal he has labored with the people, and how nobly he has borne the cross in the cause he loves, forsaking home and loved ones cheerfully, going among strangers in a strange land, to be scorned and even insulted by the people, for whose benefit he labored. He has extended the banner of truth to all those who would come, that all might be without excuse. Nor has he been free from cares, vexations and difficulties, to which the heralds of the true gospel are generally exposed. No, his has not always been a bed of roses. Still his labors and zeal have not been slackened. The word without palliation has been presented to saint and sinner, though the aristocracy frowned upon him, and the pitiless storms of persecution and slander often hurled their venomous arrows at him. He battled bravely on, with unyielding determination which never forsook him, with visions of victory ahead. The veneration we ever will feel for his worth, silences our words, and restrains our actions; for to know him, is to love and esteem him, for his heart is the home of pious emotions. Now as he leaves for other fields, we desire our highest regards and warmest feelings of gratitude to be cherished by him, for the kind and wise counsel, which he has ever been willing and ready to give for our good. We hope the same appreciation of his worth will be cherished by those with whom he may associate in the future, that his way may be lightened of many cares and trials that we know not of. We would gladly say to our brother, stay with us, but duty calls him, and we must not be selfish.

Dear brother, we bid thee farewell for the present, with our prayers, that as you return to that home and loved ones from which you have been so long absent, that

peace and pleasure that the world knows not of may be yours to enjoy.

We remain in hope, your Brethren and Sisters in Christ,

G. O. KENNEDY.

For the Rocky Mountain Branch.

#### INFIDEL AND BELIEVER.

THERE is food for reflection in the following incident:

At the base of Pike's Peak, in a little gurgling hamlet of Manito, I met, a few years since, an infidel, walking on the brink of the grave. His learning was wonderful, his talk most engaging, but he had always a sneer for sacred things. One evening, on the hotel porch, in the shadow of the grand mountain pile, he broke down every argument of well meaning opponents, and turning triumphantly to a lady who had been sitting silent, with her thin cheek resting on a transparent hand, he asked what she thought of his belief.

"I can not meet your arguments, sir, because they are human, and my understanding is not so great as yours, but I have faith, so calm and strong, that, however unsupported by learning, I believe it to be the gift of God."

"Madam, never doubt it," he answered, baring his head reverently. "God gives it to every mortal. Those men are cursed who despise the gift. Keep your faith. No learning can take its place. I have devoted my life to speculation. I can not get back the old faith. I would give everything I own on this earth to-day for the happiness and the certainty that once were mine."

#### QUESTIONS ANSWERED.

BEING a humble searcher after truth, and seeing several questions asked by the Saints, I will try and answer them through the *Herald*; and if I err, I hope and trust Bro. Joseph, or some other brother will comment, and put me and them to right. In *Herald* of March 10th, 1883, Sr. Almira M. Snow asked several questions. First, on Jephthah's vow. Answer: The offering up of human sacrifices was expressly forbidden by God. \*See Deut. 12:30, 31; Ps. 106:37, 38; Jer. 7:31; Ezek. 16:20, 21. The offering of human sacrifices was one of the greatest sins of the heathen nations, for which God's fury was poured out upon them; and one of the great and awful sins for which they were cast out of Canaan and the land given to the Israelites. See Deut. 12:30, 31. When the Israelites themselves fell into this abomination, it brought upon them the same dreadful judgments from

an avenging God. Ps. 106:37, 38. Jephthah knew the law of God on this subject, and he loved it. He was a man of prayer, sought counsel, and was strict in his religious duties. He was divinely inspired, for the Spirit of the Lord came upon Jephthah. See 11:29, 30-35. If then Jephthah knew the law of God concerning this thing, could he willfully and deliberately go and do otherwise? It was under the influence of the Spirit of God that Jephthah went forth to punish the Ammorites for human sacrifices; and he was divinely led to punish them for this sin. He could not in my opinion be led by the same spirit to practice the same sin himself. But the reader will inquire, Does not the text say that he will sacrifice his own daughter as a burnt offering? I reply no, it says no such thing. It says that which met him should be the Lord's. It should be devoted to him. Could a man full of inspiration and piety, entertain such a thought as offering up a daughter, father, mother, sister, or brother, as a burnt sacrifice? I answer, no; Jephthah did not do it. Judges 11:39.

Second: the morning stars sang at the creation. Answer. This singing took place at the creation, and they were witnesses of God's wondrous work. The occasion was one of wondrous joy and praise, and unfolds an interesting fact in God's proceedings. Dear reader, are you preparing yourself to sing that great anthem in that immense throng, at the consummation of all things? All the prophets, martyrs, elders and saints, washed white in the blood of the Lamb, will be there. Come. The sons of God here means holy angels. Adam was not created then. "Morning stars," expressive of glory and beauty, spirituality and holiness in their nature.

Pentecost day. Easter means festival, and takes the place of the Jewish Passover. It comes as a Moveable feast, as early as March 22d and as late as April 25th. It is generally understood that "Pentecost Day" occurred ten days after the ascension, and fifty days after Easter. Ark of the Covenant. I believe the ark and its sacred contents are, and will be preserved in remembrance of Israel's rebellion and God's chosen people, and for a testimony in the last days.

In the issue of July 7th, 1883, several more questions are asked, and call for answers. Are the calamities and disasters that are daily transpiring around us, taking life and property, the judgments of God, or mere frolics of the devil? Answer: Both. They are the judgments of God

through disobedience to his laws and commandments; and the frolics of the devil through selfishness, carelessness and incompetency in the world's affairs. Does God know that they are going to transpire beforehand, or must he remain ignorant of the calamities till the mischief is done, and he gets a telegraph dispatch? Answer: Undoubtedly God must know all that is to transpire from all eternity, that will take place in the history of men or angels. If he did not, he could not be omniscient. Indeed, he would be ignorant respecting his moral government and in its administrations. God's foreknowledge of the human character does not form that character, and the human destiny; he does not force that destiny. They are just what they will be, if God was entirely ignorant of them. You know next Christmas will come, but your knowledge of its coming does not hasten it one particle. You know the sun will rise to-morrow morning, but your foreknowledge does not make it come. We are free to make our lives and characters what we choose; and if we ask God to help us by his grace and spirit, to make our lives very useful and happy, he will do it. If we don't we must stand the consequence. Where is the power obtained by which they are accomplished? One instance will suffice. "His head was on a pillow laid, and he was fast asleep." The evil one, knowing the Master was asleep on the sea in a ship, took the advantage of the situation to discourage his followers, and caused the elements to be restless. When the Master awoke by hearing his children cry, and said, "Peace, be still;" and the storm became a calm. The lion was turned to a lamb. Is God everywhere present? In person, I answer, No. He has ministering angels, messengers, ambassadors, &c., to do his bidding. Queen Victoria is the ruling sovereign of the United Kingdom, India, Canada, &c. You may as well ask: Can she be in all those countries at one time. And yet her officers, ambassadors, &c., rule and govern her dominion rightly.

Is any life destroyed, or person killed, without his knowledge, or notice, even to a sparrow? Answer. God knows all about it; and God knows whether you will be saved or lost. But notwithstanding all this knowledge, God is not the author of sin. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." All the devils in hell can not prevent you from being saved, if you are determined to be saved. God informed Elijah, that he had "commanded the ravens to feed" him at a certain place.

And the Scriptures inform us, that he "marks the sparrow's fall." The Utah apostasy, and the "falling away in the last days" totally overthrow that Calvinistic doctrine,—“Once in grace, always in grace;” and loudly admonish all of us “to work out our salvation with fear and trembling.” God help us to do it.

Who holds all power in heaven and on earth? Who is judge of all the earth, and who has the right and power to mete out punishment, or reward in justice and mercy? Man will be rewarded or punished, according to the degree of good or evil they shall have done. The Creator, Maker, and Ruler of the universe, will be the Judge. I would refer the brother from Wisconsin, Chippewa Falls, to read “The Divine Calling of Joseph Smith Defended and Maintained.” Here he will find prophecy and events to transpire in almost every nation; calamities, of every kind, wars, famines, earthquakes, plagues, destruction, and desolation without end; and by what agency it came from, &c., &c.

WILLIAM STREET.

CHESTER, Pa.

### INDIAN NEWS.

AN Indian Territory special says the result of the recent leasing by the Arrapahoes and Cheyennes of the western portion of their reservation for grazing purposes is likely to revolutionize the entire Indian question. The rental is nearly \$63,000 per annum, payable semi-annually in cash and cattle. The first payment was made a few days ago at the agency, every man, woman and child in the tribes interested receiving five silver dollars. In connection with this lease the Indians have started the cattle business themselves, having this week taken the initiative step. They have some 800 head of cows and heifers with twenty-five blooded bulls on the range north of the Cheyenne Agency. The pasture embraces the Clear Creek and Kingfisher Valleys, and is claimed to be the finest grazing land in the world. The United States Government will aid the Indians in this enterprise, the Interior Department having consented to invest as much in cattle as the Indians themselves, and turn them into the common herd for this purpose. Congress will at the next session be asked to appropriate \$50,000 or \$100,000. With the number of cattle now in their possession, and with the number to be contributed by the Government and the lessees of the grazing land, the Indians calculate that at the end of ten years, when the grass-lease expires, their herd will be worth \$3,000,000. This will be a practical

solution of the Indian question, so far as the Arrapahoes and Cheyennes are concerned, as it will make the tribes self-supporting. The cattle now on the range are in good condition. The herd is under the management of an experienced white man. The employes are principally Indians. The enterprise is warmly indorsed by Secretary Teller; Commissioner-of-Indian-Affairs, Price; United States Agent, Hunt, and others, all of whom unite in pronouncing it a great stride in placing these tribes on a sustaining basis.

### Selected Poetry.

#### PILATE'S WIFE'S DREAM.

BY M. N. PAXTON, OF PLATTE CITY, MO.

I stood on Salem's wall and saw  
The soldiers crucify a Stranger;  
The scene impressed my soul with awe,  
And warned me of impending danger.  
And as He hung upon the tree,  
Mid crowds of scoffers from the city,  
I thought He turned His eyes on me,  
And spoke in tones of love and pity:  
“Your husband found in me no wrong:  
And yet he every right denied me;  
He yielded to a heartless throng,  
And scourged, condemned and crucified me.  
On him will rest the curse of God,  
But you shall know my gracious power;  
Jerusalem shall feel my rod,  
And at my bar my foes shall cower.”

He saved a contrite dying thief,  
While Scribes and Pharisees derided,  
And proved His power to bring relief  
To all who in his grace confided.  
Grim darkness on the land was spread,  
Until I heard, “‘Tis finished!” spoken:  
An earthquake raged,—the darkness fled,—  
And then, it seemed, my dream was broken.

I dreamed again: Beside a lake,  
My wretched husband sat despairing;  
And thus he spoke: “With fears I quake,  
And sink beneath the woes I'm bearing.  
My guilty hands are stained with blood,  
And death alone can quell my anguish!  
I'll drown me, in this dismal flood;  
For how can I in misery languish!”

He plunged beneath the stifling tide;  
But death was not a tranquil pillow;  
For yearly since that Stranger died,  
He lifts his head above the billow,  
And chafes his hands, to purge the stains,  
And wash away his fatal error;  
But when he finds the blood remains,  
He sinks, again, with shrieks of terror.

Again I dreamed, and Salem's walls  
With Roman legions were invested:  
With fire and sword the city falls,  
And on the people vengeance rested.  
Giant famine and contagion rode  
Where putrid heaps of dead were lying,  
And pestilence, in mercy, strode  
Among the doomed, to haste their dying.

I dreamed again: A great white throne  
Appeared, surrounded by all nations.  
That Stranger was the judge, alone,  
Of earth in all its generations.  
My husband on the left hand seemed;  
He trembled, and his tears were streaming.  
I heard the word “Depart;”—I screamed,  
And rose to find that I was dreaming.

\* Tradition informs us that Pilate's wife became a Christian; but he, himself, died a pagan. He is said to have drowned himself in the dark waters of the Lake Lucerne; and the neighboring peasants, at this day, aver, that he rises every anniversary of Christ's crucifixion, and goes through the ceremony of trying to wash the blood from his hands; and failing in this, he sinks with a shriek.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

### Conference Minutes.

#### INDEPENDENCE DISTRICT.

Conference of this district was held in the Saints' Chapel, at Independence, Missouri, June 16th, 1883. Wm. Newton president, F. C. Warnky clerk. Bro. A. H. Smith appointed to assist the president during conference.

Invitation was extended to visiting brethren to take part in the conference.

The following Elders reported in person:—F. J. Franklin, C. St. Clair, (baptized 2), J. C. Foss, (baptized 9), J. W. Brackenbury, S. O. Woddel, A. H. Smith, S. Malony, C. G. Lanphear, E. Curtis, W. B. Tignor, H. Faulk, F. P. Scarcliff, F. C. Warnky, W. Newton, A. White, J. J. Kaster, J. Justice; Priests A. J. Cox, H. Etzenhouser; Teachers G. W. Payne, I. Baily; Deacon C. Bowen, reported.

Branch Reports:—Independence 230; 9 baptized, 17 received by letter, 17 received by certificate of baptism, 1 expelled, 1 died, 2 marriages. First Kansas City 22; 3 baptized, 1 removed by letter. Wyandott 50. Armstrong, organized on the 10th of March, 1883, with 16 members.

Bro. A. H. Smith was instructed to solicit means to liquidate the debt on the Independence church building, and \$208.00 were subscribed for that purpose.

All the priesthood in the district were requested to labor as circumstances would permit.

Resolved, That we sustain all the spiritual authorities of the Church in righteousness.

A case of appeal was admitted, and a court of inquiry appointed, consisting of J. J. Kaster, F. J. Franklin, and Wm. Newton, who reported lack of time to investigate charges, whereupon they were continued.

Resolution passed February 28th, 1878 “That no person be considered a member of a branch in this district, except by vote of branch,” was rescinded.

Bro. J. J. Kaster was sustained as Bishop's Agent.

An election of officers resulted in a choice of F. J. Franklin, president, and F. G. Pitt, clerk.

Prayer meeting Sunday morning, 9:30, in charge of F. J. Franklin, and H. Faulk. Preaching at 11 o'clock by A. H. Smith. Sacrament at 3 p. m., in charge of brethren Newton and Foss. Preaching in the evening by Bro. Scarcliff.

Adjourned to meet at Independence, Missouri, October 14th, 1883.

#### SALT LAKE DISTRICT.

Conference was held at Salt Lake City, April 6th, 1883, in Mission Chapel, commencing at 10 a. m. Joseph Luff president, and E. Barrows secretary.

Reports of Branches.—Union Fort 37, including 3 Elders, 2 Priests, 1 Teacher. Lehigh 48, including 4 Elders, 1 Priest. Provo 25, including 5 Elders; 2 removed. Springville 30, including 2 Elders, 1 Priest, 1 Teacher. Beaver 15, including 3 Elders, 1 Priest, 1 Teacher. Heber City 18, including 3 Elders, 1 Teacher, 1 Deacon.

A communication was read from Elder C. E. Malstrom, from Springville; and W. W. Huchins,

and H. N. Hansen, from Beaver, reported their labors in the ministry. Elder Wm. Gibson, H. Mariot, John Grimet, Thomas Burt, Thatcher Hallet, E. Barrows and Joseph Luff, reported in person; also Priest Joseph Mariot.

Resolved, That Pres. Luff appoint the Elders who shall preach during conference.

Elder Gibson was appointed to preach at half-past seven in the evening.

April 7th, 2 p m.—Wm. P. Smith reported in person.

Bro. Joseph Luff was elected district president.

A vote of thanks was tendered to Elder Gibson for his services in the past.

Bro. Hansen moved that the Elders in the district labor under the direction of the district president, as circumstances will permit. Adopted.

Elder Hansen was appointed to preach at 7:30, and J. Grimet and E. Barrows at 10 a. m., on Sunday, 8th, and Elder Luff in the evening.

A vote was taken to sustain the Elders in this mission and the general authorities of the Reorganized Church, after which

It was resolved that the conference adjourn to meet at this place, on October 6th, 1883, at 10 a. m.

**Miscellaneous.**

**PITTSBURG DISTRICT.**

The Pittsburg conference will convene at Lampsville, Ohio, September 1st and 2d, commencing at 1:30 p. m. Those coming from the East on B. & O. R. R., leave Bellaire at 9:20 a. m. for Belmont Station. There will be ample conveyances to take the comers from the station to conference. It is desired that the Elders report either in person, or by letter; also that the branches send in their statistical reports. Brn. J. Ells, and J. F. McDowell will be present, and E. L. Kelley has a special invitation to make one in our midst. We hope the Saints will make every effort to get there as we expect an excellent time.

G. T. GRIFFITHS, *Dist. Pres.*

WHEELING, W. Va., August 1st, 1883.

**MASSACHUSETTS DISTRICT.**

The conference of the above district will meet in Providence, R. I., on Saturday, September 1st, 1883, at 2:30 p. m. A full attendance of the Saints is desired, as Bro. Blakeslee, the Bishop of the church, has promised to attend, and several of the traveling ministry will be present. Come and bring the spirit with you.

JOHN SMITH, *Pres. of Dist.*

**BISHOP'S AGENT.**

Having been officially notified by Bro. G. T. Chute, secretary of the Alabama District, of the release of Brother Franklin Vickery as Bishop's Agent, at their last District Conference; and that Bro. J. G. Vickery is recommended to me as my Agent, I appoint him as such in receiving tithes and offerings for the use of the church, and pray that the Holy Spirit may be with him in teaching the Law pertaining to the temporal affairs of the Church.

G. A. BLAKESLEE, *Presiding Bishop.*

**ADDRESSES.**

Bishop G. A. Blakeslee, Gallen, Berrien Co., Michigan.  
Joseph R. Lambert, No. 1, South Clark street, Chicago, Illinois.  
Heman C. Smith, Manchester, Red River Co., Texas.

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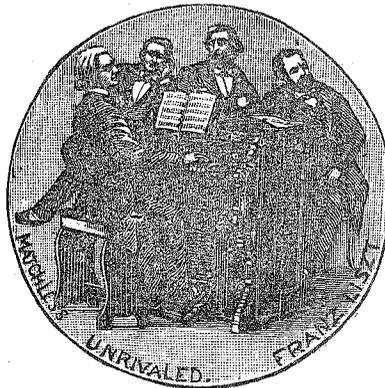
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Yours in bonds,

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.  
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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD

W. E. Johnson  
29 7/8  
Box 164

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, August 25th, 1883.

No. 34.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - EDITOR.

Lamoni, Iowa, 25th August, 1883.

THE following is from a discourse delivered by Pres. John Taylor, of the Utah Mormon Church, at Manti, Utah, May 19th, 1883, as published in the Deseret News of June 12th:

There was a very painful circumstance occurred in my office a day or two ago. A certain man had apostatized—indeed, he had been an apostate a number of years; he had two wives, both of whom applied to me to be divorced from their husband. I asked them why they desired to be divorced, and they answered that their husband had apostatized from the church, and to all appearance would remain in that condition. The husband expressed his sorrow at having to part with his wives, and said he could not help his faith. I told him I did not wish to interfere with his faith, nor the religious views of any man; but that I would much rather see him a believer than a disbeliever. But I explained to him the position that his wives occupied. Said I, when you married them you were a member of the church, in full fellowship; you believed in God and the order of his holy house. Yes, he said, that is so. I then said, Let me tell you another thing, I have heard Joseph Smith say, and I presume you have—he was an old member of the church—that in this world we may pass along comparatively unknown, but when we appear behind the veil, we shall have to pass by the angels and the Gods, and this can only be done by the righteous and the pure. He stated that he had heard the same thing. I said further, you are the head of this family, and as such you ought to take the lead; but can you lead your wives past the angels and the Gods? No, I said, you can not do it, for unless you change your course you will not be there; you have trifled with the things of God, until, as you now see, a serious crisis is commencing to overtake you. The result was, he and they parted by signing the divorce. He said in a feeling way: "I can not forget my wives, they are dear to me," and again excused himself on the ground that he could not help his faith. But he might have helped it if he had kept the commandments;

but having trifled with the things of God, the Holy Spirit gradually withdrew, at last leaving him to himself. I really felt sorry for the man, and he too felt the position keenly. In parting with him I took him by the hand and said to him, "You have put yourself in this position, and I can not help it." No, he said, you have treated me right. But, I continued, if the time ever comes that I can be of use to you in leading you back in the paths of life, I shall be happy to serve you. He thanked me, and left.

We have carefully read through the so-called revelation on Plural Marriage, with a view to discover whether it contained any provisions for divorce, as between persons married according to its provisions. There are in said revelation no details of procedure, as to how marriages under it are to be solemnized. The rule which obtained in the church from 1830 to 1844, provides that marriages should be celebrated in a public meeting, or at a feast provided for the occasion; and the formula is given. Is it not fair to presume that if the revelation be construed into an authority, mandatory or permissive, to marry more than one woman, that it was intended that such marriages should be celebrated in accordance with the Article on Marriage; and not in any secret manner, in the nature of an endowment. There is certainly nothing inconsistent in the thought that in the solemnizing of the marriage rites between an unmarried man and an unmarried woman, each of whom had a legal right to contract in matrimony, such rites would be properly celebrated in a public meeting, or in a feast. The fact that all subsequent marriages by which wives are pluralized to the same man, are performed in the recesses of an Endowment House, is in itself an argument against the claim made for the origin of the revelation. Furthermore, those marriages which are authorized by the revelation, are to be only those commanded, or permitted, through the direct gift of God, by revelation; and wives are to be given only to those who have attained to a certain priesthood, and have proved themselves to be faithful. How then could such a case as the one referred to by Mr. Taylor, above recited, have occurred. This man had not proved faithful. He had received from somebody two wives.

Were they given him by a Samuel, Nathan, or Joseph Smith? Brigham Young was "not a prophet, nor the son of a prophet," so he said of himself. "Heber C. Kimball was his prophet;" but this man could not have received them from Heber. If those wives had been sealed "according to this holy ordinance for eternity," where did John Taylor obtain the authority to break up that marriage, although requested to do so by the wives themselves?

This needs explanation. For if the revelation in the carrying out of the system provides for such fast and loose "marrying and giving in marriage," as the case cited by Mr. Taylor shows to exist, such enquirers as we are can see nothing better in it than is found in the divorce laws of the State of Indiana, which are reported to be very lax.

But if the revelation does not provide for divorces, and it is the foundation and sanction of the plural wife system as claimed now, whence does Mr. Taylor derive the right to say to such a husband, who says "I love my wives,"—"You go hence; you are unfit to hold these wives; I will give them to another?"

Is not the conclusion inevitable, that wives in the Young-Taylor domain are meritorious credit marks given by a priestly autocrat for faithful servitude judged by personal bias; or withheld as a punishment for inattention, or uncourtier-like conduct. It so seems to us. If this man was an honest apostate from earnest conviction, and did not choose to separate from his wives of his own will, he was as much entitled to them, their care and wifely duty, in Utah, as is any devotee to the faith of John Taylor, however devout such devotee may be; and John Taylor has no more right to utter a decree of separation between them than a Justice of the Peace has to decree divorce in the State of Iowa. What think ye of this?

DURING the year 1882 eighty thousand acres in Ireland which were brought under cultivation were allowed to fall back into bog, or waste lands. In the same year, 114,039 acres under tillage were turned into pasture land, and there was a decrease of 34,000 acres in the land under flax cultivation. Thousands of those forced to emigrate from the congested districts might have found profitable

occupation on these acres that have thus gone to waste.

The foregoing from the *Tribune* as an editorial pointer, will help the most casual reader and thinker to one of the reasons for the distresses into which Ireland has fallen. The grants of land in feudal times, by which families were formed into privileged classes, many of them from factitious circumstances, or the caprice of a conquering tyrant, divided the real estate of the United Realm among a few hundred families, who rule their respective estates to the sole benefit of themselves and their family dependents, and with but little regard to their tenantry, who have inherited nothing but the right to delve or starve. To be permitted to live on the land, at the will of aristocratic landlords is all that thousands can hope for; and when the whim to create parks, or huge pastures for game or fancy cattle takes a landed proprietor, even the poor hope to "live on the land" is denied to thousands. Surely the sins of the British Government cry aloud for redress in favor of the oppressed.

#### EDITORIAL ITEMS.

BRO. GEORGE A. BLAKESLEE spent ten days at Kirtland, settling for repairs on the Temple. He reports open doors all over that country. From August 1st to 7th seventy-three visitors to the Temple registered their names. Besides these a number of visitors neglected to register for lack of an invitation, no one being handy to show them about. Bro. Blakeslee had the stone steps relaid, they having settled away from the doors and become somewhat separated from each other; and had stone protectors put at the corners of the building, all of which he states adds much to the appearance of the building. Bro. Blakeslee expresses the belief that there ought to be three good men kept at Kirtland and vicinity to answer the calls for labor in the region.

Bro. A. J. Hinkle, writes from Lamoni, reviewing the question of Masonry. He feels quite satisfied that the idea of getting the Saints into secret societies, the Masonic order included, was used by the enemy as a means to destroy the unity and prevent the success of the good cause. Bro. Hinkle holds strong and radical grounds on the subject which are no doubt shared by many of the elders.

Uncle W. B. Smith was at Dubuque on Sunday the 5th, and was to be at Clinton the 12th of August, and at Montrose, Iowa, September 1st and 2d.

Bro. F. P. Scarcliff was at St. Louis, en route to the field at last advices.

The work on the Saints' meeting house at Lamoni is rapidly progressing. The members of the Church of the branch and vicinity will soon be asked for further subscriptions to pay for lumber and carpenter work. Subscriptions in work will be received. There must be now no laggards, as the work must go forward. It is too late to recede. Besides this it is absolutely incompatible with the good faith we owe to the work to withhold our hands now. The Saints abroad are regarding us with anxiety on the subject.

Sr. Sarah Cramer and her daughter Edith, of Plano, Illinois, who have for the last month been visiting Lamoni, the guests of Bro. John Scott and family, left for Kewanee, and home, August 10th.

Sr. James Crick, of Plano, mother of Bro. Wm. Crick of the Herald Office force, arrived at Lamoni on the 8th, with her sons, John and David, on a visit to her son William.

Bro. Alexander H. Smith was at Kansas City, Missouri, for Sunday the 5th. He reports a good feeling existing there.

Four were baptized at Clinton, Iowa, on the 5th, by Elder H. C. Bronson, president of Kewanee, Illinois, district. He and Bro. M. T. Short were laboring together for a while; he returned home to attend a two days' meeting there, but left Bro. Short at Maquoketa, fighting the good fight. One was baptized at Plano, Illinois, on the 5th inst. Five were baptized north of Richmondville, Michigan, also on the 5th by Bro. J. J. Cornish, making twenty-one altogether at that place.

Uncle Wm. B. Smith was at Clinton, Iowa, on the 12th of August. He left a decided impression at Dubuque, and was intending to tarry at Clinton for a while.

It is expected that dedication services will be held at Montrose, Lee county, Ia., September 1st and 2d, when the Saints' chapel will be set apart for the worship of God. The Saints at Montrose are entitled to much credit for the success of this enterprise.

Bro. Joshua Armstrong, wrote from Freeman, Nebraska, where he was trying to present the word. He had preached at Hooker, but owing to repairs being made in the school house, was stopped at that place. He proposed to go to Guide Rock in a few days.

Card from Bro. N. Stamm, from Pomeroy, Iowa, August 8th. He was to hold meeting on the 12th, in a school where he had held service once before. The people were attentive and respectful.

Sr. Mary E. McGuire, Allentown, New

Jersey, sent a lot of clippings, for which our thanks are extended.

Bro. Blair wrote from Helena, Montana, on the way to Bozeman, August 9th. He expected to remain at Bozeman twenty days, thence to Willow Creek.

Bro. R. J. Anthony was at Magnolia, Alabama, August 5th to 9th, would be at Garland about the 15th, and will thence return home, according to arrangement when he went to the south-eastern field. Brn. Booker and Scogin accompanied him to Magnolia. Bro. Booker returned home on the 7th, and Bro. Scogin went to Swift's Camp to preach a funeral sermon on the 12th. Bro. Anthony stopped to preach a sermon over the remains of Sr. Levens, in the Baptist Church three miles south of Magnolia, on the same day.

#### EXTRACTS FROM LETTERS.

Bro. E. H. Gurley writing from Chatham, Ontario, August 8th, 1883, says:

In my article in *Herald*, page 484, 1st column, line 11, "to some land," should be "to same land," *i. e.*, Assyria. Line 28, "seed of Abraham" was not intended to be in quotation marks, as I did intend to refer to Abram's succeeding generations. I should have written "children of Israel." I came here to-day. Expect to open up in the City Park to-morrow night. Shall be governed by interest, etc.

Bro. E. C. Brand writes from West Point, Cuming county, Nebraska, August 11th, 1883:

I came here last Saturday, have preached eight times, baptized two; there are more nearly ready.

Bro. Charles Derry wrote from Magnolia, August 6th:

My labors together with Bro. Mintun's, have been blest. There is a good prospect for the work on Elkhorn River and other places.

Bro. Henry Grim writes from Calthorpe, Texas, August 6th:

I have been trying to preach to people when I could get them together. A great many say that I belong to a church that believes in polygamy. I offer them my home, which is eighty acres of land, and every thing that I possess, if they will prove such charge. There are some hard cases here. I fear none of them. The good Spirit of the Master has been with me while I have been trying to sow the seed, the good word of God. I have found great joy in trying to do my duty before the world, and before God, in presenting the truth, as it is in Christ Jesus. None have come to the truth yet. I am not ashamed of the gospel of Christ.

Bro. S. J. Madden wrote from Lorah, Cass county, Iowa, August 12th.

On the 7th of this month we had a cyclone, and the most terrific hail and rain storm at the same time that I ever saw. The crops are destroyed and some stock killed; one man and woman killed and others hurt. Bro. George

Green says he has lost about \$1,500 dollars worth in the storm, and I have lost about \$400. I have nothing left but my team and family, but for their safety I thank God. I will be compelled to move from here to where I can find work.

Bro. Joseph Luff wrote from Springville, Utah, August 11th:

Had the M. E. Church in Beaver; full house; splendid interest; glorious liberty, especially on that subject—Mystery, Secret Chambers, &c. I never was more blessed, nor ever was a congregation more attentive and appreciative of my preaching.

#### QUESTIONS AND ANSWERS.

Q.—When it is plainly evident that an Elder is teaching a doctrine absolutely contrary to that set forth in the Bible, Book of Mormon and Book of Covenants, and endorsed as the accepted doctrines of the Church; is it proper to sustain him in a leading position of public trust?

A.—No, not if such doctrine is taught as the faith of the Church; but if it is expressed as the opinion of the Elder, given in the absence of testimony, or research on the subject. In the latter case he may because of his worth in a general sense be sustained.

Q.—Is Tullidge's "Life of the Prophet," accepted and endorsed as sufficiently reliable in historical fact and doctrine, to be used as a standard text book in any and every particular by the Church and its representatives?

A.—A portion of the Quorum of the Twelve, perhaps the majority, do not endorse the history named; as they stated at the last April Conference. No claim is made for it by any one as reliable in all particulars. It is a history written by an ardent admirer of the prophet; from sources of information open to him; and is perhaps correct so far as the information was correct. It was published first as the individual venture of Messrs. Tullidge and Crandall, the men who wrote and compiled it, and was purchased by the Board of Publication, revised and reissued by them in pursuance of a resolution of conference authorizing them to furnish a history of the Church. Personally we believe it to contain much that is good and valuable; but think it quite probable that there may be errors of style, and possibly of statement in it. It is not complete, or perfect; and there are not many histories that are. It is however the best the Church has of its kind; and will be replaced in time by one more comprehensive in reach and detail, and in style less objectionable to many of the elders, who desire to use history. Bro. Jason W. Briggs has been authorized to write a history of the Re-

organization, which, when it is completed will probably be more acceptable; as his acquaintance with the events connected with the rise and progress of the movement more amply qualify him for the work.

### Correspondence.

SOUTH RAWDON, Hants Co., N. S.,  
August 8th, 1883.

Bro. Joseph:—July 6th, I went to Riverside, got the school house to preach in, and held meetings there and in Summerville until Sunday evening, 15th, to good sized and attentive congregations. On Monday we crossed the Avon river to Hantsport, and stayed with my step-mother, Emma nursing her until Saturday 28th, when she died, and on Monday morning we buried her alongside of father's grave, near two little graves marked Jennie and Josie, daughters of Joseph and Emma Burton, all to rest until the resurrection morn. Quiet, peaceful and calm seems the "city of the dead." The next morning we left the old home again, and the three children, (stepsisters, one, the eldest, married), and back to our work again. The farmers of Riverside country were very busy haying, so we concluded to leave them alone for a while. So with many requests to come back and preach some more, we left, having during our stay been very kindly entertained by Mr. Joseph Fielden. May God bless him and his companion for their kindness to two pilgrims who had wandered their way. The next day we arrived here, visited during the week, and found that the Saints had started a Sunday School. At 3 p. m., Sunday, I met with them; there were fourteen or fifteen scholars, two teachers, Bro. Alfred Wood chosen acting superintendent. I am much pleased with the thought that the Saints here are workers, and do not miss any opportunity of letting their light shine. May it continue to shine brighter and brighter unto the perfect day. The Saints of Delhaven are growing stronger as they continue the fight of faith, and with their armor bright are still conquerors. Sister Sophia Sanford was taken quite sick, splitting blood and heart disease, the same as Bro. G. N. Davison, her brother, died with. Her husband sent for the doctor, who, when he came, said it was too late. No power could save her life. Then the neighbors who had been so unneighborly since she had joined the Church, came in with offers of help, and great professions of christian love; but Sophia had sent for the Elders, and Bro. Holmes J. Davison went Saturday evening and administered to her. On Sunday she was better. He again administered to her, and Monday she got up, and was soon able to go about the house again. But what a change in the neighbors. They are angry at the doctor for deceiving them (?) and they say it was not old Joe Burton or Holmes Davison that healed Sophia, but the Lord did it. We willingly and gladly said amen to that. No more great professions of christian love from them, but evidence of hatred. No wonder there is an Ingersoll in the land.

Bro. Robert Newcomb is steadily and surely "sowing the seed by the wayside," to the men of the shipyard where he is foreman, and his wife, sister Tamzie, among her acquaintances quietly

by the fireside; for the people are too pious to go to a meeting where one of these "Mormons" preach. But there, here, and in Hantsport, prejudice is giving way, and I expect when Bro. Joseph Lakeman visits us in the Fall, to hear him sound the gospel call in Churchill's Hall at Hantsport. We have many friends there. We expect to move out next week towards Truro, Parsborough and Cape Breton. The "Christians" where I have been seem to be in a strange situation. They have lost the spirit of worship, and are living only by form and a strange, earnest, eager apathy, or listlessness is with them, like the calm which precedes a hurricane at sea, when the ocean moans, and the flits of wind sigh and whistle, and the clouds gather heavy blackness, which all produces an earnest, eager, quiet suspense in the minds of all the mariners, especially the master. So it seems to me is the condition of the people here. Our faith seems to stun them, and while many who hear are willing to accept it as true, yet only a few are willing to awake out of their lethargy and obey. They are waiting and hoping for something, they know not what, neither can they define it. It is certain that the prediction made in General Conference September 22d, 1874, has its fulfillment in this land to-day. It was this: "Heresy is rife in all religious societies in the United States, and the spirit of anti-Christ will soon make such a scene of dismay and consternation among them, as has never been known since Christianity was first preached." I have never known of such a time as at present. The harvest so great, and laborers so few. The earth seems to groan, desiring to be freed from the tread of the workers of iniquity, apostates and hypocrites of all kinds. But the Lord of the harvest is true, and to each faithful laborer, whether at home or abroad, the welcome will be given, "Enter, no power can keep you out, and they that remain and are faithful, shall be changed with power and great glory." Who are they whom the "flaming swords" will bar out? O God, give me power to be faithful to the end, that I may be permitted to enter.

July 31st there was quite a hail storm here, in some places thick enough to be gathered off the ground, and in one place beat about one sixth of the growing oats off the stalks.

Yours in the gospel,

JOSEPH F. BURTON.

WASHINGTON, D. C.,  
August 2d, 1883.

Dear Herald:—On the night of July 31st, I dreamed the following: I thought I stood with a printed sheet, about the size of the Saints' Advocate, in my right hand. The paper was beautiful and white, while the print was black, and very handsome, and stood out bold and distinct; and as I stood thinking how handsome, clean and beautiful, a voice to the right of me said, "Does your record in heaven stand as clear as that?" The question startled me, and instantly the thought occurred to me, If this worldly sheet is so beautiful and white, what ought my record to be in heaven.

Whether this dream has a spiritual significance, or not, I can not tell; but leave the readers of the Herald to judge for themselves. I think the question applicable to us all, and presents food for serious thought and reflection. May God bless us all, is the prayer of your humble brother,

WM. L. MILLER.

PLAINVILLE, Mass., August 1st, 1883.

*Bro. Joseph*.—I attended the Northern Indiana conference, spending three weeks with the Saints at Clear Lake and Coldwater, Michigan. In all these associations I have been blessed and comforted as I am in no other place or with any other people. Other associations may be questioned, but the gospel tie is clearly of divine origin. Was with the Pittsburg Saints three Sundays, and can assure you that they made it very hard for me to say good bye to them, by their unflinching courtesy and kindness. God has a people in Pittsburg. May he bless them always is my prayer. The Brooklyn Saints have thought best to give up their hall for reasons which are good, but have not abandoned the faith by any means; but hold meetings regularly and are at peace one with another, and enjoying the great blessings of the spirit of God. Was with the Saints two Sundays at Providence. The Saints at this place have a neat chapel. Their president, Bro. Chas. Coombs, with others, deserves credit and appreciation for their efforts and sacrifices for the cause of God in this country. Have preached at this place, Cumberland, Hebron, and once in Attleboro, with excellent liberty on most occasions, and have abundantly proved God's ability and willingness to stand by and aid, by the presence of the Comforter, his servants in the presentation of the gospel of his son. I testify that it is a success to trust in God and his word, as revealed in the revelations and commandments given in our day. "Study to show thyself approved," &c., is fully as necessary to successful ministry as in Paul's and Timothy's time. But this study should be had outside the day or hour of preaching. I expect to be in Boston next Sunday, and Dennisport the Sunday following, visiting Plymouth also. There are many calls that must remain unfilled because of lack of Elders who can go, and some perhaps who wont go. Am glad the Bishop is coming east. I hope he will not come alone. Brn. Gilbert and Sheehy are in Maine. The calls are many, laborers few.

Yours in defense of the truth,

M. H. BOND.

PLANO, Illinois,

August 14th, 1883.

*Dear Saints*.—We continue to have good meetings here in Plano. Last Sunday morning Bro. Whiteaker of North Freedom, Wisconsin, who is now residing here, assisted by Bro. Vickery, preached the good word, and the Saints were exhorted to lay aside every thing that tends to hinder them in their spiritual progress, and to run with patience the race set before us. Patience! glorious word! if we could only live up to its requirements, how happy and peaceful would be our life, even here, although we may have many trials, and meet with many misfortunes. Let us ever pray that we may be kept in the narrow way; and may we live, dear Saints, to see the time when our heart's desires shall be realized, and when all that have named Christ, and all the dear and precious ones, shall live in unity and love and peace, serving God with a pure heart.

We hope there will be an awakening among both old and young in the good cause everywhere. In it are centered all our hopes and all our happiness; and while as members of the Sunday School we are striving in our weak way to stand by the banner of Zion's Hopes, we trust that

more of the parents will ere long find comfort and pleasure in being found leading and assisting and instructing the little ones in the nursery of the Church.

Your sister in the bonds of peace,

ABBIE AUGUSTA HORTON.

CHIPPEWA FALLS, August 9th, 1883.

*Dear Herald*.—I welcome the *Herald*, which I am pleased to see is willing to give each one's views without partiality, for each other's perusal, instruction, comfort or criticism, if done in a right spirit. Should I at any time write anything not in harmony with the spirit of the gospel, I hope some one will point out the error; thereby I may learn something, and try to do better next time.

In order that we may not be mistaken in regard to the power of the devil and his works, and charge him with something that we will be made accountable for, would it not be well for us to look into the Scriptures and see who he (the devil) is, and the nature of his power. Was he not once an angel of light, or an organized spirit in the spirit world, with an agency or will like unto us; and did he not fall from light to darkness through his rebellion, or using that agency or will, in opposition to the will of him who gave it. Now did he obtain an increase of power, or dominion, through or by his rebellion; or rather did he not forfeit and lose the privilege of obtaining a body and progressing, consequently diminishing his power, and awaits a still greater loss of power in the great, final judgment. As things on earth are a similitude of things in heaven, we must have acquired understanding and knowledge, little by little, through experience, as we do here; and no doubt made many blunders, and although not enough to debar us from progression, I believe we formed our own destiny in this life, by the use of the agency given to us there; hence predestination with its bounds and conditions. But that gives the devil no legitimate power over us here; but we have legitimate power over, or in advance of him. The body we inhabit is given to us as a reward, and proof that God approves of us, (notwithstanding we may have done some wrong), and by which to wield an increase of power, and work out our perfection by good works and words. But the devil has no body by which to do any physical work; hence we can wield a power that he is destitute of; hence he is always ready to influence man to use the body God has given him by which to become perfect, to do wrong. But if we, with the agency, or will, given to and invested in us, with this physical body do lie, steal, gamble, take a pistol and murder our fellow man, or commit any other sin, whether by our own choice, or the influence or request of the devil, then it is we that have done it, with the agency given to us, by wielding the power or using the body, our hands, feet or tongue, for evil instead of good; and not the devil, or the power of the devil. He is only responsible for the influence he may have used, and not for the deed, and we are the ones that will have to suffer the penalty, or be rewarded according to the deeds done in the body, whether they be good or bad. If all men would wield the power God has given to them for good, for God and his kingdom, we would find out that the power of the devil is very limited.

Yours for the truth,

RICHARD PREATOR.

LONDON, England,

August 1st, 1883.

*Bro. Joseph*.—I thank God, through our Lord Jesus Christ, that he has called me out of nature's darkness into the marvelous light of his gospel, and though I have felt as though the billows would at times overpower me, I have cried unto God, and he has delivered me; and though friends forsake and foes do rail, I know God's Spirit leads my every step into his ways; and though my pen may never more be used to write unto you, I give here my testimony unto the world, that I know this work is of God, and that I have been called to go forth and proclaim it unto his people. I therefore pray that God will bless his Church, down from you, Bro. Joseph, whom He has called to preside over it, to the least in His Church, which He has established upon the earth, never more to be taken from it. Hoping and trusting for your prayers on the behalf of the Saints in this portion of God's vineyard, not forgetting your humble servant, who is the least worthy to have been called to administer therein. To remain steadfast unto the end, is the heartfelt prayer of your brother in the gospel of our Lord Jesus Christ,

WM. KENDRICK.

DECKERVILLE, Michigan,

August 7th, 1883.

*Bro. Joseph Smith*.—I baptized five more last Sunday in the new place north of Richmondville. There have been twenty-one baptized up there since I commenced to preach there. We have commenced the church. Have a splendid stone and grout foundation. We organized a branch over the river west of Carsonville, two weeks ago, and ordained one Priest. Next Sunday I will be in Huron City, the next county north of Sanilac, to open up. There has been but little preaching in that county yet by us.

Yours,

J. J. CORNISH.

PHILADELPHIA, Pa.,

Aug 6th, 1883.

*Dear Brother*.—I have just returned from my mission in York county, where I had the pleasure of preaching to some of the most intelligent people of that section, those they call the "big guns." I had the best attention this time I have ever had in that section since it was assigned to me, although it is a very bad season of the year to visit country places, as they are all busy with their harvesting. I remained there ten days, which I thought was long enough this time. Preached twelve times, three of which was in their sectarian strong hold, a place called Zion, where I never could get permission to preach before, as they said I was near enough. The people then had said that we were "polygamous Mormons," and that the first time I came there again, they would mob me, and run me off; but when I came among them they were as silent as midnight. The first time I preached at Zion (as they call it), which was on a Sunday afternoon, I drew a strong line between our Church and the Utah Church. I then spoke to them on the government of the Church, and our faith, and that we were not connected with the polygamous church in Utah. At 8 o'clock a large crowd assembled before the school-house was lighted. I preached on the first principles of the gospel, and after I was done, I put to vote whether they

wished to hear me again, and it was unanimous in my favor; so I preached there again on the following Thursday evening, to a good house. I have agreed to go back in October, when I expect to baptize some that are convinced.

Yours in bonds,

JOSEPH A. STEWART.

LITTLE SIOUX, IOWA,

August 2d, 1883.

*Beoved Saints:*—As I read the *Herald* and meditate on the gospel of the Son of God, my heart is filled with inexpressible joy, and often goes out to God in silent prayer for those who have not as yet been made to taste of the good things of God. Especially do I beseech God in behalf of my companion, who as yet is not one with us; but who, I sometimes think, is very near the kingdom; at other times feel quite discouraged, but knowing that he is a prayer hearing and a prayer answering God, I will try to wait his time when he may see fit to bestow more light upon his darkened mind. I desire the prayers of the faithful in his behalf, that he may yet learn, and that ere long, to walk in wisdom's ways. Praying God to bless the honest in heart every where, and to bring them from darkness into light.

I remain a sister in Christ,

SARAH J. ROSS.

SOUTH RAWDON, N. S.

*Dear Herald:*—I hope your readers will not think it amiss for me to say a few words about tithing. It is a subject that I have always been interested in, and I have read with interest all that has been written to the Saints on that subject; but never could find among all the writings any that gave me a clear understanding of the law, and at the same time satisfied my conscience, until I read Bishop E. L. Kelley's sermon on Tithing, and from that on there seems to be no trouble to understand what the law requires. I have looked sharp to see if there were any exceptions made, but I find none. Consequently I do not feel myself exempt, even though I am a traveling Elder's wife, and a long way from home. It is true I have one child supported by the church fund, but is that any reason why I should not keep the law? I want to do what the Lord requires of me in this case; for I believe the law pertaining to salvation is an individual affair, and that we ourselves may not expect to be freed from the law, through the acts or position of another; or in other words, that I may not make a mistake in trusting to my husband's being a missionary to clear me from keeping the law. If I have a business whereby I can defray my own expenses, (although not sufficient to keep my family), is it not my privilege and duty, as the Lord has prospered me in that business, so to give? And if so, may I not receive the benefits of keeping the law, the same as another? I think so, and willingly act upon it.

SISTER EMMA.

*Bro. Joseph:*—I believe you have the "Problem of Life" by A. Wilford Hall, for sale at the Office. I would like to say to the brethren and sisters, that it is the grandest work of the age except those written by the dictation of the Spirit. Indeed it is a question whether a man could give utterance to such glorious thoughts concerning God's personality, and the doctrine of immortality, unless aided by the Holy Spirit.

Every family should possess it, and every Elder particularly, and they would learn from the greatest scientist of the day, that the theories of Darwin, Huxley, Helmholtze and others on "evolution," are veriest chaff—and are "Science falsely so called" merely "vain philosophy." His "Microcosm," a monthly magazine published at 23 Park Row, N. Y., is worth a hundred times its price (one dollar per annum) to the ministry of our Church. The harmony that Mr. Hall shows, in so many forms between true, rational Science, and the teachings of the Bible is simply beautiful, and for one my faith in the grand old book is strengthened greatly by perusing his works. I believe it to be my duty, and that I am benefitting my brethren by a hearty endorsement of these works.

Fraternally,

T. W. SMITH.

DUBUQUE, IOWA,

August 6th, 1883.

*Bro. Joseph Smith:*—Bro. M. T. Short was here about two weeks, and did considerable preaching. He obtained a new opening in East Dubuque, and I am keeping up meetings there. Bro. W. B. Smith came here last week and has been laboring in word and doctrine, and has awakened quite an interest in the minds of some of the people here, which I think will result in good. We all feel strengthened and encouraged by his testimony in regard to the rise of the Church.

Yours in bonds,

C. A. HALL.

DUBUQUE, IOWA, Aug. 6th, 1883.

*Bro. Joseph:*—I have made good my promise, named in a previous letter, in regard to an article published in the Dubuque *Daily Times*, an essay written by a lady, by name Mrs. Collier, and read before a literary society of this city. On yesterday, Sunday, the churches of this place having been shut against the hearing of our faith, Bro. C. A. Hall having procured a permit of the mayor of the city to speak in the park, we repaired as per appointment, meeting having been advertised in the city papers, to the place of service at 4 p. m., and found a goodly number of citizens, ladies and gentlemen, gathered to hear what the brother of Joseph Smith had to say on the history and origin of the Book of Mormon. As it might be expected ventilation on this much calumniated question of Mormonism in regard to its history and origin, opened some of the windows, and let a little new light in on the subject. I read and replied to the 1st, 2d, 3d and 4th of the falsehoods written out by this Mrs. Collier on the history and character of Joseph Smith in early life, my personal experience being the touch stone of evidence. I was listened to with good attention for nearly one hour and a half; and in conclusion I gave out an invitation for the Editor of the *Daily Tribune* to send his reporter to my place of stopping, and that in case he would do this I would give him something to fill his paper with, besides publishing falsehoods for the purpose of injuring the character of an innocent and harmless people. This Spaulding story still helps to feed up the priestly cupidity of the age; and I do not know that it is any more ungentlemanly to reply to a lady that gives utterance to falsehood on Mormon history, than it would be for professed Christians to at-

tempt to refute the scandal that the Right Reverend Bob. Ingersoll has conjured up against the character and mission of Jesus Christ in the world. Lies and falsehoods when told by persons living in fashionable society, have their effects among the more ignorant and credulous classes of people: and it is this ignorance of the doctrine believed and taught by the Latter Day Saints that causes the people to shut up their meeting houses from the hearing of our faith. And when these lies and falsehoods are handed out from the pulpit by the ministry who rule in this or any other city, especially for the purpose of closing up the eyes and ears of the people against hearing the truth, I believe in removing these nauseous chips of scandal, though they come from man or woman, by a fair and honest statement of facts; and by this means let the sin of their falsehoods rest upon the heads of those that manufacture them. After speaking to the crowd at the park, I spoke again in the evening at the house of Bro. C. A. Hall, to a listening audience not much over rated, for as there were but a few in, nevertheless I labored to feed them on the good word.

Dubuque is a nation of Catholics, and one traveling through the city, and looking at the Catholic Cathedrals and mammoth churches they have built, would imagine himself surrounded with some of the relics of the oriental nations, that had long since been lost in the double ruin of paganism long before the Christian era, and lost in forgetfulness to the memory of nations. Some other churches are numerous in this city, and they show their magnificent sectarian greatness by their front on the streets in the city. Daughters, not of Zion, but of the Mother Church. Such is the impression while noticing the character of religion in this city from my short acquaintance with these most pious Christians, who shut up chapels and meeting houses against Latter Day Saints. If Jesus Christ himself should come on a visit to these churches, he would have to be clothed with broad cloth, *cap a pie*, with a stove pipe hat, and a diploma from some sectarian missionary institute, or he would not be allowed to enter these pious sanctuaries, or permitted to sit upon one of the foot stools that these pious Pharisees put their feet upon, while they figure up sermons out of fables and death-head stories, to feed their flock upon, and call it gospel. One thousand tons of such trash, in a thousand churches like these, would not make one ounce of genuine gospel truth; and well might the Apostle say, that there should be false teachers in the last days, and that many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of, having itching ears, turned away from the truth, and being turned unto fables. In my visit here I have preached four discourses, found Bro. Hall and family good Saints, and zealous for the cause. Bro. Hall is a young man of good talents, and is, I think, treasuring up a store of knowledge which will qualify him for the work of the ministry, to which he has been ordained. Meetings are held at Bro. Hall's house every Sunday, and Sunday School. Bro. Hall also has appointments to fill at the city park. I was highly pleased and entertained in the Sunday School on yesterday by listening to the reading of the Scriptures, and the explanation that followed, all good. These Sunday Schools are a very great

auxiliary to the growing prosperity of the Church of Latter Day Saints. No Saint that is able to do so, should be slow to add a V to help on in the good work. The *Hope* is wanted in all these Sunday Schools.

Accept of best wishes, and your uncle's prayers for prosperity in the good work.

WILLIAM B. SMITH.

BELLEVILLE, Illinois,  
August 7th, 1883.

*Bro. Joseph*:—I preached here Sunday and last night. Will leave for Kenton, Obine county, Tennessee, on the 9th inst. It was thought that a good long rest in Missouri would do me good. I have had it, but can not say that I am any stronger physically. While resting in Missouri, I endeavored to preach the word as opportunity offered, and my strength would admit.

Your brother in Christ,

FRANK P. SCARCLIFF.

KEWANEE, Illinois,  
August 13th, 1883.

*Bro. Joseph*:—Our Two Days' meetings closed last night; and a grand good time was enjoyed. Bro. J. R. Lambert was with us and preached some very instructive and edifying sermons. Bro. M. T. Short also added to the list of good works in presenting the word of life. Two were baptized yesterday morning. Every thing passed off pleasantly and harmoniously; and we think good was done. Bro. Short will continue to break the bread of life this evening in the Saints' Chapel. I shall start in a few days for Maroa, a Point in central Illinois, a place where Bro. Robinson informs me that through the influence of a sister in that place many are now believing. Bro. Robinson, out of the goodness of his heart and his love for the latter-day work, gave me the money to pay my expenses to the point of labor. Thus you see Bro. Joseph there are more ways than one of preaching the gospel.

H. C. BRONSON.

NEW PARK, Pennsylvania,  
August 2d, 1883.

*Bro. Joseph*:—Things are going well here now. Bro. Joseph A. Stewart was here with us a week, and he left us last Monday for Philadelphia. He was warmly received by all, and left the Saints having a good feeling towards him. He preached twelve times while here. The Spirit of Christ was with us all the time. They gave him a place to preach that we never could get before.

MONTRAVILLE O. MATTHEW.

DENNISPORT, Cape Cod, Mass.,  
August 13th, 1883.

*Bro. Joseph*:—Am still trying to spread the gospel truth. Truly yesterday I was blessed with great power and liberty in the presentation of the gospel as revealed to Paul, to Joseph, and to us, both day and in the evening. Had also good liberty in Boston. The great hindrance to the work is the carelessness of the Saints. This is a bad field in some respects, but Saints are kind, friends enough, and there is lots to do, and it's hard to get away from any place. More efficient laborers are wanted; men who can keep humble and not exalt themselves, and are led in their ministry by the mind of the Spirit. For such there are any amount of opportunities for doing good. Pray for me:

MYRON H. BOND.

MOUNT VERNON, Oregon,

July 22d, 1883

*Bro. Joseph Smith*:—The Saints of the Prairie City Branch, twelve in number, are generally well, though we all feel our spiritual weakness. I have been bothered with a catarrh in the head and throat, and as there are no Elders within over two hundred miles of me, and my hopes in the arm of flesh are vain, the Spirit tells me to ask yourself to pray for me, that I may be healed of my infirmities.

CHARLES E. ALDRICH.

## Summary of News.

Aug 8th.—Tuesday 682 persons died from cholera in Egypt, including 70 at Cairo and 120 in the Province of Siout. Only four deaths were reported in the Province of Siout in the last return.

Advices from Ekaterinoslav, Russia, where the demonstrations against the Jews were made the 2d and 3d inst., state that three regiments of Cossacks had arrived for the preservation of order. Eighteen of the 100 persons arrested for participating in the demonstrations have already been placed on trial before a military tribunal. Many innocent persons who were wounded during the rioting have since died. It has transpired that no Jews were injured, as they escaped, having had timely warning of the attacks to be made upon them.

A gigantic system of piracy, practiced upon the Black Sea, has been discovered, which is said to have compromised several Russian officials. Vessels have frequently been stranded in fair weather, by collusion between the pilots and the pirates. Investigation is being made.

There are fresh outbreaks in Spain. A hastily-summoned Cabinet council has resolved to suspend the constitutional guarantees throughout the country and declare a state of siege wherever necessary.

The Spanish Republics of South America are still turbulent. Fresh risings are reported in Numancia.

Aug. 9th.—It is stated that the political situation in Spain is very grave. The Carlists are ready to begin a rebellion, and the Republicans are making many converts in the cities.

Four of the "Cork batch" of dynamite fiends were yesterday found guilty at Liverpool, Eng., and sentenced to penal servitude for life.

Forty-two Krupp cannon and other material of war from Russia have been landed in Bulgaria.

The English Government has decided to provide an additional £100,000 to aid Irish emigration. The money will be taken from the British Exchequer, instead of the church surplus fund.

A St. Petersburg dispatch says the coronation decree granting liberty of worship to dissenters only affects a million of the so-called registered dissenters. There are 14,000,000 still unrelieved of their religious disabilities.

There were 627 deaths from cholera in Egypt Wednesday, including seventy-eight at Cairo. Deaths from cholera in Egypt to date, 16,448, of which 6,366 died in Cairo.

Two fatal cases of cholera are reported to have occurred in England.

Wilton Junction, twelve miles from Muscatine, Iowa, is much agitated over an alarming fatality supposed at first to be cholera-infantum, but

which, though mainly confined to children, has attacked grown persons. There were seven deaths yesterday, all children excepting one. Several grown persons are now seriously ill, including Dr. Sherwood, a prominent physician, and there are now, including children, nearly 100 persons down with the disease.

The sugar crop is short fully fifty per cent in St. Domingo. A serious monetary crisis prevails there.

The country is in a very agitated condition. Revolution is momentarily expected in Port-au-Prince. The Government is penniless, and business is at a stand still. Jacmel has pronounced in favor of the revolution and a pronunciamiento is expected at Cape Haytian. A great battle was fought before Jeremie, in which the Government troops were completely defeated. Seven of their Generals were taken and executed. The revolutionists are marching on Leogane. The Government is therefore raising the siege of Miragoane and covering Port-au-Prince, establishing its headquarters at Loagane.

A gigantic structure of very dark wood has been found packed in ice at the summit of the Mount Ararat of Scripture. The Turkish Commissioners believe that they have discovered Noah's Ark. It will be transported to America.

The Jews at Pesth, Hungary, are still persecuted by the populace. The principal witness against them in the recent trial there, has stated that his testimony given upon the trial is false.

The Zulu chief, Catewayo, is now reported to be alive.

Aug. 10th.—A riot against English doctors at Alexandria was quelled by troops. The old cry of "Death to Christians!" was repeated on the streets.

Twenty-two deaths from cholera occurred in Alexandria yesterday.

There were 795 deaths from cholera in Egypt Thursday, including thirty-nine at Cairo, 295 in the Province of Charkich, and 115 in the Province of Favoum.

Particulars of the revolt of the Spanish garrison at Seo de Urgel, in the province of Lerida, Spain, show that it was headed by a Lieutenant-Colonel. The outbreak occurred at 4 o'clock Thursday morning. The civil guard were not molested by the insurgents, and remained in their barracks. The rebels expelled the military Governor of the town. A large force of troops is marching to Seo de Urgel to repress the outbreak.

Bands of armed men have marched to the north, the object, it is presumed, being to concentrate at some selected point for a combined movement.

The sequestration by government authority of the warkingmen's paper at Vienna, Austria, has caused serious outbreaks among that class.

A fresh collision has occurred between the troops and populace at Ekaterinoslav, Russia. A hundred people were killed.

Six hundred French reinforcements are ordered to Tamatave, to enable the garrison to prevent the investment of the town on the land side.

At a meeting of people in favor of the deportation of the Irish poor in London, yesterday, "resolutions were provided" for the sending of 200,000 persons to Canada and other British colonies.

An explorer just returned from Itaska county, Minn., reports small pox making terrible work among the Indians in that county. He relates

fearful stories of sufferings and privations. They are entirely without medical aid, and the terrible disease has full sway. Two small towns report eighty-five deaths.

Business failures the last seven days and the previous week were exactly the same in number, 182.

Six million dollars worth of opium have been smuggled into California in the last ten years.

The shooting of rebel sergeants in Spain has begun, and the insurrection is said to be partially quelled. Several Republican newspapers at Madrid have been suppressed, and some civilians arrested.

A riotous outbreak occurred day before yesterday in the Town of Chaves, Portugal, in connection with a local grievance. A peasant was killed and a Colonel wounded. Order has been restored.

Thirty-two persons died from cholera at Alexandria Saturday, including five Europeans. The deaths from cholera in the Egyptian provinces Friday are 926, including 235 in the Province of Dakalieh, 150 in the Province of Garbieh, and 235 in Ghizeh and Atfe. Saturday there were 789 deaths, including 30 in Cairo, 141 in Ghizeh and Atfe, and 295 in the Province of Siout. Hundreds of people have fled to Cairo from Alexandria. Cherif Pasha, President of the Egyptian Council of Ministers, arrived at Cairo from Alexandria Saturday. There have been no fresh cases of cholera among the British troops in Egypt, and their general health is excellent. Part of the apparent increase in the number of deaths from cholera in Upper Egypt is due to the official return, which contains arrears of death statistics.

There were twenty-nine deaths from yellow fever the last week at Havana, Cuba.

Elections were held throughout France yesterday for members of the Councils General. Seventy-one districts return Republicans and twenty-three Conservatives, and second ballots will be necessary in seventeen districts. The Republicans' net gain is two.

Reliable information concerning the recent earthquake in Ischia, an island twenty miles from Naples, Italy, reveals the following facts: The town of Cassamicciola, containing a resident population of over 4,000, and crowded with visitors, in fifteen or twenty seconds was converted into a heap of ruins, and over 4,000 persons buried in the debris. Only five houses were left standing. At Lacco Ameno, out of a population of 1,600, only five escaped. All the adjacent villages are in a like condition. The first shock was felt sometime between half past 9 and 10 o'clock, Saturday night. The first indication of the coming disturbance, according to the evidence of several survivors, was by a low, threatening, rumbling noise, which presently burst forth into one fearful roar, as though heavy artillery was being continuously fired in the immediate vicinity. In the next second the houses were rocked about like boats on a boisterous sea, and then were shaken into fragments. A few, but only a few, inmates reached the open air before the crash came. The vast majority lay buried in the ruins. For fifteen seconds the earth was tossed about with wild upheavels in all directions, many of the terror-stricken inhabitants flying shrieking to the shore, where they were overwhelmed in their flight and buried by the falling tenements or the tremendous quantities of debris flying about.

The violence of the shock once subsided, nothing could be heard but the shrieks of the wounded and terrified people. Every light had been extinguished. A dense cloud of dust, blinding and suffocating to the survivors, hung over the scene. To add to the horrors of the situation, houses half-shaken continued to fall upon the miserable people seeking for shelter from the general ruin.

Cortina, the Mexican rebel, is out near Queretaro at the head of 300 revolutionists. It is believed that a general rising will take place in the northern provinces of our southern neighbor during the winter. Complaints are made of the arbitrary course of national administration in interfering with the local authorities.

Southwestern Iowa has thirty creameries, and yet the industry is but in its infancy. There are two principal reasons which specially fit this region for butter and cheese making—the abundance and cheapness of corn, grass, and other feed, as well as dairy labor, and its central position with reference to the commanding markets of the country. At the recent meeting of the Southwestern Iowa Creamery Association, Mr. R. P. Glincey, Secretary of the Elgin (Ill.) Board of Trade, recited the manner in which that organization secured a reputation for Elgin creamery products, and advised the Iowa dairymen to imitate its example—a suggestion which it seems is likely to be followed. It is unnecessary to add that the Elgin plan is to make good butter and cheese and spare no money in advertising the fact to the world.

The Board of Trade of the Southwestern Iowa Creamery Association, embracing sixteen counties in Southwestern Iowa, and twelve counties in Northwest Missouri, in which are situate about seventy-five creameries, was, at a meeting held at Villisca, Ia., Aug. 9th, located at Clarinda, Page county, Ia. The meeting and sale day of the board is Wednesday, beginning August 22d. Fifteen creameries are already represented on the board.

Crop reports from Minnesota and Dakota indicate that the grain yield will be greater than it has ever been before. In Southern Minnesota a splendid harvest is promised. The Wisconsin farmers are quite well satisfied with the prospects. The grain and corn crops of Nebraska are excellent. The reports from Michigan, Kansas, and Arkansas are also quite satisfactory.

August 13th.—Spanish authorities have forbidden the publication of news concerning the insurrection. Conflicts have taken place between the insurgents and the royal troops at Leo De Urgel, Gerona, and Figueras.

Mr. Shaw, English minister in Madagascar, has been imprisoned by the French.

The number of deaths at Alexandria, yesterday from cholera was twenty-one.

Deaths from cholera, yesterday, in Egypt, 407. Acheen, in the Island of Sumatra, has a cholera epidemic.

Returns so far from the elections in France show a net Republican gain of 100 seats. The Republican triumph is most notable in districts hitherto reactionary.

The chief prelates of the Roman Catholic Church in Europe and America will assemble at the Vatican in November next. The Pope wishes to consult them as to the means of maintaining friendly relations with all the Powers.

The *Mark Lane Express*, in its review of the British grain trade the last week, says: Grain

ripened slowly owing to unsettled weather. The rust and mildew have increased. Wheat is losing in quantity and quality daily. Barley and oats have much improved. English wheat improved 1s. on the week. Trade in foreign wheat off coast stands slow. Barley is steady and prices unchanged. Oats 3d. dearer. Trade in wheat off coast was more active. Sales of English wheat during the week, 35,131 quarters at 43s. 6d. per quarter, against 10,122 quarters at 50s. 6d. the corresponding week last year.

Edouard Dubufe, the French painter, is dead.

Fifty-three thousand miles of railroads earned, during July 1883, about \$1,000,000 more than was earned by 48,000 miles in July, 1882.

Aug. 14th.—The proclamation issued by the rebel leader in Spain, to the inhabitants of Seo de Urgel on the occasion of the rising at that place is published. It declares that those persons who oppose the Republic will be punished with death, and decrees the separation of church and State, permission of liberty of conscience, suppression of the octroi, and the abolition of courts of justice in favor of a revolutionary municipality which will administer justice in accordance with the Constitution of 1869.

The King of Spain has called for a new ministry.

The belief is now general that funds in aid of the recent revolutionary movement in Spain, were subscribed by French Republican politicians and speculators on the bourse.

The French Republicans now have a majority in seventy-eight of ninety districts for the General Councils. They carried even Corsica and Morbihan.

The wheat-yield in France will be about 20 per cent short of the average since the Franco-Prussian war.

There were 675 deaths from cholera in Egypt yesterday, including 44 at Alexandria.

A dispatch from Serajevo, the Capitol of Bosnia, Europe, announces that a shock of earthquake had been felt there which lasted five seconds and moved from west to east.

A riot broke out at New Pesth, Hungary, yesterday against a Jewish baker, whose house was wrecked. The mob was dispersed by the police, who arrested fifty persons and wounded a large number. There were also anti-Semitic riots at Oldenburg, Germany, where the mob was charged by the cavalry and eighty-nine persons arrested.

Yellow fever is reported to be raging at Vera Cruz, Mexico.

Aug. 15th.—Signs of further disturbance threaten the surviving inhabitants at Ischia.

Italy and Morocco are having a misunderstanding, which will, without doubt, increase the troubles of the Spanish Government.

A Norwegian bark from Panama for Quebec is reported coming up the St. Lawrence with yellow-fever on board, two deaths having already occurred.

Admiral Courbet, commander of the French squadron, has already begun operations against Hue by blockading Tourane, at the mouth of the river, three leagues distant. He will land a force there to co-operate with the gunboats. Hue will probably be invested by about the 20th.

The returns from the British railways for the year 1882 show an increase of \$111,857,040 on the capital expenditures for the twelve months, against an increase of \$86,056,570 for the prece-

ing year. Much of this seeming growth is due to the consolidation of stock by some of the companies. There was an increase of five per cent in the net earnings per mile, with only an increase of two-fifths of one per cent in the expenditures. The total receipts of the year were \$346,885,620, of which \$143,984,065 were for passengers.

There were 376 deaths from cholera in Egypt yesterday.

The schools of Russia are troubled with Nihilism. Arrests of students occur daily.

There have been two days of battle between the followers of Catewayo and those of Usibequ, in South Africa, with great slaughter on both sides. Usibequ is said to have been defeated and fled.

The Iowa State Miner's Association have met and passed resolutions looking to the establishment by law of uniform sized screens, and the establishment by law of a tribunal to which appeals can be made when differences occur between employers and employees. The Illinois State Miners are also in session.

A battle has been fought at Huamachuco, South America, in which the Peruvian army was routed.

#### FIRES, STORMS AND ACCIDENTS.

Aug. 8th.—Loss by fire at Baltimore, Md., over \$100,000. Detroit, Mich., \$20,000. Bangor, Me., 8,000 tons of ice and portion of a shipyard. Sharon, O., between \$20,000 and \$30,000. New York \$50,000.

Last night a destructive hail-storm, accompanied by heavy rain and strong wind, destroyed the growing crops in the vicinity of Buck Creek Church and Lorah Station, in Carroll county, and Brayton, Audubon county, Iowa; also in Union, Massena Township, in Cass county. Near Brayton twenty-one head of cattle were killed by being stampeded. At Lorah nine freight-cars of the Chicago, Rock Island & Pacific Railroad were overturned and a grain house moved from its foundation. The total loss caused by the storm is over \$100,000. Some of the fields of grain were insured in Des Moines company.

A water-spout and hail-storm passed through Sac county, Iowa, last night and destroyed all kinds of crops for five miles wide and forty long. The wind blew down one house, killing a woman and injuring her husband. Lightning burned up several barns. The hail is four feet deep in hollows at present.

A remarkably severe hail-storm of only a few minutes' duration occurred three miles north of Lincoln, Neb., this afternoon. The storm was local to a very small strip of territory, but the destruction wrought was almost complete. Hailstones fell the size of an egg, driving corn and other grain deeply into the ground. Nearly all vegetation was destroyed. Cattle, horses, and several individuals were injured. One man was badly cut about the head and had to call a physician. His companion saved himself from injury by placing a water-pail over his head. Nearly all those who were caught in the storm were more or less injured.

Thirteen people were drowned off Dover, Eng., yesterday. Two Norwegian barks collided and one sank, carrying down most of her crew.

Aug. 9th.—Loss by fire at Ottawa, Ont., \$150,000. Danville, Va., \$150,000. Vicksburg, Miss., \$50,000. Ottawa, Ont., \$100,000.

Further reports from the storm district in Western Iowa show that the first reports have underestimated the damage. It is estimated that in Cass county alone fully seventy-five farmers have lost all their crops and will be compelled to buy feed for their stock. The area covered by the storm was about 125 miles long and from two to five miles wide.

The severest storm ever known in that section struck Dodge City, Kansas, after midnight last night. The wind gauge at the signal office was blown down, but good judges estimate the velocity at ninety miles an hour. The roar of the tornado was deafening almost beyond belief. Owing to the permanent character of the buildings the damage was confined to the destruction of roofs, chimneys, stables, outhouses, and moving buildings from their foundations, but the losses will aggregate fully \$10,000, divided among more than 200 individuals. The storm was accompanied by the grandest display of lightning ever witnessed there, it being one continuous sheet of angry flames. The rain was very heavy, and water stood over a foot deep on Front street.

A freight train on the Cleveland & Lorain Road ran off an open switch five miles south of Massillon, O., wrecking the train and killing Engineer Graham and Fireman Wilson. Others were injured, but not fatally.

While five employees of Hussey, Horn & Co.'s steel manufacturing establishment at Pittsburg, Pa., were taking stock in the warehouse at noon to-day a rack, supporting 500 tons of steel gave way, burying Charles Oshman and Robert Shernibe under the ruins and slightly injuring three others. Oshman was killed instantly and Shernibe will probably die.

A man was killed by the cars near Brighton, Michigan.

Aug. 10th.—Loss by fire at Midland, Ont., \$100,000. New Holland, O., \$12,000. Detroit, Mich., \$30,000. Liverpool, England, \$200,000.

A train was thrown from the track, and two men killed, near Massillon, Ohio. One man killed by falling under the wheels of a car, near Washington, Pa. Two trains collided near Wilksbarre, Pa., killing one man, injuring two others, and wrecking five cars and the caboose. An explosion of fire damp at Shenandoah, Pa., fatally injured two men. A steamer and schooner collided in Chesapeake bay, the latter sank and four lives were lost.

Aug. 12th.—Loss by fire at Vineyard Haven, Mass., yesterday, \$190,000. One woman died from excitement, and all the stores but one in the village were burned down. Hotel property amounting to \$1,000,000 destroyed at Atlanta, Ga. Loss by fire at Utica, N. Y., \$100,000.

One hundred warehouses were destroyed by fire in Salonica, the principal town of Roumelia, Europe.

Aug. 13th.—Loss by fire, near Philadelphia, Penn., \$75,000. Shelburne, N. S., \$30,000. Atlantic City, N. J., \$20,000. Near Springfield, Ill., one man was burned to death while sleeping in a barn.

Aug. 14th.—At Milwaukee, Wis., an unfinished hospital was burned. Loss by fire at Newcastle, N. B., \$30,000.

An explosion of powder at the Hazardville Powder Works, Hartford, Conn., killed James Leonard, an employee.

A man was killed by lightning at Missouri Valley, Ia.

An insane asylum at Ealing, Middlesex, Eng., burned Monday night. Five of the inmates perished and many were hurt. The proprietor and his son both lost their lives while trying to rescue their unfortunate charges.

Three boys were killed by lightning near Lincoln, Nebraska, while seeking shelter from a thunder storm under a tree.

The fine steamer Belle, of Fountain, struck a snag in Massey's Bend, in the Wabash River, three miles north of Vincennes, Ind., and sank immediately. The steamer is an elegant one, and worth \$10,000 to \$12,000.

Aug. 15th.—Loss by fire at Chicago, Ill., \$500,000; Rushville, Ill., \$40,000; Saratoga, N. Y., \$500; Lexington, Ky., \$25,000; Denver, Colo., \$7,000.

A boy at Ames, and a man at Missouri Valley, Iowa, were killed. The former by attempting to board a moving train, and the latter while passing between two moving trains. Two trains collided at Cadet Station, Mo., wrecking both engines and several cars, killing one man and injuring four others, two of them perhaps fatally.

A car fell into a river in Cornwall, England, yesterday. Twelve men who went down with it perished instantly.

A cyclone swept through Chattanooga, Tenn., this afternoon. The Georgia and Alabama Great Southern Depots were unroofed. A large number of buildings were unroofed, and several blown down. Flying timber seriously injured J. H. Jenkins, going through a box car before it struck him. There were several other casualties. There was a heavy hail storm at the time, and some horses ran away. One man was killed and many injured. Only one telegraph wire out of this city remains intact. The telegraph business of the entire South is delayed here, and business is seriously interrupted.

Du Pin:—"Criticism is a kind of torch that lights and conducts us in the obscure tracts of antiquity, by making us able to distinguish truth from falsehood; history from fable; and antiquity from novelty. 'Tis by this means that in our times we have disengaged ourselves from an infinite number of very common errors, into which our fathers fell, for want of examining things by the rules of true criticism. For it is a surprising thing to consider how many spurious books we find in antiquity; nay, even in the first ages of the church."

John Adams:—"The Bible is the best book in the world. It contains more of my little philosophy than all the libraries I have seen."

Would to God that our men could see that there is nothing on earth so regal as a true, pure manhood—nothing so really great; that they would despise the miserable scramble after office that disgraces our country, and aim, not at becoming position-occupiers, mere office-holders, but cultivated, holy men, an attainment that is not dependent on the accidents of society, but upon themselves, their own energetic endeavor, persevering industry, and the blessing of God.

#### LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent,

25aug

Lamoni, Iowa.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### L. O. LITTLEFIELD'S SECOND LETTER.

To Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa:

SIR:—Being an attache of the Utah *Journal* I have had access to the manuscript of your reply to my "Open Letter" addressed to you and others of the leading men of the Church over which you preside, and which appeared in that paper dated April 27th, 1883; hence it is that this communication appears in the same issue of the *Journal* which contains your reply to my first letter.

The account of your conference in the Kirtland Temple which appeared in the New York *Herald*, together with such brief telegraphic references to it as were published in the Associated Press dispatches, were the sources of information I had concerning it, and the sentiments expressed by the speakers. Presuming that your associates in the leadership of the Reorganized Church, who spoke at that conference, echoed your views, I addressed my "Open Letter" to you and to them conjointly. You assert that:

The same hallowed Spirit pervaded the assembly last held in those sacred walls by these men and women of the Reorganized Church during the days from April 6th to 14th, that was manifested at the dedication service.

In the life of Joseph Smith the Prophet, as written by himself, we have an account of the occurrences that took place on the dedication of the Kirtland Temple. During your late conference in that building did angels manifest their presence and mingle with the congregation? Were the sacred ordinances of washing and anointing introduced among the various quorums of your church, and were they administered to the members of those quorums? Did anything occur like the following, which is recorded as having taken place at the dedication?

Brother G. A. Smith arose and began to prophesy when a noise was heard like a mighty rushing wind, which filled the Temple, and all the congregation simultaneously arose being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright-light like a pillar of fire resting upon the Temple), and were astonished at what was transpiring.

Did anything occur like what is described in the revelation which gives an account of the visit of the Savior, Moses and Elias, to the Prophet and Oliver Cowdery?

You declare that "No proof that Joseph Smith taught and practiced polygamy (publicly and privately) of an 'incontrovertible character,' was ever presented to you," and that "No woman ever testified to you, in Salt Lake City, or anywhere else, that she was wife to Joseph Smith, your father, except Emma, your mother."

It is not possible that, during your sojourn in Salt Lake City, you could have continued ignorant of the universally accepted report that there were, in that city, a number of ladies of the highest respectability who claimed to have been the plural wives of your father. The report to this effect was very much more than a mere rumor, for coupled with it were the names of ladies who were prominent in society and church circles, and widely known throughout Utah; and though this report had been current for many years, *no contradiction of it* by either of the ladies whose names were coupled with it, had ever been made. On the contrary some or all of them had, in public and in private, repeatedly testified of its truth, and thousands of the inhabitants of Utah had heard and were familiar with their statements and testimonies in this regard. All this you must, from the very necessities of the case, have learned before or during your visit to Salt Lake City, and if it is true that none of these ladies waited upon you personally, and testified in your hearing and presence, that they were married to your father, their failure to do so is no excuse for your discredence of a report which had been so long current and uncontradicted by the parties most interested,—but on the contrary so often confirmed by them,—that it amounted to evidence of the strongest character. Had you entertained a sincere desire to bring forth what you claim is the truth respecting the alleged marital relations of your father with these ladies whose names report must have made you perfectly familiar with, even if you had no other means of knowing who they were, you would have called upon them with a view to obtaining from them an authentic denial of the statement that they were or claimed to have been your father's wives. Your assumed character as the vindicator of your father's name, which you alleged to have been clouded by the imputation that he was the man who first introduced the doctrine and practice of plural marriage, made such a course incumbent upon you.

But your whole line of conduct during your stay in Salt Lake City proved that this was exactly what you were afraid to do, and that you purposely and studiously avoided them and all other persons competent to bear you a testimony based on personal knowledge, that your father taught and practiced plural marriage. Had you begun and prosecuted an investigation into the truth of that report said concerning the marital relations and teachings of your father, you would have been confronted with overwhelming and incontrovertible proof that he both taught and practiced plural marriage. You would have been presented with the testimony of:—(1.) The men who read, heard, wrote and copied the revelation of July, 1843, on Celestial Marriage. (2.) The men and women to whom Joseph Smith personally taught this principle. (3.) The men who officiated when the ceremony of sealing plural wives was performed. (4.) The witnesses who were present on the various occasions when the sealing ceremony took place. (6.) Women of unimpeachable veracity and unblemished reputation state they were the wives (with all that that name implies) of Joseph Smith, or of other brethren to whom Joseph gave them.

You refer to persons who were prominent in the Church at Nauvoo, who are yet willing to make affidavit that they were ignorant that the Prophet Joseph Smith ever taught or practiced plural marriage, but you give no names of such persons. But I will give you the names of a few persons who are now living who have made or are willing to make affidavit that they personally know that the Prophet Joseph Smith did both teach and practice that principle, and to whom you can refer at any time.

Following are the names of women who were the wives of Joseph Smith the Prophet, who, among others, are still alive: Eliza R. Snow, Eliza Partridge, Emily Partridge and Lucy Walker. A man who sealed women to Joseph by the Prophet's direction and command, Joseph B. Noble. The man who copied the revelation before Emma Smith burned the original, Joseph C. Kingsbury. Men to whom Joseph taught the principle of Celestial Marriage, President John Taylor, Elder Lorenzo Snow, Elder Erastus Snow and a host of others. If you want truthful, reliable information as to whether or not your father taught and practiced plural marriage, you can have it without stint, by applying to these parties, who were all reputable citizens in Nauvoo and are so to-day in Utah.

In reply to your reference to what you

term "Pres. John Taylor's public denial and condemnation of" polygamy at Boulogne-Sur-Mer in 1850, I will say that President Taylor could now, as truthfully and sincerely as he did at Boulogne in 1850, deny the charges then made against the Church, and condemn the offensive and depraved practices with which it was falsely accused. His words were:

We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such as none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, leaving the "Sisters of the white veil" and "black veil" and all the other "veils," with those gentlemen to dispose of, together with their authors, as they may think best, I shall content myself by reading our views of charity and marriage, etc.

The things with which the Church was then charged were utterly false and entirely opposed to its teachings and practices, and were as different from the principles of Celestial Marriage as virtuous wedlock is from adultery. You mention that "the distinction between Celestial Marriage (if such a thing existed at all) \* \* and the plural or polygamic marriage doctrine of Utah must be made." I do not recognize the distinction here made by you, nor do I see the necessity for it. Such a distinction may suit your purposes, but I have nothing to say on that matter. In my "Open Letter" I remarked:

In consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed as long as possible to make this principle known except to a few of the most faithful and humble of the Saints.

You term this remark a "very special plea," and in reply say:

It is a most contemptible charging of cowardice upon a man who, from his fifteenth year till he was finally butchered, had lived in constant and ever present danger, and had never shrunk from any duty imposed upon him through fear—shame!

His delay in making known the principle of plural marriage was not due to motives of cowardice, but was in obedience to the commands of God, and no fair construction of my words would impute cowardice to him. The Psalmist says: "The secret of the Lord is with them that fear him, and he will show them his covenant;" and Paul refers to a man whom he knew, who "was caught up into Paradise and heard unspeakable words which it is not lawful for man to utter." There are certain things that a Prophet may know which he is not permitted to disclose to others; it is the secret of the Lord, and must only be made known when and to whom the Lord gives permission. When

the Twelve Apostles were first sent to England, they were commanded not to preach the gathering to those whom they baptized, in consequence of there being no place for them to gather to, and it is asserted by some that they were also forbidden to teach the doctrines contained in the Vision. In the History of Joseph Smith, under date of October 5th, 1843, we find the following:

Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for according to the law I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise.

From the foregoing it is evident that the principle of plurality of wives was more or less understood in the Church at that time. Joseph said he "held the keys of this power." What power? The power to give men a plurality of wives, which is plainly shown by the words with which the sentence closes: "I have constantly said that no man shall have but one wife at a time unless the Lord directs otherwise." Here provision is made for the Lord directing otherwise, which he did in the case of Joseph himself, and many of his brethren. You have been hunting for ignorance and have found it. There is never any difficulty in doing that. Millions of people can always be found who are entirely ignorant of any matter under consideration, whatever it may be. But I am prepared to supply you with the affidavits of scores of persons who resided in Nauvoo, who were not ignorant of this principle.

I am aware of the stress placed by you and your followers upon the words of the Prophet Jacob, wherein he reproves the Nephites for their wickedness in the sexual relations. The Nephites of the days of Jacob not only practiced polygamy without the command or sanction of heaven, but also in direct disobedience to the law given of God to their father Lehi; and they endeavored to excuse their disobedience, the ill treatment of their wives, and their whoredoms by referring to the Scriptures which recorded the doings of David and Solomon in these matters. This conduct, in all its details, was an abomination in the sight of the Lord. But the denunciations of the Prophet Jacob in no wise affect Latter Day Saints who practise the principle by divine command; who do not commit whoredoms, and who do not seek to justify their disobedience to any law of heaven by citing the actions of other men, either ancient or modern. The Lord has

given that command which he foreshadowed by the mouth of Jacob on this same occasion: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things;" and with all true Latter Day Saints, that is the end of all controversy. I quote from your letter:

But suppose that it be granted that Joseph Smith did secretly (and it is not now claimed that it was publicly declared) teach and practice "celestial marriage," or to make it as broad as you might wish it "plural marriage," by virtue of what rule of Church procedure, what revelation properly authenticated and received by the Church did he do so? If it was secretly taught to a few and practiced by him and them, it was so done contrary to the laws of God then governing the Church, which were alleged to be in accordance with the revelations of Jesus Christ through Joseph Smith; and they and he, if teaching and doing contrary to those laws privily, were transgressors against God's will, as expressed by Him to His Church.

The law of the Church is that if God can reveal one thing He can reveal another; and His Saints are required to live by every word that proceeds out of His mouth. If the Prophet went against Church procedure by receiving the revelations of God and acting upon them, then the Church shuts the mouth of God by such an arrangement; or Joseph by his course, became a fallen Prophet. If the latter, even from your standpoint, where did you get your authority? On the other hand, if Joseph did receive these revelations from God, then the Church to which the Latter Day Saints in Utah belong, is the true Church. You may accept which ever horn of the dilemma you choose. You say:

Another revelation through the same source [that through which the Book of Mormon came] reveals the will of God to be that "one man should have one wife," and one only, unless death intervene, when he is at liberty to marry again; and this "that the earth might answer the end of its creation, and be filled with the measure of man."

The revelation here quoted by you was given to certain brethren when they were sent to a sect who did not believe in marriage, as shown by the first verse:

Hearken unto my word, my servants Sidney, Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment that you shall go and preach my gospel which ye have received, even as ye have received it, unto the Shakers.

The portion of this revelation, quoted by you, in its completeness, is as follows:

And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and

that it might be filled with the measure of man according to his creation before the world was made.

The "one only" is an interpolation of yours. What a pity it is that the Lord did not take the same view of the matter that you do, and reveal that a man should have *but* one wife, or one wife *only*.

"And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things."—2 Sam. XII: 8.

From the foregoing is it not evident that to assert that plural marriage is a sin, is to say that God is a sinner? Terrible as this assertion may seem there is no way of getting out of the dilemma except by falsehood or subterfuge. The Prophet Nathan, the inspired servant of the Lord, bearing God's message to Israel's Shepherd King, and speaking in His holy name, says: "Verily thus saith the Lord \* \* \* I gave unto thee thy master's house, and thy master's wives into thy bosom." Who gave David his master's wives into his bosom? "I, the Lord, Jehovah, the God of Israel." No one else. This is not a simple permission because of sinfulness, not a condescension to man's weakness, but a direct gift from God accompanied by no reproofs, no condemnation, no intimations that it is by sufferance. God gave the gift; I ask, can it possibly be a sin to accept God's gifts? If so, it may be a sin to accept of the conditions of the gospel, or the gift of eternal life. But God, by placing himself as the giver, not only permits but sanctions the practice of plural marriage; nay more, he encourages it, and it may be said, commands it; for in what position does a man place himself who refuses to receive the gifts of God? He subjects himself to all the evils of God's just displeasure, to the dangers of being left alone without Divine aid, to get along, in his weakness, as best he may, without these gifts. And to say that God by direct action, such as this, encourages a practice which is sinful, contains within it, to my mind, the essence of blasphemy. It does not help the matter to argue, as is sometimes done, that it was a practice in Bible lands and surrounding nations in those days for the incoming ruler to take to his bosom the wives of his predecessor. Who ever heard of God actively encouraging a wrong because it was popular or was a national custom? It was a custom in those days to cause children to pass through the fire to Moloch. Did God ever give any man's children for such a sacrifice? It was the custom to worship various gods with many licentious rites. Did God ever

provide the women for these orgies? Were the practice of taking wives under proper conditions, (such as David observed, except in the one pitiable case of Bethsheba) the foul system that many assert, God would have been as justified in providing victims for these excesses, as wives for His servants. But it was not, and the very fact that the Lord gave His active co-operation in providing David with wives proves that it was not; or it proves the other thing, which is impossible, that the God of Israel aided and abetted, directed and encouraged sin, by providing the sinner with the direct means of sinning, and further, through His prophet, He acknowledges the part He had taken. There is no escape except by stultification from the conclusion that through the law under which David received his wives from God he was justified; and more than this, we have no record in the Bible that God ever condemned him, but have this not so very indirect approval, that He would not have been justified in refusing to take these women. It was only David's excesses, when he went outside God's law, that met the Divine condemnation. To say that a man can commit adultery by accepting a woman whom God has given him to wife, is to nullify the rights of the Creator. What right have we to condemn that which God approves? From what source do we obtain our authority to sit in judgment on Divinity? Either God has or He has not the right to give a man wives; if he has not then He is not God; for His powers are limited and His rights are circumscribed. But He is God, and as he is God he has the right—the right of the Father of all men and women—to give and unite in wedlock His sons and daughters by the eternal laws to which He has subjected his children, and no one has a right to prescribe the limits of His actions in this direction, or to say He shall give but one woman to one man.

It may be argued that these things are not God's doings but man's. But here in the case of David the Divine One assumes the undivided responsibility. How had he given David these wives? Through Nathan and others of His servants, on exactly the same principle, and by the same unchanging law that God's servants receive wives now. Perhaps David had asked for these wives. Very possibly he may have done so, but that does not alter the principle involved. If a son asks a father for any good thing, and the father ungrudgingly and willingly gives it, it is just as much a gift as though it were given unasked, and as far as God is concerned

more in accordance with the Divine economy towards man, which causes the Lord to be pleased when his children ask for what they righteously desire; for we are told that the Lord loves to be entreated of his children.

In the endeavor to make it appear that the Nauvoo Temple never subserved the purposes contemplated by the commandment given to erect it, you say:

The Temple at Nauvoo, though begun at the direction of God, was not finished in any essential particular excepting the baptismal font, according to the pattern given; and whoever presumes to congratulate himself upon any endowment bestowed in that building, must do so with the fact of its unfinished character before his eyes, and with the remembrance that there was no promise to its builders unless it was completed within a limited time. This time expired and the building remained unfinished, was polluted, and now not one stone of superstructure or foundation remains as placed by the builders.

To the effect that the Nauvoo Temple "was not finished in any essential particular except the baptismal font," "that there was no promise to its builders unless it was completed within a limited time," and that "this time expired and the building remained unfinished," I have only your simple, unsupported assertions. Hundreds, on the other hand, can testify that they received their blessings in that house, and that power accompanied those blessings. Yours is the sole, unsupported testimony of one against hundreds, who by their personal experience know of what they testify. Where did you get your information that the Nauvoo Temple was not accepted? Has the Lord ever revealed it to you? I know of no such revelation. Is it not written:

Verily, verily, I say unto you, that when I give a commandment unto any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept their offerings.

Does not this cover the entire ground? Again, when you say that the Saints in Utah have not been commanded by the Lord to build the Temples which they have reared and are rearing to His name, do you forget the words of the revelation which says:

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments; for the be-

gining of the revelations and the foundations of Zion, and for the glory, honor and endowment of all her municipals, are ordained by the ordinances of my holy house which my people are always commanded to build unto my holy name.

On reading your alleged quotation from a discourse preached by the late Elder Orson Pratt, in the Seventeenth Ward meeting house, Salt Lake City, December 10th, 1876, I was convinced that you had attributed ideas and language to him that he never expressed nor used. The sentiments of the quotation which you allege was part of a discourse on that occasion are so contrary to the views upon the subject of temple building which he had often expressed in public and taught to the people as a portion of the gospel, that I was morally certain you either misunderstood him at the time, or was now, from some motive, misrepresenting him. You state that among others, President Joseph F. Smith was on the stand at the time, and as a complete refutation of your assertions as to what Elder Pratt said upon that occasion regarding the Temples that the Saints in Utah had built or were building, I present the following:

SALT LAKE CITY, U. T.,  
May 23d, 1883.

Elder L. O. Littlefield:

DEAR BROTHER:—Relative to the supposed quotation by Joseph Smith, of Lamoni, Iowa, from a discourse delivered by the late Elder Orson Pratt in the Seventeenth Ward meeting house, Salt Lake City, December 10th, 1876, I have to say that as Joseph states, I was at that meeting, and I carefully listened to the remarks of the speaker, knowing at the time that Joseph was present, and would if possible, as is usual with him and his followers, take advantage of anything which might be said to the profit of himself and his cause as against Bro. Pratt and the cause which he represents; and I am thoroughly satisfied that Joseph either entirely misunderstood or has wilfully misconstrued the remarks of Elder Pratt on that occasion in regard to Temple building. No such language as Joseph here quotes was ever used by Elder Orson Pratt either at that meeting or at any other in my hearing. Of this I am positive, for it is so much at variance with the general views and oft repeated teachings of not only Bro. Pratt himself, but all the authorities of the Church with which I have been familiar from my youth up that if Bro. Pratt had made use of any such language it could not have escaped my attention, nor that of the congregation. Such an announcement by Bro. Pratt or by any member of the Council of the Apostles at that time or at any time since I can remember would not only have created a sensation and an excitement among the people, but would have been promptly met and denounced as opposed to the general faith.

I have taken the liberty of submitting the extract purporting to be a quotation from Elder Pratt's discourse on December 10th, 1876, to Bro. John Tingey, now the Bishop of the 17th Ward,

also to David L. Davis, Edward W. Davis, James W. Burbidge, Sen., Lehi S. Tingey, Wm. C. Spence, S. E. Davis, Jemima Davis, Marinda N. Hyde, Sarah W. Davis, Edith A. Smith, Juliett Pratt and Lucy B. Smith who were at the meeting referred to, and they unhesitatingly deny, as per their statement which I enclose, that Bro. Pratt used any language on that occasion in their hearing conveying any such idea as therein expressed. Bro. Pratt's views on the subject of Temple building, his earnest labors in Temple ordinances both for the living and the dead, are too well known by the people of Utah to accept as correct such statements from him as those alleged by Joseph. To every Latter Day Saint in Utah familiar with Bro. Pratt's labors, discourses and oft repeated views upon this subject, who reads Joseph's alleged quotation, it will be painfully evident that his "wish was father to the thought" therein expressed on this subject. For instance see "Journal of Discourses," vol. 19, page 30, the dedication of the Logan Temple grounds by Elder O. Pratt. Also page 13, in a discourse by Elder Pratt, delivered May 20th, 1877, in which he says: "We are commanded to build Temples," etc. See also Bro. Pratt's foot note to the last paragraph of verse 39, sec. 124, "Doctrine and Covenants," (N. E.) namely "a standing commandment."

I positively deny that Bro. Pratt said on the 10th day of December, 1876, or at any other time in my hearing that "There has not yet been a Temple built which God has accepted since the Saints left the Ohio, nor will there be until a Temple is built in the land of Zion where God has designated." I deny that Elder Orson Pratt said on the 10th day of December, 1876, or at any other time in my hearing that, "The Temples that we are building in these valleys will not be the Temples of God, will not be accepted of Him, as they have not been commanded by Him to be built."

What Bro. Pratt did say on that occasion to the best of my recollection was to the following effect: That the Temple which we are building in Salt Lake City, was not the Temple on which we expected the cloud would rest, which cloud should be even the glory of the Lord and should fill the whole house—nor that in which the sons of Moses and of Aaron should offer an acceptable offering and sacrifice, nor that to which "the Lord whom we seek even the messenger of the covenant whom we delight in," should "suddenly come" to "sit as a refiner and purifier of silver" to purify the sons of Levi as gold and silver that they may offer an offering in righteousness." Nor did we expect these glorious events to transpire in any of the Temples which we were now building or would build in Utah, but that the Temples in which these promises should be fulfilled should yet be built in Jackson county, Mo., as it is written and promised by the Lord and that not all that were living in 1832 should pass away until that Temple should be built, etc., etc.

I do not see the consistency of Joseph attempting to give a verbatim quotation of Bro. Pratt's remarks as he has done. I carefully observed him during the whole discourse, and to my knowledge he did not make a note, but sat quietly and seemed to pay respectful attention all the while Bro. Pratt was speaking. His memoranda must therefore have been made from memory after he returned to his lodgings, and hence

perhaps his error in ascribing to Bro. Pratt the language which he has done.

Respectfully,

JOSEPH F. SMITH.

Following is the denial of the parties named in President Joseph F. Smith's letter:

SALT LAKE CITY, Utah, May 24th, 1883.

We, the undersigned, residents of the 17th Ward, Salt Lake City, were present at the meeting held on Dec. 10th, 1876, alluded to by Joseph Smith of Lamoni, Iowa, and heard the remarks of the late Elder Orson Pratt on that occasion and we solemnly affirm that to the best of our recollection Bro. Pratt made no such remarks, and expressed no such sentiments in relation to Temple building as those Mr. Joseph Smith ascribes to him. And we are quite sure if he had advanced any such ideas, the fact could not have escaped our attention nor failed to have awakened in our minds very serious apprehension and alarm, occupying the position that he did as one of the Twelve Apostles. Signed,

John Tingey, David L. Davis,  
Edward W. Davis, James W. Burbidge,  
Sr. Lehi S. Tingey, William C. Spence,  
S. E. Davis, Jemima Davis,  
Marinda N. Hyde, Sarah W. Davis,  
Edith A. Smith, Juliett Pratt,  
Lucy B. Smith.

In the foregoing I think I have successfully replied to your letter, and have presented to you such evidences that your father was the man who first introduced the doctrine and practice of plural marriage under this dispensation of the gospel, and also that the erection of the Temples we are building or have built in Utah is in accordance with a standing commandment of God to the Church, as neither you nor any other person claiming a belief in the divinity of the work and mission of Joseph the Seer, can consistently refuse to accept. What I have written is respectfully submitted to your candid and honest consideration.

Believe me to be, most respectfully,

Your well wisher,

L. O. LITTLEFIELD.

Martin Luther:—"When God's word is by the *fathers* expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack; which must needs spoil the milk and make it black; even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings of the fathers, it is very surely darkened, falsified, and spoiled."

James Kent:—"The Bible is equally adapted to the wants and infirmities of every human being. No other book ever addressed itself so authoritatively, and so pathetically, to the judgment and moral sense of mankind."

THE FOURTH AT MINERSVILLE,  
KANSAS.

IN the absence of Messrs. Patterson and Jackson, the advertised orators, Mr. John D. Bennett was called to the stand and delivered the following address to an attentive audience, which was well received by well defined marks of approval.

After referring to the march of civilization and population of nations, their rise and fall, of our development, he said: Produce, manufactures, art, science, philosophy, religious and social equality, are everywhere conspicuous.

The fires where witches once burned have burned out; the quaker is no longer reviled by the vilest of the vile; their women are no longer dragged by the hair of their head, nor tied to cart tails and whipped from street to street; their preachers are no longer fined nor imprisoned in filthy, comfortless dungeons; persecution, superstition, and intolerance have faded away like frost before the morning sun. Free thought superceeds intolerance; superstition gives place to intelligence, and the rights of conscience have outlived persecution. The African is no longer the slave of the white man, but is free as the freest.

Our Literature.—Near the close of the seventeenth century only three books could be found in an entire colony, and they were of foreign production; and six years of the present century rolled away before the first circulating library was established in all New England.

To-day our presses are legion, and books, papers and periodicals are issued by multiplied thousands for distribution throughout the length and breadth of our land, and which go to circulate literature and establish libraries in every household. Of charming fiction writers we have Irving, Cooper and Hawthorne; of historians Bancroft, Prescott, and Motley; of poets, Bryant, Longfellow and Whittier, to which may be added a whole galaxy of writers and contributors of the highest merit, and of almost limitless variety and number.

Our farm and mineral productions, manufactures, arts, sciences, inventions, schools, colleges, and general schooling facilities are without a rival, and place us in the advance rank of the most enlightened and cultivated of civilized nations.

Liberty is written on every fold of our beautiful banner. How like a fulfillment of the prophet's utterance:

"I will crop off from the top of the highest cedar a tender twig: I will plant it on the top of a high mountain and emi-

nent. It shall bring forth boughs and bear fruit and be a goodly cedar and under its shadow shall dwell all fowls of every wing." Was not England one of the most conspicuous of nations? Was it not of some of her best intellect her colonies were planted on this conspicuous land of America. Have not those colonial twigs spread out their branches inviting immigration from every land and clime to dwell beneath their shadow? Have not the spreading branches of industry borne the fruits of production, manufacture and commerce?

But we have so long listened to a recital of the mistakes made by mother England, that we have been led to magnify her faults and have well nigh persuaded ourselves and our posterity that our old mother made a very tyrannical nurse. We have overlooked the amount of blood and treasure spent in the defense of the colonies—the infant nation; the sacrifice of a brave general, Braddock and his command, the flower of England's army; the brave and noble General Wolfe, and the many victories won by England's arms in securing the colonies from the combined forces of French and Indian assailants. We have failed to accredit her with aiding us in perfecting some of our most brilliant schemes of science. We forget that England was one of the first and deepest sympathizers when two of our noblest presidents fell by the hand of the assassins. When we call to mind how much we are indebted to foreign aid in money and men to aid us in sustaining and perfecting our purposes of the three great war struggles through which we have had to pass, we should ask ourselves if there is not danger that we may boast extravagantly of our independence when so much was at stake, and so much depended upon the needed help.

While we write "liberty" on every page of history, let us not forget that it is the bond of brotherhood, nor should we allow contentious tendencies to divide us into cliques, castes or classes, which engender hatred and contention.

Nor should it ever be said that the power of catholicism is designed or destined to ruin our freedom as a people. For it is not so. The stalwart sons of catholic Ireland toiled on the battle plain, mingling their blood with our fathers' in redeeming our soil made thrice sacred by its baptism in blood. Catholic France has endeared herself to our hearts in lending us a helping hand when our fathers, struggling beneath the shadow of despair, to establish equal rights and liberty, and was the first

to recognize the birth of our nation. Our Catholic friends, whether bearing the shoulder strap, the musket, or the saber, stood shoulder to shoulder with their protestant friends in defence of the flag of our union.

Then, fellow-citizens, whether we be Jew or barbarian, Christian or infidel, catholic or protestant, let us pledge ourselves to stand by each other in the one common cause of equality. Let us not forget that a providence produced a Franklin and a Hopkins, a Jefferson and a Rush, a Weatherspoon and a Paine, with their co-workers to give form, life and liberty to the constitution of our common country.

Look upon the glorious old flag that has floated on the breeze in peace and war for an hundred years as the emblem of union, equality, freedom, and strike hands in the bonds of a united brotherhood in the pursuit of life, liberty and happiness, and prove to the world that the principle of free government is eternal.

### Conference Minutes.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

#### DECATUR DISTRICT.

Conference convened at Pleasanton, on the 16th June, 1883, O. B. Thomas president, A. W. Moffet clerk. Visiting members were invited to take part in the business.

Branch Reports.—Lamoni, 446, including 1 of First Presidency, 2 Apostles, 4 High Priests, 2 Seventies, 35 Elders, 9 Priests, 6 Teachers, 1 Deacon; 2 baptized, 14 received by letter, 8 removed by letter, 1 died. Lucas, 187, including 13 Elders, 4 Priests, 5 Teachers, 5 Deacons; 2 baptized, 14 received by letter, 1 received on certificate, 1 died, 2 marriages and 1 ordination. Davis City, 57, including 1 High Priest, 1 Seventy, 5 Elders, 5 Priests, 1 Teacher. Little River, 100, including 2 High Priests, 1 Seventy, 6 Elders, 4 Priests, 2 Teachers, 1 Deacon; 3 baptized, 2 received by letter. What Cheer, 7, including 1 Elder, 2 Priests, with a request to be received into the Decatur District. The matter was referred to the President of the Church. Reports delayed on account of high water. Highland, 15, including 1 Priest. Greenville, 22, including 1 Seventy, 2 Elders, 1 Teacher; 1 received by letter.

Letter received from Joseph Hammer, of Alledale, asking that some one be sent to labor in that field, referred to president of district.

Official Reports.—Z. H. Gurley, Apostle; E. Robinson, High Priest; Elders Charles H. Jones, Chas. Sheen, Chas. Prettyman, Thos. Wellington, A. W. Moffet, Geo. Thorp, A. Reese, Wm. Anderson and O. B. Thomas; Priests M. M. Turpen, E. Sharp; Teachers James Anderson and Bro. Watsbaugh, reported.

Resolved, That all Elders of this district be and are hereby requested to report at the regular sittings of its conferences, either in person or by

letter, and all resolutions heretofore passed relating to this matter, be and are hereby repealed.

Resolved, That O. B. Thomas be referred to the First Presidency and the Twelve, asking his appointment to missionary labor in the Decatur District.

Resolved, That all subscriptions taken by branches, or individuals, to sustain O. B. Thomas in the district as missionary, be reported to Bishop E. Banta.

Meetings were held for preaching, and prayer and testimony, over Sunday.

Adjourned to meet with the Lone Rock Branch, September 15th, 1883, at 10 o'clock a. m.

At the request of some who desire to attend the Reunion Meeting at Leland's Grove, Shelby county, Iowa, on the 15th, we take the liberty of changing the time of our conference to September 8th and 9th, hoping thereby to secure a better attendance.

O. B. Thomas, president, E. C. Mayhew, clerk, Lamoni, Iowa, to whom all reports and communications can be sent.

#### WESTERN WISCONSIN DISTRICT.

Conference was held at the Excelsior Branch, Richland county, Wisconsin, June 16th and 17th, 1883. A. L. Whiteaker president, W. A. McDowell clerk.

Branch Reports:—Excelsior 11, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Wheatville 13, including 3 Elders, and one Teacher; 1 died since last report. English German Freedom Branch 38, including 4 Elders, 2 Priests, 2 Teachers, 1 Deacon. One removal by letter.

Ministerial Reports:—Elders A. L. Whiteaker, J. W. Whiteaker, A. V. Closson, W. A. McDowell (baptized 3), F. M. Cooper, C. W. Lange; Priest Wm. O. Closson; Teacher I. F. Wallace, reported.

Bishop's Agent's Report:—Balance due the church last report \$6.50. Received \$11.50. Total \$18.00. Paid out since last report \$10.00. Balance due church \$8.00. A. V. Closson, Agent.

2 p. m. Resolved, That we grant Bro. F. M. Cooper a letter of removal, also grant him a renewal of his license as an Elder.

Resolved, That we live up to the law of tithing, according to a resolution past at a previous conference.

Resolved, That we appoint and sustain Bro. A. L. Whiteaker as traveling minister of this district, with our means and prayers, and that his needs be supplied while traveling; and that he be requested to travel and preach inasmuch as he is supported.

Resolved, That we sustain Bro. A. L. Whiteaker as president, and W. A. McDowell as clerk of the district.

At 8:30 p. m., preaching by W. A. McDowell. At 10 a. m., June 17th, preaching by A. L. Whiteaker. At 2:30 p. m., sacrament and testimony meeting.

Resolved, That we sustain all of the spiritual authorities of the Church in righteousness.

Adjourned to meet with the Wheatville Branch, Crawford county, Wisconsin, October 27th, 1883, at 10 a. m.

Edward Burke:—"I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."

Flies spy out the wounds, bees the flowers; good men the merits, common men the faults.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Miscellaneous.

### REUNION MEETING.

All parties wishing to attend the Latter Day Saints' Reunion Meeting at Leland's Grove, Shelby county, Iowa, beginning on the 15th of September next, can, by paying full fare to Persia, (the nearest station), obtain their return passage to the station from whence they start, on the Chicago, Milwaukee and St. Paul Railroad, for one-third of the full fare, making the round trip for one full fare and one-third.

This is the only road over which any reduction of rates can be obtained.

C. DERRY, Chairman.

### DECATUR DISTRICT.

At the request of some of the brethren who wish to attend the Reunion at Leland's Grove, September 15th to 23d, and also wish to be present at the district conference, which was appointed to meet with the Lone Rock Branch, September 15th and 16th; we take the responsibility of changing the appointment of the district conference to the 8th and 9th of September, trusting that no one will be inconvenienced by the change, and hoping for a good attendance,

O. B. THOMAS, *Pres. of District.*

### SPRING RIVER DISTRICT.

Conference of above District, will convene at Columbus, Cherokee county, Kansas, October 12th, 1883.

J. T. DAVIS, *Dist. Clerk.*

### BORN.

KEMP.—At Hutchinson, Jefferson county, Colorado, March 17th, 1883, to Bro. James and Sr. Fannie Kemp, a son; blessed by Elder James Caffall, June 14th, 1883, and named Roy Leslie.

WHITE.—At Edenville, Iowa, August 5th, 1883, to Bro. and Sr. I. N. White, a girl; named Corda Victoria.

### DIED.

HALLIDAY.—Born in Painswick, Gloucestershire, England, April 14th, 1826; departed this life on the early morning of August 3d, 1883, from paralysis of the lower portion of his body and limbs, caused by injuries received in his spine. Our brother obeyed the gospel in England, 1849, and there labored faithfully to spread the truth, until the year 1851, when he believed, it his duty to gather with the Saints, and hence he came to the United States in that year. While in Keokuk, Iowa, he was deprived of the wife of his youth, by death, being left with two children, one of whom, sister Annie Lytle, survives him. He went to "Winter Quarters," and from thence to Genoa, Nebraska. Here he met with and married his present wife, who now mourns his death, and with whom he lived some twenty-seven years. Their Union has been one of mingled adversity and prosperity, but sweetened with the blessedness of love and peace, and hence contentment, until at length prosperity had crowned their arduous toil. While at Genoa, (a settlement made under the direction of Brigham Young), he discovered to his sorrow, that that self appointed leader was leading the people of

God to destruction. He found himself powerless, to successfully stem the tide of evil that was among them, and he turned sadly away determined to walk no more with them. He returned to Iowa, and became acquainted with the fact that God had renewed the work of the last days, and had called the son of the Martyr to lead the Church, he renewed his covenant to serve the Lord by being baptized into the Reorganized Church, by Elder B. L. Leland, at Harlan, Shelby Co., Iowa, on the first day of May, 1864, and confirmed on the 8th of May, of the same year, by Bro. B. V. Springer. Also on that day ordained an Elder under Bro. Springer's hands. He was afterwards called to preside over the Union Grove Branch, which office he filled with dignity and yet with meekness, for about two years, although he lived about seven miles from the Grove. He was always at his post, unless sickness or extremely severe weather detained him. In process of time, it was thought proper to organize a branch at Leland's Grove, (his place of residence), which duty was performed by the writer at request of the Saints there, numbering eighteen members. Bro. Halliday was the unanimous choice, I believe, for president, which office he has faithfully filled unto the time of his death. He has ever enjoyed the love and confidence of his brethren and sisters, and of all his neighbors, far and near. He always watched over the interests of the branch, as a true and faithful shepherd. None were too great for him to reprove in kindness, when there was need for reproof; nor were any too insignificant for his fatherly care. His rule was a rule of love, and here lay his great success. His people knew that he loved them, as much as his dear family knew that truth. He stood erect as a man of God, nor ever stooped to dishonor. He dealt with the world as with the Saints. The tempter never could buy his vote or influence. These could only be given where he felt duty demanded them. An old veteran who had been neighbor to him for twenty-nine years, said he had "Never seen a crooked look, or a crooked act, or heard a crooked word from him." His motto, as carried out in his life, was duty before pleasure. He hated none, malice dwelt not in his breast; but he sought and labored for the good of all. The branch over which he presided nearly fourteen years, and which, when organized numbered but eighteen members, numbered eighty-six at his death, irrespective of those who had moved away, or had been removed by death, and now they feel his loss. They feel as sheep without a shepherd, as a family without a father; and they sincerely mourn his departure, but his memory will ever be green in their hearts. In a word, they loved him because he loved them, and because they unitedly love truth and uprightness. Elder P. Cadwell conducted the funeral, T. W. Chatburn led in prayer, and the writer improved the occasion, from 2d Timothy 4: 7, 8. A large concourse of people present, and upon every countenance were the evidences of sorrow at the loss of one who was at once a father, counselor, brother, friend and neighbor. Nearly fifty well loaded teams followed to the grave. In my very heart I felt that our beloved brother had indeed "Fought a good fight, and had kept the faith," and that there was indeed "A crown laid up for him, to be given at the appearing of the Lord Jesus Christ." May God bless the family and

branch that he has left behind. And may they heed his counsels, and follow his righteous example, that they may reign with him in glory. This is my earnest prayer for them and myself in the name of Jesus, Amen.

CHARLES DERRY.

KARR.—At Cameron, West Virginia, April 15th, 1883, of consumption, Sarah Dora M., daughter of Thomas and Sarah A. Karr, aged 8 years, 2 months and 3 days.

THOMAS.—At Magnolia, Iowa, two bright little girls, daughters of Bro. Edward and Sr. Diantha Thomas, of diphtheria; Diantha Luella, July 22d, 1883, aged 3 years, nine months and one day, and Susan Asenath, July 29th, 1883, aged 9 years, 5 months and 17 days. Funeral services by Elder J. F. Mintun, from Job 14:14.

Our two little children from earth have been called,  
To dwell in the state of the blest;  
'Tis a season of sorrow, yet, but a short one,—  
We, too, will be called to our rest.

WILDERMUTH.—At Oakdale, Antelope county, Nebraska, July 30th, 1883, infant son of Bro. E. M. and Sr. C. P. Wildermuth (Perla Wild). He was perfect in form and feature, with a sweet peaceful expression that must have been angelic. Stayed six happy, apparently serenely healthful days, to brighten our weary way, wrestled one agonized day with the death messenger, then flitted away to the pure blissful realm of the blest, where the angels will give him a name. But can they love him better than we? And do they not pity us in our anguish of heart sorrow? Do they know how we miss him? And will they teach him to cherish our memory as we do his? 'Tis so hard to say, "Thy will be done;" and yet our God has not entirely forsaken us, although we were overtaken by this deep affliction. In a strange land, with only one of our own faith near us, strangers came and ministered to us in our days of need, with all the gentleness and care of tried and true Christian friends. May God bless them as they deserve.

C. P. W.

RICHMOND.—At Wellsville, Franklin county, Kansas, June 25th, 1883, of consumption, John Lamb, son of sister Lucien B. Richmond, aged 32 years, 5 months and 10 days.

LOYD.—At Richmond, Mo., December 25th, 1882, of pneumonia, Bro. Thomas Loyd. Born October 2d, 1841. Bro. Loyd in his dying hours, testified to the truth of the latter day work, and that he died in Christ.

BRONSON.—In Wisconsin, May, 1883, of old age, Elder Amos W. Bronson. Born February 5th, 1807. He was a member of the Church at an early day, at Princeton, Bureau county, Illinois, and became identified with the Reorganized Church among those who formed its earliest churches.

WANTED TO KNOW.

Information wanted of the whereabouts of Matthew Rodgers, or his wife Ginephor, or any of his descendants. They are natives of Cornwall, England, but left Plymouth for Australia, in the year 1845, or 1846, by William Harris, No. 237, Grant street, Youngstown, Ohio, U. S. A.

Guyot:—"The same divine hand which lifted up before the eyes of Daniel, and of Isaiah, the veil which covered the tableau of the time to come, unveiled before the eyes of the author of Genesis the earliest ages of the creation; and Moses was the prophet of the past, as Daniel and Isaiah, and many others, were the prophets of the future."

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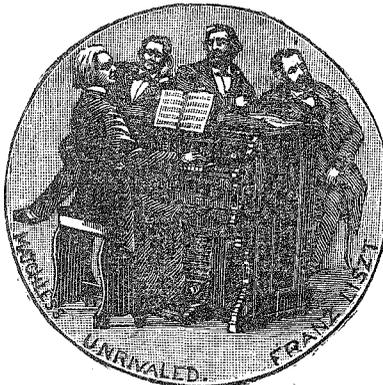
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Blue Mill, with three run of stone, and Saw Mill, all in running order, and twenty-five acres of land, eight miles east of Independence, Missouri, will be sold very cheap for the next sixty days. Parties desiring to buy can come and see, or address J. P. JOHNSON, Blue Mill P. O., Jackson co., Missouri. 25aug24

A GOOD STOCK FARM FOR SALE.

230 acres, comes within 1/4 mile of R. R. depot, house within 1/4 mile, is two stories 18x36 with one story kitchen 18x20; barn and good orchard; good cistern well at house and good living well on the farm; 180 acres under fence, 130 acres under cultivation, 30 acres young growth timber. Price \$18 per acre, a part on time at 7 per cent interest. In Harrison Co., Mo., 12 miles from Lamoni. Inquire of the subscriber, who will show the land. E. ROBINSON, Agent, Davis City, Iowa. 25aug4

ALEX. H. SMITH. J. W. BRACKENBURY.

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REAL ESTATE AGENTS,  
Independence, Jackson Co., Missouri.

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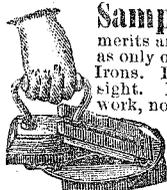
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**JOSEPH SMITH - - - EDITOR.**

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 538.

Lamoni, Iowa, September 1st, 1883.

No. 35.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Sept. 1st, 1883.

### A FATAL ADMISSION.

THE system of plurality of wives is indeed an "intrinsic" part of Mormonism, taking that word as defined in the dictionary, and as commonly understood. It is an essential part of the theory; it is internal, genuine, native, fixed, inherent. If it is intended to convey the idea that there are many Mormons who have not a plurality of wives, which is a fact, the term used is improper; and so if the idea to be expressed is that plurality of wives was not always a part of the creed of the Mormons. There was a time when plurality of wives was not permitted in this church, as it is not now except under religious regulations, and in Utah. But ours is a progressive faith. Principle is added to principle, doctrine to doctrine, faith to faith. And every added tenet becomes, when received, an integral part of the creed, and an "intrinsic" feature of the system.

The foregoing is from an editorial of the *Deseret News*, of a late issue, and is a remarkably astute specimen of Utah Mormon argument. From it may be understood: first, that Mormonism once existed without the plural wife system; second, that it is now admitted to be a part of that system; third, that it is a part of such system, and essential, only in Utah.

Mormonism exists outside of and away from Utah, without the system of plural marriage; therefore, such system is not essential to the existence, perpetuation and extension of Mormonism. If many Mormons, in Utah, are not in the practice of plural marriage, then Mormonism exists in Utah without such system; therefore, the system is not essential to Mormonism even in Utah. Such being the case, plural marriage is not native to Mormonism, and does not inhere in it.

When Mormonism was first preached, say from 1830 to 1844, it was stated to be

the gospel that was to be preached in all the world for the redemption of the race of man, and fit and prepare him for a residence in a Zion and a New Jerusalem, the central city of which should not be in Utah; therefore, those who practice plural marriage and dwell in Utah, the only place where it may be practiced are not of those who shall inherit Zion and Jerusalem, for such system does not inhere in those places. There should be no question then as to the course which those persons should pursue, who wish to dwell in Zion. Besides this, the restricting the practice of polygamy to "Utah," and there "under religious regulations," destroys at once the claim made for that practice, that it is "native, internal, fixed, inherent, and essential to Mormonism; for Mormonism in its best and purest sense, is of that character that it may be preached, and its principles made applicable in every nation, kindred, tongue, and people, under the whole heaven. This was the boasted excellence of the system known by the Elders as Mormonism. Alas! How has the "fine gold become dim." In the house of its pretended friends the principles of the Church of the Lamb are outraged, the proper effect and extent of the gospel abridged and denied, and the final glory of the kingdom which was to be upon Zion and her righteous inhabitants, and thence to shine on all the world "as a city set on a hill," is confined to Utah, where only a few can possibly form constellations of families in priesthood harems; and whence no glory can shine, for it is for Utah only. If it is possible for one inconsistency to be more inconsistent than another, this idea stated in the above editorial is the most inconsistent of inconsistencies.

AS WAS to be expected, the election held in Utah August 9th, resulted in the choosing of Mormons to the several offices voted for, notwithstanding that the election was held under the provisions of the Edmunds' Bill. The following cast of the vote for 1880, '82, and '83, will serve to point out one method by which the result was obtained.

This result has been cunningly achieved. Where polygamists were displaced from office under the Edmunds act, which provides for the

depriving of all polygamists of the right of suffrage and of eligibility to office, their places were filled on the ticket by monogamists, from the same families, who are in favor of the extreme doctrines of the church, and the ticket was submitted to the church authorities and approved by them. The vote was not as large as in previous years. In 1880 the Mormon vote, including 10,000 women, was 18,568 and the Gentile 1,357. In 1882 the Mormon vote increased to 23,239, some 13,000 being women, and the Gentile vote to 4,908. At this election the total vote was only 15,000, of which 2,000 were Gentile.

ADVICES from Independence, Missouri, August 18th, indicate that Bro. J. C. Foss is in charge of the district, Bro. F. G. Pitt, of the branch. Bro. Foss will be assisted in his duties by Bro. J. W. Brackenbury. The district is fast increasing in importance, and strength; and wise counsel must needs prevail. Bro. A. H. Smith will have an oversight over all the mission, and these brethren of the Independence district and branch, may rely on his prudence and faithful watchcare.

One thing all officers of that and all other districts will do well to remember, that is, that criminals against the laws of the land are not to be screened from the just punishment of the law of the land. The law of the Church says that certain transgressors should be delivered up to the law of the land.

Bro. Foss baptized four Sunday morning, the 12th; Bro. A. H. Smith five in the afternoon; and Bro. Foss one on the 14th, ten in all. Bro. Foss reports that a goodly number are locating in and around Independence. He wishes to warn discontents and disturbers of peace, that they are not wanted in Zion, neither by Saints nor Gentiles. We say amen to that.

LATTER DAY SAINTS; please look at yourselves, a moment, in the glass that the following from a late paper will hold up before you. And when asked to contribute a few dollars for this or that church enterprise, or the spread of the gospel, think how generously New York city paid two athletes to maul each other.

The gross proceeds of the Sullivan-Slade affair were \$15,140; net proceeds, \$13,140. Mace filled a valise with \$4,000 paid to him in gold and silver, Slade's share, and Sullivan took \$9,140. The actual fight lasted eight minutes

and twenty seconds. Sullivan, therefore, coined money at the rate of about \$1,200 a minute, and Slade's punishment was at the rate of \$500 a minute. This even beats the opera singers who have begun to count their gains at so much a breath. We doubt if Patti, with her rapacity could have the hardihood to exact dollars from the public at the rate of 1,200 a minute.

#### EDITORIAL ITEMS.

THE church at Montrose, Iowa, will be dedicated September 2d, 1883. Brn. W. B. Smith and Joseph Smith expect to be present.

Bro. W. W. Blair expected to baptize a number at Bozeman, Montana, Aug. 19th.

Sr. Maria Sheffield wrote that there were only three or four of the Church at Payson, Utah, but they were faithful and anxious to do good to the cause. They seldom have any preaching.

Bro. M. R. Scott wrote from Paris, Indiana, August 15th, that there was a fair attendance at the conference of the district at Union; Saints were encouraged and the work looking up.

Bro. Lewis Fowler five miles east of Lamoni, will give some brother a good chance at burning lime. Apply to him by mail. Address Lamoni, Iowa.

Bro. T. W. Smith writes that the crops about Stewartsville, Missouri, are full better than last year, corn especially.

#### EXTRACTS FROM LETTERS.

Bro. E. L. Kelley, writing from Kirtland, says:

Since writing you last W. H. Kelley and Bishop G. A. Blakeslee, committee on Temple repairs, have visited Kirtland and looked after matters, preaching some and baptizing one. The building now is graveled around with walks, &c. Contributions of work in part by Kirtland citizens. Our audiences are still good; visitors many and a fine opportunity generally for doing good to the cause of Christ.

Mr. D. G. Graham, postmaster at Plano, Illinois, wrote the editor August 23d:

The friends here generally are well. The town is having quite a boom in building, business, &c. The post office is now next door west of old Herald Office, in the Mrs. Gibbons' building. A large nice Town House takes the place of the old one on south side. We have been repairing our church (Congregational) this summer. Have now over forty members, an increase of over thirty since a year ago March last. Have a regular pastor. Baptists have a nice building. Wish you were back with us again; need your influence socially, politically, religiously.

#### QUESTIONS AND ANSWERS.

Q.—In regard to the place mentioned by our Savior in Luke 13th chap., 44th v., when he said to the dying thief, "To-day shalt thou be with me in Paradise,"—does

this signify a place for the spirits of the departed righteous, or, does it mean, the "Paradise of God."

A.—Our understanding is that the place referred to was the intermediate state where the spirits of the departed righteous wait for the resurrection. He was, evidently, a disciple; Christ forgave his sin, and he was thus not to go to the place of the wicked.

Q.—Please explain the reference made to Melchisedec, in Hebrews 7th chapter. One of our neighbors thought that there is something miraculous about it; that an high priest should have neither father nor mother, beginning of days nor length of years. He gave the subject to the minister, thinking to get a satisfactory explanation; the minister, however, gave for answer that the reason for his being fatherless was that in those days, as now, people were neglectful, and by carelessness lost the record of their genealogy, so that they could not tell from whom they were descended; and thus it happened to be put down in that way. This is not satisfactory to my neighbor, hence this inquiry.

A.—If your neighbor will read the close of the 6th chapter in connection with all of the 7th, he will discover that the high priest of whose greatness Paul is writing, is Jesus Christ, and we know who his mother was. The king of Salem, Melchisedec, was also a priest (high priest) of the Most High God, and was a man called and chosen to this priesthood by the voice of God, acknowledged of the people by vote and submission. Any other man in the same position would have received the same honor from Abraham. Hence, it is the order of the priesthood that Melchisedec and Christ both held as high priests of God that is meant by Paul when he says it was without father and mother, beginning of days or length of years; for it was and is forever. Paul states this in the 5th chapter, where he reports of Christ that God should have said to him, "Thou art a priest forever after the order of Melchisedec." It was the priesthood, and not the men who held it, that was without father or mother, beginning of days or length of years. And in this sense it is easy to be understood.

A child of God should be a visible *beatitudo* for joy and happiness, and a living *doxology* for gratitude and adoration.

Great is he who enjoys his earthen-ware as if it were plate, and not less great is the man to whom all his plate is no more than earthenware.

A religion which can fill the heart with joy, even in the midst of persecutions, is beyond all price.

## Correspondence.

CLINTON, IOWA,

August 22d, 1883.

Joseph:—I expect to leave Clinton to-day for Rock Island. I am told that there are a few scattered Saints in that city that would be glad to hear the good word. I am at this writing, at the house of Bro. Warren Turner. Since coming here, I have preached six discourses, besides attending one prayer meeting, held by the young folks. The church here, presided over by brother Turner, is in a prosperous condition as is most generally the case in branches of the church where the presiding officer is a zealous laborer; and where heart and spirit are deeply engaged in the Master's cause. Brother and sister Turner are accomplished Saints, not only in the Spirit of the Master's cause, but in the generous use of that needful that a laboring brother wants. More good perhaps might have been done in the preaching of the word during my stay in this place, had it not been a general time for spiritualism to make an exhibition of its skill. These strange Knights of the Cross, have been holding camp meeting in close proximity to Clinton. This has drawn much of the attention of the people. I heard one gentleman say while getting his ticket, to go home on the cars from this spiritual paradise, "Oh, said he, we have been having such a splendid time I don't want to leave." No doubt there are some honest people who believe in this so-called spiritualism. But what is it when it is all simmered down? Is there any reality in it?  
W. B. SMITH.

KEIGHLEY, Butler Co., Kansas,

August 21st, 1883.

Bro. Joseph:—Brn. John T. Davies and Charles M. Fulks came here the 10th, and staid till the 20th, and preached nine times, held two prayer meetings, and organized a branch of eight members, John Richard presiding. Congregations large at the preaching. The people are reading and investigating.

Bro. Joseph, any Elder traveling through this part will find a home at our house. We live one quarter of a mile south of Keighley, on the St. Louis and San Francisco Railroad. There is land here to be had for \$1.25 per acre. This is a good chance for the brethren to get homes. Crops are good here. Ever praying for the spread of the gospel,

I am your brother,

MOSES TURPEN.

WILBER, Neb., July 30th, 1883.

Editor Herald:—So long as you permit men to attack me in the *Herald*, you will not be so unfare as to shut me out. Through the courtesy of Dr. Anthony, I was permitted to read Mr. Garrett's sayings about the Elvin—Luse controversy, and was not a little amused at his style of argument and manner of reaching conclusions. So far as the matter in dispute between Mr. Elvin and myself is concerned, Mr. Garrett fires at too long a range to be either competent to write and express an opinion, or effective in doing so. If Mr. Elvin's friends wish to bolster him a little I have no objection to their doing it if they are eligible to the position by knowing whereof they affirm, and do not write at random.

The one thing in our controversy which seems

to hurt most, judging from private letters that have been written, and from Mr. Garrett's article, is the plain manner in which I handled Mr. Elvin's statement to the effect that the Mormon church here was the "only body showing a healthy growth." Now, Mr. Editor, I am willing to submit the point in dispute to Dr. Levi Anthony. The doctor is a member of the Mormon Church, and if he will tell your readers that I was not correct in the main—a few minor things excepted—I will yield the controversy. The doctor lives here and he is personally acquainted with Mr. Elvin and myself; he knows all the facts and he will give you the truth of it. He is competent to testify. Isn't that fair friend Smith? I think he will tell you that I am not so incorrigible as some of your people have tried to make out. There is so much of Mr. Garrett's style of argument in your paper and indulged in on the platform by the men sent out by your church, I want to call especial attention to it and test it by stern logic. And the test will bear on the dispute between Mr. Elvin and myself. The M. E. C. have an organization in Wilber, the L. D. S. have none; therefore the L. D. S. is the "only body in Wilber showing a healthy growth." The M. E. C. have built a house of worship within the last five years, the L. D. S. have built none; therefore the L. D. S. is the "only body showing a healthy growth." The M. E. C. have a Sunday School numbering about one hundred, the L. D. S. have none; therefore the L. D. S. is the "only body here showing a healthy growth." The M. E. C. maintains regular preaching, the L. D. S. have preaching occasionally two miles south of Wilber; therefore the L. D. S. is the "only body having a healthy growth." The M. E. C. maintain a weekly prayer meeting, the L. D. S. have none, but an occasional member strays in to warm up a little by Methodist fire; therefore the L. D. S. is the "only body showing a healthy growth." The M. E. C. holds an increasing congregation, the L. D. S. have no congregation in town; therefore the L. D. S. is the "only body showing a healthy growth." In the above is a true statement of the facts, while the conclusions are Rev. Elvin's and Mr. Garrett's. But Mr. Garrett says these things are no evidences of a "healthy growth," but the contrary. In the name of reason and revelation what would be evidence of prosperity if this is not. "By their fruits ye shall know them," says the blessed Christ.

But let me look at Mr. Garrett's logic a little farther. I gave a true statement of the condition of the churches at Wilber, Mr. Elvin did not; therefore I am no "gentleman, much less a Christian," and Mr. Elvin will not "prevaricate." Another thing. I represent no denomination. I defend the tenets of no church. I do not belong to any church. I believe and try to practice a system of morality taught by Christ and his Apostles, broad and magnanimous in its principles and sympathy. Now then, if any man can show me—"I am not given over to hardness of heart \* \* \* to be damned"—that the Mormon Church has the truth of Christ, *clearer* and *fuller*, than other denominations, or than is held by any man or set of men, in or out of church organization, in comparison with which all outside the Mormon Church are in darkness and lost, he will "save a soul from death." But sir, it can not be done by sophisms, or conclusions without prem-

ises, or by arguing at long range, or in a circle, nor by misrepresentation as per Elvin and Garrett.

As Mr. Elvin says in one of his opposition letters, that "We are willing to compare the doctrine of our church with any who will abide the rules of debate," I take it that he is willing to defend the doctrine of the Mormon Church against any. So I invite Bro. Elvin to a discussion of the following proposition. 1st. Resolved, That Joseph Smith, Sen., was a true prophet of God. 2d. Resolved, That Joseph Smith, Sen., was a deceiver. The battle ground to be the Book of Mormon. The discussion to be held with the pen in some paper hereafter agreed upon; to be continued a stated length of time; each disputant to have an equal number of articles of equal length; the affirmative to have half as much space as occupied by one of the articles extra and to close. Awaiting his reply, I am

Yours for the truth,

L. L. LUSE.

#### "LET ANOTHER SPEAK."

*Editor Herald:*—In your issue of August 4th, is another sly rebuke for your unfortunate, unwise, or erring brother. I refer to R. J. Anthony's letter. A query arises. Why did not Bro. Anthony write the *Herald* letter in the same spirit, and with the same *bitter, biting*, personal sarcasm, in which and with which he wrote a private letter to his brother at Wilber? Why? Because that would spoil his garb of Saint-hood somewhat, and show to the people a heart full of bitter animosity towards me, for calling things by their right names.

Another thing. R. J. Anthony credits me with saying that: "The leading protestant organizations at that time were the Christian and United Brethren." Thinking he has the semblance of an accusation against me in this, he proceeds to administer a sweet and gentle rebuke, by stating that "There were two organizations there, (referring to five years ago, when the leading church members wanted to hang him?), the Congregationalists and Methodists." Now if Mr. Anthony will turn to Mr. Elvin's famous letter in the *Herald*, he will see that it is this "truthful and honorable man" that says: "The leading protestant organizations at that time were the Christian and United Brethren." Truth will crop out sometimes, even when it is the intent to bolster a falsehood. If the friends who wish to throw anathemas at me would read a little more closely, and be a little more considerate, they would not write and talk so much at random, and would not make so many blunders.

When I was a boy in school, it was considered, even among the sporting youth, to be in very bad taste for two or three to attack one fellow at the same time. But in mature manhood, in the great battle between truth and falsehood, there is nothing to fear, though an advocate of truth be doubled or quadrupled; the promise being: "One shall chase a thousand, and two put ten thousand to flight." So, if any more of the Elders wish to join the army of Elvin advocates, I welcome them; all I ask is an "open field and a fair fight."

A word about Mr. Anthony's alleged persecutions. I have failed to find any one here who does not join me in saying, "throw the groundless imputation back," etc. When the hanging part of the story is stripped from its connections,

and put in such a way as to lead people to believe that there lives a man, or men at Wilber, or ever did, that wanted to hang Mr. Anthony for preaching simply the faith of the "Reorganized Church," as they must inevitably infer from the statement of Mr. Elvin and Anthony, to draw it mild, it is a wicked perversion of facts. To give support to the meaning of Mr. Elvin's statement, Mr. Anthony disconnects the hanging part of the conversation from the Mountain Meadow tragedy. The truth of the matter is this. Growing out of Mr. Anthony's bantering way of putting things (which, excuse me for saying is too much the case with most of your preachers), a heated discussion ensued, when a man present said: "I believe your hands are dyed in the blood of the innocent women and children slain at Mountain Meadows. If I *knew* it, I would lead a party now, and take you out and hang you to a tree," or words to that effect. That being the connection in which the declaration was made, and the condition upon which the hang was threatened, so say *I now*; so say *we all*. And is there a member of the "Reorganized Church" that does not say the same? This phase of the matter puts quite a different face on the hanging part of the story from that presented by Mr. Elvin and Mr. Anthony. The fact is Mr. Elvin was a little pushed at that time, being in close quarters, and this bit of news was thrown in to regain lost sympathy, not thinking that it gave to Wilber's *civic* status a barbarous cast.

In Bro. Elvin's letter of May 26th, he asks you, Bro. Joseph, to permit me to "explain the reason of crawfishing." I will do so by stating that I am prepared to furnish a man to negate the two questions agreed upon by Dr. Anthony and myself, any time after Monday, Aug. 14th. Hoping the explanation will be satisfactory to Bro. Elvin, I will close by admonishing the brother to beware of his friend, C. R. Awfish.

Fraternally yours,

L. L. LUSE.

WILBER, Neb., August 7th, 1883.

WILBER, Nebraska,  
Aug. 17th, 1883.

JOSEPH SMITH, *Dear Sir:*—Thanking you for the courtesy(?) as a gentleman and journalist you have shown me in permitting your roaming deceivers to attack me in your paper and refusing me a word in reply, I enclose stamps for the return of my manuscripts. You shall have the satisfaction of seeing them published in an honorable sheet. I perceive you are all off from one piece, a *dastardly* set of *cowards*, except where you know you are the stronger party. Shame on you! Why did you not publish the challenge to Elvin? Ah! sir, because you knew that Elvin *dare* not meet me.

Respectfully yours,

L. L. LUSE.

GRAHAM, Young Co., Texas,  
August 18th, 1883.

*Bro. Joseph:*—Bro. George Montague preached three discourses in our school house, with good liberty, and it has taken a good effect on the hearts of the people. I think if an Elder were here and preached a few times, there could be a branch built up without much trouble. The most of the people in this settlement are well pleased with the discourses that the brother delivered. I have heard of the people saying that if Bro. Montague does not come back here soon,

they would send for him. It fills my heart with gladness to see the latter day work taking a start in my settlement. I am trying with all diligence to live religiously, asking the prayers of the saints. Yours in gospel bonds,

W. P. HARGRAVE.

CLEVELAND, Lucas Co., Iowa,  
August 15th, 1883.

*Bro. Joseph:*—The strike here still continues, and is bearing down with serious and heavy consequences upon the poor and enterprising people of this neighborhood. The cause of difficulty here is the want of a universal system of screens, specified by law, which is as much a principle of justice to demand as to demand sixteen ounces to the pound or thirty-six inches to the yard. He who can palm an unjust weight or measure upon his laborers or his customers, can take the most advantage of his neighbor. He does not make an honest living by that means, but it creates internal strife and war. I think I know what is the just and reasonable size of a coal screen, and I will give my thoughts upon it. I think it will be admitted by men of experience, that a piece of coal one inch square, is a useful size, and as profitable in many instances, when used with larger sizes, as any. Therefore, any coal operator extracting pieces more than  $\frac{7}{8}$  of an inch from the miners labor, should be deemed guilty of swindling, and subject to a fine. And as the employer has the authority within himself to refuse employment to the unprincipled and inexperienced, he ought not to be allowed to put unjust burdens upon the well meaning and honest laborers.

Yours, as ever,

THOMAS R. ALLEN.

HANNIBAL, Missouri,

August 14th, 1883.

*Bro. Joseph:*—I am still in the field, and trying to sow the seed, the word of God, the best I am able. I came to this place, Hannibal, last Friday, and found the few Saints here generally well, all but brother James Cross. We have a branch of the church here numbering about twenty-eight members, but only a few of them in Hannibal. Many of them are scattered out in other towns and counties, and hard to be found. The few that are here are doing very well, but have no hall to meet in. It seems to be very hard to get a place for preaching, as they ask such high rents for halls. But we are doing the best we can. I shall leave here again Saturday, the 18th, for Salt River, for a short time, and then from there to St. Catherine, on the 30th day of this month, according to appointment, where I have to hold a debate with a Methodist preacher, if he does not back out. The question is, was John's baptism a Christian baptism? I affirm; and after that the Book of Mormon. I think it will turn out good for the church and the people of that place, as I got a good opening in that place, and I feel sure that some will come into the church there. I have preached nine times there before, and made many friends to the church, and I shall try and make more. The good work is onward in this district. I have many calls from the outside to come and preach; and where I can and do so once, I am asked to come again. We held our district conference at Bevier, on the 4th and 5th of this month, and we felt that the Lord was present with us by the

power of his Holy Spirit, and I think that good was done. I am trying to help roll on this great work, and in so doing I know that the Lord is blessing me in my labors, and I am feeling well. The more I can do in this work the better I feel. Brethren, one and all, let us be up and doing, and see if the Lord will not bless us, and I ask the prayers of the saints in my behalf.

I remain as ever your brother,

GEORGE HICKLIN.

#### FOR THE "SAINTS' HERALD."

The motto of the Saints' *Herald* is, "Hearken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Book of Mormon, page 116.

"We believe that one man should have one wife, and one woman but one husband: Except in case of death, when either is at liberty to marry again."—D. & C., page 330.

SWEDISH TRANSLATION.—"Lystna till den ord of Herran: Ty der skola icke någon man ibland eder hafva utom det vara en maka, och skökär han skola hafva igen."—Bok Mormon, 116 sida.

"Wi tror att en man borde hafva en maka och en guinna blott en man, utom i fall af dödss sak då endera hafva frihet att gifta seg igen."—Bok Lärdom & Förbund, 330 sida.

RUSSIAN TRANSLATION.—Slyzat ve to slovan na Gospode: Smotri na boite nekto cholovek mezdi vashi imesht spasate ona boite adine shena, i nalosznitza ona boite imesht nekto."—Kniza Mormon, 116 Pache.

"Movi vceritv szeto adine cholovek proshe-dtchee imesht adine shena i adine shenshena tolvka adine moosh irkloshatv va lartzikve no smerti kagda kotorvi imesht svoboda vie shenait opiat."—Knisza Itchenie i Dogovor, 330 Pache.

"To avoid fornication, let every man have his own wife and let every woman have her own husband."—1 Cor 7: 2.

SWEDISH.—"Till att undfly boleri hafve hvar och en sina hustru, och hvar och en sin man."—1 Cor. 7: 2.

RUSSIAN.—"Do minovate bliedodtchianie, poshevoliat wsciaki tcheloviakie imeshte ego svoi shena, i posvolvee vsceiaki shena svoi moosh."—1 Cor. 7: 2. J. A. STROMBERG.

P. S.—After I had this letter written I saw the report of Bro. Webb's death, in the *Herald* of June 23d, 1883. Bro. Webb, with Bagnal, were the ones that ordained me to the office of deacon, in Sacramento in 1870 or 1871. May I receive as glorious a resurrection as brother Webb will receive, I am sure of.

HANCOCK, Pottawattamie, Co., Ia.,  
August 19th, 1883.

*Dear Herald:*—If any one will by history or logic, or by the Bible, or the whole combined, answer the following questions, he will confer a favor on the writer. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth, and it devoured and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it. And it had ten horns. I considered the horns and behold there came up among them another little horn, before whom three of the first horns were plucked up by the roots." And the ten horns which were in his head, and of the other which

came up and before whom, three fell, even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High. And he shall ware out the Saints of the Most High, and think to change times and laws. And they shall be given into his hand until a time and times, and dividing of time." What kingdom constitutes the eleventh horn, and what three kingdoms did it pluck up by the roots?

In bonds,

J. GALLUP.

SCOTTSVILLE, Indiana,

August 19th, 1883.

*Bro. Joseph:*—Our late conference held at Union, Jefferson county, Indiana, on the 11th, 12th, 13th, and 14th, was a success, although the district was not fully represented. Those who met with us seemed to be blessed, and to manifest a degree of encouragement and determination that they have not possessed for a long time. I think that the prospects for a brighter day for the cause in southern Indiana, begins to dawn. I returned home on Wednesday, the 15th, and on Saturday the 18th, delivered a funeral address at Pleasant Ridge, Clark county, Indiana, in memory of Manoah Goss, a brother to the sister Gosses, so well known as members of the Eden Branch. He was their only brother, and like Martha and Mary, they loved him dearly; and although he had not openly confessed the Savior; yet he was a good, kind hearted young man. There was quite a large congregation in attendance at his funeral.

My health is improving some little. I expect to visit the southern part of this district in the counties of Dubois, Crawford and Perry, as soon as my health will permit. I have not been able to do any preaching outside of our home circle this spring and summer. Our next conference will convene on the ninth of November at Union, Jefferson county, Indiana. We hope that Bro. T. W. Smith will be in this part of his mission before that time. Pray for me, that if in harmony with the will of God, I may be restored to health. Yours in bonds,

H. SCOTT.

GUIDE ROCK, Nebraska,

August 22d, 1883.

*Dear Herald:*—I am here in wagon, with Bro. E. R. Hillman from Freeman, Nebraska, a distance of about one hundred and twenty miles. Nice country here to look at, and the crops look fine. It is a high and dry country. I am stopping here with Bro. and Sr. N. Fisk, the only Saints living in this part of the country; but south a ways in Kansas are a few Saints, I believe in Jewell county. I am laboring here every evening since I arrived. The people here are very stubborn and careless concerning the gospel; but the few that do turn out pay close attention. Some took it in hand night before last to disturb the meeting. One crowd gathered on the platform in front of the building where we were holding meeting, talking and making confusion; and there was at the same time a crowd gathered near the house, with brass horns, making all kinds of noise. But the meeting went on all the

same. It is surprising to see men in a civilized community acting this way; but so it is. I do not find everything smooth and nice in battling for the gospel; and it is a great sacrifice to leave all, and go forth battling with the world; but nevertheless, I rejoice in the work, and desire to magnify my calling, that I may be blameless.

I am as ever your well wisher and friend,

JOSHUA ARMSTRONG.

STEWARTSVILLE, Missouri,  
August 19th, 1883.

*Bro. Joseph:*—I arrived home on Friday morning last for a short time, to see to matters requiring my attention on our little homestead. I expect to return to the field by first of October or sooner. I find that I have preached on an average one sermon a day since I left home last May, in the following places: Bevier, Mo.; Jeffersonville, Brush Creek, Dry Fork, in Wayne county, Ill.; Springerton, White county, Ill.; Tunnel Hill and vicinity, Johnson county, Ill.; and in Richland county, Ill. The work is in moderately fair condition in all these places; there is much room for improvement in the matter of spiritual life and enjoyment. There is everywhere a spirit of slumber affecting the majority of the ministry and laity. This is no evidence of fault in the doctrine, but rather is the result of supineness or apathy in the officers in the various branches. The neglect of the Priests to visit, and exhort the members; and the Teachers in seeing that the members do their duty, etc.; and the failure on the part of the presiding Elders to see that their subordinates do their work, as required by the law of the Church, is seen in the negligence of the members in observing many of the duties required at their hands. The Master certainly can not, and surely will not say to such in the day of his coming, "Well done, good and faithful servant, enter thou into the joy of thy Lord." If greater zeal and activity is not exhibited hereafter, it will not be because they were not reprov'd, rebuked, exhorted, and entreated. I did not baptize very many, but I believe the few were such as counted the cost, and were in earnest. I was told by many that they intended to unite with the Church, but were not quite ready. Some positively affirmed that they would join when I returned to their respective localities. In some places the churches were closed against us. The Christian (?) meeting houses were barred against us generally. The Methodists and Baptists were more charitable in some places. Bro. Hilliard and I offered in one place to enter into a written agreement to preach a dozen discourses in a "Christian Church," and teach no doctrine but what we would clearly support by abundance of plain, pertinent, and positive scripture teachings; and to confine ourselves solely to Bible proofs. But no, their "house was not open for the preaching of Mormon doctrine." But that meant according to the above proposal, that the word of God should not be preached in that house. There will be a squaring of this account in the day of judgment, and somebody will learn what the words "He that rejecteth you, rejecteth me, and he that rejecteth me rejecteth him that sent me," mean.

Bro. George H. Hilliard, who is an able speaker, and a man who is well thought of both in and out of the Church, as an honorable, and upright citizen; was president of the District until a recent conference, at which time Bro. Isaac

M. Smith was elected president. Bro. Isaac is a young Elder of excellent character, intelligent, and well versed in the Scriptures. He preached a very able discourse on the last night of conference. Bro. John W. Stone—formerly a "Christian preacher," now proposes to preach the doctrine of Christ, having now learned the "way of the Lord more perfectly," before knowing "only the baptism of John;" but unlike the Ephesians, he had "heard that there be a Holy Ghost," but like them having been "baptized in the name of the Lord Jesus," he claims to have received of the Holy Spirit. He says that when the words, "receive ye the Holy Ghost" were spoken, the power of God, came upon him in such a measure that it nearly raised him from the chair, a power that he had never felt before.

In the Rush Creek Branch, are Elders I. A. Morris, and J. B. Henson. In the Dry Fork Branch, Elder J. Thomas, Henry Walker and —Brown. In the Deer Creek Branch, H. P. Thomas, P. Green, beside Bro. Hilliard; at Springerton Elder Stone; at Tunnel Hill Elder Isaac M. Smith, and Elisha Webb, and Andrew Kelley. These brethren are all quite able preachers, although some of them have not had first rate chances to learn the wisdom of the world.

I found quite a number of families who were not able to take the *Herald*, although three or four times the cost of it is spent for that which is worth infinitely less, if not positively hurtful. But they offer this much encouragement: they say they will take it as soon as they are able. If they could only understand how much they are losing in intellectual and spiritual enjoyment, how much light, and comfort of the Spirit they deprive themselves of weekly, I think they would soon find a way, having once had the will to care for the mind as much as they do for the body. In several respects the field assigned me is far from being a pleasant or agreeable one. The people, however, are kind and hospitable, and treat the ministry with due consideration.

Yours for the work's sake,

T. W. S.

RUSHVILLE, Illinois,

August 19th, 1883.

*Bro. Joseph:*—We had our conference last Saturday and Sunday, and had three very good sermons from Bro. Goodale. He is the only Elder in the Pittsfield District that is able to preach; and it seems we are slighted by not having a missionary sent into these parts. I hope you will consider this matter, that we may have an Elder here part of the time. We are poor, and can't do much; but are willing to do what we can. The interest is good, and if we could have some one to preach steadily I believe many could be added to the Church. We have a little branch here composed of fifteen members, all nearly of three families, and we are doing what we can to keep our branch together; and it seems as though it takes preaching to keep us alive to the work. We thank God for the true gospel, and that we obeyed it; and hope we may so live as to come forth in the resurrection of the just.

Yours,

WM. J. CURRY.

The light of friendship is like the light of phosphorus—seen plainest when all around is dark.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Summary of News.

Aug. 16th.—Some scattered bands are still causing alarm in the north of Spain.

Quite a serious accident occurred at the shaft at Braceville, Ills., this morning. Through some mistake of the engineer, the engine got away from him and dropped the cage, containing five men, to the bottom of the shaft, a distance of 120 feet, with terrible force, severely injuring them all, and probably fatally injuring two of them.

At Agram, Austria, Tuesday, a mob attempted to tear from the Government offices a number of notices printed in the Hungarian language, which is offensive to the Croatsians. The military were called out and suppressed the rioting. Several people were wounded by the troops and many arrested. The rioting was renewed yesterday and the notices destroyed, when the windows of the Government Building were broken in. A mob of 500 men attacked the Jewish quarters in Prague, Austria, Wednesday night. The rioters were dispersed before doing much harm.

A British Jew, provided with the best of papers from his Government and the great financiers of London, was expelled from Russia by the authorities.

Count Tolstot, the Russian Minister of the Interior, has ordered the enforcement of the decree forbidding Jewish manufacturers from employing Christian workmen.

There were 467 deaths from cholera in Egypt, Wednesday.

Two thousand Bedouins attacked the sanitarium at Sinkat, Egypt, and were repulsed with a loss of sixty killed. The soldiers defending the place lost seven men and the civilians five.

A man died suddenly of Canadian cholera at Quebec yesterday.

Yellow fever has broken out at Pensacola, Fla.

According to a report just published by Postmaster-General Fawcett of England, the average number of letters per head written in the countries named is as follows: England 40, Scotland 30, United States 21, Ireland 16, France 15, Germany 13, Italy 6.

Aug. 17th.—Col. Baden, of the French army made a sortie on the 6th inst., supported by a gunboat. He proceeded northward and outflanked and drove off the enemy at Annam, Asia. On the 7th, with 1,200 men, he made a movement to the south and attacked the earthworks of the Annamites. The enemy made but slight resistance and abandoned the works in confusion. Their cannon was hauled off by elephants. The loss to the French was two killed and six wounded. The enemy's loss was heavy.

War with China is regarded as probable.

There were 433 deaths from cholera in Egypt, Thursday, including six at Cairo. Two hundred and two persons died from cholera at Bombay the last fortnight.

There are fresh risings in the vicinity of Seo de Urgel, Spain.

Advices from Vera Cruz are still startling. Indeed, over 300 persons a month are dying, and not half the deaths reported. There are no

Americans in the city; they can't live there. Among old residents the disease is very fatal, attacking those who have had the disease before. Business-men are stricken down but to die. The disease is also very fatal among the shipping. Whole crews are prostrated with the disease, and in one instance, on one vessel, four men died in one day. The weather is comparatively cool, which appears to increase the fatal character of the disease.

Twenty-nine days ago Frank Phillips' whistle rang out in the operating room of the Western Union Telegraph Company's office, at No. 195 Broadway, and signaled the beginning of one of the most extensive strikes ever known on this Continent, although the number of persons actually out of work has been greater in other trade strikes.

Soon after 2 o'clock this afternoon District Master-Workman John Campbell, by order of the Brotherhood of Telegraphers, sent to District-Secretary Thomas H. Hughes, at Pittsburg, Pa., the following message:

Send following to all assemblies: The Executive Board of the Brotherhood regrets to say that the strike is a failure. All members who can may return to work immediately. A circular follows by mail.

The Grain Exchange Committee have issued a statement showing the wheat yield of the various counties of California the present year to be 53,000,000 bushels, an increase of 14,000,000 over last year. The total barley yield this year is 15,000,000 bushels, an increase over last year of 2,500,000.

Aug. 19th.—The present position of the French and English Governments is somewhat doubtful. M. Waddington had an interview with Lord Granville yesterday, at which he communicated the statement and report of Consul Ledaux, of Zanzibar, on the Tamatave incident. There is a serious conflict between the French Consul and the statements of Commodore Johnson, the English missionary, and the British dispatches. Still graver questions were raised at the interview on the subject of the Franco-Chinese complications. M. Waddington declined to state the French policy. The blockade of the Chinese ports, which is imminent, he maintained was dependent on the attitude of Peking, unless the present difficulties between the two Governments were lessened.

The provinces in Spain are now all quiet.

It is stated that France has informed the Powers that any ships attempting to land arms in Annam will be liable to seizure. The *Soir* believes this is a warning principally leveled at the large exports of arms from American forts.

There were 310 deaths from cholera in Egypt Saturday, including fifty deaths at Cairo and thirty-two at Alexandria. A British soldier was one of the victims at the latter place.

Further anti-Jewish outbreaks are reported from Russia. They have in all instances been promptly suppressed.

Judge Jeremiah S. Black, of Pennsylvania, one of the most prominent public men of Pennsylvania for half a century, died at an early hour Aug. 20th, at his home, near York, Pa.

It cost 21.22 cents per bushel to send wheat from Chicago to Liverpool in 1873, last year it cost 7.74 cents per bushel, and this year the average cost is 9.08 cents. The freight charges on grain from Chicago to New York by lake

canal, and rail have fallen off since 1868 on an average 66 per cent.

Of the grain received at Atlantic ports last year 80.2 per cent came by rail and 19.8 per cent by the lakes, canals, and the Hudson River. The tonnage on the New York canals fell off from 6,442,225 tons in 1868 to 5,467,423 tons in 1882, while the aggregate tonnage of the New York Central, Erie, and Pennsylvania Railroads increased from 10,476,857 tons in 1868 to 43,586,030 tons in 1882.

Of the amount appropriated by the last River and Harbor bill \$5,434 remained unexpended the 1st of July. Of the 291 improvements appropriated for, 231 were in progress.

A St. Joseph, (Mo.,) hotel keeper has been fined \$50 for keeping his bar-room open Sundays. He has taken an appeal, with the intention of testing the Downing License law, under which he was prosecuted.

Aug. 20th.—There were 182 deaths from cholera in Egypt Sunday, including those at Cairo. There were forty-three deaths from cholera in the Provinces of Ghizeh and Alfe the last four days.

Two policemen were seriously wounded while attempting to evict a tenant in Down Co., Ireland.

The Madrid newspapers are discussing the expediency of forming an alliance between Spain, Austria, and Germany, in order to check the influence of the French democracy in Spanish politics.

Colbridge, a town in Scotland, has been the theatre of great disorder for two days, the disturbances being similar in character to those which have in the past caused so much excitement in the Canadian cities and in New York. Saturday, in separating hostile parties of Catholics and Orangemen, two policemen were seriously hurt. This morning numbers of Catholics, armed with picks and hammers, paraded the town in search of the Orangemen. A force of police, both mounted and on foot, was required to disperse this assemblage.

The *Mark Lane Express*, in its review of the British grain trade the last week, says: The official returns show the wheat acreage in 1883 to be 13 per cent below that in 1882. Trade the last week was rather firmer. Flour is steady. Foreign wheat is quiet. Foreign flour is firmly held. Maize is higher. The prices of barley are in favor of sellers. Cargoes in all positions are inactive. There were sixteen arrivals and seven sales. Three cargoes were withdrawn, and fifteen remained. Two of the latter are California cargoes. Sales of English wheat during the week, 41,779 quarters, at 43s 10d per quarter, against 8,899 quarters, at 50s 5d the corresponding week last year. The *Mark Lane Express* also prints reports from 361 districts in England and Wales in regard to the harvest of 1883. In 239 districts the indications are the wheat crop will be under the average; in eighty-nine there will be an average yield; and in thirty-three the crop will be above the average. Many of the reports state the wheat is thin, blighted, and mildewed. The other crops are reported above the average.

The West Indies are still disturbed by bands of robbers.

The total cases of yellow-fever at the navy-yard at Pensacola, Fla., up to noon to-day were eight, and the deaths three.

One hundred and sixty persons have died of

cholera in the little town of San Dionesio, Mex. The disease is not Asiatic cholera, but a local disease which exists in Mexico every summer.

The trial of Frank James, the noted outlaw, was begun at, Gallatin, Mo., to-day.

August 21st.—Socialistic pamphlets are horrifying the authorities at the popular watering-places of Austria. The Croats are still rioting.

War between France and China seems to be unavoidable. The interference of the former in the affairs of Annam, a dependency of the latter, is the cause. The French minister has withdrawn from Peking. The Chinese have 40,000 well drilled soldiers on the frontier. They have recently purchased in the United States, \$250,000 muzzle-loading rifles and 16,000,000 rounds of ammunition. They are also hastening the construction of gunboats, proceeding in British and German dock-yards.

One hundred and forty deaths from cholera have occurred among the British troops in Egypt since the outbreak of the disease to date. Forty-three deaths from cholera occurred at Alexandria yesterday. There were 193 deaths from cholera in Egypt Monday, including three at Cairo.

In a fight at Zipoquirá, South America, between the National and Cienden-Maria troops the commandant of the latter was killed. The Federal troops were triumphant. Gen. Hurtado, President of Cauca, is named Minister of the Federal Government. Ex-President Reinales goes to Cauca as Commissioner of Instruction, Otalora having definitely renounced the candidacy for the Presidency. Gen. Witches will be supported by the Liberals against Nunez.

Columbia has prohibited the passage of arms to Ecuador.

The Chilean army will probably evacuate Lima Sept. 15th, and concentrate in Callao, Tacua, or Pisco. Iglesias has troops ready to proclaim his Government.

The Chilean Government has arranged with the French Steamship Company for the conveyance of emigrants from Europe. Three hundred are expected to arrive in October.

Aug. 22d.—The important port of Haiphong, Tonquin, has been captured by the French, and the Annamites have fled into the interior. The French got 150 cannon and \$50,000 worth of Annam cash—nearly a barnful.

Thirty-seven deaths from cholera occurred in Egypt, yesterday. One of the victims was a British soldier. The deaths from cholera in Egypt Tuesday numbered 131, including one at Cairo.

Trouble is brewing between the Central American States of Guatemala and Honduras.

Porto Rico has experienced the worst storm of many years. The river rose and inundated part of the city. One life lost.

A severe battle was fought before Jacmel, West Indies, Aug. 3d. Hundreds of men were killed. The insurgents claim a great victory. The Government officials state that fourteen prisoners of war were shot by the insurgents. Miragoane, Jeremie, and Jacmel are closed to foreign commerce.

#### FIRES STORMS AND ACCIDENTS.

Aug. 16th.—Loss by fire at Augusta, Ga., \$50,000. Albia, Ia., \$16,000.

Aug. 17th.—At London, England, the premises of the Bonus Tea association burned yesterday.

One of the severest storms of the season occurred at Michigan City, Ind., today, resulting

panied by terrific thunder and lightning. Considerable damage was done throughout the city, one house being shattered to pieces by an electric bolt. The lightning also came into the Western Union telegraph office, exploding in regular volleys like musketry and driving the operators from their instruments. The wire connections in the office were melted off in several places, and also the brass connections in the switchboards. The storm was accompanied by a densely black cloud, and for a short time the city was in darkness, it being necessary to light the gas throughout the town. It was a great shock to the citizens, many thinking the place was to be swept by a cyclone, but fortunately the worst of the storm passed over the lake.

Loss by fire at Leadville, Col., \$40,000. Buffalo, N. Y., \$40,000.

Two girls were drowned while bathing, at Chattanooga, Tenn. A young lady was fatally injured in the woolen mills near Wilkesbarre, Pa. A locomotive and four freight cars were wrecked near Petersburg, Va. One man was killed by a railroad collision near Charlotta, S. C.

The horrors of a railway wreck were united to those of a powder explosion at Winchester Crossing, on the Kentucky Central yesterday morning. Two men were killed and five wounded.

Near Calvary Cemetery a smash-up occurred on the Northwestern Road yesterday morning. A freight train ran into some heavily-loaded cars and made a bad wreck. The employees jumped from the train, but one man was seriously hurt.

Aug. 19th.—Loss by fire at Montreal, Quebec, \$90,000. Braidwood, Ill., \$33,000. Princeton, Ind., \$20,000.

Aug. 20th.—Nine oil-tanks, a large number of stills, and a great amount of valuable machinery were burned at Franklin, Pa. Loss by fire at Elgin, Ill., \$7,000. Trenton, N. J., \$50,000. Oshkosh, Wis., \$40,000. At Vickery, Ohio., a grocery store was struck by lightning, and burned to the ground. Loss by fire at Richmond, Me., \$10,000. Keene, N. H., \$23,000.

A terrific rainstorm, accompanied by thunder and lightning, visited the northwestern part of Ontario yesterday. At Listowel the water was two feet deep in the streets. Several buildings and bridges were carried away, and the destruction to property generally is very great. At Wingham the river rose twelve feet. The railway bridge and track were washed away, and the country road covered four feet with water. A large quantity of standing grain was destroyed.

A hurricane swept over Duluth, Minn., last night doing some damage at Agate Bay. Down the north shore the storm was heaviest. A dredge of Williams & Upham's, and a scow loaded with lumber belonging to Perton, Kimball & Borben, were wrecked and sunk. A watchman on the tug Ella S. Stone had a leg broken.

The schooner *Sunnyside* encountered a fearful squall off North Fox Island, in Lake Michigan, ran into another vessel, and went to the bottom with a full cargo of ore. She was valued at \$25,000.

A cloud burst at the head of the canon near Salt Lake City, U., yesterday, and swept away Jones & Co.'s lumber-mill and a dwelling. A number of the settlers fled to the hills and were saved.

Lightning struck the Kennedy Oil Company's thousand-barrel tank at Garfield, Pa., at 4 o'clock. Seven hundred barrels of oil were destroyed.

During the prevalence of a thunder-storm at Dennison, O., to-day about noon lightning struck the house of a farmer named G. W. Bird, and instantly killed his 14-year-old daughter. The shock also affected several members of the family, but not fatally.

Aug. 21.—At Chicago the operating room of the Western Union Telegraph Company was destroyed by fire; loss \$60,000. Loss by fire at Danforth, N. Y., \$20,000. Goodland, Ind., \$12,500. Milwaukee, Wis., \$12,000.

A disastrous conflagration has occurred at Bersizo, in the Province of Como, Italy. Forty-four houses were burned.

At Cardiff, Wales, there was an explosion in a colliery by which thirty miners were killed.

In addition to the forest fires which have been raging in Maine several days, fires have broken out in several new places. Smoke like a heavy pall envelopes the country, and renders respiration difficult. A heavy fire has just broken out in the forest on the northwest side of Green Mountain. A gang of men are fighting the flames to keep them off the railroad and Summit House. So many and such destructive fires have been unknown for years there, and a large amount of valuable timber is doomed to destruction.

A heavy storm has been raging west and south of Minneapolis, Minn., to-day. Wires are down in both directions, and news is hard to obtain. A report comes from Kasson, on the Winona & St. Peter Railroad, that a cyclone passed over that place blowing down many buildings, killing two persons, and injuring several others. Hailstones fell measuring ten inches in circumference.

A great sawmill at Rat Portage, near Winnipeg, Man., is said to have been burned by incendiaries. The loss is put at \$300,000. The loss at the Putnam Foundry in Connecticut is \$60,000. A paper-mill near Chester, Pa., burned, destroying \$80,000 worth of property. One man was killed and three hurt. At Long Island City, N. Y., two vast sheds where 1,000 Standard Oil men were employed in handling petroleum were burned with a loss which is estimated as high as \$200,000. Eleven workmen were badly injured.

At Liverpool, Eng., fire in a cotton warehouse caused a loss of £40,000.

The extensive flour mills near Killucan, Westmeath, Ireland, have burned. Three persons perished. Loss £35,000.

There was a large conflagration the 7th inst., beginning in the educational institution of the Christian Brothers at Port au Prince, Hayti. Four blocks were destroyed. Loss \$250,000.

So far as known about twenty-five people were killed at Rochester, Minn., in Tuesday's tornado. Three hundred houses were demolished and 200 damaged. A train was blown from the track between Owatonna and Zumbrota, and nine persons were killed and thirty-five seriously injured.

A cloud-burst emptied on the mining town called Silver King, in Arizona, and the Monarch of the Seas was filled with water and rocks in less than a minute. Other holes in the ground with equally grand designations were treated with similar disfavor. One man was drowned.

Four miles west of Forest City, Ark., a passenger-train on the Memphis & Little Rock Railroad fell through a trestle, killing three people, badly wounding one man, and slightly bruising the rest of the folks on board.

At Oakdale, Ill., a boiler explosion killed one man, and tore to atoms the engine room, boiler and engine, of the mill in that place.

#### LOCAL NEWS.

A company for the manufacture of cheese, was permanently organized at Lamoni, August 22d, with a capital stock of \$300, with the privilege of \$5,000. Mr. N. Riggs was chosen president, and Bro. O. B. Thomas secretary. Mr. A. N. Beard,

has been hired to superintend the work of manufacturing. A small building has been erected for present use, and the work is to proceed for a short time this fall, for the purpose of advertising the institution. Permanent buildings are to be erected next year on a larger scale. It is proposed to manufacture nothing but full cream cheese. This is a move in the right direction. May it be crowned with abundant success.

A son of Mr. S. A. Ferguson, living near Lamoni, died from typhoid fever, August 21st. The house of Alexander Creveling probably worth \$400, standing on the same section with Lamoni, was burned August 20th.

Superintendent Stivers was in town Monday and said the road would be in Leon, Sept. 15th. There is a good deal of work to be done between here and Decatur, but since harvest is over men and teams are plenty and a strong force will be put on. The right of way is being secured to the Eden line and two miles have been sub-let to farmers on the line. M. H. King has the contract and the work will be pushed rapidly.—*Decatur County Journal*.

#### TERRIBLE PLAGUES OF HISTORY.

The threatened cholera epidemic has called attention to the great plagues recorded in history, and a glance at some of the events may reconcile us to a grateful feeling of the comparative freedom from pestilence in late years. The earliest plagues of which there are any account are those described in Exodus, which occurred in Egypt 1481 B. C. In 534 B. C. there was a plague at Carthage so terrible that parents sacrificed their children to propitiate the gods. In 187 B. C., in the Greek Islands, Egypt and Syria, people died at the rate of 2000 a day. In Rome, A. D. 80, 10,000 persons died daily. Another plague in Rome, A. D. 256 took off 5000 a day. In 430, Britain was scourged so that the living were hardly able to bury the dead.

During the years 746 and 749 Constantinople lost 200,000 of its population. At Chichester, England, in 772, 34,000 people died, and in 954 Scotland lost 40,000 people. In 1407 London lost 30,000 citizens. There was a fearful pestilence at Oxford in 1471. The dreadful "sweating sickness" occurred in London in 1506 and again in 1517. In most of the towns half the people died, and Oxford was depopulated. In 1603-4, 30,578 people perished of plague in London. Constantinople again lost 200,000 people in 1611. In 1625 London lost 35,417 inhabitants. In 1632 Lyons lost 60,000. In 1356, 40,000 people died at Naples in six months. In 1764 London's great plague took off 68,596 inhabitants. In 1720, 60,000 people died at Marseilles. In 1773, 80,000 inhabitants of Bossora, Persia, died of plague. In 1792, 800,000 persons died of plague in Egypt. In Barbary 3000 people perished at Fez.

Asiatic cholera first appeared in England at Sunderland, October 26th, 1831, and in North America at Quebec, June 8th, 1832, and in New York June 22d, 1832. It revisited the United States in 1834, slightly in 1849, severely in 1855, and again lightly in 1866-67. In 1829-30 900,000 people died of cholera in Russia and Germany. In 1848-49 53,203 people died of it in England and Wales, and in 1854 these countries lost 20,097 and Naples 10,000 persons. In 1865 50,000 people died of cholera at Constantinople.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### REPORT OF COMMITTEE ON KIRTLAND TEMPLE.

The committee appointed by the September Conference of 1882, to make repairs on the Kirtland Temple, beg leave to report the following as the work done and moneys received and paid out.

1. The floor has been raised about eleven inches, and leveled up as it was formerly, and a number of piers built of stone, and others of wood and stone, in order to support it in its place. The whole of the inside of the building, including the steeple, had to be raised in order to accomplish its work.

2. The Basement door-way, on the South side of the building, which had caved in and let in water from the ground on the outside, has been walled up with stone, and furnished with dressed stone steps, and covered with inclined folding doors.

3. Dressed stones that had fallen out of the wall near the foundation, have been restored to their places, and new ones supplied where they were missing: and the basement windows supplied with strong frames and iron bars. The work is nearly done and is strong and durable.

4. The steeple has been repaired and painted from roof to pinnacle. The decayed timbers that were found in the framework were removed, and new put in their places. This was difficult work, as nearly all of the timbers that gave it the main support, were found to be rotten, and had to be removed.

5. The entire roof has been covered and the gables, cornices and dormer windows thoroughly painted. This painting including that of the steeple, was attended with difficulty and danger. Some painters refused to work at all, elevated so high from the ground; others would work a day and quit. Fourteen hundred and seventy-five pounds white lead have been used thus far.

6. The windows have been glazed, the sashes traced, and frames painted. Something of the magnitude of this work may be seen when once acquainted with the fact, that there are 3,389 panes of glass in the building, a large number of which were broken out.

7. The lower audience room, or lower "inner court," yet needs a finishing coat of paint, chandeliers, curtains, and some

minor unfinished work done, before it is complete. Its pulpits have been restored intact, with all of their wood ornaments, mouldings, tables, railing, lettering, etc., which had been taken away by curiosity hunters, sight-seers and other pillagers. This is the finest and most difficult work about the building, and the committee has been particular, and have insisted that every thing should be restored as it was. This was difficult, however, in some instances, as there was not a vestige of some things left, by which to be guided in the work. It is gratifying to be able to report however, that the repairing which has been done, is so nearly like the original, that none detect any material change. A lady visitor last week, who was able to identify the seat she occupied when the building was dedicated exclaimed, "It looks just as it did then."

8. The two steps of entrance have been reset to their former place.

9. The wall has been restored entire, except the seams and cracks in the outer plastering.

10. Two heating stoves have been placed in the building.

11. In the prosecution of the work of repairing, the committee has been greatly aided by Bro. E. L. Kelley, not only in assisting in superintending the work, but in performing labor also upon the building.

12. The Temple is not an exception to other buildings, so far as the work of repairing is concerned; for many things come to light that demand attention, only as the workmen proceed, such as decayed timbers not in sight, the removing of old rubbish, and the supplying of new material—all at an increased expense and labor, that could not be provided for with any degree of certainty previous to the work being begun. To enter into a more minute or detailed account of the work done, and repairs made, would be exceedingly tedious; and the committee believes it to be unnecessary; for it must be apparent to every one, that in the repairing of so large a building, which has stood vacant and uncared for, more or less, for thirty-five years, and has been marred and pillaged at the pleasure of those who had no regard for it, there are a thousand things that demand attention not essential to be particularized in a report.

The repairs made not only give permanence, support and protection to the building, with a pleasant place in which to worship, but its very appearance is improved, insomuch that it is a subject of remark by all who behold it. The Temple is, indeed, a monument of glory, standing to

the memory of the cause of Christ, and the illustrious and faithful ones, who out of their penury, sacrifice and devotions, reared it to the worship and praise of God at an immense cost. And the Reorganization, sent to set in order the Church and call the saints back to the faith of their fathers, may well be proud, and lift their voices in gratitude to God, that he has put it into their hearts and given them the ability, that after the wastes of time have marred its walls, and the irreverent and lawless have pillaged its altars and courts, and carried away the trimmings and ornaments that gave them symmetry and beauty, they have manifested a willingness to contribute from their abundance to the restoring of the sacred edifice, and come and worship where Jehovah accepted the sacrifice of their fathers, and sealed them with the fire of his love.

The committee is sanguine in the belief, and each day's experience here upon the ground confirms this opinion, that there has been no work undertaken by the Saints upon which they will contemplate with such pleasure and delight in the future, than to reflect that they have contributed to the repairing and restoration of the "House of the Lord" to its former splendor and beauty—the only house upon the face of the whole earth in which God has deigned to put his name, and reveal himself to his people. Further, the influence produced on society by the restoring of the long neglected temple, is much greater than was anticipated by any, previous to the beginning of the work; and in the main is a most agreeable surprise. But notwithstanding what has been done, the work should be carried still further on the way to completion; for we have just reached the point where the finishing stroke must be given to some parts, and it is a matter of economy and credit to the Church that this be done. The lower audience room should be completed, and supplied with curtains and chandeliers. The vestibule should be repaired and the cracks in the outer plastering of the wall filled. The latter work however, will be but of small expense. The wall will then be complete and solid from basement to roof. The curtains should be restored, for the reasons: First, that in time of cold weather they may be lowered, and the room arranged to accommodate a large or small audience, without going to the expense, which is considerable, of heating so large a room at every service. Second, there are visitors coming constantly from various parts of the United States, the Territories, and Europe, to see the Temple. It is best that

they be not too greatly disappointed. The more nearly that it is completed, the more favorable and weighty is the impression made upon them; and those interested in our success become encouraged in the thought that the Church is in earnest, and means to go forward. Accomplished facts are great things to lookers on; and strange as it may be, a grand and imposing building exerts a magical effect upon the masses of mankind; and more especially this one, when they are not certain but that in the moving forces that gave expression to this monument of a devoted people, the hand of God is hidden. Something of a disappointment is felt by those coming a long distance to view it, when their anticipations have been excited by the imposing outer appearance of the building, to swing open the doors and the second step brings them into the vestibule, where no repairs have been made, the plastering is off in many places, and the work of vandals is seen all along the stairs from lower to top floor. Invited to the main room and it is not completed. Third, the Temple is really doing the loudest preaching and giving the greatest prestige to the cause just now of anything else. It reaches the thousands everywhere. Then it is more of a key to the solution of the western problem than was anticipated until recently. The people may build temples in the valleys of the mountains, but their children have been heard to exclaim in the walls of this one, "I think more of this one than any of them." They know that the Lord met with his people here and put his Spirit into their hearts; and that he has never done either in temples elsewhere on this land; and these children are fast finding

it out. Again, one Elder at the Temple is doing the work of ten, now, in the ordinary way; by preaching to the people on Sundays, and to visitors as they come during the week. It is necessary to keep one of the best men in the mission at the Temple, to reason with men and women of every name and faith that come to view it. In the last week the committee has seen as high as twenty-five or thirty at once in the building, and Bro. E. L. Kelley standing with text-books in hand, disputing and explaining with ministers and people. Every day the committee must stop work, some one of them, in order to conduct parties through the building, and talk and explain for hours. Fourth, the country is waking up in every direction, and free and fair minded men sympathize with our effort at restoring the Temple at Kirtland. Of course the devil is doing his work in the way of trying to hinder our progress, but this is a good sign. We are right where we must go forward for our own credit. Not to do it is loss and defeat.

In view of this urgent necessity, the Committee appeals to the Saints for further contributions, in order to carry along the work of repairing. The lower audience room and vestibule should be repaired at all events. It will cost one thousand dollars to do this work, or thereabouts.

The Committee has made an estimate of the amount it will cost to complete the building, and put it at three thousand dollars. This is what should be done, did the Church feel able to contribute so large an amount. The Committee believes this a large estimate of the cost, and that it will be all sufficient. Should the Church

feel to respond to this call, either by making an effort to restore the building entire, or the completion of the lower audience room and vestibule, they can make their remittances, as before, to Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.

We append the following, which will doubtless be read with interest: From the 16th of May, when the new register began to be used, to August 8th, there were two hundred and forty-six visitors to the Temple who registered. Quite a number went away without registering. From August 1st to 8th, seventy-two names were registered. Quite a number purchased books, and all accepted tracts. The visitors are from all parts of the United States, Territories and Europe; and represent all classes of religions and various nationalities. Quite a sprinkling of ministers are found among the number. Among the most distinguished, and those most widely distributed as to residence who have lately visited the Temple, are the following: Mrs. Lucretia R. Garfield, Mentor, Ohio; Mrs. Catharine Hopley, London, England; Rev. C. S. Perceval, Cresco, Iowa; Mrs. Belle M. Sears, daughter of Bishop N. K. Whitney, and Miss Louie M. Wells, Salt Lake City, Utah; Rev. John E. Merrill, Painesville, Ohio; H. H. Riddell, New Orleans, Louisiana; M. R. Clark, Brooklyn, Long Island; Henry B. Blackwell and Mrs. Lucy Stone, Boston, Massachusetts; Mrs. Nellie I. Morrell, Henrietta, Pennsylvania; Reverend Mrs. Antionette Brown Blackwell, Fall River, Massachusetts; and Mrs. John Outhwaite, niece of Frederick G. Williams, Cleveland, Ohio.

The following is a list of contributors and amounts sent the Bishop, and expenses.

|                                       |                               |                                |                               |                                                  |
|---------------------------------------|-------------------------------|--------------------------------|-------------------------------|--------------------------------------------------|
| Oct. 2, G. A. Blakeslee, Mich \$50 00 | Oct. 11, W. Vickery..... 1 00 | Oct. 25, James Thompson.... 50 | Nov. 6, Wm. M. Gibson .. 3 00 | Nov. 17, Brn. Dancer, Ortleb & Richter..... 5 00 |
| Elijah Banta, Iowa... 50 00           | James Crick..... 1 00         | Peter Bergsteen..... 1 00      | Mr. Greenwood .. 50           | Joseph Squire, N. Y. . . 5 00                    |
| David Dancer .. 50 00                 | A. S. Hawks..... 50           | 25, Mads P. Thomson..... 1 00  | Elizabeth Ransom .. 5 00      | A Friend..... 1 70                               |
| Sr. Dancer..... 50 00                 | George Blakely..... 50        | Jessie Elvin..... 1 00         | Mrs. Sarah Browning. 1 00     | 28, John Taylor, Mo..... 2 50                    |
| David Chambers .. 5 00                | Charles Griffin..... 1 00     | D. P. Bass, Mich..... 1 00     | Margaret Hoagland .. 3 00     | James Cross .. 1 00                              |
| J. T. Kinnaman, Mo. 5 00              | Joseph Leer..... 1 00         | Wilson Hudson, Iowa 5 00       | John Hart .. 3 00             | Sarah Cross .. 1 00                              |
| A friend..... 1 00                    | Thomas Willett..... 1 00      | Sarah Fry, Mich..... 1 00      | Mrs. Butcher..... 2 00        | Maggie Taylor .. 1 00                            |
| M. T. Short, Ill..... 1 00            | A Brown..... 1 00             | R. B. Wheaton .. 50            | John Wiston..... 1 00         | Edward L. Page..... 25                           |
| J. D. Craven..... 1 00                | C. H. Frost..... 1 00         | Mrs. C. A. Clark..... 1 00     | Mrs. M. A. Warnock.. 1 00     | Dec. 30, John T. Phillips, Ia.. 5 00             |
| Peter Harris..... 1 00                | 14, Received from brother     | J. D. White .. 50              | Robert Warnock..... 1 00      | Charlotte Phillips.... 5 00                      |
| Robt. M. Elvin..... 1 00              | Vickers from those vis-       | James Howell .. 2 00           | Ethan Barrows..... 1 00       | H. T. Pitt..... 1 00                             |
| J. R. Badham..... 1 00                | iting Kirtland Temple 4 00    | Belle Bangs .. 1 00            | 13, From visitors to Kirt-    | Elizabeth B. Swigert. 1 00                       |
| E. H. Gurley..... 1 00                | 18, Leland Branch Illinois    | Cyrus Thurston..... 2 00       | land Temple..... 5 00         | Wm. T. Lambert..... 1 00                         |
| I. A. Bogue..... 50                   | Elder Oden Jacobs... 2 00     | 27, Alma Blakeslee .. 2 00     | 17, Z. H. Gurley..... 5 00    | Wm. Stevenson..... 50                            |
| Sr. J. Chatburn..... 1 00             | Christopher Danielson 1 00    | 29, John Shook .. 2 00         | Joseph Smith..... 5 00        | George P. Lambert... 4 00                        |
| Sr. Thorp..... 10                     | Osmond Thomassen.. 2 00       | Mina Davidson..... 1 00        | George Dery..... 1 00         | Jane Lambert .. 50                               |
| Louis Krucker..... 1 00               | Millic Gunderson..... 1 00    | Dora Shook .. 1 00             | S. F. Walker..... 50          | Margaret Herst..... 50                           |
| James McKernan... 1 00                | 25, From Nebraska City        | Nov. 6, Sr. Ann Smith, Salt    | W. H. Blair..... 1 00         | Jane Cross..... 1 00                             |
| John Hongas..... 1 00                 | Joseph Dubies..... 5 00       | Lake City .. 1 00              | A. S. Davidson .. 2 00        | Lewis Lawson..... 25                             |
| Sr. E. Allen..... 1 00                | Frank Farmer..... 1 00        | Mrs. M. C. Larson .. 5 00      | F. Sheen..... 1 00            | John Matthews..... 3 50                          |
| B. A. Green..... 1 00                 | Guest Morsell..... 50         | Joanna Stevens .. 50           | James Davis, Missouri 1 00    | C. Hall..... 2 00                                |
| C. H. Jones..... 1 00                 | Eliza Slocum..... 2 00        | Mrs. John Phillips .. 1 00     | Margaret Davis .. 1 00        | H. Kestner..... 50                               |
| Silas M. Rogers..... 2 00             | Niels Nielson..... 1 00       | Hosea B. Sterrett .. 1 00      | Anna Perry .. 50              | William Schade .. 1 00                           |
| T. J. Bell..... 50                    | Hannah Fuller..... 50         | Mrs. P. Sterrett .. 1 00       | Jacob Wallingberg .. 25       | William Warnock.... 2 00                         |
| Lawrence Conover... 3 00              | Rebecca Chatburn... 1 00      | Miss P. A. Sterrett .. 1 00    | James Williams .. 50          | John Alston..... 25                              |
| Margaret Gurley... 1 00               | Alexander Buchanan. 25        | John O. Johnson .. 1 00        | Edward Moss .. 25             | Martha C. Kendall... 50                          |
| C. A. Beebe..... 5 00                 | Richard Meredith, Sen 20      | William P. Smith .. 50         | Helen Bell, Texas... 2 50     | John Stevenson..... 50                           |
| Joseph Hammer..... 50                 | Cornelius Meyer..... 50       | Enneh M. King .. 50            | Wm. Ballantyne .. 5 00        | David Brand..... 2 00                            |
| E. J. Robinson..... 15 00             | Anna C. Nelson..... 50        | Thomas Bent .. 1 00            | Jessie Hay .. 5 00            | A friend..... 1 00                               |
| Robert Yale..... 1 00                 | James Perrin..... 1 00        | John Joy .. 1 00               | Alma Hay .. 5 00              | Thomas Resse, Mont. 25 00                        |
| E. Robinson..... 5 00                 | Knud Johnson..... 1 00        | Mrs. Sarah Joy .. 1 00         |                               |                                                  |

|                            |                                                      |                               |                                             |                                 |
|----------------------------|------------------------------------------------------|-------------------------------|---------------------------------------------|---------------------------------|
| Dec. 30, James Bamber 2 00 | Jan. 3, Lizzie Davison, Cal. 2 50                    | Feb. 1, C. G. Ahlquist 2 00   | Feb. 17, Samuel Johnston 25                 | Mar. 16, J. E. Betts, sen 100   |
| M. J. Eukes 5 00           | Sr. Rebic 2 50                                       | 5, John Ellis, Colorado 1 00  | James Robb 5 00                             | Rachel Jacques 50               |
| Gomer Reese 5 00           | 4, Julia Wagner 55                                   | Robert Stranding 1 00         | 22, S. Anderson per E. L. Kelley, Iowa 5 00 | Thomas Wild 1 00                |
| Mariah Worwood 1 00        | J. E. Spann 5 00                                     | Joseph Graham 1 25            | Edward Ranny per E. L. Kelley, Iowa 50      | John Beard 1 00                 |
| E. M. Bowen 10 00          | J. W. Brackenberry 1 00                              | Dollie Elliott 10             | Wm. Strang, Iowa 5 00                       | Collection 3 00                 |
| H. J. Hudson, Neb. 5 00    | R. May, Kan. 5 00                                    | Elizabeth Elliott 15          | Wm. Newton, Kan. 2 00                       | W. Leeka, Iowa 10 00            |
| Sarah Hudson 2 00          | 6, Emily Torrance, Ohio 25                           | Lucy Kemp 15                  | H. C. Hall, Iowa 50                         | J. W. Davis 1 00                |
| James Warner 1 50          | Christian Halbruan 25                                | Sarah Kemp 10                 | Harry Sperry 25                             | Snuore Dicke, sen 1 00          |
| Elizabeth Warner 1 50      | Mary Allen 1 00                                      | Fanny Kemp 25                 | H. T. Durfey 1 00                           | W. D. Roberts 1 00              |
| James McAllister 5 00      | Joel Allen 1 00                                      | James Kemp 50                 | Ellen Sperry 50                             | Sarah Hills 5 00                |
| Ellen Shackleton 5 00      | Lystra Allen 50                                      | Ellen Platt 1 00              | Wm. Moffett 1 00                            | Julia Hills 1 00                |
| Moses Welch 2 50           | Thomas Mathews 25                                    | C. A. Bishop 50               | W. D. Ledingham, Ia. 1 00                   | Mattie Kemp 1 00                |
| Mary Marmoy 50             | Rachel Mathews 25                                    | Wallace Robinson, Ill 1 00    | H. G. Hall, Iowa 1 00                       | Jewil Kemp 1 00                 |
| Charles Brindley 2 00      | Drualc Walters 25                                    | 8, Lottie Webster, N. Y. 1 00 | Chas. Hipp 1 00                             | Miriam A. Brand 5 00            |
| Jennie Krahl 1 00          | David Mathews 15                                     | 9, Sr. Jane Terry, Ill. 5 00  | Malinda Topham 1 00                         | Rachel S. Leeka 1 00            |
| F. G. Dungee, Ill. 2 50    | John Harris 25                                       | 10, John X. Davis, Iowa 1 00  | M. E. Pace 25                               | John Leeka 2 00                 |
| Sr. F. G. Dungee 2 50      | Mary Hilten 50                                       | 12, Mary Kelse, Ill. 5 00     | S. S. Wilcox 5 00                           | Amanda Handy 25                 |
| Sr. J. A. Robinson 2 00    | D. E. Mathews 1 00                                   | Virginia Hay, Texas 5 00      | Mary McAllister, Neb. 5 00                  | Nicholas Taylor 1 00            |
| Samuel Garland 5 00        | Mary Mathews 25                                      | H. Bardsley, Cal. 2 50        | C. Hutchings 50                             | W. R. Calkins 2 00              |
| Sr. M. Chastner 2 50       | D. Hopkins 25                                        | Frank Steffe, Mo. 1 40        | Joseph Hutchings 50                         | Emma Lizenbee 1 00              |
| Bro. E. Chastner 2 50      | Ann Hopkins 25                                       | John Potts, Mass. 90          | Mar. 5, Alex. Black, Iowa 2 00              | S. P. Beckstead 1 00            |
| Thomas Charles 2 00        | T. H. Williams, 25                                   | John Macauley, Wis. 2 00      | Milton Lynch 50                             | Sarah Gard 25                   |
| Thomas Loch 2 50           | Wm. T. Davis 25                                      | John A. Wilson, Ill. 5 00     | Oliver Pett 2 00                            | Dan Gard 10                     |
| Sr. A. Loch 2 50           | Lewis Walters 25                                     | W. Chambers, Iowa 5 00        | Wm. Bullard 2 00                            | S. W. Farrow 50                 |
| Eliza Vernon 1 00          | Catherine Bacter 5 00                                | 17, H. & W. Mayer, Pa. 1 00   | Thos. W. Chaburn 50                         | Mary Gard 10                    |
| John Allen, Iowa 1 00      | Thos. J. Batty 5 00                                  | Caroline Mayer 50             | Frank Reese, Penn. 1 00                     | Wm. Gard 10                     |
| Jonas Chaburn 10 00        | Fanny Butler, Mich. 2 00                             | Josephine Mayer 50            | Bros. Joseph and Chas. Hutchins, Neb. 1 00  | M. Adamson 50                   |
| A. M. Newberry 5 00        | 10, E. C. Bass, Wis. 2 00                            | David Cameron 50              | Joseph Pett, Iowa 5 00                      | Olive Taylor 50                 |
| Emma Hall 1 00             | Chester A. Bass, Wis. 1 00                           | Archie Cameron 2 00           | John Hawley 5 00                            | W. O. Clossen 1 00              |
| Sr. L. Hartwell 5 00       | 13, Oregon Branch, Mis- souri, per W. Haw- kins 5 50 | Oliver Chute 25               | Mary Hawley 1 00                            | Sr. Eliason, Idaho 10 00        |
| Phineas Cadwell 25 00      | 15, Ella Devore, Ohio 50                             | Henry Badder 25               | Chauncy Williamson 1 00                     | Sr. Peacock 2 00                |
| W. C. Cadwell 25 00        | Sr. Mathews, Wis. 50                                 | Ann Shaw 50                   | Abinadi Hawley 1 00                         | Sr. Collect 1 00                |
| W. T. Tallum 5 00          | T. Staudwer, Nev. 3 00                               | Sarah Ackerman 50             | David Young 1 00                            | James Bowman 3 00               |
| Sr. M. A. Peaslee 50       | H. L. Tarran, Minn. 1 15                             | Fredrick Leverton 1 00        | Thos. N. Franklin 1 00                      | Levi Cheney, Ill 1 00           |
| R. L. Peaslee 10           | Betty Allen, Iowa 1 00                               | Wm. Mayer 1 00                | W. C. Porter 50                             | Sr. Mary Clements 5 00          |
| Rowland Cobb 5 00          | 20, John Smith, Mass. 1 00                           | John Mayer 1 00               | Harmon C. Holcomb 10 00                     | Ellen Bovers, Pa 75             |
| G. W. Bays 25              | G. S. Yerrington 1 00                                | Clara Mayer 2 50              | Richard Leytham 5 00                        | Wm. Ranson 50                   |
| Loyd L. Ferrys 50          | E. N. Webster 1 00                                   | J. Swank 25                   | John Martal 1 00                            | Thomas Davis 50                 |
| Sr. C. A. Hyde 75          | J. Woodward 3 00                                     | Harriet Harrison 50           | Esisha Landen 50                            | Wm W Jones 50                   |
| John Franer 1 00           | E. Small 1 00                                        | W. H. Harrison 50             | Johnathan Bullard 1 00                      | John L. Thomas 50               |
| Bro. Garrett 5 00          | E. N. Eldredge 25                                    | Emma Madin 25                 | Wm. Goreham 1 00                            | J. Baldwin 1 00                 |
| Sr. Garrett 1 00           | Albert Hickern 1 00                                  | Sister Webb 25                | David Brewster 5 00                         | 19, Sr. Parks, Iowa 50          |
| Sr. Susan Tyler 5 00       | Frank M. Stenberg 1 00                               | J. Stone 1 00                 | Elien Shackleton 5 00                       | Bro. Carlsten 50                |
| J. G. Holman 5 00          | Wm. Talbot 25                                        | Robert Royal 1 00             | Thomas Bell 1 00                            | Ezra Merrill 25                 |
| 1883.                      | T. F. Eldridge 50                                    | Harriet Royal 1 00            | Emeline Hall 1 00                           | Sr. Bowlen 50                   |
| Jan. 2, Mary Rolph 5 00    | James Halstead 25                                    | Absalom Grist 1 20            | Wm & Catherine Brau- den 1 00               | Des Moines Branch 1 44          |
| C. McEntire, Cal. 5 00     | T. W. B. Shaw 25                                     | Jacob Peters 1 00             | H. B. Hart 1 00                             | W. C. Nirk 1 00                 |
| David Harris 2 50          | John Braett 25                                       | P. G. White 50                | Rasmus P. Peterson 1 00                     | Wm. Coons, Oakland 5 00         |
| David Aldridge 2 00        | Joseph H. Long 25                                    | A. Cameron 50                 | Henry Halliday 1 00                         | T. J. Andrews, San Frisco 50 00 |
| Mary Burns 2 50            | Brethren 75                                          | Sr. T. Miller, Ont. 25        | Jugar Peterson 1 00                         | S. E. Andrews 2 50              |
| James M. Miller 1 00       | John C. Hoxie 25                                     | T. Vince 1 00                 | Richard Leytham 5 00                        | Mary F. Andrews 1 50            |
| T. J. Andrews 50 00        | Susan P. Hendly 13                                   | Joseph J. Ellis 1 00          | John Martal 1 00                            | George T. Andrews 1 00          |
| Edward Ridley 10 00        | 23, B. B. Anderson, Minn 50                          | Arthur Leverton 1 00          | John H. Lee, Oregon 5 00                    | Mrs. T. J. Andrews 5 00         |
| Richard Allen 10 00        | F. E. Anderson 25                                    | Richard Coburn 25             | Sr. E. A. Burnam, Mo. 1 00                  | Carl A. Gross 1 00              |
| Andersen Bagnell 1 00      | M. M. Anderson 25                                    | Peter M. Bowin 50             | J. C. Epperly, Ill. 1 00                    | Owen Diusdale 20 00             |
| Allen Baldwin 50           | J. L. Boyd 25                                        | Isbald Shaw 50                | Sr. Mary Epperly 1 00                       | A. P. Haws, Austin 10 00        |
| N. W. Best 1 00            | W. W. Gould 25                                       | John Taylor 1 00              | Alice Strickland 30                         | Albert Haws, Cal. 10 00         |
| George Garner 1 00         | J. R. Anderson 50                                    | E. Coburn 25                  | Sr. Sarah Hopkins, N. J. 1 00               | Mrs Mahetabel Hall 1 00         |
| H. C. Ladd 1 00            | Henry Way 1 00                                       | Ben Blackmere 50              | 16, T. J. Andrews, Agt. Cal 49 75           | Wm Potter 1 00                  |
| Peter M. Betts 1 00        | Jane Way 50                                          | Daniel H. Moken 50            | Mary A. Jones, Pa 50                        | Orrin Smith 1 00                |
| H. C. Goff 1 00            | C. G. Gould 1 00                                     | Justus Johnson 50             | Dauville Branch 1 00                        | E. H. Barnes 2 50               |
| A. W. Thompson 1 00        | Ellen D. Gould 50                                    | Charles Badder 1 00           | Sr. Genette Strauss, Ia. 5 00               | Jacob B. Buthony 5 00           |
| James Vinard 1 00          | George Gould 50                                      | Thomas Badder 1 00            | J. D. Hayward 5 00                          | W. Hert and family 5 00         |
| Lawrence French 25         | 25, Mrs. M. E. Hulmes, Pa 5 00                       | Robert Burr 50                | J. M. Range, Cal. 5 00                      | James B. Price 5 00             |
| Daisy D. French 25         | Martha Woods 5 00                                    | Mary Leverton 50              | J. H. Lawn 5 00                             | David J. Philipe 1 00           |
| E. J. French 1 50          | Jacob Reese 5 00                                     | John Dewitt 25                | J. Root 2 00                                | Margaret Kaigan 1 00            |
| D. S. Mills 5 00           | Frank Criley 5 00                                    | A. McKenzie 50                | M. E. Range 1 00                            | Wilhelm Saab 25                 |
| Elizabeth Davis 1 00       | E. Thomas 1 00                                       | R. M. Taylor 50               | S. C. Root 1 00                             | Ann Bolten 1 00                 |
| Wm. Howland 5 00           | Mrs. G. L. Mathews 1 00                              | John H. Lake 25               | E. M. Bowen, Mont. 50 00                    | Josephine Bardell 50            |
| J. K. Stump 1 00           | D. George 1 00                                       | Samuel Brown 05               | John Poits, Mass. 25                        | Henrietta Bardell 50            |
| Catherine Bosshard 1 00    | Geo. H. Hulmes 1 00                                  | G. C. Tomlinson 10            | F. D. Ordway, Ill. 50                       | Wm. Budman 2 00                 |
| Hermie Adams 1 00          | Josiah Ellis 1 00                                    | Ann Peters 25                 | Agnes O'Neil, Iowa 1 25                     | Joseph Vernon 2 50              |
| Pauline Wile 50            | R. G. Smith 1 00                                     | E. Leverton 05                | J. M. Kelley 5 00                           | Annie Vernon 2 50               |
| F. P. Schnell 1 00         | Wm. C. George 1 00                                   | L. J. Leverton 05             | John S Parresh, Mo. 1 00                    | Mahala D. Moore 1 00            |
| J. Tedro 1 00              | Maggie Fey 50                                        | W. R. Leverton 05             | Martha Peat 45                              | Emma Roseberry 10 00            |
| A. E. Jones 50             | Cora Richardson 50                                   | George Hicklin 25             | C. J. Peat 50                               | G. S. Lincoln, Cal. 20 00       |
| A. M. Starlsey 2 00        | Mrs. Jos. Parsons 25                                 | Mariah Goheen 10              | Margaret Davis 1 00                         | John Smith 1 00                 |
| George W. Sparks 20 00     | Jos. Parsons 25                                      | Thomas Goheen 10              | N. N. Cooke 1 00                            | Sarah A. Smith 1 00             |
| Nathaniel Wixom 5 00       | Mary E. Hulmes 50                                    | Alma Goheen 05                | T. W. Roberts 1 00                          | Havite Carter 50                |
| A. Faulner, Pa. 2 00       | 29, J. I. R., Iowa 1 00                              | D. W. Johnston 1 00           | J. G. Smith 1 00                            | Lovina Bowen 50                 |
| Sr. Ann Corless, Mich 50   | 31, T. T. Chappelow, Ind 50                          | Margaret Chute 1 00           | Erie Davis 50                               | Annie Field 1 00                |
| Bradford Corless 1 00      | J. H. Chappelow 50                                   | Nanny Shaw 1 00               | Sarah Bradshaw 1 00                         | P. H. Lincoln 25 00             |
| James Lockerby 50          | Mary Chappelow 50                                    | Thomas Johnston 50            | Wm. T. Kyte 5 00                            | Daniel Brown 5 00               |
| Clear Lake Branch 7 55     | E. A. Chappelow 50                                   | Nancy Chute 20                | Geo. Worstenholm, sen. 1 00                 | Isaac A. Monroe 5 00            |
| Wm. Lockerby 5 00          | Wm. H. Chappelow 50                                  | Ben Blackmore 50              | Sr. W. F. Cooke 25                          | E. L. Hutchings 2 00            |
| Sr. Jane Hiron 5 00        | Sr. Wm. W. Carmichael 50                             | Mary Elwood 50                | John M. Farlew 5 00                         | Ira F. Kingsberry 1 00          |
| D. R. Harris, Mont. 5 00   | Feb. 1, Sr. Larew, Neb. 2 50                         | Teris Alkins 1 00             | Frank Wiley 1 50                            | H. M. Joseph 1 50               |
| John Pritchard 5 00        | Sr. Rollin 25                                        | Jane Leatherdale 1 00         | Grace Remington 50                          | Julia Waugaman 1 00             |
| Thomas Harris 1 00         | Sr. E. Rannie 5 00                                   | Ann Morrow 50                 | Thomas Angel 1 00                           | Sarah J. Riley 75               |
| Wm. Hawes 5 00             |                                                      | Flora McBrayne 50             |                                             | John G. Young 5 00              |
| Mary H. Raymond 2 00       |                                                      | Margaret Robb 50              |                                             |                                 |

|                                  |                                    |                                          |                                              |                                                   |
|----------------------------------|------------------------------------|------------------------------------------|----------------------------------------------|---------------------------------------------------|
| Mar. 19, Jacob Hegar ..... 10 00 | Mar. 19, M. Nightengale ..... 2 00 | Mar. 18, J. L. Hidy ..... 50             | Mar. 23, Mary E. James, Sen., Pa 1 00        | May 21, Sr. Millgate ..... 1 00                   |
| Sr. Millgate ..... 3 00          | M. A. Lwygle, ..... 2 00           | John Hidy ..... 50                       | John X. Davis ..... 1 00                     | Sr. Rohrer ..... 1 00                             |
| Charles Parker ..... 5 00        | Susannah Darrow ..... 1 00         | Sr. Hidy ..... 50                        | Apr. 28, J. V. I. R., Iowa ..... 1 00        | Bertha Harlow ..... 50                            |
| Simeon Stiners ..... 10 00       | Israel Davis ..... 5 00            | Dava Morman ..... 2 00                   | Ellen Fletcher, Ill. .... 2 00               | E. D. Derslen ..... 70                            |
| James F. Young ..... 3 00        | A. F. Flenig ..... 2 00            | Ida Weeks ..... 25                       | Tina Smith, by W. W. Blair ..... 10 00       | Moses A. Meader ..... 5 00                        |
| Mathias Clark ..... 1 00         | Lettee Moore ..... 1 00            | Oscar Coriner ..... 50                   | Lew Alkenson ..... 2 50                      | Joseph Lakeman, N. B. .... 20 00                  |
| Mary Clark ..... 1 00            | Henry V. Moore ..... 1 00          | Wm. Coriner ..... 25                     | May 21, Janet Black, Iowa ..... 1 00         | John Garner, Cal. .... 10                         |
| W. N. Dawson ..... 1 00          | John H. Moore ..... 1 00           | John Coriner ..... 50                    | Janet Allen, Mich. .... 1 00                 | Mary S. Gilman, Nev. .... 60                      |
| S. C. Dawson ..... 1 00          | W. T. Rowlands ..... 5 00          | Sr. Lister ..... 50                      | Mary Gilman, per A. Johns, Nevada. .... 5 00 | Aug. 6, J. E. Hopper, Neb. .... 5 00              |
| H. S. Green ..... 2 00           | 18, Andrew Hall, Agent. .... 22 00 | Elizabeth Henly ..... 50                 | Sr. Calderwood ..... 5 00                    | John L. Wright ..... 2 50                         |
| Mary A. Green ..... 1 00         | S. Shimel, Iowa. .... 7 00         | George Walker ..... 50                   | Sister Brown, Cal. .... 5 00                 | Margaret Stevenson ..... 2 50                     |
| Eliza A. Green ..... 50          | H. Lytle ..... 1 00                | F. G. Pitt, Ill. .... 13 00              | Sr. Blair ..... 1 00                         | A friend ..... 10                                 |
| Mary A. Hoak ..... 50            | Alex. Shimel ..... 3 00            | J. E. French, Cleveland, Ohio ..... 2 00 | Sr. Bushly ..... 1 00                        | Material sold ..... 53 45                         |
| Harriet Wyley ..... 2 00         | Hannah Shimel ..... 1 00           | Henry Synneman, Kan 1 00                 | Sr. Hunt ..... 1 00                          | Aug. 8, Hotel fund and material sold ..... 256 73 |
| J. Nightengale ..... 2 00        | J. S. Neoth ..... 1 00             | Fannie Shelhart ..... 50                 |                                              |                                                   |

Believing that great credit is due the Saints for their generous contributions and appreciation of the situation,

We remain respectfully,  
 W. H. KELLEY,  
 G. A. BLAKESLEE, } Committee.

Total amount received, \$2,160.20.

Total amount expended for material and labor, \$2,015.05; leaving in hands of the Bishop, \$145.15.

QUESTIONS ANSWERED BY BISHOP BLAKESLEE.

*Ques.*—If fifteen, twenty, or thirty families were to consecrate all they had, and put it in his hands to buy lands for an inheritance, and ask him to settle them upon it according to the law of consecration, would the Bishop do so, or would he not?

When an individual pays his surplus into the hands of the Bishop, or Agent, and the individual calls it surplus, ought it to be entered upon the books as surplus?

*Ans.*—Glad to learn that the Saints are looking after and discussing the law relating to duties in temporal things; for none can come to the right and proper understanding of this part, neither any other law relating to the kingdom of God, without interest and effort. Only let all our investigations be in a true spirit, and for the sake of knowledge, instead of, as is sometimes the case, for the sake of the mastery. Consecration signifies "a setting apart;" and consecration of properties would signify a setting apart for a particular purpose or use, a certain thing or portion of a thing. The law of consecration, then, would be the law providing this work of setting apart properties, the manner, amount, time, place, purpose, &c. This law may be under the head of "tithings," or it may be under the head of "Freewill Offerings," and an act under either of setting apart any certain sum, would be a consecration. Consecration does not mean a giving of "all," as some suppose; but simply a giving, or "setting apart." "Consecrate of thy properties." (Book of Covenants, sec. 42, par. 8.) And again: "That which thou hast to impart unto

them." This does not refer to giving all of one's properties. The martyr in his letter of instruction, written from Kirtland to the Bishop in Zion, in 1836, says that "he, (the Bishop), will see to it that over zealous persons shall not be permitted to give all that they have; for such a course would work an injury to the work, rather than a good. The law of tithing is a definitive law, showing forth what is pleasing in the mind of our Heavenly Father that we should consecrate; hence consecration in a particular manner. In complying with the law of tithing, or free-will offering, there is always a consecration. But in consecration you do not necessarily comply with the law of tithing; for tithing is a consecration of a particular amount, or part, and anything less than this is not tithing in its true sense under the law, yet it may be a consecration

The revelation of 1861 makes it my duty to teach the law of tithing; and in doing this, I also teach necessarily, consecration, but not necessarily a definitive law of consecration, of all or a certain proportion of properties set forth as a distinct thing; for there is no such law laid down in the books, aside from tithings and freewill offerings. These two include the other, as showing how the proper consecrations may be made. The object of consecrations, as of freewill offerings and tithings, is to create a fund to be used for various purposes, and in various ways, chief of which are: preaching the gospel, caring for the poor, and laying the foundations of Zion; hence as soon as there is sufficient in the Bishop's hands to more fully carry out the law in this regard, the Bishop can and will as the Lord shall direct, proceed to provide for the inheritances. And to answer the question, whether I could or would purchase lands for parties, &c., did they put all of their properties in my hands," my answer is that I would not take their properties as a trustee, and not fulfill the terms of the trust. And if I did so, and did not so fulfill the trust, the law of the land would step in as it ought to, and compel me to carry out the trust, or take

the means out of my private property. For this and other reasons I shall try and conform to the law, and for the present direct that the Saints comply with the law of tithing, and consecrate "of their properties," not all of their properties. Let us abide what we can and we will doubtless all grow better.

As to the question of surplus I will say that I am prepared to accept of and receipt for such surplus properties; but before doing this I must be fully satisfied it is surplus. It is not what a person may set apart and call "a surplus," that always is a surplus. The Bishop has a right to know, before he gives this receipt, what he is doing; because the receipt *means something*, and makes binding certain things, and he would not, could not properly give it, except upon a thorough understanding of the income, necessities, and surroundings of the party offering it; and then if he could not see it as the party offering sees it, the law provides that the matter shall be left to a court of High Priests to determine, and their decision would be binding. When the Church is in a position to properly administer this law, and the Lord shall direct, I shall gladly enter upon my duties in that regard; but who shall say I shall undertake it anyway, and of course make a failure, as person after person in the various factions has done. Let the Saints abide the law of tithing as directed, not undertaking to do more or less than they can do, and we shall all the better prosper. I am glad for one there is hope ahead. We have a desire to work. May the kind Father ever help us in this.

Your humble servant,  
 G. A. BLAKESLEE,  
*Presiding Bishop.*

It seems to me a fact, and an impressive one, that modern discoveries, instead of detracting from, increase the significance of the Bible symbolism. Every new revelation of the beautiful or useful properties of light, for instance, adds something significant to the meaning of our Lord's declaration: "I am the Light of the world," and to Paul's praise to the Philippians: "Among whom ye shine as lights in the world." It is better to believe that a man does possess good qualities than to assert that he does not!

## "WHAT'S IN A NAME."

NAME is significant of a thing, order, creature, government, or church. The name is the first question that is asked concerning a thing, and then follows an explanation of the name in consideration. Church, kingdom, body, and bride, are terms used to convey the same meaning. We shall accept the most common.

## CHURCH.

There are more than one order bearing that name; so we shall class them under three heads: The Church of Jesus Christ, the church of the devil, and the church of man. The Church of Jesus Christ presents itself first to notice, from the fact that He is the supposed Rock of all religious belief. Its peculiar name, tenets, organization, gifts, and powers, characterize it from all others. This we shall notice more particularly hereafter.

## THE CHURCH OF THE DEVIL

Has at different times in the world's history, exercised a mighty power over the Church of Jesus Christ, more especially in the days of the Apostles. In those days it manifested itself through Pagan Rome, represented as "a great red dragon" (a). Afterwards uniting Church and State in the symbol of "a woman set upon a scarlet colored beast" (b), Papal Rome. The latter dates its Christian epoch from Constantine, better known to biblical readers as "Mystery, Babylon the Great, the mother of harlots and abominations of the whole earth" (c). And the great city which reigneth over the kings of the earth, is historically called Rome, where papacy has located the seat of its power, and by virtue of the keys claimed through Peter, has legalized all the subsequent changes that have occurred, and were it not for these anomalies, there might be some excuse for believing that she was the church. The statement made concerning her being the church of the devil, and all her progeny being harlots, is clearly set forth and defined in the Book of Mormon. "And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it—and I saw many harlots,—and the harlots are the desire of this great and abominable church. And he said unto me, behold there are save two churches only; the one is the Church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the Church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth."

(a) Rev. 12:14; (b) Rev. 17:1-6; (c) 1 Cor. 14:18

(d). This is explicit and confirms the statement of John the Revelator concerning her. And inasmuch as we are admonished to "Contend against no church, save it be the church of the devil" (e), we surely are justified in stating plainly, that the Catholic Church, with all her harlot daughters, composes the church of the devil.

## SPIRITUALISM

In the abstract, never organized with constituted authority, and tenets of doctrine; but exists as spirit power, that which permeates and manifests to the masses who accept, irrespective of principles, or the moral condition of the medium. This power is the fountain spirit of the pageant church of the Devil; its office work is infecting the mind with the same faithless and anti-Christian dogmas; but like the fly, have no king nor head.

## CHURCHES OF MEN

Evolved from the Catholic Church, claiming from her authority to organize, and incorporated by law, for mutual as well as spiritual benefits, known as man's devices, by name, namely, Lutheran's, St. John's, St. Peter's, &c.; organizations doing entirely away with God's appointed way and doctrine, that the gifts of the gospel are no longer needed. Thus these harlot daughters, like their illustrious mother, possess none of the characteristics that marked the Church of Jesus Christ; but seem satisfied with the old common saying, "It makes no difference which church you belong to, so you are sincere."

## FIRST PROPOSITION CONSIDERED.

"What's in a name."—*Shakespeare*. Theology, speaking, says: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ,—neither is there salvation in any other; for there is none other name under heaven whereby we must be saved" (f). Jesus Christ, the authority, said: "All power is given unto me in heaven and in earth." (g). "And He said unto them, [Apostles] Go ye into all the world, and preach the gospel to every creature" (h). The Apostles especially chosen and ordained, personified Jesus Christ, and acted for him; first in name, second in organization, third in the administration of the law, significant of the one body only; hence all other names significant of the orders or churches they designate, are in the abstract sense, impostors.

## BUT WILL ANY NAME DO.

Suppose you commence a civil action at law against a party, is it necessary that you

(d) B. M., 1st Nephi 3: 33-49. (e) D. C. Sec. 16: 4. (f) Acts 4: 10-12. (g) Math. 28: 17. (h) Mark 16: 14.

have the correct name? Again, suppose you wish a transfer of property, (by deed), is it essential to have your name properly inserted? Would a *non de plume* answer then? All transactions of a constitutionally organized, existing State, are done by the accredited officers, in the name of the State. Then where no State or Government exists *de facto*, no law can be administered in the supposed name; as there is no power except in the constitutional organization.

God organized but one church. That pattern can not be misunderstood, according to his immutable law; and it pleased him to distinguish it by that name, peculiar to its organization, Jesus Christ. God, through his revelator, while he was on the lonely Isle of Patmos, symbolizes his church by a woman, (i) which he designated as his wife: "And his wife hath made herself ready." (j) The other woman he symbolized as "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." Jesus Christ's wife is recognized by her name and peculiar organization and powers. The Mother of Harlots, and all her harlot daughters, are recognized by their pseudo-character, and this first will be the distinguishing feature. The wife, true and lawful, proves the alliance as a recognized fact by the divinely established rule, "These signs shall follow them that believe." (k) The harlot daughters have invariably failed to produce one scintilla of material evidence that God has ever acknowledged them by that rule. "These signs shall follow them that believe," or angelic administration or spiritual manifestations.

Would it be in harmony with God's immutable will to own and accept a harlot with many lovers, and who disregards the sacred covenant ties, destroys all conjugal affinity, that should exist between husband and wife, producing discord, disunion, distrust, disease and death. Jesus Christ soon will come to claim his wife, (church), how will he know her? First by name. (Jesus Christ). Second by organization. Apostles, prophets evangelists, pastors and teachers. (l) Third by the gifts or powers she possesses, as knowledge, faith, wisdom, tongues, interpretation, discernment, healing, revelation. (m) These were some of her peculiar characteristics when he left her eighteen hundred years ago; and as he left her, so will he find her, and recognize her by these traits of character.

Reader, pause, reflect, consider whether this be true. Examine the church you

(i) Rev. 12:1; (j) Rev. 19:7. (k) Mark 16:14, 21. (l) Eph. 4:12. (m) 1 Cor. 12.

belong to by God's only appointed way. Compare carefully, in name, organization, and powers, with his unchangeable law, and to your astonished mind you will find but one true and living church, organized according to God's own appointment in all the broad earth. Will you receive it? Remember there is something in a name.

WM. ANDERSON.

### PECULIAR BRIEFS.

I BELIEVE religion iz gud in its place, but ther seems tu be a gud many mistakes about it. I wuntz herd related about tu men who alwaz tried tu get ahead ov each other, and finaly one ov the tu was called on tu die, so he left wurd to hav on hiz tumestone this: "Here I lie az snug az a bug in a rug." An when the other died he wanted to be buried opposite the other, with this on hizen: "Here I lie, snugger than that other bugger." It accords with human nature, evry one tryin tu get ahead of the other; an az there is such a variety of notions about religion, it iz easy to believe ther is a gud many mistakes, an az all iz different, tha all can't be correct. If the Bible iz tru, I think az sum infedels say, the Mormons haz got the truth, that is the Anti-Polygamy Mormons. For any consistent person tu compare the doctrine ov these latter named Mormons with the doctrine in the New Testament, must acnolege that it iz the same thing. An az I hav herd it sed that the saints who live up tu the doctrin will yet take the wurld, simply because the Lord will giv it tu them. I hav herd it sed by a energetic defender ov the faith that the Mormons iz like a mullen plant that haz gone to seed, an if you hit it a kick it scatters an springs up all over creation. An when the enemy ov this peculiar cause routed them by mobs, &c., tha scattered all over the world so tu da ther ar converts an teachers ov this peculiar faith in evry known land. It seems also thar ar tu powers in existence that iz higher than man the inferior at variance with the higher, an it haz been sed tu that this opponent haz changed his tacticks sum sence the big fite commenced az he finds he kan du more agin it inside now. I hav notized in the late law that all who hav been warned shud warn others an az these times waz tu be az the times ov Noe, the warnun iz the destruction ov the world by fire insted ov water. The ark not a huge boat but an order after the ancient pattern az a stone to grow az a mountain to fill the whol earth.

Then az one who haz thus ben warned I sa tu all yu who read this an ar on the halt in the matter, that in a few years from now

this wurld will be destroyed by fire, an if you want tu be among the saved, consider the reasons you hav for believing thus, enter the ark, respect the rules, so yu may be ov them who will take the wurld when the Lord gives it tu them, after it haz ben cleanzed by fire an made a pleasant abode for all, great an small, peace an plenty in grate abundance. An tu all you who ar now in the ark, I hav only to say in konclusion try tu stay in till the end ov the war. And in order to not encourage the evil element let us unite so he can't work inside, an while he iz inventing sum other way we may git thro the mill, an be ready fur our share wich we ar told iz tu be tu each one az tha ar willin an able tu du, an not to get for what sum others hav dun, for God the great will never condemn any for not duing what tha waz not able tu.

INFERIOR.

P. S.—Fur infurmentation I will state a idea that I entertain. I beleve ther iz different grades ov spirits born into this wurld, sum celestial an sum terrestrial an sum telestial. An tho celestial spirits ar priveleged to gain celestial glory, yet if tha don't abide the celestial law, tha will hav to be content with sum lessser glory. An telestial spirits az don't cum up tu ther privelege will get no glory at all. I claim to be a telestial, I am convinced ov this from experience, hence I sine Inferior tu what I write.

### THE BOOK OF MORMON IS THE STICK OF EPHRAIM.

*Dear Herald:*—Will you allow me a little space in your valuable columns to give some of my reasons for differing from Bro. E. H. Gurley, in his views set forth in *Herald* of July 28th, concerning the stick of Ephraim. I am one of those who believe, from what I consider the best of evidence, that the Book of Mormon is the Stick of Ephraim, spoken of in Ezekiel 37: 16. First I wish to notice some of Bro. Gurley's arguments, as he has presented them to us in *Herald* of July 28th. He first seems to object to the thought that the great things of God's law, spoken of in Hosea 8: 12, refer to the Book of Mormon; and the reason he gives us is, because Hosea wrote one hundred and sixty years before Lehi left Jerusalem, and says Hosea places it in the past tense.

Now if the brother will notice carefully the sayings of the prophets, and their manner of expressing themselves, he will be forced to admit that the prophets often spoke of events that were to transpire hundreds of years in the future, as though they had already taken place. Let me call

the brother's attention to Isaiah 45: 1. "Thus saith the Lord to his anointed, [Cyrus], whose right hand I have upholden." We see here that the Lord speaks in the past tense, and surely the brother will not say that the event took place, or that the Lord upheld Cyrus' hand, until over one hundred years had past away. Again, in Isaiah 29: 1: "And the vision of all is become unto you as the words of a book," etc. Here the prophet speaks in the present tense, yet we know that the event did not take place for several hundred years subsequent to the time Isaiah made the prediction. And thus we find that the prophets often, as they were permitted by the Spirit of God to look down through time, and see the great events as they were to transpire, spake of them as though they had already taken place. The brother labors to prove to us that Ephraim and Israel are associated together in some far distant parts, and fixes Ephraim's locality away from America; and therefore the Book of Mormon can not be the Stick of Ephraim. Now let us see how far Ephraim is, or will be, from our land. Turn to Book of Covenants, sec. 108, par. 6. Here the Lord is speaking of the return of the Ten Tribes from the north country, which is Israel, with whom the brother says Ephraim was associated. The Lord says they shall come in remembrance before the Lord. \* \* \* And an high way shall be cast up for them, &c. And they shall bring forth their rich treasures unto the children of Ephraim. It seems quite clear to me from the foregoing that Israel and Ephraim were not so closely associated as the brother would make it appear; for from this word we find that Israel is to come to Ephraim, not come with him. Again where was Ephraim to be when Israel came to him?

Read farther: "And the boundaries of the everlasting hills shall tremble at their presence." Where are the boundaries of the everlasting hills? According to Jacob's blessing upon Ephraim's head, geographically applied, they will be found in the land of America. So we find from the above that Ephraim is upon this land.

I do not wish to occupy too much space in noticing all the points in the brother's article, but will content myself by calling his attention to the word of the Lord, as found in Book of Covenants, sec. 26, par. 2, which, to my mind, should settle all controversy on this point. The Lord says: "Behold this is wisdom in me: wherefore marvel not; for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni whom I

have sent unto you, to reveal the Book of Mormon, containing the fulness of my everlasting gospel, to whom I have committed the keys of the record of the Stick of Ephraim." From the foregoing we gather this fact: Moroni, the servant of God, and Prophet on this land, now America, the one who was sent to Joseph Smith to reveal the Book of Mormon, also received the keys of the Stick of Ephraim.

As the brother was so particular about the past tense, let him here notice, that the keys of the record of the Stick of Ephraim *have* been committed to Moroni. But if the brother's view is correct, and the Stick of Ephraim is something that is to be revealed in the future, then the keys have not yet been committed to Moroni; for the keys evidently mean reveal, open, bring to light, &c. From the word revealed through Joseph, I can come to no other conclusion, but that the Book of Mormon is the Stick of Ephraim, spoken of in Ezekiel 37: 16. To my mind it certainly would be inconsistent to suppose for a moment, that Moroni would have the keys of the Book of Mormon, to be revealed to Joseph Smith here on this continent, and at the same time have the keys to reveal the Stick of Ephraim on some other far off land. But on the other hand, this Prophet Moroni held the keys of the record of the Stick of Ephraim, which is the Book of Mormon revealed to Joseph.

H. C. BRONSON.

## Selections.

### A NEW DECLARATION OF INDEPENDENCE.

[Read by Rev. F. O. Blair, at Lebanon, Ills., July 4, 1882, at a Temperance Picnic given by the W. C. T. U.]

WHEN in the course of human events, it becomes necessary for a people to dissolve their connection with the Government to which they have hitherto owed allegiance, a decent respect for the opinions of mankind demands that the causes should be clearly set forth, which impel them to the separation.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of Government becomes destructive of these ends, it is the right and duty of the people to alter, or to abolish it; that it is the first

law of self-preservation that any State or Nation may, and of right, ought to do all those things which are necessary to perpetuate its own existence; and to abolish all those practices, and to counteract all those influences which are calculated to ruin the body politic, and destroy society.

For many years the inhabitants of this country have suffered from the cruel acts and oppressive measures instituted by King Alcohol, with the evident design to reduce them under an absolute despotism, and after long and patient endurance of flagrant wrongs, and after having made many and fruitless efforts to obtain redress, until it is plainly evident that nothing can be hoped from appeals to his justice or mercy, we, the people of these United States, having resolved to cast off the authority of this tyrant, do unite in this declaration of the causes and reasons which constrain us to take so important a step, and of the miseries and grievances which have been inflicted on us by him, until his government has become a burden too heavy to be longer borne. The history of his course toward us in the past is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States, and the subjection of the people, through their depraved appetites and passions, to his complete control.

To prove this, let facts be submitted to a candid world:

He has refused his assent to laws the most wholesome and necessary for the public good.

He has caused the enactment of laws which have opened the sluice-ways of destruction, pouring forth upon the people of this land a dreadful tide of intemperance, with all the attendant evils of drunkenness, disease and death.

He has bribed in various ways, and under various disguises, the legislators, the Judges and the juries of the country to prevent the enactment and the execution of laws, however needful for the welfare of the public, which would interfere with his nefarious traffic in intoxicating liquors, or prevent the accumulation of wealth by himself at the expense of the comfort, the fortunes, the lives and the future well-being of his victims.

He has taken away our property, earned by patient, faithful labor, and reduced our families to beggary and want.

He has diverted the wealth of the Nation from its proper office to the support of the criminal, the pauper and the idiot, caused to become such by his blighting influence.

He has locked up vast sums of money from the legitimate uses of trade and commerce in the jails, the penitentiaries and the asylums, these having been made necessary by the vices and crimes he has stimulated into activity among the people.

He has extorted many millions from the laborers of the Nation to be expended in maintaining the police forces, the courts of justice, and all the machinery of Government, devoted largely to a vain effort to remedy the evils he himself has inflicted upon society.

He has transformed the fruits of the earth, given for the sustenance of man and beast, into a death-dealing poison, which changes men into demons.

He has diverted the labors of thousands from productive occupations to the preparation and distribution of the fiery flood which desolates our land.

He has smitten the people with insanity and idiocy, and filled our asylums with maniacs, and driveling idiots, as well as the prisons with our institutions for the feeble-minded with criminals.

He has enticed our boys from their homes, and sent them forth as tramps and vagabonds in the land, and, instead of good citizens, they have become the dangerous classes of society.

He has won our young men from lives of sobriety, industry and frugality, to a course of drunkenness, indolence and wastefulness.

He has drawn away our young women from the paths of virtue to dens of infamy and frightful depths of degradation.

He is responsible, directly or indirectly for three-fourths of all the crimes committed, and four-fifths of all the murders done.

He has dragged down the gifted and noble of all classes from positions of honor, trust and usefulness, and with ruined reputations, and names disgraced, has consigned them to a drunkard's grave and a drunkard's doom.

He has blighted the sunny, happy years of childhood, and caused the little ones to pass their lives in squalor, misery and want; and homes that might have been the abode of perennial happiness have been turned into habitations of infernal misery.

He has prostituted the public press to his purposes and uses, so that, too often, instead of nobly speaking out for justice and right, and the good of the people at large, it basely yields to his demands to be sustained in his efforts to crush and ruin our race.

He has infatuated very many of the office-seekers and office-holders with the

belief that it is far more important to promote his interests than to labor for the welfare of the people at large.

He has changed, in many places, the Holy Sabbath, with its hours of peaceful quiet, a day devoted to religious observances and the worship of Almighty God, to a day of revelry, drunkenness and debauchery.

In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A ruler whose character is thus marked by every act which may define a tyrant is unfit to be the sovereign of a free people.

Nor have we been wanting in our attentions to those engaged in making and selling alcoholic drinks. We have implored them to have pity upon the suffering wife and the ragged, starving children; we have appealed to every sentiment of our common nature to induce them to withhold the deadly draught from our boys and young men, and the habitual drunkard, but all in vain. They, too, have been deaf to the voice of justice and humanity, and have laughed us to scorn.

We have exhausted all our resources in our endeavors to obtain relief from those engaged in the traffic in distilled and fermented liquors, and have utterly failed. The only course left us to pursue is to dissolve completely our connection with so unjust, so tyrannical, so oppressive a power.

We, therefore, appealing to the Supreme Judge of the Universe for the rectitude of our intentions, do solemnly publish and declare that the people of this land are, and of right ought to be, free and independent; that we are absolved from all allegiance to King Alcohol, and to all his adherents; that, as free and independent citizens of these United States, we have the right to break away from his control and to banish the tyrant from our land.

And for the support of this declaration and the accomplishment of our arduous undertaking, we earnestly invoke the aid and sympathy of the civilized world, the fervent prayers of all Christian people, and the help and guidance of Almighty God. And we mutually pledge to each other our lives, our fortunes and our sacred honor.

Love is the main principle of Christian life. Herein consists Christian liberty; a Christian is freed from the law, yet he does what the law requires, and more, because his obedience is not of the letter but of the Spirit.

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## Conference Minutes.

### NAUVOO AND STRING PRAIRIE DISTRICT.

Conference held at the Saints' Church at Rock Creek, Hancock county, Illinois, June 2d and 3d, 1883. Bro. Solomon Salisbury was chosen president, John Stevenson secretary.

Resolved, That the Bishop's Agent report to the conference every three months.

The Bishop's Agent's report. On hand last report \$6.50. Received since, \$17.75. Paid out \$18.58. Balance on hand, \$5.67. John Lambert Agent.

Branch Reports.—Montrose, no changes since last report. Burlington, two baptized since last report. Rock Creek, one received by certificate of baptism.

Afternoon session.—Elders Thomas Revel, (Seventy), S. Salisbury, B. F. Durfee, W. T. Lambert; Teachers Bro. Spicer, and Bro. Hall; Deacon Bro. Shade, reported.

Bro. William Lambert preached at eight o'clock p. m. Bro. Solomon Salisbury preached Sabbath morning at 11 o'clock a. m. Elder T. Revel preached Sunday evening, at 8 o'clock.

B. F. Durfee was elected president of district for three months. Bro. John Stevenson was chosen as secretary. Bro. John Lambert was sustained as Bishop's Agent.

Resolved, That the next quarterly conference of this district be held at Montrose, Lee county, Iowa, the first Saturday in September, 1883, at half past ten o'clock, a. m.

Resolved, That we tender a vote of thanks to Bro. S. Salisbury, for his services in the district as president.

### WELSH MISSION.

The annual conference of the above mission was held at Llanelly April 29th, 1883. J. R. Gibbs presiding, B. Davis clerk.

Elder W. Morris reported the Eastern District, saying that many were in good feelings, especially the branch at Nant-y-glo. The Elders and other officers that were present reported their labors.

Resolved, That we uphold by our faith and prayers the authorities of the Church in America, in righteousness, also in England and Wales.

Met at 5:30 p. m.

Resolved, That the report of Elder A. N. Bishop be accepted, which was given by letter.

Resolved, That Elder D. Lewis be sustained as president of the Western District, having been appointed by the district conference at Llansamlet, March 25th, 1883.

D. Lewis reported the book account for Mission 13s 11½ too scarce in hand to clear the expenses when last reported. Received since for *Heralds*, from T. E. Jenkins 12s, J. R. Hughes 4s, J. R. Gibbs 8s, D. Williams 5s 6d, T. E. Jenkins 12s, J. E. Hughes 4s, D. Williams 4s, R. Williams 4s 2d. Total £3 13s 8d. Paid out 3s 3d. In hand, £2 17s 5½d.

Bishop's Agent's Report.—Received £3 14s 10d. Paid out £2 11s. In hand £1 3s 10d.

Preaching by Elder D. Lewis.

Adjourned to meet at Aberaman on Saturday evening, October 27th, 1883.

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**JOSEPH SMITH - - - EDITOR.**

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# THE SAINTS' HERALD.

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"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 8th, 1883.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Sept. 8th., 1883.

THE Saints' Reunion Meeting will be held at Leland's Grove, Shelby county, Iowa, from September 15th to 23d. Persia, on the Chicago, Milwaukee and St. Paul Railway, is the station nearest the place selected by the committee for the camp ground. The Railway Company will give return tickets from Persia to all points on their line from which passengers come, for one-third full fare, provided that the passenger has paid full fare from such point of destination. Certificates will be issued to those attending the meeting who come over said line. Those coming from the far east, by the way of Chicago, can arrange to come over the Chicago, Milwaukee, and St. Paul road, and can return to Chicago for one-third fare. Those in Illinois, Michigan and Wisconsin reaching Chicago can do the same thing.

We don't want every body to come; but every one who desires to, and can enjoy such a meeting, is wanted. All will be most cordially received. The local committee, with Bro. Wm. Chambers at its head, are doing all they can, and will do all they can, to make the meeting a success.

It is expected that a sufficient number of the leading ministry will be present to fill the various appointments for preaching to advantage.

We must give this meeting a big boom, so that if it be found profitable to the Saints, and thus to the cause, it may be repeated. If it be given a fair trial and be found unprofitable, the repetition of it would be unwise.

But somehow we feel that those who will gather at that meeting will have an

excellent season of enjoyment. There will be time for making acquaintances; time for visiting; time for prayer and testimony; and time for preaching, and for praise. Come.

IN our last issue we published three letters from Rev. L. L. Luse. The first two were put on the copyhook for insertion when first received by us, but owing to the personal nature of them we thought others more important, forgetting the date of the challenge to Bro. R. M. Elvin; for which forgetfulness we apologize to Rev. Luse and to Bro. Elvin, as it would have been better that it should have appeared before the date named, August 14th.

We believe it to be unnecessary for further attacks upon, or references to Rev. Luse of a personal nature to be made by correspondents to the HERALD; and shall assume the responsibility of leaving out such references hereafter if they are made. We believe Bro. Elvin quite competent to decide and act for himself touching any matter of discussion offered him; whether by Rev. Luse, or others; and we were quite unaware of our knowledge that Bro. Elvin's courage was faulty, or lacking, until the closing one of the three published letters was received. We think, however, that the Master's cause may safely be left with his servants.

### EDITORIAL ITEMS.

WE think that some of our moneyed brethren would do well to form an association, the object of which should be to buy lands and resell to actual settlers, who may need aid to obtain homes in "the regions round about," securing the purchase money in such way that the person helped, may by industry, frugality and prompt repayment, aid some other needy like himself. We have the procedure of such an association all mapped out, and will cheerfully help those who may feel willing to put forth an effort in that direction. We suggested this to several some years ago, one of them is now ready to put a portion of money into such an enterprise. There is no question but what it may be so established and conducted that no one need to lose a dollar, but may put a part of God's

bounty to him where it "will do the most good."

The Board of Publication has secured the services of Bro. Daniel F. Lambert as Associate Editor in the Herald Office. He has removed to Lamoni, and is in the discharge of his duties as associate.

The lumber for the frame of the meeting house at Lamoni, will be ordered this week. The rock work on the foundation and basement walls is approaching completion. Bro. John Keown, who worked on the Temple at Nauvoo, for two and a half years as a stone cutter, is at work cutting the stone for the angles of the basement. He is doing his work with a zest, too, as it is evidently in keeping with a manifestation to him that he should help to build a house unto the Lord, lately received.

Advices from Bro. Heman C. Smith indicate that the debate heretofore written of was successful, so far as it was permitted to go. Rev. Worly succeeded in arousing a feeling that resulted in driving Brn. Smith and Montague away before the finish, the Saints there being compelled to refuse entertainment to the Elders. Fourteen men warned Brn. Smith and Montague to leave, which they were constrained to do. Liberty of speech has not yet been obtained as a political right in some parts of the south as yet.

There are several school houses in the near vicinity of Lamoni, where the Elders are and will be well received. Who will occupy them.

Brn. J. H. Richey, Charles Church, and a Mr. Moon, are building houses on the west side, as it is known at Lamoni. Bro. S. V. Bailey's house is completed; and he will be in occupation and at home soon.

Bro. Israel L. Rogers is visiting at Lamoni. He expresses himself much pleased with the evidences of thrift and prosperity which he finds among the Saints. He is in good health and looks hearty. It is a great pleasure to the Saints to have him in their midst. He spoke at the morning service of August 26th, at the old church, following Elder Lewis Gaultier, at the request of presiding elder, H. A. Stebbins.

The HERALD contains a mistake in the notice of the death of Bro. Edward Thom-

as' two little girls, on page 551. Instead of "at Magnolia, Iowa," it should have read, "at Fremont, Nebraska."

BRO. W. ANDERSON thinks that Brn. Borley, Thornton, Shumate, and others of the Saints at Montrose, Iowa, with whom the idea of building the church there originated, and who were the movers and first aids in its erection, who have since died or removed from the village, should have a portion of the credit to be given for building it. This is true; nor does the fact that it has been called "The Sisters' Church" in the HERALD, from time to time, reflect any discredit on the brethren named by Bro. Anderson, or upon others connected with it. The Saints now at Montrose are not in fault for such name having been given it. The appellation was given by the Editor when referring to the church, from the consideration that the branch at Montrose has been for years composed principally of sisters; the men folks having died or removed. Brn. Borley, Thornton, Shumate and others having laid down their warfare in death; Brn. Alcott, Anderson, Doty and others, having removed elsewhere—very few were left. Sisters Eliza Newberry, Ruth Turner, Thornton, Crandall, Oman and others, have remained; and to them is due the later work of finishing the building. "Honor to whom honor is due," will accord to all their just meed of praise. Nor will a fair appreciation of the Sisters' finishing work, detract from those brethren who conceived the idea and gave largely of their time and means for its accomplishment.

WE clip from the *Town and Country*, a New South Wales paper, sent us by a brother in Sydney, a reprint from the *Levant Herald*, which if it should finally prove to be true, would be the most extraordinary discovery of the age, and would astonish as well as discomfit the scoffers at Noah's Ark and the deluge. Bro. Isaac Sheen used to express the belief that the ark was in existence, covered by ice and snow on Ararat, and would finally be disclosed, either by some great convulsion of nature which would throw it out of its resting place, or by the slow glacial processes which would send it down to the valley below the snow line.

One of the ships of the Ancient Vikings (Norsemen) was lately found in the ice and debris of a mountain torrent's bed, and has been preserved under the auspices of the Archæological Society at Christiana; and there is a possibility that just such a mute witness as the Ark would be, may have

been preserved by the Almighty, to add its terrible testimony to the truth and wonders of the latter day work. But while we believe it to be possible that the Ark has been found, we shall wait for the test that time brings to all truths and errors. For if it be the Ark, and preserved as indicated in the account we print, it will last long enough for enthusiastic and curious people, including saints, to make a pilgrimage to it, and in its wooden walls to pay a tribute of speech and prayer and song to Him who leaves himself not without witnesses in the world.

#### REPORTED DISCOVERY OF NOAH'S ARK.

A recent Reuter's London telegram announced that "intelligence is to hand that a series of avalanches have occurred at Mount Ararat, in Armenia. A number of villages have been completely destroyed, and hundreds of people have been killed." It is surprising that no reference was made to a remarkable alleged discovery in connection with one of the storms of avalanches, and which is referred to in the following extract taken from the *Levant Herald*, just arrived, being nothing less than that of the supposed remains of Noah's Ark. Our contemporary says:—We have received from our correspondent at Trebizond intelligence of the return of the commissioners appointed by the Turkish Government to inquire into the destruction of Mushuk, Ashak, and Bayazid by avalanches, and to render relief to the distressed villagers in the glens of the Ararat ranges, who suffer so severely from the unusual inclemency of the season. They found the reports of the destruction to have not been exaggerated, and the distress to be very great. But the expedition was fortunate in making a discovery which can not fail to be of the deepest interest to the whole of the civilised world, for amid the fastnesses of one of the glens of Mount Ararat they came upon a gigantic structure of some very dark wood embedded at the foot of one of the glaciers, with one end protruding, and which they believed to be none other than the old ark in which Noah, with his family, navigated the waters of the deluge. The place where the discovery was made is about five days' journey from Trebizond, in the department Van in Armenia, and about four leagues from the Persian frontier. The glen is one of the resources of a tributary of the river Aras, which flows into the Caspian. The villagers of the Bayazid, which was situated about a league off, have seen this strange object for nearly six years, but were deterred, by a strong superstitious fear, from approaching it, as there was a rumour very generally believed that strange voices were heard within it; and it was said that some young men more daring than the others who had approached, had seen a spirit of fierce aspect gazing out of the hole or door in the upper portion of the structure. Nothing deterred by the fears of the villagers the commissioners, with their personal attendants, proceeded to examine it. The villagers positively refused to approach even the neighbourhood of the glacier in which it was embedded. The way led through a dense forest, and the travelers were obliged to follow the course of the stream, wading up to the waist in

water from the melting glacier. After a toilsome journey of three or four hours, during which they incurred considerable danger from the masses of snow impending from the heights above, they were rewarded by the sight of a huge dark mass projecting 20 or 30ft from the glacier, on the left hand side of the ravine. They found that it was formed of a wood not grown in these elevated districts, nor nearer than in the low hot valleys of the Euphrate, where it is known by the natives as "izim," said to be the ancient gopher wood of Scripture. It was in a good state of preservation, being painted or stained on the outside with a dark brown pigment, and constructed of great strength. It was a good deal broken at the angles, from being subjected to somewhat rough usage by the moraines, during the slow descent of the glacier from the lofty peaks towering away beyond the head of the valley to a height of 17,000 ft, a process which, considering the nature of the country and the slow pace at which these snow rivers travel, especially in the higher altitudes, must have required thousands of years. The projecting portion seemed about 40 or 50 feet in height, but to what length it penetrated into the glacier they could form no estimate. Effecting an entrance through one of the broken corners, the explorers found it filled for the greater part with ice, the interior being partitioned off into compartments of about 12 or 15 feet high, into three of which alone they were able to make their way, owing to the mass of frozen substances with which these were filled, and also of their fear of the structure collapsing with the superincumbent and overhanging mass of huge glacier. The commissioners, one of whom is an Englishman, Captain Gascoyne, formerly attached to the British Embassy in this city, and well known as a scientific investigator, are fully confident that it is the Ark of Noah, and they support the position by maintaining that having been enveloped in snow, and frozen, it has been kept in a state of perfect preservation; that having rested on one of the peaks of Ararat range, as described in Scripture, the Ark must have been lying on the soil, for the waters had "covered the whole earth," and "the tops of the highest mountains," "and all the high hills that were under the whole heavens were covered, fifteen cubits upward did the water prevail, and the mountains were covered." In these circumstances the snow that ordinarily covers this lofty mountain, for it is 17,230 feet in height, would have been all melted away by the waters of the flood when Noah first grounded on the peak. But as the waters were slowly receding for some five months, and Noah and his family, following the receding waters, gradually made their way towards the low lands, the mountain would of course resume its great height over sea-level, and, in consequence, be again covered with snow, which must at once have enveloped the Ark as it lay—it may be supposed—on the slope, near the summit of the peak. As perpetual snow now covers Mount Ararat for more than halfway down, it is manifest that the Ark must have been kept in a perfect state of preservation while slowly, during the silent lapse of four or five thousand years, creeping down, after the manner of the glaciers, into the valley below, there to appear in these later ages to discomfit the scoffer, and confirm the sure word of revela-

tion. The commissioners had already reported to his Majesty, and at the instance of the German Ambassador, prompt steps have been taken to protect from destruction and to preserve a relic so interesting to the whole world; as it was rumoured that an enterprising American traveler had opened negotiations, in the hope of purchasing the Ark from the Pasha of the district, in order to have it removed to the United States for exhibition. It is hoped that this most interesting relic may be preserved to the world, and as the surrounding country is of an exceedingly mountainous character, and the defiles leading towards either Trebizond or Batoum both narrow and intricate, that no attempt will be made to remove it out of the district, where there is no doubt every Government in the civilized world would contribute to its careful protection and preservation, as the most ancient and remarkable monument of antiquity to be found in any part of the world.

BRETHREN Clarence St. Clair and A. White, of Independence, Missouri, sent to the Editor a specimen of the fruit of the goodly land. It is an apple, and tips the post-masters's scales at one pound and a quarter. It is fair and smooth, rosy checked, and may be a Pound-pippin, or a Gloria-Mundi. But as the variety is not known to us, we can not state. Bro. Israel Rogers was with us when it came posting in, and he states that he believes that the region whence the apple came is the best fruit region in the United States. We thank Brn. St. Clair and White, and accept the apple as a sample of "fair Zion's fruits," and of the large heartedness of dwellers in Zion. We hope that when we shall sample the specimen by taste, as well as by sight, the flavor will not belie the appearance.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

LAMBERTA, Baldwin Co., Ala.,  
August 19th, 1883.

*Bro. Joseph.*—It is a very rare thing indeed for a Baptist minister to bear witness to a discourse by an Elder of our church, as was the case here last Sunday. I secured the Baptist Church for Brother Anthony to preach a funeral sermon in. The minister occupied the stand with him, and endorsed every word spoken, and said "it was sealed by the Spirit of God." It was the first sermon he ever heard by a Latter Day Saint. It was so different from what he expected to hear, that he told the congregation that he was very much disappointed. He said he came there expecting to hear a Mormon sermon preached from a Mormon Bible; but said he, "I have heard only what I have been trying to preach for twenty-seven years, and preached from the same Bible." He is a man of some influence in this community, and his statements there will be of great service to the cause. Brother Anthony preached

two excellent discourses the Sunday before, in the grove near our place, to a fair sized and intelligent congregation, among them the Rev. Captain Tubbs of New York, of Methodist persuasion. Brother Anthony preached one night in our house, and once at the house of one of the neighbors. Conference put the right man in the right place when they assigned Brother Anthony to this mission. It is hoped that he will be continued here another year.

May God bless and prosper the work here and elsewhere, is the prayer of your sister in the gospel,  
MARY LEAVINS.

OAKLAND, Cal.,

August, 19th, 1883.

*Brother Joseph.*—I have not been discoursing much of late, as I have been closely confined to business, which at present is quite necessary. However, I still do a little by way of scattering tracts among the street assemblies of the Salvation Army. I also fitted out Bro. James Steel for the Holiness Camp in the land of Beulah. A friend informed me since, that some one had been in the camp with the tract, ("Which is the Church,") and they all had them. Our meetings here and also in the city are good. Many strangers lend a listening ear; and I should say the truth has been ably presented; no excuse for its not being comprehended.

Bro. T. J. Andrews, the bishop's agent of this district has been here, instructing the faithful concerning the rendering of the law of tithing by the Bishop. That all gifts come under the head of tithing, and that all disbursements must be paid from that fund; and as every branch had its incidental expenses, one from its number should be chosen as custodian of the branch, and he act subject to the agent. Some of our old Elders think it commensurate with intricate working, and will require time to bring around this new regime.

The *Herald* contains this notice: "The Saints' *Herald*." "This is the official paper of the Reorganized Church of Jesus Christ of Latter Day Saints. It is explanatory of the faith of the Church and *Promulgates* the teachings of original Mormonism, in contradistinction of Utah Mormonism."

Bro. Joseph, would you be so kind as to inform me what Mormonism is? If the *Herald* explains the faith of the Church, is that not sufficient? Is it in keeping with ethics, independent of etiquette, that we dispense with euphemism and accept our enemies' slang? or should we not rather eschew it, not in esoteric, but proclaim it upon the house top to Jew and Gentile, that we do not accept the name of Mormon. Nor shall we, for we are the legitimate children of Jesus Christ by virtue of the law of adoption. I subscribe to no other, I acknowledge no other name. The name of Jesus Christ is good, it is significant of the name of this church; and I feel it is our duty to defend that fair name. I feel satisfied that you, with others, use the term Mormon as applied to the Church, with good intent. But our enemies use it to malign our character, as the name is held in utter abhorrence by them.

Did the Church ever pass an act prohibiting unbaptized children from partaking of the sacrament?

The influx of emigration has given our state a new impetus. Land has within the past two years doubled in price. The mining interest

has proved a success in many parts, and many new discoveries have been made. A large acreage of fruit has been planted, and the yield has been enormous. Canning establishments are busily engaged in preparing it for market, which when ready is shipped to almost all parts of the world. We are now having a great gathering of the Knight Templars; they come from all parts of the States. I have never at any time seen so many strangers at once. Henry Ward Beecher is booked for this coast, to deliver his great literary master piece, entitled "Evolution." He no doubt is a great man, and has his peculiar way of seeking notoriety. His latest sensation, the most startling of all, is, "There is no Hell!" Ben Hogan, the reformed bruiser, gambler and gin miller, blows his gospel trumpet in our fair city, calling sinners to repentance. I think he sees more ready cash in his trumpet and less exercise in his muscle. Bro. Roberts is quite poorly. Bro. A. Haws has returned home.

Yours in bonds,

WM. ANDERSON.

FONTANELLE, Iowa,

August 24th, 1883.

*Bro. Joseph.*—A lady of this town, Mrs. Reney, left with us a scrap book, in which I find a description of Him who, to me, is God over all; and while you and I and thousands of others, cheerfully and freely confess him to be the Christ the Savior of men, I wait (shall I say impatiently or patiently) to see the coming day, when every knee shall bow, or bend, and every tongue confess his superior power, wisdom and authority, over all his works, in Heaven and on earth. Then we will see what will become of the infidel hosts. Ingersoll and his clan will not, I trust, be forgotten. I would like to know by which power it is done; by willingness, or by force, or compulsion. I shall enclose the description that was given of our Lord, when he was here on earth, hoping to see it soon in the *Herald*. Eleven days more and my eighty-seventh year will be filled.

Love and respects to all.

BRIGGS ALDEN.

ENFIELD, Middlesex, England,  
August 10th, 1883.

*Dear Bro. Joseph.*—I wish in the plainest way to bear testimony to the truth of the gospel as taught by us. Before I entered the church, I was a member of the Wesleyan Methodist Church, and nothing, I said many times, would make me give up my belief; but when the truth was presented, I could but accept it. My poor mother had been very ill, and had been staying with my aunt, her sister; and she being a Latter Day Saint, preached Christ unto her. She being religiously inclined, accepted the truth, and was healed, and returned home to those who never thought of seeing her again. Through this I was led to the truth, and the moment I accepted it, my fellow Christians (so called) turned their backs upon me; but when some would come and try to get me to return, they went away with the truth preached unto them. But this I must confess, I was myself ofttime surprised at the truths I had told them, and things from the word would come into my mind that I never thought of. When they were gone I could not help praising God. I ofttime felt I should like to go out and preach to my neighbors; but my time had not then come.

I was baptized on the 24th August, 1879. Had a great desire to tell others the story as our Great Master taught it. So on the 14th of October, 1880, I was ordained to the office of Teacher, by Elder James Gerrard. But before this I had received the gift of prophecy, and this was a great help to me. I knew that God was pleased to accept me, and what joy fills our hearts if we will only look at the blessings of the Father. I labored on in the good cause, and on the 10th of July, 1881, I was ordained by Elder C. D. Norton to the office of a Priest, which I hold now, and feel well in the cause. The work here, in this branch, has a good deal to contend with, but the darkness seems to be breaking, and soon the light must shine, if we are faithful. I read with pleasure the *Herald*. My prayer is that the truth may spread still faster.

Yours in the hope of the truth,  
JOSEPH A. KEMP.

CLINTON, Iowa, Aug. 24th. 1883.

*Bro. Joseph*.—For some time past my mind was greatly disturbed with regard to certain passages of the Book of Mormon, differing from the Inspired Translation. And at the request, and by the advice of Bro. M. T. Short, I wrote to Bro. Blair for information. Enclosed you will find his letter; and as it has greatly helped me in the matter, I will send it to the *Herald* for publication, and by that means help others. We have been having a season of rejoicing here; for within this past month there have been five members added to the church. Uncle William has been with us for the last week, and we all enjoyed his stay with us. He left for Rock Island on Wednesday. We have preaching twice on Sunday, in the morning and evening. Young folks prayer meeting on Tuesday evening, and the regular testimony meeting on Thursday evening. Pray for us that we may receive the blessing of God. With best wishes for the welfare of Zion. I remain your sister in the bonds of the covenant,

CARRIE E. BRIGGS.

SALT LAKE CITY, Utah,  
July 24th, 1883.

*Sister Carrie E. Briggs*.—Your letter of the 17th inst. is before me, and referring to the difference in the Lord's prayer in the Inspired Translation and in the Book of Mormon, I have to say, first of all, that verbal exactness, or similarity, is no final test of inspiration; but a want of exactness in facts and principles is evidence of want of inspiration. In proof of this, please compare Matt. 1:23 with Isa. 7:14. Micah 5:2 with Matt. 2:6. Amos 9:11, 12 with Acts 15:16, 17, &c., &c. In reproducing these prophecies, James and Matthew do not give the exact language, but simply the facts and principles in the case.

Whilst there is a verbal difference between the Lord's prayer as found in the Inspired Translation and in the Book of Mormon, the same sense, facts and principles, are found in both. There is also a verbal difference in the same prayer as found in King James' translation and in the Book of Mormon. So it can not be said the Book of Mormon was copied from the Bible. "Who," in the Book of Mormon, takes the place of "which," in Matt. 6:9. "Thy Kingdom come" is not in the Book of Mormon, for the very good reason that when Jesus taught the Nephites this prayer, his kingdom was fully organized on earth. At the time he taught that prayer to his people in

Judea, he had not fully organized his kingdom on earth. Divine wisdom is here manifest. Again: "in earth;" Matt. 6:10, is "on earth," B. of M. Nephi 5:12; the latter the best. "Give us this day our daily bread," found both in the Inspired Translation and King James', is not in the Book of Mormon, probably for the reason that Jesus knew that the Nephite disciples had *no need* to make that petition. It would be folly to ask for that with which a person was well supplied. The Book of Mormon does not claim to give the *same* prayer which Jesus taught his disciples in Judea, word for word. The Inspired Translation does not profess to give the prayer in the Book of Mormon, but only a *correct* rendering of the prayer as found in the Bible.

The discrepancies, when examined critically, are proofs of the divine authenticity of both the Book of Mormon and the Inspired Translation. They are in harmony with sound doctrine and right reason. Remember, this work of correction and translation was done by an illiterate young man. This adds to its marvelousness, and is a proof of its divinity. I am glad to know you read critically and carefully. May the Lord, by his Spirit, greatly aid you.

Yours in the love of Christ,  
W. W. BLAIR.

SANDWICH, Illinois,  
August 26th, 1883.

*Dear Saints*.—For three Sundays back we have had good meetings. Bro. F. M. Cooper, from Plano, (his home is in Wisconsin), presiding over the meetings. But to-day he could not be with us, and consequently no meeting was held. How I long for the time when we shall have a presiding elder over this branch. We miss Bro. Pitt very much.

I love to read the *Herald*, and see the good that the Elders are doing. I love to think that those who have never known what it is to have the love of Christ in their hearts, are being brought to his fold. I am, as yet, young in the work; but as I grow older I desire to grow stronger in the strength of the Lord. I thank God for all his goodness to me. I desire an interest in your prayers, and I also exhort the Saints to pray for each other.

Your sister in gospel bonds,  
LIZZIE A. HOWARD.

DECKERVILLE, Sanilac Co., Mich.,  
August 10th, 1883.

*Bro. Joseph*.—I thank God that he gave me an understanding of the truth, and a heart to embrace the glorious gospel of Jesus Christ, which has brought to me peace, with an ardent desire to advance my steps, on that straight and narrow path, that grows brighter, until the perfect day. Ever since the way was pointed out to me by our brother, J. J. Cornish, I have had a desire to see you. I shall truly expect to see a man of God, a partaker of God's way. As it is impossible for me to see your father in the flesh, I live in the hope of meeting him in the sweet bye and bye.

I was baptized north of Richmondville nine months ago, by J. J. Cornish. He still speaks there once every four weeks. And as he is living about fifteen miles from the above place, he walked that distance on Sunday last, and preached to a well filled barn of hearers, and had the pleasure of baptizing five more precious souls.

This makes a total of twenty-two, nineteen of them heads of families, baptized by his hands in this place since August, 1882. They hold meetings there, (I am sorry I can not say we, as I now live eight miles from there), and are blessed with the same spirit that conveyed to our hearts the truth. Bro. A. Barr has also been kind enough to come occasionally and speak. We have been visited by Bro. E. H. Gurley and Eddie Delong. They spoke several times. We hope that many more such visitors may come. Welcome, welcome is our cry, to those who serve God in his own appointed way.

Your sister in the bonds of peace,  
MRS. ADDIE SINCLAIR.

OENAVILLE, Bell Co., Texas,  
August 23d, 1883.

*Dear Herald*.—On August 2d I arrived at Clarksville, Texas, where I was met by Bro. B. L. Billingsly, and accompanied him to his home near Manchester. I had been there only a few minutes when Bro. Montague put in an appearance, just from Young county. He reports good openings and fair prospects in Young. We heard much talk of the pending debate between Bro. Montague and C. A. Worley, of the Baptist persuasion, and excitement was running high.

On Sunday, the 5th, we preached twice in the Saints' new chapel, which by the way is a neat little structure, and reflects credit upon the branch.

On Tuesday, the 7th, we repaired to the arbor prepared for the debate; but Mr. Worley failed to appear. Two messengers were dispatched for him, and on the 8th, about 11 o'clock, they brought him in; and after a few preliminaries the work began. By request of Bro. Montague and consent of Mr. Worley, I acted as spokesman in the debate. We chose for our moderator a Mr. Moore, a member of the Christian Church, who proved himself to be a perfect gentleman. Mr. Worley chose a Mr. Rodgers, of the same church, and they chose a Mr. Cowen. The propositions agreed upon were as follows: 1st, "The people calling themselves the Reorganized Church of Latter Day Saints, but by others commonly called Mormons, constitute the Church of Christ; and in their doctrine and polity agree with the teachings of the Bible." 2d, "The people commonly called Baptists, agree in doctrine and polity with the teachings of the Bible, and are the Church of Christ." 3d, "The Book of Mormon and the book called the "Doctrine and Covenants" and the statements therein contained that purport to be revelation given to Joseph Smith and others, are given by inspiration and are true."

We spent four hours the first day and four hours the second on the first proposition, and came out of it cheered and strengthened in the faith for which we contend. Five hours on the third day were all our opponent asked upon his affirmative, and that closed the debate. Mr. Worley was so sick he could not stay longer, though the third proposition was the one in which he was "particularly interested." You will all know how to sympathize with him in his sickness, when I tell you he was pleading law at Manchester the next day. The investigation of the second proposition convinced me more than ever that "Baptist succession" is a miserable farce. At the close of the debate, Bro. Montague

and I went to Squire Hunt's to stay for the night, and after getting there we learned that a mob of twenty-three persons had surrounded Bro. Billingsly's wagon, and had forbidden him keeping us at his house. The next day we went to Bro. Billingsly's, where in the afternoon we were visited by a mob of fourteen persons, some of them members of different churches, and told us we could have until next evening to leave the settlement; if we did not they would put us out. They seemed to think they were doing some meritorious act, and we will give their names to the public that they may not be deprived of any honor accruing from the act. They are, W. A. Wilkins, Owen Willis, Hugh J. Rodgers, James Newberry, Nathan Gregory, J. L. White, James Jackson, S. S. S. Warren, Benton Gear, Robert Clark, Doc Moore, Douglas Huffman, John Woods and Jas. Wilkins. James Newberry is a Campbellite Elder, (the Christian brethren will excuse me for using the nickname in this case), and several others are members of the same church, while some were Baptists. We shall not hold these churches responsible, however, providing they deal with these members according to their deserts. After consultation, we concluded to go to Clarksville, enter complaint and have them prosecuted. Accordingly, we went; but after sounding the officials, we came to the conclusion that while the Judge seemed willing to see the law executed, the County Attorney wanted to dodge the issue; and not being able to employ counsel, we were forced to abandon the undertaking. We started back expecting to stay there and take the consequences whatever they might be; but on our way we met Bro. Billingsly, who informed us that to insure the safety of his family, he had agreed not to keep us for the present; and so as other brethren had already been alarmed into counseling us to go, we had no alternative. We went on to Bro. Billingsly's, got our effects, and through the kindness of brethren and friends we were enabled to reach this place in safety. Leaving there was very much against our feelings, and I can not help but regret it still. I feel some how that He whom we serve would have cared for us. I bear the brethren witness, however, that it was not for any want of love for us that they moved as they did; for we have had too many evidences of their respect for us, and love for the truth, to ever doubt them. They may have been right, and it maybe the natural man in me which revolts and says, I wot.

I am sorry to say that I am well satisfied that our late opponent, C. A. Worley, is responsible for all this trouble, and did all he could to encourage mobocracy. True he spoke publicly against it, and yet he threw out insinuations and made false statements, calculated to stir up the passions of these base men. Stated we were law abiding where there were only eight or ten of us; but when we were strong enough, we would defy the law. He tried to introduce a Brighamite Doctrine and Covenants in the debate as one of our standard books, and when I objected, actually appealed to the moderators to allow it, and had it not been for the manly protest of our moderator, Mr. Moore, he would have been permitted so to do. When failing in this, he circulated the report around privately, that we had the one to use in Utah and the other to present here. He also had a letter purporting to come from J. O. Stewart, claiming that we were in league with the

Utah Church. This he was careful to hand round, so I am told, among the very worst element in the country. The last day of the debate he was so sick he could not eat dinner; but when I returned from my dinner, he had that mob element around him; and unobserved by him, I walked into the ring; and heard enough to satisfy me of his purpose.

Now let me in this connection whisper a word softly in the ears of our anti-prohibition brethren. Three years ago, when our brethren Bozarth and Wicks were so illy treated there, whiskey was sold at Manchester, afterwards local option obtained, and whiskey was excluded. Then I came into the neighborhood, went where I pleased, and preached at pleasure without molestation. Bro. Montague has been there all summer and no trouble was as much as hinted at that we know of. About July 1st, a saloon was again opened at Manchester, and you know the rest, how our lives have been periled, and the cause we love retarded. "Don't vote though to deprive them of their liberty; you have no right to say what they shall eat or drink!" Bah! I wish right here to place myself upon the record as an uncompromising opponent of the sale of whiskey; and furthermore, I will not knowingly receive a cent of the proceeds of its sale for the purpose of prosecuting gospel work.

Bro. Montague is with me, and will remain for a time before going home. Bro. Cato is at Elkhart sick. Will the Saints remember him. Breathing a prayer for Zion's weal, and asking special prayer for this mission,

I am in bonds of gospel love,  
HEMAN C. SMITH.

NORTH CUTLER, Maine,  
August 21st, 1883.

*Bro. Joseph Smith:*—I am presiding Priest of this the Sea Side Branch, organized here by Bro. J. C. Foss. Our branch consisted of twenty-three members, two Priests, one Teacher, and one Deacon. Our branch has been almost broken up, only a few of us still holding on to the work. We have a nice little Sunday School, besides our meetings every Sunday afternoon when the weather is fine. We have been blest with a visit from Brn. John Gilbert and F. M. Sheehy. They preached ten evenings here, and then went over to visit Bro. Lakeman. I made several visits to the town of Trescutt, about sixteen miles from here. Think there might be some good done there if some of the Elders should go there and preach the gospel.

Your brother in the one faith,  
J. J. HUNTLEY.

GRAYSVILLE, Ohio,  
August 21st, 1883.

*Brother Joseph:*—I can sympathize with Bro. Heman C. Smith in his trials in battling for the truth. I have met with some of the same opposition, in Dodge and Richey counties, Va. I was rocked one evening on my road home from meeting. Spoke for a half hour in a school house when the rocks were coming against the house so that they could be heard some distance. At another appointment we found the house closed, and heard that a mob was coming with eggs and stones; but from it all we were delivered, and found some anxious to hear the truth. I spoke in a grove and other places, with very good liberty; and made friends to the cause. I have been

laboring as best I could since the conference. Am at present preaching at the Faro Church, Monroe county, Ohio. There was a good attendance last evening. Will attend the conference at Lampsville, the first of September.

As ever, in bonds,  
HIRAM ROBINSON.

DELL ROY, Ohio, August 23d, 1883.

*Bro. Joseph:*—We as Saints have felt the love of God, and do know that the work is true; and feel much for those that are in darkness. When I explain Christ to them, and the kingdom of God, and his dealings, blessings, etc.; they have told me that God fills all the world. This teaching I can not endorse.

We find when Cornelius was found praying, that his prayers went up to God, and that an angel brought the good news here. This shows me that God was not with Cornelius at the time he was praying. Also when Sodom and Gomorrah were in their wickedness, God was not there. He sends two angels there, with the power to destroy the city. When Nineveh was in its bad state, God was not there. He sent Jonah there. I am thankful too, that God does not fill all the world; that there is a little place left us. It is good for us that it is so. Many times we have hard trials to bear, but I hope and pray that it will turn very sweet in the last day.

Yours in the one faith,  
GEORGE MASTERS.

MAGNOLIA, Iowa,  
August 24th, 1883.

*Brother Joseph Smith:*—Since last writing to you, I have passed through many scenes, both of trials and joys, while ministering, in my way as assisted by God's divine guide, words of love and deeds of kindness, that others might be led to him who heareth and answereth the calls of those who are willing to comply with his eternal truths, and show that willingness by their works. I believe I can safely say that at times I have enjoyed some of the most exquisite pleasures of my lifetime, and some of the severest temptations from the power of darkness. How I have been made to know my Redeemer who liveth, and who leadeth his people! It is through him has come my joy, and through him my strength to overcome,—truly, I can say he is the "Hope of earth, and joy of Heaven." And when I have seen his children bowed with sorrows, or pains, a joy it is then to consider the experiences of the past, which utters in no mistakeable language, "He that asketh, receiveth," and thus, by such references encourages the Saints.

"O, 'tis good to be a Saint in latter days."

In my labors I have been upheld by the friends of the faith in all kindness. Have had a lack of nothing. The work in this mission is progressing, yet to me, it seems slow. The result of the labor I have done can not be measured by the number baptized, as those baptized by me, have principally been brought to see the light through the instrumentality of others. I can say I have watered, and may God give the increase. Elder Winters, of Waterloo, Neb., of the Christian denomination, who made such grave charges against the Saints and their doctrines through the *Waterloo Gazette* and to whom I submitted six propositions for discussion, has at last left the State of Nebraska, not answering to one of them as he agreed.

May God bless you and all the co-workers for Zion's cause, and help each to learn his several duties, and do them with an eye single to God's glory, and thus each bear a share of the burden as God has divided it to them.

Your brother in the truth,

J. F. MINTUN.

MAROA, Illinois,

August 24th, 1883.

*Bro. Joseph:*—I arrived here one week ago yesterday, being the 17th inst. I opened out our batteries of truth on Sunday afternoon, at the M. E. Church. Again on Monday night in the Christian Church, and Tuesday, Wednesday and Thursday nights in the K. P. Hall, and to-night again in the Christian Church; so you see I have quite a variety of openings. I shall continue here over Sunday, the 26th, by the request of my congregation, as they nearly all rose to their feet last night to manifest their desire for me to stop longer with them. Quite a number here are convinced of the truth, and the people seemed considerably exercised over the doctrine we preach, and say it is God's truth, and the best thing they ever heard. I expect to return home next week, and remain until our September Conference.

Yours in bonds,

H. C. BRONSON.

## Summary of News.

Aug. 23d.—On August 15th the French army in Tonquin, Asia, had an engagement with the native forces known as "Black Flags," and though they succeeded in capturing Haiphong, a place of some importance as being the key to the approach to Hanoi, they were upon the whole repulsed, and consequently discouraged. The country in which the French are operating, is suffering from floods, which are causing immense destruction to life and property.

The official paper of Prince Bismarck, has in its late issues assumed a warlike attitude towards France, by declaring that the latter threatens the peace of Europe. The Reichstag of Germany has been called, and prices on the bourses of Paris, Vienna and Berlin have fallen. France it is said will shortly mobilize her eastern army corps, and if she does, Germany will make a counter demonstration.

There were 31 deaths from cholera in Alexandria yesterday.

A fearful massacre of Indians in Peru by Chillians is reported from Huancayo. The conquerors, alleging that the Indians meant to sack the city upon its evacuation, fell upon a body of 3,000 of those unfortunates, killed 400, and wounded 400 more.

Aug. 24th.—Something like the Bulgarian atrocities which gave an excuse for the wars of 1876 and 1877 is reported from Turkey once more. Ninety-two Christians have been murdered in one district of Albania. Twenty-three villages have been abandoned. The Turkish officials wink at the slaughter and persecute the Christian priests.

The Count de Chambor died at Vienna, Austria.

News of 209 deaths from cholera in Egypt are reported yesterday.

Advices received from Panama contain details

of a volcanic eruption which has occurred at Ometepok, in Central America. Ometepok is a volcanic island on Lake Nicaragua, and consists of two densely-wooded mountains, one of which is more than 5000 feet high. For some months past the extinct volcano has given signs that it was about to burn into activity, and recently the most alarming indications have been witnessed. The lava first streamed from the new crater, and ran in the direction of Las Pilas, and succeeding days the sides of the mountain were alive with fire as the lava poured down, sweeping with it trees, rocks, and earth, whilst the continued bel-lowings and roarings struck terror into the hearts of all who heard them. The whole island was continually quaking. Many of the inhabitants fled, and the authorities made arrangements for the removal of every one from the island. At the end of the fourth day after the first outbreak the lava bed had covered the road, and two young men who had gone with others to watch the flow were buried under it. It continued to flow day after day in such an uninterrupted stream that a panic set in amongst the population, caused by the torrents of lava and incessant rumblings, and ships were sent to the island to transport the people to Granada, Rivas, and other cities. The inhabitants were cut off from their farms and pastures. The mountains and slopes are covered with boiling lava and mud, and the island was said to be in a continual tremor.

A dispatch from Simla says a general rising of the Ghilzais against the Ameer of Afghanistan, Asia, has occurred. The insurgents are under the lead of Mushki Alum.

The ill feeling against France and Germany was greatly aggravated by the appointment of Thibaudin as French Minister of War.

There were but 165 failures last week. The country has recovered from the temporary prostration caused by the heavy failures precipitated during the dullness of mid-summer.

Aug. 26th.—There were twenty-two deaths from cholera in Alexandria Saturday.

It is reported in London that cholera has broken out in the Island of Sumatra.

A French and an English vessel came into collision in the English Channel. The English steamer, the Woodburn, was disabled and sunk. Eighteen of her crew were drowned. The French steamer was badly damaged, but was enabled to land her own passengers and those saved from the Woodburn at Plymouth.

Two steamers came into collision off Ushant, in the German Ocean, during a thick fog. One of the vessels went down. Five lives were lost.

The row between the Orangemen and Catholics of Coatbridge, Scotland, was renewed Saturday. Twenty-two of the chaps were arrested.

That the harvest of the world, or the reaping of the cereal crops of the earth, takes place in different periods, on account of the different latitudes and consequent different seasons, is a well known fact; that these periods embrace altogether more than three-fourths of the year might not be known. In Australia, New Zealand, the greater part of Chili, and some districts of the Argentine Republic the harvest takes place in January; in the month of February it commences in East India, and progressing toward the North, terminates in March—Mexico, Egypt, Persia, and Syria harvest in April; the north of Asia Minor, China, Japan, Tunis, Algeria, Mor-

occo, and Texas in May. The following countries reap their harvests in June: California, Spain, Portugal, Italy, Greece, and the South of France. In the other parts of France, in Austro-Hungary, the South of Russia, and the greater part of the United States the crop is gathered in July. In the month of August the following countries harvest: Belgium, Germany, England, the Netherlands, and Denmark; in September, Scotland, Sweden, Norway, Canada, the North of Russia, the latter continuing until October.

A farm-hand near Shelbyville, Ind., has found a giant. It differs from the Cardiff exhibit in that it is a skeleton instead of a single stone. The skeleton was found in a sitting posture six feet below the earth's surface. The gentleman who formerly sat in the bones which remain, if he existed at all, was nine feet high and weighed half a ton.

The total number of accidental deaths reported to the Board of Trade by the several English railway companies during the last year was 1,163, while 8,968 persons were injured. These totals comprise all the serious casualties on railways during the year. The rate of mortality among railway employes is very high, no fewer than 553 having been killed, and 2,576 injured in 1882. The number of passengers killed was 127; injured, 1,736; while 306 trespassers—including sixty-two cases of suicide—were killed and 155 injured. Among others who perished as victims to their own carelessness, forty-three persons were killed, 713, injured, when alighting from or getting into trains in motion. Again, seventy-two persons were killed and forty injured while passing over railways at level crossings—a fact which can not be too widely made known. The number of cases reported which involved no personal injury indicates the hairbreadth escapes which are being constantly met with. Thus there were no fewer than 1,149 failures of tires, any one of which might have entailed serious results; but it is only right to add that of these, 842 were on wagons belonging to owners other than the railway companies. The number of axles which failed was 451, of which 264 were engine-axles. In addition to these statistics, we notice that during the year thirty-four horses, sixty-three oxen and cows, 162 sheep, one donkey, and fifteen hounds were run over and killed; the number of trains concerned being 154; while two passengers and four servants were injured from this cause.

Aug. 27th.—Seventeen deaths from cholera occurred at Alexandria Sunday.

Eighty-one deaths from cholera in all Egypt, Sunday.

The Queen of Madagascar died July 13th.

Terrible popular persecutions of the Jews are constantly reported from Russia and Hungary. In the recent riots at Ekaterinoslav, Russia, twenty-eight lives were lost and 346 houses torn down. At Egerszeg, Hungary, a riot which lasted three days has just ended. Twenty soldiers were killed by the rioters, who resisted the troops with muskets and fought sturdily. The number slain in the mob is not stated.

The King of Annam is suing for peace with France. Negotiations are pending, which will probably close the war between the two powers.

An island near Java named Krakatoa is the scene of a volcanic eruption. The neighborhood is in total darkness during day and night. Communication with the mainland, close by, is cut

off, and tidal waves are flooding the coast towns. The fate of the islanders is not yet known.

Aug. 28th.—Annams new Emperor is about to accept the terms which France has imposed at the point of the bayonet, but China's Government views the negotiations with increasing alarm.

The Prime Minister of Spain tendered King Alfonso the resignation of the ministry. The King has postponed his decision.

Large bands of peasants, armed with guns and axes, entered Zalaloevoe, Austria, to-day, and plundered thirteen Jewish shops. They subsequently left the place, but threatened to return. Troops have been summoned to prevent further disturbance. The annual fairs have been forbidden. A Government Commission has been ordered to inquire into the disorders.

Monday there were 165 deaths from cholera in Upper Egypt and six in Lower Egypt.

One new case of yellow fever at Pensacola, Fla., and one death.

The eruption of the volcano on the Island of Krakatoa continues. North Bantam, Java, is covered with ashes, mud, and stones. The crops are ruined and roads and bridges damaged. The European quarter in Anjer and the Chinese camp at Merak were swept away by the overflow of rivers. A tidal wave also swamped the lower quarters of Batavia.

Aug. 29th.—The treaty between France and Annam has been signed, giving the former all she asked. Preparations for war are reported in China.

Deaths from cholera in Egypt, Tuesday, 121.

The towns of Anjer, Tjiringine, and Celokhelong, Java, have been destroyed by the recent volcanic eruptions there.

The False Prophet has massed his troops for another struggle in Egypt.

A heavy north-east gale has made a terrible surf at Atlantic City, N. J., and the damage done by an exceptionally high tide is reckoned at \$75,000. Houses and sheds on the beach have been swept into the ocean. Passengers by rail were yesterday compelled to get off a train and walk five miles to reach their destination, the tracks being wholly submerged.

#### FIRES, STORMS AND ACCIDENTS.

Aug. 23d.—Loss by fire at Louisville Ky., \$12,500. 20 houses and a large barn were burned at St. Ignace, Mich. Loss by fire at Boston, Mass., \$50,000. At Cincinnati, O., yesterday, \$10,000. One person died from fright. Quincy, Ill., \$20,000. 100 acres of wood, near Milford, Mass., have burned. Edgerton, Wis., \$7,000. Fort Wayne, Ind., \$10,000. Middleport, Ohio, \$15,000. Paulding, O., \$1,000. Port Edwards, Mich., a small steamer, valued at \$3,000, burned.

Two men were killed by breathing foul air in a well near Knoxville, Tenn.

A passenger train of 4 cars was wrecked near Salamanca, Pa.

In Lexington, South Carolina, two persons were killed by lightning.

A hurricane swept through the Ottawa, Ontario, district last night, doing great damage to barns, fences, and crops. A man named Henshaw was killed by lightning.

During a heavy storm which passed over Hillsdale, Mich., yesterday evening the barn of Job Joles, in the Township of Ransom, was struck by lightning and set on fire, and burned with all that it contained. A fine pair of horses was burned, as was also Mr Joles' entire season's crop of oats, wheat, and hay. The loss will be at least \$2,000.

During a violent storm last night lightning struck James Quick's barn in Milford Township, O., killing six horses and burning large quanti-

ties of hay and grain, besides costly machinery.

Five fine horses, owned by J. W. Mooney, were struck dead by lightning in a storm that passed over Erie, Pa. The animals had taken refuge under a tree, the identical one that presented the nearest point to the surcharged clouds. The lightning struck the tree and passed to the horses, who being huddled together formed a complete circuit. All five remained standing.

Fourteen persons were drowned in Wells, Me.

Aug. 24th.—East Tawas, Mich., 200 acres of choice timber burned.

Four people drowned by the undertow, at Wells' Beach, Me. John M. Hale, piano-maker, and son were drowned near Wheeling, W. Va.

By the falling of a scaffold at the King of Bavaria's new place at Lake Chiem twenty-three workmen were killed and seventeen injured.

The family of William Ludder, at Winsted, Minn., partook of luncheon at noon Wednesday containing cheese cooked in a brass kettle, and all were poisoned. Three have since died, and the others are not expected to recover.

Aug. 26th.—A fire broke out in a Boston tenement-house this morning. Four of the inmates were suffocated before a rescuing party could reach them. One man was fatally injured in jumping to escape.

Loss by fire in Detroit, Mich., \$12,000. A hotel was burned, and one man killed by a falling beam, at Terre Haute, Ind.

At Parkdale, Col., one man was run over and killed by a freight train.

Aug. 27th.—This afternoon a large tank containing several thousand gallons of oil exploded in the South Brooklyn Oil Works. The burning oil ran in every direction. John Reynolds, an old man, was overtaken by the blazing stream, and is thought to be fatally burned; Joseph Dennis was burned about the face and Michael Cavanaugh about the body. Samuel Love, a fireman, was thrown from an engine on the way to the fire and severely injured. Before the firemen arrived another tank had exploded, setting fire to the entire works. The flames continued to spread until the buildings were in ruins. The loss on buildings, machinery, and stock is about \$60,000. Hardly had the firemen reached the engine-houses when another alarm sounded. Sparks from the oil works had ignited the sulphur works, at Ninth street and Gowanus Canal. Before the flames were extinguished damage was done estimated at \$25,000.

Loss by fire in New York City, \$90,500. Williamsport, Pa., \$500,000. San Antonio, Tex., \$200,000. One man suffocated to death in a small fire in St. Louis, Mo. Montreal, Que., \$20,000. Large Stone works burned at St. John, N. B. Loss by fire over \$10,000 at Lowell, Mass.

A severe storm of lightning, thunder and rain, occurred at Chicago and vicinity, interfering with the telegraph and telephone wires considerably.

Aug. 28th.—A forest fire, ten miles from Bar Harbor, Me., has extended over two thousand acres. The fire has been surrounded with a ditch, and is believed to be under control.

Several flour and corn mills have been destroyed by fire at Toulouse, France. Damage, 2,000,000 francs.

At ten minutes of 4 o'clock yesterday afternoon the Hudson River steamer Riverdale while in midstream off Fourteenth street, New York City, in North River, exploded her boiler, capsize, floated to a point opposite Sixteenth street, and sank. One hundred persons were on board. About fifty of these were killed. Eight victims reached the shore in a horribly mangled condition and are now under treatment. Many of the passengers were blown far into the air with the debris of the boat's upper works. Later accounts put the probable loss of life lower.

In the storm of Monday night the schooner Lumberman was struck by lightning twelve miles out of Chicago harbor.

Yesterday afternoon the boiler of M. B. Paxton's sawmill and gin, situated on the Cuba Road, twelve miles north of Memphis, Tenn., exploded with disastrous results to life and property. A. J. Pike, a laborer, was instantly killed; W. J. Garvin, an employe, was severely injured; a colored man had an arm broken, and Mr. Paxton,

the proprietor, who was acting engineer at the time received painful wounds. The loss will not fall short of \$2,000.

Aug. 29th.—Loss by fire in Petersburg, Ind., \$60,000. Dubuque, Ia., \$25,000. Clinton, Ia., \$15,000. An elevator and 2,000 bushels of wheat, 3,000 of corn, and 7,000 of oats, were burned at Lewis, Iowa. Philadelphia, Pa., \$50,000. Roncerverte, Pa., \$6,000. Chicago, Ill., \$1,300.

A train was derailed near Clifton, Mo., and one man killed.

#### CROP REPORTS.

Aug. 24th.—John R. Shaffer, the Secretary of the Iowa State Agricultural Society, has received the crop reports from his correspondents up to Aug. 10th, from which we quote the following:

In the northern and central portions of Minnesota, nearly all the crops have been gathered, and the farmers claim a wheat yield of 20 bushels per acre. The other portions of the state will average 15 bushels per acre.

The indications in Nebraska, are that there will be an unusually large crop of corn, unless early frosts cut it short. Wheat, oats and barley, throughout the State average well.

In the Province of Manitoba, all kinds of crops are looking well, and an enormous yield is expected, if the weather continues favorable from this on.

Reports from many points in Illinois show that if frosts hold off quite late, the corn crop will be an average one.

Heavy rains in Ohio have greatly improved the prospect for corn.

The average yield of wheat in Indiana, so far as ascertained, is about ten bushels per acre. The corn crop in this state will be below the average, unless wetter weather and warmer nights intervene, and frost holds off very late.

A hail-storm damaged the tobacco crop of Rock County, Wisconsin, to the extent of \$150,000.

The official estimates of the wheat and other crops in Russia show the yield to be generally satisfactory.

Wheat in Minnesota, is reported as being an almost unprecedented yield, and of most excellent quality. Long continued drouth in the South has materially reduced the cotton crop.

#### A STATEMENT TO THE PUBLIC.

On the evening of August 21st, a terrific cyclone struck our city, completely demolishing 135 dwellings and totally destroying their contents. A large number of others were unroofed and otherwise damaged. In the city, 19 persons were killed, (this is strictly accurate), and about 100 wounded, several of them fatally. The ruined houses were nearly all owned and occupied by mechanics and laborers, who have lost everything they had in the world except the clothing upon their persons and the naked lots. In many cases, the heads of families are injured. The cyclone entered the county at its western border, and in its course destroyed the crops and buildings on about 40 farms. Others lying contiguous were damaged, and five persons were killed outside the city. The relief committee has a detailed list of 124 families, in the city alone, entirely destitute. We appeal to the public for aid. The leading business men of the city are all heavy losers, and can not, therefore, do as much for the sufferers as they would wish. They have, however, contributed liberally. None of the public buildings have escaped damage. One school building destroyed, the court house is unroofed, the churches are seriously injured, one of them—the Methodist—demolished; the elevators and warehouses are all wholly or partially in ruins.

Provisions are plentiful. Money, clothing, and carpenters are needed. \$100,000 expended in tools, lumber, etc., for the penniless, would scarcely put them on their feet sufficiently to enable them to help themselves. All contributions are placed in the hands of a thoroughly organized committee of 21 citizens, and may be forwarded to the undersigned.

S. WHITTEN, Mayor.

ROCHESTER, Minn.,  
August 24th, 1883.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### JOSEPH SMITH'S SECOND REPLY.

MR. L. O. LITTLEFIELD, Logan, Utah.

SIR:—There were no ordinances of washing and anointing engaged in at the meeting at Kirtland; but the Spirit which testifies that Jesus is the Christ, was there; and the peace that Christ declared that he would give to his disciples, filled the hearts and controlled the minds of the worshipers.

In your first, you stated positively that there were those women in Utah who had stated to me and my brother that they were wives to my father. This I have shown to be untrue. If your statement was correct, would it not have been better to get one or more of those women to name the time and place where such statement was made?

There was no need for me to go to Salt Lake City to find proof, if I were under the necessity to receive "universally accepted reports." Such reports are plentiful outside of Salt Lake City, and are no better there than abroad. If I am to receive "universally accepted reports," Joseph Smith was a mountebank, Brigham Young a thief and an abettor of murder, Salt Lake City a place where lust and debauchery are at home and run riot. You are too shrewd to hold that I am to be concluded by "universally accepted reports." The reach of such reports is too wide. The effect upon not only Utah and her men, but upon the origin of the Church and its founders, too wide-spreading and ruinous for you to insist upon such an acceptance.

My course in Salt Lake City was this: I was upon the streets daily. I saw many of the men whom I had seen when a boy. I was introduced by Patriarch John Smith to many others of the citizens. I shunned no one. I declared publicly in the "Institute," in answer to the question whether my father did, or did not have a revelation commanding or permitting his Elders to have more than one wife, that I did not know. That the evidences I had so far received, had failed to convince me that he had. That I did not know whether he had or not practiced plural marriage. That I threw the burden of proof where it belonged, on those who affirmed that he had the revelation, and practiced the doctrine. This was done publicly and there were members of your church present and heard me.

The denial of John Taylor at Boulogne-Sur-Mer, was coupled with the reading of the article on marriage then published in the Doctrine and Covenants, but taken out by order of Pres. Brigham Young, without a vote of the Church, in 1876. The intent with which it was read was to deny the charge of having in practice in Utah a system by which men of the church had more wives (with all that the name implies) than one. The language of the book is clear. "We declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again."

There is no mistaking this denial of Mr. Taylor's. Taken with the article on Marriage, and it is conclusive. If at that time there was in operation a system by which men were married, or sealed to women as wives, other than the one legal wife, of such a momentous character that I am fighting against truth in opposing that system, Mr. Taylor was guilty of falsehood. Technically, Mr. Taylor's denial was true; the law of the church, as he well knew, was against him and his co-peers. It allowed of no such marriages. The formula given in the law, required the sanction of the marriages of the church to be "in the name of the Lord Jesus Christ, and by virtue of the laws of the country."

The reason given in the article on Marriage for the declaration of belief is that, "Inasmuch as this Church of Christ has been reproached with the crime of fornication and (the crime of) polygamy, we declare," etc.

I am thankful for your honesty in saying that the things of which the Church was then accused were "utterly opposed to its teachings."—This, I and my co-workers have been studiously striving to show, and every admission such as yours, is in keeping with our position.

The delay in my father to declare the "principle" (plural marriage) was, and is by you attributed to the "consequence of the prejudices of the brethren, and the persecution which he well knew he would have to encounter from the outside world, *wherein his life would be endangered.*" I do not construe this language. It is a plain declaration given as a reason why Joseph Smith did not make known the revelation if he had it. Was it for a like reason that Brigham Young took eight years and two months to get courage enough to make it known? You did not say that God commanded my father not to make it known, but that he delayed because he

well knew that "his life would be endangered." Is not that charging him impliedly with being afraid? Whence came the prejudices of the brethren? What business had they to have prejudices against the word of the Lord? What gave rise to, or created those prejudices?

I was, as Elder Joseph F. Smith states, attentive to what Elder O. Pratt was saying in the discourse from which I quoted. I tried to conduct myself in a quiet, orderly and respectful way. I took notes of the entire sermon; and can give every important point in it from notes made at the time. I was intent to discover the talent and bent of the speaker; and was equally intent to "take advantage of anything that might be said to the profit of myself and the cause I represented." Is that a crime? If so, Elder L. O. Littlefield, and every other elder ever sent out by the Utah Church, including Joseph F. Smith, are guilty of the same crime. It is precisely what the latter has done in so sharply denying what I asserted was said by Elder O. Pratt, respecting temples. I gave it as I heard it, from notes made at the time; and I remember wondering if the statements made would be noticed and their possible effect upon me counteracted by those in charge of the meeting. When told the next day that the sermon was preached for my benefit, and asked, "What do you think of it?" as the person wished to make report of my reply to admirers of Mr. Pratt, I replied that I was pleased with it. That I had, I thought, learned one thing, and that was, that "Orson Pratt, left to himself, would tell the truth." All I have further to add is this; I may have mistaken Elder Pratt's words. The desire to discover any possible advantage may have made me too critical and perverted his meaning. Are Elder Joseph F. Smith and the others who state that they did not hear such statement, free from such partisan bias, as he seems to think troubled me? Is his memory of a sermon to which his attention may not before have been called since the day it was delivered, likely to be any clearer of defect because of freedom from undue zeal for his cause than mine? The question of veracity may rest here.

How much better for your plea against the meeting at Kirtland, and those who met there; and your defense of the temples you are *building* in Utah, is the statement of Joseph F. Smith as to what Elder Pratt did say? "That the temple which we were building in Salt Lake City, was not the Temple on which we expected the cloud would rest. Nor did we expect these glorious events to transpire in any of

the temples which we were now building, or would build in Utah; but, that the temple in which these promises should be fulfilled should yet be built in Jackson county, Missouri. \* \* \* And that not all that were living in 1832 should pass away until that temple should be built," etc., etc.

Some one of those present will remember that after the services I met Elder Pratt with two or three others and was presented to him on the street near to the meeting house, and remarked to him that having been born near the close of 1832, I could hope to be one of those that might be living when that temple to which he had referred should be built. To this he replied, that to have part in it would depend on qualifications as well as age. Is this also a mistake of memory?

The question between us is the one of plurality of wives. Is the doctrine and the practice in accordance with the principles of the Church of Christ, as such principles were revealed, and said Church founded by Joseph Smith.

This question is not decided by the statement that Joseph Smith taught and practiced such doctrine, or one similar to it, in secret. Nor am I concluded as an heretic and fighter against God or his word, when it is proven that he did secretly so teach to a few chosen ones, and secretly so practice.

The elders used to teach that if our forefathers, or our fathers did "once carry their corn to mill in one end of the bag, with a stone in the other end to balance it," it was no reason that we should do the same. That we were to do our own thinking, and whatever of doctrine was not in accord with the word of God, we were to discard. Just so.

The Bible gives the origin of the institution of marriage thus:

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto man. Therefore, shall a man leave his father and his mother, and cleave unto his wife, and they twain shall be one flesh.

In the history of the life and generation of Adam as given in Genesis, there is no hint, or reference to but the one companion, one woman, one wife for him. Malachi seems to have referred to it in the language of the 14th and 15th verses of his second chapter:

Yet is she thy companion and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed.

Lamech departed from this rule and took two wives, and he became a murderer.

The commandment to Noah was completed in the saving of the means by which

the earth was to be re-peopled—Noah and his wife; his three sons and one wife each—no more.

The New Testament shows the full endorsement of this by Christ:

For this cause shall a man leave father and mother, and shall cleave unto his wife; and they twain shall be one flesh.—Matt. 19: 5. Mark 10: 8. Eph. 5: 31.

The Book of Mormon history shows that when Lehi and his family left their land at the command of God, they went out prepared to keep his command; Lehi and his sons and Zoram having one wife each, and that only.

Here are three occasions when God has proposed to people, or repeople a land—twice the earth, and once a distant land from the old world—and each time he shows the pattern to be one man, one woman, one husband, one wife; twain and twain only, one flesh.

The Lord stated to Ezra Thayre and Northrop Sweet, October, 1830, that the Book of Mormon and the Holy Scriptures, were given for the instruction of his people: D. & C., page 208, Liverpool edition, 1854.

In section two of the same work, the Lord states that the Book of Mormon "Contains the fulness of the Gospel of Jesus Christ to the Gentiles and to the Jews also, which was given by inspiration."

In section four, paragraph eight, it is declared that because of light treatment of things that had been received, condemnation rested upon the Church. The language is as follows:

And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit mete for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.—(Liverpool Edition).

The date of the revelation from which this is quoted, is given as September, 1832. Going back to find some of the former commandments we discover the following. "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else."

Elder Orson Pratt stated in a discourse delivered in the Tabernacle at Salt Lake City, October, 1869, which was published in pamphlet form, "In the early rise of this Church, February, 1831, God gave a commandment to its members \* \* \* wherein he says, thou shalt love thy wife with all thy heart, and shall cleave unto her and

none else. It was given in 1831, when the one wife system prevailed among this people." In March, 1831, following, the word of the Lord came through the same man, and is as follows:

And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God; wherefore, (for this reason), it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to its creation before the world was.

These are of the former commandments, the disregard of which brought condemnation.

The fact that the revelation was given to men about to visit the Shakers, which body forbade to marry, does not prove that what is revealed is not to be taken in universal sense. And it is simply astonishing that you can so glibly dispose of its provisions. "It is lawful that he shall have one wife; and they twain." Can you make more than one out of this lawful provision? The revelation was given to the elders to go and preach to men who did not believe in marriage. In preparing them God declares two facts; one is that marriage was ordained of Him; the other, that it is lawful for man to have one wife. This is qualified and made plain, so that no one, not blinded can fail to see, by the words, "and they twain," the man and his one wife, "shall be one flesh."

The men to whom it came so understood it. So will any one to whom the book is handed, upon whom the blindness has not come by reason of having treated the commandments lightly. Farther than this, the same revelation warrants the belief that such was the order according to the creation of man. The words, "unless death intervene," I obtained from section 109, paragraph 4, "except in case of death, when either is at liberty to marry again." This shows that at the time the section on marriage was written, the understanding derived from the revelations was as I have stated "one only." The word "either" is in the singular number and means one of two contracting parties. I did not interpolate the words "one only." I quoted those portions that I took from the revelations and the church articles and covenants, and gave the sense of what was evidently conveyed as being the will of God.

You write, "What a pity it is that the Lord did not take the same view of the matter that you do."

He did, Mr. Littlefield, he did beyond question. He did at that time take precisely that view. Let us see

The elders shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the Covenants and Church Articles to do them.

But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God, will not suffer this people to do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none.

Jacob's warrant for making this declaration is this: "Jacob, get thou up into the Temple on the morrow, and declare the word which I shall give thee unto this people."

This shows conclusively, that in 1830, when the Lord revealed the Book of Mormon, which was to become a part of the "law" of God, to "govern" his Church; and in 1830 and 1831, when the revelations I have quoted were given, He did take the same view that I do. And from what you have stated, if it be correct, He did not change His view until 1843.

You quote the revelation of God in which his will is set forth, and then immediately turn and justify the plural wife system "because of the things which were written of David," the very thing reprobated by the Lord as declared by Jacob.

Let us reverse the reasoning. You quote the language of Nathan:

And I gave thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little I would moreover have given unto thee such and such things.

You then say: "From the foregoing is it not evident that to assert that plural marriage is a sin, is to say that God is a sinner?"

How much wiser and better is it, or how much more consistent to charge God with using duplicity and deceit? This you certainly do when you say, or intimate that the revelation "it is lawful that a man shall have one wife," was not intended as a restriction, as in the case of the woman, "but one husband." In the same way you charge God with duplicity, in evading the force of Jacob's declaration:

Wherefore, if I will raise up a righteous seed unto me, I will command my people; otherwise, they shall hearken unto these things.

In this there is no hint that God will change the rule then established. For my part, when you prove that God has dealt deceitfully with the Church, as such construction of implied, reserved and double meanings would certainly do if they were correct, you have proved Him to be a hypocrite, which you practically charge Him with being—and in such case He is no better than a sinner—of the two, a hypocrite is more despicable than a sinner.

I do not need to say that plural marriage is a sin on unjust or unfair grounds. God, through Jacob, declares positively that it is an abomination. "Truly, David and Solomon had many wives and concubines which thing was abominable before me." Jacob called it a "grosser crime." The section on marriage adopted by the assembled quorums of the Church in 1835, called it a "crime."

If he who commits a crime is not a sinner, pray tell me what is he? He who commands a crime is as guilty as he who commits it, if the command is obeyed. If God commanded Joseph Smith to take more wives than Emma, while she lived, He commanded a thing that He had forbidden by a revelation called by Orson Pratt in 1869, a "holy law." Mr. Pratt said:

If the members of the Church had undertaken to vary from the law given in 1831, to love their one wife with all their hearts, and to cleave to none other, they would have come under the curse and condemnation of God's holy law.

This holy law given of God was the exact counterpart of the one given to Lehi.

Mr. Pratt, (a Daniel come to judgment), said in 1869:

The Lord, through his servant Lehi, gave a command that they should have but one wife. By and by, after the death of Lehi, some of his posterity began to disregard the *strict law* that God had given to their father, and took more wives than one, and the Lord put them in mind, through his servant Jacob, one of the sons of Lehi, of this law, and told them that they were transgressing it, and then referred to David and Solomon as having committed abominations in His sight.

History repeats itself, for now, I, the son of Joseph Smith, through whom the "holy law" cited by Mr. Pratt came from God, which commanded the men of the Church to have but one wife each, now call the attention of a people claiming to be of that Church, and remind them that they are transgressing that law by taking more wives than one. I further declare to that people, in the language of the Book of Mormon, which that people are commanded to hear, the taking of more wives than one is "abominable" before God.

It is proved beyond question that this

monogamic rule prevailed in the Church from 1830 to 1843, (at any rate), by command of God. Hence, if he acted like himself and is unchangeable, he could not in 1843, give a law contrary to it. If he did he must be changeable. This destroys his character as God. Besides this, the history shows that three separate times did God in starting the peopling of the world fix the status "one man, one woman, one husband, one wife." Christ, the lawgiver of this dispensation, sanctioned it in the New Testament, and in the Doctrine and Covenants; and hence is not a party to this new revelation that brands his father with being a changeable Jehovah.

Joseph F. Smith, yourself and others are alarmed and indignant at me when I put words into Elder O. Pratt's mouth that indicate a change of sentiment in him, and you argue that he could not have said what I stated that he did say, because it was not like him. Please be as consistent in your argument respecting God. "I am God and change not" is his own language concerning himself. Nor am I in fault if I hurl this argument back at you that was the rallying cry of the elders in my father's day. "God is unchangeable, hence the gospel is now what it was in Christ's day."

The history shows that the wives of David's master fell into his hands by the fortunes of war. As a conqueror he slept in the bed of his captive, or slain enemies and ruled in their seats of power. Nathan did not give them to David as President Young gave wives to his faithful adherents. The record does not show that any such giving took place. The house of Israel and the house of Judah with the wives of the captive kings were given in a similar sense, as were the house of Saul and his wives. But how fatal the gift. The same God before whom he had done abominable things would not permit that he should build a house unto him. His wives forsook him. His son *betrayed him*, and debauched his wives. The same Nathan who you state gave the wives of David's master to the king, took the same wives and gave them to David's neighbor. Shimei, the son of Gera, cursed him at the command of God on account of the "blood of the house of Saul" whose wives he had won by conquest. The dread consequences of his sin followed. The like result followed the successful son, for his wives drew his heart away from God and he perished as a foolish old man.

I thank you for the statement you quote from the history of Joseph Smith, of date October 5, 1843.

In this statement my father urges that persons teaching, or preaching, or practicing the doctrine of plurality of wives should be tried. What for? Because, as Hyrum wrote in 1844, "No such doctrine is taught here" (Nauvoo).

This statement agrees perfectly with the one made by Elder Wm. Marks, that some time before my father's death, he told him to go before the High Council, and there prefer charges against such men; and that he would go upon the stand and proclaim against the doctrine; as it was from the devil and would destroy the Church if it was not put down. This was either a piece of clerical duplicity and deceit, or was a genuine effort to put a stop to what was had in secret of which knowledge had come to him. Nor does it take on the form of implicating himself as one of the guilty ones. It does not warrant the conclusion that he was himself one of those to be proceeded against by President Marks before the Council. Nor is it common sense to say that Joseph Smith was so great a bungler as to go on the stand and publicly denounce what he was secretly practicing, if such practice was known.

The testimonies from the witnesses you offer I am familiar with; and many of them will not bear cross examination; as I could easily demonstrate if I had the witnesses in a court where hearsay, mental reservations and other men's statements can not be affirmed as knowledge.

It is unnecessary to attempt to prove that Joseph Smith secretly taught and practiced celestial or plural marriage, or polygamy. For when that is proved, the issue remains unchanged. All that could be effected by it, so far as I am concerned, would be to lessen my respect for him as a man, and give me one more heart pang to bear through life. And if it be proved that he dictated the alleged revelation, or the "copy" which is all that you can claim, it would not prove either the revelation, or the doctrine to be of God, or binding on Latter Day Saints. I am not so particularly strenuous to assert my father's innocence. He may have been guilty, I prefer not to believe it. But if he was, I shall not evade the issue, nor my duty as I know it because of that guilt. Sin is not made legal, or lovely in my eyes because my father did it.

I admit God's power to change. I do not admit His right to change His law, without reserving to myself the right to declare Him changeable against the teaching of His own word. I do not believe that God has the right to lie. I do not believe that Jesus Christ, His Son, has the

right to lie. I do not believe that either has the right to say that one thing is heaven's law in 1831 and that another and contrary thing is heaven's law in 1843. I do not believe that the revelation, so called, came from God. But if it did, it is an unjust and cruel thing; so totally unlike the "new covenant," the Book of Mormon, that it makes God to stultify himself. The new covenant, the everlasting gospel, has provisions for life and salvation open to all. This revelation has provisions for only a few. The gospel provides for all men, this revelation for a few only.

But, suppose that it be conceded that the revelation came from God and that Joseph Smith "had the keys of the power" to administer in the things named in it. That he was the "only one on earth" at the time authorized to receive revelations from God as to who might, and to say who should not receive wives under its privileges. Who authorized Brigham Young to do it? He did not receive it from Joseph Smith. It was not conferred in the revelation on any one but Joseph Smith. Brigham's appointment by the people to be the president did not confer it. He declared that he "was not a prophet, nor the son of one." Who gave Joseph Smith's wives to be Brigham Young's wives? What business had he to take them to himself?

The lodging of such a power in one man's hands—that of dictating that one here may, or shall take such and such a woman, or such women to wife; and that one there may or shall not take any—is a most dangerous thing to do. It offers to such a man an opportunity and an inducement to prostitute his prophetic character to greed, love of power and the lust of the flesh, that may not be resisted. Joseph Smith may not long have been free from such influences; and it is possible that the eleven months that he exercised it, if your theory is a true one, witnessed his corruption. That Brigham young in the exercise of it for the twenty-five years between 1852 and 1877 was free from its baleful powers, is more than I believe, and were the history of its workings fully known, I feel assured its own friends would be appalled.

I deny that Brigham Young was ever lawfully called and authorized to act under the provisions of that revelation. Joseph Smith did not designate him as his successor. The laws of the Church as found in the Doctrine and Covenants at Joseph Smith's death did not confer such authority. The revelation itself did not confer it. Nor does it contain any provision for a successor: "And I have appointed unto my

servant Joseph to hold this power in the *last days*." This is the precise language of the revelation itself and limits the powers to Joseph Smith and him alone. The manner in which the document came to the people was irregular. The way Brigham Young became gossessed of the "copy" is of doubtful propriety. From these and other reasons plainly to be deduced it is safe to conclude that if the revelation did come from God, it became inoperative at the death of Joseph Smith.

As conclusive proof that the "copy" did not come legitimately into the Church rules, I quote section 28, paragraphs 12 and 13, Doctrine and Covenants, Utah edition of 1876.

For, behold, these things have not been appointed unto him, neither shall anything be appointed unto any of this church contrary to the church covenants. For all things must be done in order, and by common consent in the Church, by the prayer of faith.

This revelation never passed the ordeal required. There is no pretence that it did. Orson Hyde quoted the language of Joseph Smith, at the trial of Sidney Rigdon in 1844. "Joseph gave us the plan. When all the quorums are assembled and organized in order, let the revelation be presented to the quorums. If it pass one, let it go to another, and if it pass that, to another, and so on until it has passed all the quorums; and if it pass the whole without running against a snag, you may know it is of God." *Times and Seasons*, vol. 5, pages 649, 665.

That Joseph Smith did not think that the Temple at Kirtland had filled the object of its building is seen by reading the prayer offered at its dedication. See Doctrine and Covenants, edition of 1876, sec. 109.

Hyrum Smith, writing from Nauvoo to a member in Kirtland, referred to it thus, as the saying of the Lord, "That I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word."

In your first letter the inference was conveyed that the Reorganized Church was sadly derelict in duty, or in goodness because they had built no Temples. And that those in Utah were necessarily the people of God because they were building Temples. Let me repeat that no special revelation has commanded the erection of Temples at Manti, Logan, St. George and Salt Lake City. The authority claimed by you in your reply is said to be a general one. Whence came this general commandment? The rule was, that whenever any house was to be built to the Lord it was

first commanded. This was the case of the Tabernacle, Solomon's Temple, the one at Kirtland and the one at Nauvoo; and the command given in 1841 does not read, "my people are always commanded to build Temples unto my name." The language of the command is special, and is of a similar nature to the one referred to by Jacob: "If I will raise up a righteous seed I will *command* my people," showing that the Lord purposes to be obeyed. This is seen by the text of sec. 124, par. 39, of your edition of the Doctrine and Covenants for 1876. This shows that the washings, baptisms, statutes and judgements, etc., are "ordained by the ordinance of my *holy house* which my people are always commanded to build unto my holy name."

The word house is singular, and in paragraph 40 the Lord said, "Let this house be built unto my name." This confines the command to the "house" at Nauvoo; and does not warrant one at Salt Lake City, Manti, St. George or Logan. It is not a general command to build Temples.

It is shown by the quotation that Elder Joseph F. Smith makes from Mr. Pratt for December 10th, 1876, that no one of the Temples in Utah is the one spoken of by the Prophet as the one to be built in Zion in the generation counting from 1832, or "while some are living who lived in that year." This shows that Utah is not Zion. But the law, the general one under which you claim to have been building declares that it is "in Zion and her stakes," that those places (houses) where baptisms for the dead, etc., are to be performed. The free and proper rendering of this statement, "which my people are always commanded to build;" is that the people shall not attempt to build, without a command including place and manner of building. That God's people shall not presume to build a house, a Temple unto the Lord, unless such house shall first be ordered by Him. If it is at any time essential to His purposes that one should be built he will command it to be done.

That you have built many does not prove that any one of them was commanded. If only one had been built, it might be a possible presumption that it had been ordered. The building of more than one renders the presumption good that none were commanded. Another thing that is indicative that the Temples in Utah are not accepted of God is this:

And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

The people were "moved out of their place." The only conclusion that can be drawn from this is that they did not hearken; that there was something done that was not commanded, or something commanded that was left undone. You can take which of these horns you please. The fact of disobedience remains.

If you will look up the sayings of Pres. Young, you will find the report of a sermon delivered at St. George, January 1st, 1877. In that you will find something like this:

We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is *to have a Temple completed*, wherein all the ordinances of the House of God can be bestowed upon His people. \* \* \* We built one at Nauvoo. I could pick out several before me now that were there when it was built, and know just *how much was finished* and what was done. It is true we left brethren there with instructions to *finish it*, and they got it *nearly completed* before it was burned; but the Saints did not enjoy it.

Brigham Young knew that the Temple at Nauvoo was not finished. He knew that when it was burned it had been let to a company of men who proposed establishing a school of some sort in it. He knew that it had not been accepted according to the terms of the revelation by which it was authorized to be built. He knew also that no command to build Temples in Utah had been given. There is no general law by which the people were commanded to build Temples. Houses of worship they might erect. They were and are necessary for the spiritual well being of the people. In them the principles of the New Covenant, the Book of Mormon, the Gospel may be taught; but in them no secret endowments, nor oaths, nor vows, nor covenants, not provided for in the gospel, are to be administered.

The people of Utah are entitled to credit for the energy and industry they have displayed in the erection of those places for worship. So are the members of the Reorganization for the building of the houses of worship they have built.

"The law of the Church is that if God can reveal one thing He can another."

This is another of your mistakes; there is no such law. The teaching of the Church and the tradition of the elders was that if God had ever had the power and did reveal Himself to His people in any age, He could do so in any and every other age and dispensation. But that whenever He does reveal Himself, such revelation will be in harmony with all former revelations on the same subject. That He will not contradict Himself; that later revela-

tions of His mind will not be in conflict with those before given expressive of His will.

This is "common sense." Such a position permits men to build upon the revelations of the Scriptures, the Book of Mormon, and the revelations in the Book of Covenants, without fear that in a day or two God may change His mind, and give a different and conflicting command making vain and void their work. If God can to-day reveal one thing as lawful and pleasing to Him, and next week reveal the opposite as being lawful and pleasing, there is an end to trust and constancy. If He can and does to-day declare that certain things are displeasing to him, that and tomorrow or next week He can declare other things are "abominable before Him," that these very things are lovely in His sight, what criterion is left to judge by in regard to what is pleasing to God. If He can make certain things lawful to-day and next year make them unlawful, He can not justly hold man accountable for disregarding His edicts; as there can be no certainty respecting them.

It is because of this claim for the changeable character of God and His laws that you and your compeers make, that I oppose the plural marriage system. The books and teachings of the Church up to the death of my father give me good warrant to deny such claim for changeability on God's part. If my father did what you charge him with doing, he changed from what he was when he translated the Book of Mormon. If God gave the revelation on plural marriage, as you construe it, he changed from what he was in 1830-31.

There are things which God can not do and still be God. He can not lie. He can not be ignorant of what he does. If he knew what he was doing in 1830-31 he knew what was righteous and true. If he gave the revelation of 1843, he knew that it made the law of 1831 void and foolish. If he gave it he knew it was contradictory of the rule given to Lehi and Joseph and to Northrop Sweet. If he did not know this, he was very forgetful of himself, and unmindful of the "prejudices of the brethren," prejudices born of the law already given. If he did not forget he knew that Nauvoo, Far West, Jackson county, were all in territory where the "holy law" of the one wife for one man had obtained, under a constitution written by wise men "raised up by him to do that very work." He knew if he had not forgotten it, that he had told the Church that "they had no need to break the law of the land" to keep the law of

God. And I firmly believe that it was for the very purpose of defeating the treachery of the betrayer of the brethren that the protection of the United States was providentially thrown over the territory ceded by Mexico to the United States after the conquest of Scott, and the occupation of California by Commodore Stockton.

Your wishes that I might be brought to see the righteousness of the positions you occupy, I reciprocate. I would to God that you and all others of scattered Israel might see that the revelation of God to me by which my courses of opinion and life have been opposed to those of the one time associates of my father, was and is in harmony with His will as revealed to that father, and the rule by which he proposes to people the earth with a righteous people.

Yours,

JOSEPH SMITH.

LAMONT, Iowa, June 15th, 1883.

#### SOMETHING FOR THE CONSIDERATION OF ALL SAINTS.

IN the last *Herald*, April 15, is an article written by some one, concerning a person that has lately appeared calling himself the prophet Elijah. Malachi says that Elijah the prophet shall be sent, and who can believe for a moment that it will be any other than Elijah himself. I don't see any thing impossible in his being sent, as he was translated; and when any man comes and claims that he is Elijah, I can not believe him. We find in the Book of Mormon that the devil shall have power to transform himself nigh unto an angel of light, and this writer says that this young man comes so near being like the Seer, and that no one but a Latter Day Saint could get up any thing like it, and further that he believes all the prophecies will be fulfilled. I don't see how any thoughtful Latter Day Saint can say this. If it is ever revealed at all what year our Savior will make his appearance, it will be to Joseph Smith, the son of the Seer. Don't be over zealous, brethren and sisters, but patiently wait, for the coming of Christ draweth nigh, and it is high time we awoke and looked about ourselves, "for in such an hour as ye think not the Son of Man cometh." "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them as a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of the

light, and the children of the day. We are not of the night, nor of darkness; therefore let us not sleep as others do, but let us watch and be sober." 2 Thes. 5: 1-6. Let us remember that there are many things to be accomplished before the coming of Christ, though God has promised to cut short his work in righteousness. Though we long for the coming of our Master, let us remember, that if any thing is to be revealed about that time, it will come, as you say you thought, to Joseph Smith, the son of the Seer. It surely will not come to any one outside of the Church of Christ; and as the devil can transform himself nigh unto an angel of light, whoever comes bringing something so very near the truth, that you can hardly tell the point of difference, be careful how you accept it. There is just this point of difference with me in regard to this prophet. He is not Elijah, and the midnight cry is outside of the proper channel from which it will come. Be careful, Sr. Mormonia, that you do not give heed to an uncertain sound and be deceived. There was a man here, a number of years ago, claiming to be sent of God to the members of the Church here. He soon proved himself to be an impostor. The Savior, when instructing the Apostles concerning his coming, told them that "many should arise and say I am Christ, and should deceive many." He spoke of wars, rumors of wars, nation rising against nation, kingdom against kingdom. "All these are the beginning of sorrows, but the end is not yet," neither will it be, until this gospel of the kingdom is preached in all the world for a witness to all nations. We find that the first was to be last, and the last to be first. The gospel was preached to the Jews. They rejected it and then it went to the Gentiles. In these last days it is first preached to the Gentiles, and then to the Jews. Has this been done yet. And it is to be preached to the house of Jacob or the Lamanites.

Dear brethren, let us watch. Surely if we do this, that day will not come upon us as a thief in the night. We need not be surprised that some may come saying, I am Elijah the Prophet; for I have no doubt before the genuine Elijah comes, false ones will come. Let us patiently wait for the coming of our Lord and Master; for they that patiently wait shall not be ashamed, nor their faces wax pale. The surest way to find out whether this man is a servant of God, is to present to him the gospel plan, as taught by this Church; for "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that

biddeth him God speed is partaker of his evil deeds." 2d epistle of John 10, 11. Let us watch and be sober, so that when that day comes, whether sooner or later, we shall be with our lamps trimmed and burning and oil in our vessels, that we may enter into the marriage supper of the Lamb. But don't let us be soon or easily shaken in mind, nor carried away with every wind of doctrine. It is a good thing that the heart be established. Let us remember the words of our beloved president a year or two ago, that the time was coming that everything that could be shaken would be. Let us pray for one another, that we may be found worthy to stand when our Savior comes.

Yours for truth,

S. C. HARVEY.

#### TRUTH CONFIRMED.

JOSIAH PRIEST'S Antiquities of America, published in 1833, gives the result of the labored researches of eminent antiquarians, on pages 172, 173. From reasonable conclusions it aims to give the era when the civilized nation of this continent became extinct. As a circumstance taking one of the many large mounds near Marietta, Ohio, with its growth of timber, as a means to ascertain the time of its desertion, which will serve as an index for the time of the desertion of all the rest of the mounds, which, according to the same author, are strewed from the Rocky Mountains to the Alleghenies, and from Canada to the Gulf of Mexico. He says the timber on this mound, when it was cleared off, was ascertained to be nearly five hundred years old by its concentric circles on the grain. Near them were found trees in decay, that had fallen from old age. He said: "If we were to conjecture from this sort of data, how great a lapse of years has ensued since the abandonment of this mound, we should pursue the following method. From the time the country became desolate of its (civilized) inhabitants, till trees and forests would begin to grow, can not well be reckoned less and 5 years. If then they are permitted to grow 500 years, till as large and as old as some of the trees were on the mound when it was cleared by the people of Marietta, from that time till their natural decay and fall to the earth, and reduced to decayed wood, as was found on the mound, could not be less than 300 years in decaying so as to fall, and then 50 years to rot in; this would give 855 years for the first growth of timber. From this time we reckon a second crop, which we will suppose was the one growing when the mound was cleared of its

timber; which was, according to Mr. Atwater's statement, between 4 and 500 years old. Add this to the age of the first crop, say 450, and we have, in the whole, 1305 years, since it was deserted of its inhabitants. Then it will follow, taking out the time since Marrietta was settled, and the mound cleared of its timber, that the country was deserted about 500 years after the commencement of the Christian era." Taking this great lapse of time into consideration, this conjecture of the time of the exit of this great nation once inhabiting this country, would seem to sufficiently approximate the true time of the disappearing of the once enlightened nation on this continent. The remarkable coincidence of this statement announced in 1833, with that published to the world in 1830, contained on page 543, chapter 10, Book of Mormon, is worthy of notice. Moroni, the last survivor of the extinct race of the mound builders, gives the exact time of the destruction, 420 years, A. D., only 80 years between the true time of their exit and the conjectured time of antiquity. It is difficult to believe that an unprejudiced and enlightened understanding on this subject, can not see therein a divine design in these events. A. G.

#### FAITH, HOPE AND CHARITY.

SAINT Paul in 1 Cor. 13: 13, says: "And now abideth faith, hope and charity, these three; but the greatest of these is charity." There are some divines in our day, who exclude faith and hope from heaven, but charity is allowed to enter. The Apostle himself answers this query in the text; for he says, "And now abideth faith, hope and charity." Paul would never have said that all the three would abide, if two out of the three were soon to perish. But with the full view of eternity before him, he says the whole three abide. The three are grouped together in one category, because one is as durable as the other. What the Scriptures thus assert, philosophy sanctions and confirms; for both faith and hope must continue to be exercised in heaven; because the attainments and enjoyments of heaven are progressive, and will be eternally progressive. Faith is belief in something not yet seen, and hope is expectation of some good that is not yet possessed. Faith ceases only when there is nothing to be revealed; and hope ceases only when there is no future good to be enjoyed. Hence, all see the necessity of constant, divine revelation, and the fulness of the everlasting gospel, as taught by Christ and his Apostles.

Is this the case with souls now in heaven?

Assuredly not. Do not the souls of patriarchs, prophets, apostles, martyrs, and other saints now in heaven, believe in the rich promises of God in the resurrection through Jesus Christ our Lord? Assuredly they do. Do they not also hope to realize that promised good? And if they do, they must have faith and hope in heaven, as well as upon earth. I suppose that when poets sang, "In heaven faith would be lost in sight," they meant that what is now merely believed will then be actually seen. And when they say that "hope" will expire in "sweet fruition," they mean that the good which is merely hoped for now, will be actually enjoyed. But the things which are seen and enjoyed are no longer matters of faith and hope; but are a reality. I think this is true. But other truths may then become matters of faith, and other rich and good things, and blessings may then become objects of hope. For instance, take a testimony of a young convert. How it strengthens him and gives him fresh courage to press with vigor on. Indeed, I have not the least doubt that throughout the eternal ages, God will continue to reveal great truths to his saints here, and to the glorified. These revelations will of course be matters of faith. God will also continue to give additional promises of future good, and that good must be an object of future hope.

After one revelation is reduced to perfect knowledge, another revelation still brighter will be given; and before one promised good is realized by experience, other promises and blessings, richer, will be given. Thus faith and hope will be in constant exercise, and progressive. It fills our being with future knowledge and happiness. Endless attainments, and ever advancing blessedness.

Why is Charity the greatest? For several reasons:—1st. Love is the spring and motive of all acceptable obedience. 2d. Love makes our duty our delight. 3d. Love is the fulfilling of the law. 4th. Love is the great source of all our happiness. 5th. Love makes us more like God, for "God is love." 6th. "And he that dwelleth in love dwelleth in God, and God in him." 7th. Love is the brightest of the trio, and strengthens all the rest. So much can not be said of Faith and Hope, nevertheless "they must all three abide." Says faith, Look yonder, see the crown laid up in Heaven above. Says hope, It shortly shall be mine. I long to wear it, says love. But stop, says patience, wait awhile; the crown's for those that fight; the prize for those that win the race by faith and not by

sight. Thus faith would take a pleasing view; hope waits; love sits and sings; desire flutters to be gone; but patience clips her wings.

## Selections.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

#### DESCRIPTION OF CHRIST.

THE following epistle was taken by Napoleon from the public records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry by Publicus Lentulus, the governor of Judea, the senate of Rome—Cæsar, Emperor. It was the custom in those days for the governor to write home any event of importance which transpired while he held office:

"CONSCRIPT FATHERS.—There appeared in these our days a man named Jesus Christ, who is yet living among us, and of the gentiles is accepted as a prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of stature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is the color of the filbert when fully ripe, plain to his ears, whence downward it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate; his face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is of the color of his hair, and thick, not of any great height, but forked. In reproving he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men.

#### WOMAN'S WORK.

Mrs. Robert Dale Owen asserts that more than half the work of the world is performed by women. She thinks that woman's work is not estimated in the expense of living. Every thousand dollars in money that comes into a house has two thousand added to it by her labor. All this vast amount of domestic work has to be done, and ought to be done well. There is no reason why it should not be held in as high estimation as esthetics, or why it should not be thought quite as respectable; and the only way to make it so is to preach it up as having a pe-

cuniary and intrinsic value, and to make every girl feel, upon leaving school, that she ought to select at once some life-work for herself, and that unless she has some peculiar talent in another direction, domestic labor is as high and elevated as any. No young woman should be willing to marry unless she is able to support herself, and can feel that she does not choose a husband that she might become a dependent. She does not approve, however, of married women earning their own living. She thought it would ruin all the men in America if their wives supported themselves; their domestic duties, properly performed, were enough for them to do, and should be recognized at their proper value.

#### GEMS.

VARIOUS sentiments, devices, and names are transferred to rings and charms by means of a regular gem alphabet. Thus "love" is spelled by the following arrangement:

L apis lazulia,  
O pal,  
V erde antique,  
E merald;

and if you add *m* alachite and another *e* merald the ring gives us "love me."

The Prince of Wales gave the Princess Alexandra a very costly ring representing his familiar name for her, Bertie. There is no end of the combinations that may be formed, but "dearest" and "regard" have always been the most popular.

January, the jacinth or hyacinth, sometimes the garnet. The garnet stands for health and joy, and is also an emblem of constancy.

February, the amethyst, emblematic of sobriety and presence of mind.

March, the blood-stone, emblem of courage and peace of mind.

April, the sapphire and diamond, standing for repentance and innocence.

May, the emerald, success in love.

June, the agate, emblematic of health and long life. The agate was believed to quench thirst, and when held in the mouth to allay the violence of fever. The ancients declared that it would render the wearer invisible.

July, the cornelian, symbolizing a contented mind and a good memory.

August, the sardonyx or onyx, emblematic of conjugal felicity. Rabbi Benoni, of the fourteenth century, tells us that the onyx is a dangerous stone, for it contains a little demon which comes out of it at sunset and fills the mind of the wearer with disturbing dreams. The parings from the nails of Venus fell into the Indus and were changed into onyx.

September, the chrysolite, emblematic of *Mens sano in corpore sano*.

October, the aqua-marine, opal, and beryl, standing for hope.

November, the topaz, emblematic of fidelity and friendship.

December, the turquoise or ruby, symbolizing prosperity and great success. The turquoise pales when the fortunes of its owner wane. The ruby was believed by the Burmese and Hindoos to ripen like the mango. They described it as turning successively yellow, green, blue, and, last of all, brilliant red.

Men are born with two eyes, but one tongue, in order that they should see twice as much as they say.

#### MOSAIC RECORDS.

##### DISCOVERY OF AN ANCIENT VERSION OF THE DECALOGUE.

The *Sun's* London cablegram says: A Mr. Shupira of Jerusalem, bookseller and dealer in antiquaries, has just deposited in the British Museum fifteen slips of black sheepskin leather, on which are written, in characters similar to those on the celebrated Moabite stone, portions of the book of Deuteronomy, differing materially from the received version. The date of the slips is the ninth century before Christ, or sixteen centuries older than any authentic manuscript of any part of the Old Testament. Mr. Shupira bought them from an Arab and he asks for them \$5,000,000 from the British Museum. If genuine, the interest and importance of the discovery can not be overated and so far as the variations in sacred text are concerned, there is promise of one of the greatest controversies that scholars have ever entered upon. The Decalogue furnishes a good example for comparison with the received versions. I quote from the Shupira record:

I am God thy God, which liberated thee from the land of Egypt, from the house of bondage. Ye shall have no other gods. Ye shall not make to yourselves any graven image, nor any likeness that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. Ye shall not bow down to them nor serve them.

I am God thy God. In six days I have made the heaven and the earth and all that there is therein, and rested on the seventh day; therefore rest thou also, thou and thy cattle and all that thou hast.

I am God thy God. Honor thy father and thy mother.

I am God thy God. Thou shalt not kill the person of thy brother.

I am God thy God. Thou shalt not commit adultery with the wife of thy neighbor.

I am God thy God. Thou shalt not steal the property of thy brother.

I am God thy God. Thou shalt not swear by my name falsely, for I visit the iniquity of fathers upon the children unto the third and fourth generations of those who take my name in vain.

I am God thy God. Thou shalt not bear false witness against thy brother.

I am God thy God. Thou shalt not covet his wife, or his man servant, or his maid servant, or anything that is his.

I am God thy God. Thou shalt not hate thy brother in thy heart.

I am God thy God. These ten words God spake.

Dr. Ginsburg, the eminent Jewish scholar, to whom Gladstone has just given £50 for the production of his work on the Masorah, has deciphered the above, and is busy completing the translation and determining, on behalf of the museum, the genuineness of the fragments.

Very much has been said about dying grace, or courage with which to arm ourselves for the last conflict, and doubtless much will be said till the end comes. This appears to be a waste of time and thought; if we fashion ourselves according to the precepts of the Master we need not fear for the final moments. He will take care of us then.

Woe to him who smiles not over a cradle, and weeps not over a tomb.

#### SALT LAKE DISTRICT.

Our conference convenes in the Mission Chapel, Salt Lake City, on the 6th day of October, 1883. A full representation is desired. Some branches have not been heard from for a considerable time, and others have reported in such an irregular way, as to render it impossible to keep the district and General Church records straight. Will the branch clerks please write to the Herald Office, and get a few copies of the branch statistical report blanks in time to fill them up and send, or bring them to our next conference, so that our system of reporting may be uniform and satisfactory; this is to be greatly desired.

The Providence Branch, of Cache Co., Utah, has no existence in fact, and where the members who once made up that branch are, we do not know. Will they, or some of them who may see this notice, please drop a few lines to Bro. H. A. Stebbins, Lamoni, Iowa, or to me, Box 1046, Salt Lake City, Utah, giving what information they can regarding the persons referred to. If they have moved away and united with other branches, we wish to have the transfers properly made on the records. Branch Clerks, all of you, please be sure to obtain statistical report blanks, and fill them out in time for conference.

JOSEPH LUFF, *District President.*

#### DIED.

BURT.—At Springville, Utah, June 10th, 1883, Sister Anne, wife of Bro. Thomas Burt. She was born at Uley, Gloucestershire, England, June 15th, 1833. Emigrated with her husband to Utah in 1862, and was baptized into the Reorganization February 12th, 1881. Her faith in Christ and in the Book of Mormon was abiding. On the eighth day of her illness, though speechless, she gave unmistakable evidence of the fact that death was sweet. The funeral discourse was delivered before a fair audience of interested listeners, in the Fourth Ward School House, Springville, July 8th, 1883, by Elder Joseph Luff.

KEMP.—At Enfield, Middlesex, England, July 12th, 1883, Bro. John Alfred Kemp. Born April 29th, 1858. Bro. Kemp was a Deacon, and was always prompt in the discharge of the duties of that office. Truly can it be said of him, his life was love always.

"Dear brother, thou art gone to rest!  
We will not weep for thee;  
For thou art where's off on earth,  
Thy spirit long'd to be.  
Dear brother, thou art gone to rest,  
And this shall be our prayer,  
That when we reach our journey's end,  
Thy glory we may share.  
Bereaved friends, weep not for him,  
Whose place is vacant here;  
Your loss is great, but he has gained  
A brighter, happier sphere."

WOODINGTON.—At Moberly, Randolph county, Missouri, August 22d, 1883, of inflammation of brain, Frank Woodington, infant son of brother and sister Albert and Elizabeth Woodington, aged 1 year, 1 month and 15 days. Buried at Friendship Churchyard, Macon county, Missouri, on the 23 day of August, 1883; and funeral sermon by Elder George Hicklin, from Matt. 18:2.

GARLIC.—At her residence, Vancleave, Jackson county, Mississippi, July 23d, 1883, Nancy, wife of Joseph Garlic. She was born in Covington Co., Alabama, August 20th, 1846; aged at death 36 years, 11 months and 3 days. She was stricken instantly speechless, in a short time became helpless, and lay in that condition for seven and a half days, but seemingly quiet and peaceful, to meet her Savior in his glory, when he comes to call his elect. She leaves a husband and nine children to mourn her loss. Grave services by John Flurey, Methodist minister.

**FARM FOR SALE.**

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

T. C. JACKSON, Davis City; or J. SMITH, Lamoni, Iowa.

8sep2m

**FOR SALE AT A BARGAIN.**

A three run Custom and **Merchant Mill**; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a **Saw Mill** attached, driven by a **35 Horse Power Engine**. Mill building 40x60 feet, four stories high. Also, **80 Acres of Land** with the mill.

The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY, Independence, Jackson Co., Mo.

8sep3m

**FARM FOR SALE.**

A farm for sale in Decatur county, situated 6½ miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to I. N. DELONG.

1sep

**LAND FOR SALE.**

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent,

25aug

Lamoni, Iowa.

**A GOOD STOCK FARM FOR SALE.**

20 acres, comes within ¼ mile of R. R. depot, house within ¼ mile, is two stories 18x36 with one story kitchen 18x20; barn and good orchard; good cistern well at house and good living well on the farm; 180 acres under fence, 130 acres under cultivation, 30 acres young growth timber. Price \$18 per acre, a part on time at 7 per cent interest. In Harrison Co., Mo., 12 miles from Lamoni. Inquire of the subscriber, who will show the land. E. ROBINSON, Agent, Davis City, Iowa.

25aug4t

ALEX. H. SMITH.

J. W. BRACKENBURY.

**SMITH & BRACKENBURY,**  
**REAL ESTATE AGENTS,**  
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19may6m

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Double Heel and Toe, dark or light colors, seamless, three pairs for \$1 00  
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Fancy, not seamless, four pairs for \$1 00  
Common, not seamless, striped, eight pairs for \$1 00

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Best Fancy, double heel & toe, seamless, three pair \$1 00  
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Heavy, seamless, five pairs for \$1 00  
Fancy, not seamless, five pairs for \$1 00  
Common, " eight pairs for \$1 00

**CHILDREN'S HOSE.**

Plain, or ribbed, double heel and toe, 6 to 8 inch, three pairs for \$1 00  
All sizes less than 6 inches, four pairs for \$1 00  
Fancy, not seamless, 6½ to 8 inches, six pair for \$1 00  
All sizes less than 6½ inches, eight pair for \$1 00

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Yours in bonds,

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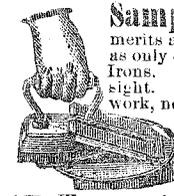
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JOSEPH SMITH - - - EDITOR.

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 15th, 1883.

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## THE SAINTS' HERALD:

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Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Sept. 15th, 1883.

WE have intruded into THE HERALD articles the newspaper correspondence between Elder L. O. Littlefield, of Logan, Utah, of the Polygamic Church in Utah, and Joseph Smith, of Lamoni, of the Reorganized Church, on the subject of polygamy, for the following reasons: First. The open letter of Mr. Littlefield, published in the *Utah Journal*, was so direct an attack that we deemed it a duty to reply. To this duty we were urged by some of the leading elders of the church, upon the ground that it would be more satisfactory than if otherwise. The reply written by us was sent to the publishers of the *Utah Journal*, and was by them submitted to Mr. Littlefield for rebuttal, before insertion in that paper, and when it was inserted, Mr. Littlefield's answer was inserted with it. We then replied a second time, and our reply again appeared followed by Mr. Littlefield's answer. This seemed to show a plan to get the position assumed by us upon the question under consideration, before the Utah people, as the letters were reproduced in *Deseret Evening News*, published at Salt Lake City. This plan is almost confessed by the editor of the *News* in a leader upon the letters.

Second. A number of the readers of THE HERALD were in receipt of the *Utah Journal*, as large numbers of that paper were struck off for distribution. Some of these readers thought it advisable that the replies made to Mr. Littlefield should appear in THE HERALD. Others wished to see both letters and replies; deeming it to be the better way to show both sides. Mr. Littlefield also

made the request that we give his letters place in THE HERALD.

Third. The principal evidences introduced by Eld. Littlefield have been known to most all of the readers of THE HERALD by rumor, and have in their rumored form been considered as terribly conclusive. In the light of these evidences, if as forceful as many supposed them to be, the positions assumed by us on the question at issue, seemed to be so anomalous that some doubt has been entertained as to their soundness. Whether they were sound or faulty could best be seen if put in direct contrast with the opposite positions urged by a defender of plural marriage.

Fourth. The shadow of this incubus on Mormonism, using that term to indicate the faith as originally proclaimed and held by the Church of Christ, has been very much larger than its bulk. Ugly and misshapen, it has sat over against the doors of progress, and disputed the way with zealous pertinacity, claiming particular sanctity for itself against the world, and security from our especial attack, because of its alleged paternity. If it was from God, we had no business to be found fighting against it. And if we had been clearly notified that it had celestial birth, we should have refrained from bearing arms against it. But we were convinced that the claim for divine parentage was a case of mistaken identity; and that to make this apparent it only needed to be put into such position that the light of the revelations before given to the church could be turned upon it, when the shadow would be reduced, and the thing itself be seen in its own peculiar unloveliness.

Fifth. The authorities of the Utah Church have studiously avoided an open discussion of the differences between it and the Reorganization. They have not only done this in person, but they have undoubtedly counselled their missionaries to do so. They have, so far as they could, prevented the elders of the Reorganization from getting a hearing before the masses in Utah. They have steadily referred to the Reorganized Church as being composed of apostates and renegade Mormons, whom they could well dispense

with, and who were not worthy of notice—a few discontented and ambitious would-be leaders. They have regarded us as a degenerate son of a worthy sire; and as being led by improper personal influences. But recent events have either aroused them to the consideration that the handful of malcontents had grown worthy of notice, by reason of numbers, or the persistency of our attack has wearied them into a recognition, or inquiry from within their own ranks begins to startle them into the necessity for a better explanation of their defense against the charge of having gone into transgression. In either of these cases, if it is policy for them to put the position we occupy on the question before their own people, it was not for us to object, and policy would also dictate that what was presented by us on behalf of the Reorganized Church in those papers, before that people, should be presented to the members in our own organ, that all might understand alike. Some, of course, do not like to see a defense of polygamy in THE HERALD. Nor should we, either, like to see such defense, nor would we submit to it, if one of our own members should essay to present it as a doctrine of the faith; for it is not. But we can see no real harm to accrue to the cause by permitting the presentation of those views and their evidences, which we have so long been openly combatting, with the refutation of them to be read side by side. "But why permit such articles to appear in THE HERALD? It will be used against us by our enemies," say some. The things averred in them have been constantly affirmed by those in and out of Utah, who have been unfriendly to our course. A recognition of those allegations and our reasons for not accepting them can neither make them true nor false; while a failure to recognize them, or a fear to present them is construed into a confession that they must be true.

The editor of the *Deseret News* was once editor of the *Ogden Function*. In one of his leaders he asserted that we were fearful, and that we might as well "face the music." In a late leader in the *News* he perverts the statements made in our reply to Mr. Littlefield, and makes us say

that God is a deceiver, a changeable being, etc. Should this charge be repeated abroad by the elders of Utah, taking their cue from the *News*, the elders of the Reorganization having the articles in their own papers can easily contradict.

These are some of the reasons why we have presumed to print both letters and replies in *THE HERALD*.

#### SELF-GOVERNMENT.

GOVERNMENTS in which the will of the sovereign, request or command, is the rule for the obedience of the subject are very perfect in their kind, and are conducive to the well being of society, or destructive to the liberties of the people, as the ruler is weak and wicked or wise and kind. In the one case he will think how he may do good to the governed; in the other he will only of himself.

An absolute monarchy is said to be the only perfect form of government. One where the will of the sovereign is the highest authority and final in all cases. But it must be conceded that the perfection referred to must be in regard to strength. And in this particular the only strength that any government can have is the power to enforce its own decrees.

In earthly governments the absolute monarchy has been tried and found wanting, because it has been found that while such government may be strong for the reason that there is no will to conflict with, or counteract, the will of the monarch, the best good of the whole has not been the rule for the adoption of, and the executing of the law; but rather that the good of the subject was dependent upon the strange vicissitudes of temper to which capricious men are liable. Men so governed become tyrants in turn, and rule below them when placed in power, with the same rigor, same cruelty, and uncertainty. Their interests become selfish, and the public weal is left to care for itself.

A government of the people, by the people, and for the people, like the political structure of the United States derives its strength, not from the carrying into effect the will of one man, but from the crystalizing the will of the whole for the good of all, and rendering that will effective by enforcing it. This strength is in the consent of the governed. So is the consent of the governed had in the case of a monarchy, but in the one it is a passive, hopeless consent; in the other an intelligent, helpful, and active consent.

The government of the church, if it is anything, is one in which the will of God is supreme, but derives its sovereignty, and

power over its subjects from the consent of the people. Whatever benefits such a form of government may confer upon its subjects, those subjects are entitled to them only upon the conditions named, that of consent to the goodness of the law and submission to its demands. These conditions observed the unity between sovereign and subject is established and all and several of the blessings that such a government can bestow will be received.

Saints have consented to the law that it is good. They have, so far as an obedience to its first commands can do, pledged themselves to a continued observance of its demands upon them. There is not neither can there be any reasonable excuse for disregarding the mandatory provisions of the law. All of them are based in the goodness of the Supreme Lawgiver, and his expressed object to benefit those to whom the law is given. This is understood by those who have consented to the law. They are fully committed to this consideration. They have given their first allegiance upon this express condition. No after occurrence can so dispose the conditions surrounding them as to make the goodness, wisdom, and love of God, the ruler, less than at first. Nor can the responsibility which they voluntarily assumed in order to reap the harvest of good things promised be readily removed. It attached to them as a condition absolutely essential to their life in the government; a part of their citizenship. It can only be discharged and they absolved at the final adjustment of the governmental affairs at the close of the earthly term. This term is a provisional one. In it the preparatory work for the greater and perpetual reign is to be done. It is in this provisional government that the test of loyalty to the Ruler, subordination to the law, is to be applied, and here will the opportunity be given for the subjects of the law to bring themselves into harmony with the rules upon the perpetuity of which the future stability of their relation with the final and permanent government is to depend. Those who succeed most fully in bringing themselves into appreciative and intelligent accord with such rules, conforming both in consent of the mind and in action to them will necessarily be the most apt and ready to receive the fullest citizenship in the permanent government; and will be least inconvenienced by the passing away of the provisional forms. The transition from the last named to the first will not be to them of such abrupt and violent nature as to affect them unhappily. Those who have failed through disobedience to put

themselves into immediate and close relationship with the provisional will be sadly inconvenienced by the passing away of that to which they have been partially accustomed, but have not fully appreciated, and the incoming of that for which they are ill-prepared. When that "which is perfect has come," the power to enforce the commands of the law fully acknowledged in the provisional form by all its subjects, but held in reserve because of its preparatory character, out of love for the good, and pity for the weakness of the governed, will be exercised. Those excuses for failure to observe the provisions and rules of the law in the preparatory state cannot be urged there. Command and performance; command and neglect and disobedience, punishment or reward will so closely follow that time for misapprehension or procrastination will not be given. The weakness both of the law and those governed by it will be past. Power to do having been conferred, no reason for refusal will exist. The realm for doubt uncertainty, and indecision is on this side. Over there to doubt will be condemnation. Here it is sometimes pardonable because of the imperfection of the channels through which commands have come. There hesitancy will be refusal. Here it is but the expression of a desire to be right before acting. There indecision cannot exist for one will only will prevail.

There is no really good reason why the provisional law should not be understood. Nor are there so good reasons for grave failure to obey the rules of the law as many suppose. The chief incentive to disregard and disobey the known rules is the selfish nature of the subject. He desires to retain his liberty to disobey or obey at pleasure, without forfeiting any of his claims upon the ruler. This he does, too, while in theory he admits that he cannot expect the blessings except upon obedience. He fills his life with desires and expectations based upon the blessings promised the believer in the carrying out the law, but looks to others for performance rather than to himself. He ventures upon the forbearance in executing the penalty upon the part of the ruler (upon what hypothesis it is difficult to see), and practically defies the power in the government, provisional, to inflict the penalty; while rigorously insisting upon the exercise of that power in the bestowment of the blessings permissible under it.

This provisional law is the gospel. The laws of the church are its supplementary rules. The Saints have consented unto its rule over them. No one of all the host of

them has any right to reserve unto himself the natural rights held as citizens of the world outside of the church. Each one is amenable to the rules of the church government. The claims for consent and performance are equal to the promises made for privileges and blessings to be bestowed. Whoever proposes to retain as a citizen of the gospel government all the rights appertaining to a citizen of the world outside of such government must not complain if the full pleasures, and final perfection that pure self-abnegation would give are denied him.

Much of the failure to be subservient to the law of the church is founded on the mental reservation of certain fancied rights, the exercise of which cannot inhere in the life of a saint. Those rights cannot exist in a government like the United States with any degree of propriety, and cannot be held and exercised at all in an absolute monarchy. No matter whether such government be cruel and despotic, or wise and beneficent; the individual is swallowed up in the sovereign; one man in the case of the monarchy; the whole people in the case of the United States.

The Saints are taught to pray, "Thy Kingdom come; thy *will* be done on earth as it is in heaven." To pray for an event to transpire for which the one who prays is not prepared, is inconsistent. To be prepared for the event prayed for one must be in accord with the principle which must prevail when such event has transpired. He who prays that the will of God may come, and he is not himself complying with such portion of God's will as is revealed, is in no condition to abide the condition of things that must exist when the Kingdom does come. Then his will must be entirely subservient to the rule of God's will. He must not, nor can he have or hold any reserved right. He must have so lived and schooled himself that he has an intimate acquaintance with the rules of that government. His habit of obedience must have been so formed that command and performance are one; and, indeed, it will be possible that performance may anticipate command. Rules that are now ignored or disregarded will then be observed with such fidelity and consistent appreciation as to need no repetition. The executive power of the government while incapable of destruction, will exist in such condition as to be seen in the majesty of the whole. The will of the subject will seem to be the rule of action. The will of the ruler and the ruled will be one.

Saints, let us antedate the day of our full obedience to the government of God,

make the requirements of his law our rule of thought, will, and action, and so receive here what we wait to receive there.

#### EXTRACTS FROM LETTERS.

Bro. M. H. Bond wrote from Providence, R. I., August 25th. His address is for the present No. 61 Waverly street, Providence.

I am battling for the truth. I am tried and suffering, but am blessed of the Holy Spirit, my greatest comfort. I go to Attleboro, to-day, a new field. There are many things to discourage in the field, but the work is onward without any doubt. They are expecting a large attendance at conference next Saturday.

Bro. W. W. Blair wrote from Bozeman, Montana, August 21st:

We baptized three here last Sunday; others are near the kingdom. I may stay in Montana for the next six weeks. I go to Willow Creek, Gallatin county, after our conference of 26th and 27th inst. Storms are damaging crops in this valley, extensively; though on Reese Creek they have good crops, and they are safe yet. Had good meeting in Bozeman, last night.

And on August 27th:

We closed a pleasant conference here last night. Have had large and attentive congregations, and four have been baptized in the past ten days; many others are believing. Hail, freezing, and extreme heat, have damaged crops largely in this Territory; many fields of spring wheat and late oats are ruined. Business prospects, except in cattle and sheep, are dull. Many persons are out of employment. The Northern Pacific began running through trains to the Pacific yesterday.

Bro. J. J. Cornish wrote:

I have been up in Huron City, Michigan; made a good opening; baptized one; go their again soon. I have also visited Webberville; preached five times; baptized three, and left eight or ten others near the kingdom; could not stay longer.

RE-READ Bro. Heman C. Smith's letter in last HERALD. See what a sure plea is made for prohibiting the sale of intoxicating drinks. The probabilities are that Bro. Heman would not have been disturbed if the bigotry, and prejudices of the ill disposed and unfriendly persons in the congregation, had not been inflamed by drink. But fired by that element evil acts ensued. The Saints ought not only to be opposed to drunkenness, but should also be opposed, actively, to the granting of business facilities for making drunkards. If no drunkard can inherit the kingdom, and Saints help to make drunkards, or consent to their being made, are not they accessory to the terrible fate that must befall those excluded from the celestial city.

Saints should use every honorable means to prevent the stain of blood of this gener-

ation being found on their skirts in the fostering of the liquor traffic as in all the means of doing evil. Put a stop to the supply by education, and stop the business by restraint of law, vote for no man for office who is a drunkard, nor for any one who is not a sound and wise citizen in favor of putting away the evil.

#### EDITORIAL ITEMS.

THE brethren of the Pittsburg, Pennsylvania District, have built a neat little church capable of seating two hundred and fifty, or three hundred persons. The church has been more especially built by and for the Benwood Branch of the Church. It was dedicated Sunday, August 26th. Bro. Joseph F. McDowell preaching the sermon. The services were in charge of Bro. Gomer T. Griffiths. The report given of the affair by the Wheeling Daily *Intelligencer*, was a very good one; a fair synopsis of the discourse being included.

Bro. Hyrum Bronson was at Maroa, Illinois, on August 25th. He had spoken there a number of times, had been interviewed by Elder Wetzell, of the Christian Church. It is possible that the claims of the respective churches will be discussed by them.

Sr. Jennie Murphy wrote from Marshalltown, Iowa, August 27th, ordering a copy of our Spaulding Story Re-examined, to the address of the Pastor of the Presbyterian Church, of the place where she resides. He has lately revamped the Spaulding Romance story for the origin of the Book of Mormon, for the benefit of his congregation. Sr. Marphy thinks he needs enlightening on the subject; hence her order.

By letter from Bro. Hiram P. Brown, of Oakland, California, August 29th, we learn that four have lately been added to the church by baptism, two at Oakland, August 26th, two at San Francisco, two or three weeks earlier.

Bro. Brown writes quite encouragingly of the prospects in San Francisco and Oakland, and is of the opinion that if some able man could be kept at work in the district, property supported, very great advancement could be made.

There is no question but what the Saints could by a sufficient sacrifice of means, support a minister in each large district. But it would require a constant supervision by somebody, who should bear such laborer in mind, and see that supplies of food and other supplies were had at the right time. If left to the care of no one especi-

ally, an elder would hardly be properly supplied.

Bro. Brown is also preparing a history of the priesthood, which will be ready to print in some months. Such a history is certainly needed, and Bro. Brown's knowledge and research fit him for the work required to prepare it.

THE following from the Sandwich, Illinois, paper tells us of the death of a good friend to the Church. Though he was not of it, he was a persistent defender of it; and so far as he could, aided the people where he went to a proper understanding of our position. He made many donations of books to the library, and assisted us to many more, at a pecuniary loss to himself:

"A telegram was received Monday afternoon announcing the death of Charles Nicholson. He left home about a week before to visit his sister in Sandusky, Ohio. He died at her house on Monday morning of inflammation of the bowels, having been sick but a few hours. He has been in declining health for several months. His wife at the time was visiting in Wisconsin, and returned home on receipt of the intelligence. Mr. Nicholson was well known through a considerable part of northern Illinois as dealer in old and rare books. He was a man of a good deal of general intelligence. His remains arrived in Sandwich, Illinois, on Wednesday. Mr. Nicholson was born in western New York in 1819, and came to Illinois in the fall of 1870. He leaves a wife and five children, two daughters and three sons.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

WEBB CITY, Gasper Co., Mo.,  
September 3d, 1883.

Bro. Joseph:—I left home on the morning of the 17th, and came to Webb City. On the 18th Bro. S. Maloney came for me, and I went with him to Galesburgh. Sunday the 19th, we drove over to Mr. Hudson's Grove, in Kansas, some eighteen miles, and at 11 a. m. I spoke to quite a large congregation, and again at 2 p. m. Had good liberty. Monday we drove to Weir City, and called on Bro. D. S. Crawley. Afterwards we were kindly taken over into the Pleasant View school district, and was made welcome by Bro. and Sr. Moberly. In the evening I again held forth with good liberty. Tuesday, Bro. and Sr. Maloney still with me, we went to see Bro. Jasper Richards and was kindly received. Bro. Jap. is rather inclined to be argumentative; we enjoyed the visit. Wednesday, Bro. John Ross conveyed us to Arcadia, where we met Bro. Melvin Ross, an old timer. Here I was kindly granted the M. E. Church, for Thursday and Friday nights. Wednesday evening Bro. Stephen and I walked out of town a mile and a half or so, and met another old time couple, a brother and sister Watson. While in Arcadia, I was kindly entertained by Dr. Wallace, of the M. E. Church, and his wife who is a Saint. I preached on

Thursday and Friday evenings with good flow of the Spirit. Saturday we returned to Bro. John T. Davies, near Pleasant View School-house. On Sunday morning we all repaired to the Pleasant View School-house, where I again occupied an hour and a little over, talking to the people. At 2 p. m. Bro. J. T. Davis favored us with one of his characteristic sermons. In the evening I was called upon to address the people again. The Spirit did not desert me, but was my strength again. Monday morning Bro. Charles Bird's team brought us to Galesburgh again. I rested here till Saturday morning, only preaching Tuesday and Wednesday evenings. Tuesday evening without the aid of the Spirit, but with a better effort on Wednesday evening. Saturday I came here, still accompanied by Bro. Maloney and wife, and yesterday I spoke in the morning at eleven, and evening at 7:30, and will again speak to-night. I shall likely return home on Thursday of this week as I have some business awaiting me at Independence, which must be done before the 15th. I would be glad if I could attend the Reunion Meeting in Western Iowa, and will if I can. I feel very much impressed that I ought to be there. I have never had a better flow of the Spirit altogether than on this trip, for which I am thankful. I intended to be at the Stewartville Basket Meeting, but had too much to do. Will visit them as soon as can make it convenient.

I remain your brother,

A. H. SMITH.

SALT RIVER, Macon Co., Mo.,  
August 25th, 1883.

Brother Joseph Smith:—I came to this place last Saturday, August 18th, and have preached eight times, and meeting again this evening. The school-house is well filled every night, very good order is kept, and the good Spirit is present. I feel sure there are some very near the kingdom. Our aged brother, Robert Thrutchley, is the presiding elder here. He is a good man. He is not well at this time. Pray for him. I was called on to attend a funeral last Thursday of a child of Bro. Albert Woodington's in Moberly, Missouri, and I must say that the good Spirit of the Lord was present with us, and I think had good effect. Pray for me. I remain

Your brother,

GEORGE HICKLIN.

TABOR, Iowa, August 27th, 1883.

Dear Herald:—The work in this district is steadily improving. The demand for preaching is great. We held a two days' meeting at the Keystone Branch, Saturday and Sunday, August 18th, and 19th, and I think good was done by our worthy brethren, C. Derry, E. C. Briggs and R. M. Elvin. Bro. Deuel had preached some in the branch before the meeting. Two were added by baptism. The brethren of this branch had labored faithfully in fitting up a place in Bro. Shick's grove for the meetings; and the honorable sisters were not one whit behind the chief of saints in preparing for and making comfortable all visitors. Also, our two days' meeting at Farm Creek was well attended. Here our worthy brother, D. Hougas, and family, with the rest of the saints, did all in their power to make it a success. I must not to forget to mention the brethren of the Plum Hollow Branch: Father Goode, William Gaylord, George Kemp and Father

Hershey, with some of the sisters who are among the "Sweet Singers of Israel." These brethren never tire; their zeal for the work never slackens. By invitation I visited the Wheeler's Grove Branch in the Pottawattamie District, and preached for them one week. The meetings were well attended. Here I baptized three. These saints are a noble band of faithful souls, who have the cause of God at heart. They kindly administered to my wants, for which I pray God to bless them. The most of the branches in this district need help. Brother Wilcox at Shenandoah, is doing the best he can; also, Bro. Taylor at Hamburg. The harvest truly is great, but the laborers few. I am afraid I shall not be able to do as much for the work, spiritually, as I would like, in consequence of losing my crop through the hail-storm, in common with many of my brethren in this branch.

Praying for the prosperity of the work, and for the blessing of God upon all his people, I still remain your brother in bonds,

HENRY KEMP.

OAKLAND, California,

August 25th, 1883.

Bro. Joseph:—This beautiful, serene Sabbath, we congregated at the bay for the purpose of baptizing two who had declared their intentions to cast their lot with us, one a Miss Bell Surndethurst, of Calaveras county, who has been an almost helpless invalid for a long time. Medical aid proved inadequate to restore her wasted form. She was kindly admonished to avail herself of the benefits of the Church, which she accepted, and requested administration by the Elders; but unfortunately distance intervened, and it was considered impracticable to go, she was administered to by proxy by Bro. H. P. Brown, she receiving sufficient heavenly aid to be removed to the city, and to-day was baptized. She appeared much better afterwards. Our united prayer to God has been and still is, that the sister may recover her wonted strength and health, and remain a blessing to the Church.

Our meetings continue interesting, and prospects are flattering for an ingathering of the honest.

The Knight Templars' Triennial Conclave has ended. It was a magnificent affair. Various estimates of the people who witnessed the procession placed it at 70,000. Some 5,000 Sir Knights were present. The city was beautifully festooned, and elaborately decorated with the various kinds of insignia representing the order. One more prominent than the rest with this inscription, "*In hoc signo vinces*," which is rendered to our understanding as "In this sign thou shalt conquer." Commandarie's from various states were present. Long trains of palice cars were used to transport this numerous host to our shore. Their beautiful costumes gave them the appearance of a noble order. Their solemn ritual was observed at the Pavilion on Sunday. It was variously estimated. Seven thousand participated in the service of prayers and chants. The weather was admirably adapted to their comfort.

It's a fact worthy of note, that many of the religious papers speak highly complimentary of the order of Sir Knights, and place them first in the great order of God. The "*Pacific*" is made to say:

"You will seek in vain for a higher morality than Masonry inculcates. I bear this testimony

gladly, for it has rejoiced my heart to learn that Masonry grounds its morality \* \* \* upon God's existence and man's accountability to him. It does not profess to have discovered its system, but to have derived it from the Bible. Their symbols and legends, have been conspicuously unfurled to the gaze of the spectators and thus they will increase the interest of the Christian religion."

To my mind all their devices, crosses, religious ceremonies, are only characteristic of that order of the mystic tie, and their principles and efforts will only eliminate the cause of Jesus Christ. All their shams of knightly names, and plumes of the ages of chivalry continued, repeats to us what they would do. To see the sham deceptiveness of those who could not belong to that order, (Jews and heathen Chinese), pandering to the morbid desire of the public, in handing out the insignium, "*In hoc signo vinces*," sickens me; but still I feel to pity frail humanity.

I think L. O. Littlefield's second letter a little too silly to notice. I fail to see where he has disproved a single statement of yours. I tell you something hurts them, they are getting uneasy. I do love to see your broadsiders hit them square where they live. Your letter in answer to Littlefield has found lodgings occasionally through the territory of Utah, and I opine it possessed leaven enough to stir the bile of their stomachs sufficiently to make them feel a little nausea. I say, Bro. Joseph, hit them square from the shoulder. You have the ability and may God bless you in the right.

Yours,

WM. ANDERSON.

PITTSBURGH, Crawford Co., Mo.,  
August 25th, 1883.

*Bro. Joseph:*—Since I wrote before, I labored some at Galesburgh, Mo. One was baptized, Bro. I. R. Ross officiating. Soon after two more went from here to Webbville to meet H. C. Smith, and were baptized by him. Then I performed some labor at Opolis and other places in this county. Also in Cherokee and Labette counties. Here at Mound Valley town, I preached in the Christian Church to moderate congregations. They are very anxious for a discussion, at least we think they would like to enjoy, (not the Holy Ghost), but the feeling a body has when he comes out victorious in a debate; but of course they have not conquered yet, but would like to do so. Very well; will see to it. From thence to Greenwood county, Bro. C. M. Fulks in company. Found Bro. E. Keeler and wife doing good work, and wielding good influence as Sunday School teachers. God bless such labors. They are preparing the soil for the good seed. Preached several times, we think with good effect. Requested to come again. Thence to Elk county. Found what remains of the Indian Creek Branch. Helped them to strengthen their organization by appointing Bro. Otto Bomisgartle as president of the branch. I preached three times with good liberty and effect we think. With a promise to return we left for Buttler county, where we found several families of Saints from Lamoni, Iowa, anxiously waiting for the coming of some Elder to preach to them, which we tried to do over two Sundays, and during the week at three different school-houses, we are persuaded, with good effect. This is a new field and new country. Organized a branch with Bro. John Richards for president. Keighly Branch.

When I came home this week, I found Bro. A. H. Smith "holding forth" at Pleasant View Branch. He is gone now to Arcadia. Will be back here to-morrow. Bro. D. S. Crawley has been holding a basket meeting in a grove with force of the Pleasant View Branch. Good times reported. Bro. J. Thomas baptized three promising young men, the fruits of others' labors. Preaching at Galesburgh, Mo., lately, by J. A. and E. A. Davies, with good effect. Am thankful to the brethren and sisters that have invited me to preach. Will call if I come within calling distance. My address—is Box 240, Pittsburgh, Crawford Co., Kansas.

In gospel bonds,

J. T. DAVIS.

DAVIS CITY, Iowa,

September 4th, 1883.

*Brother Joseph:* I am pleased with the ideas expressed by Bro. Richard Preator in the HERALD of August 25th, 1883, wherein he expresses the thought that we are responsible for the manner in which we listen to the voice of the tempter, and that we need not think to place the responsibility of our evil deeds upon the devil, or any other being than ourselves; as in the judgment all will be judged according to the deeds done in their bodies, and that the devil has power over us only to just such a degree as we submit ourselves to him, as we are "subject to the spirit which we list to obey."

Jesus pointed a way of escape from the snares of the wicked one, when said: "Men should pray always lest they enter into temptation." We see the force of this injunction when we remember that the Spirit of the Lord cometh through prayer, and where the Spirit of the Lord is there the adversary has no power. We see this clearly illustrated in the case of Moroni, as recorded in the thirty-second paragraph, of the twenty-first chapter of the Book of Alma, in the Book of Mormon:

"Now the Nephites were taught to defend themselves against their enemies, even to the shedding of blood, if it were necessary; yea, and they were also taught never to give an offence; yea, and never to raise the sword, except it were against an enemy, except it were to preserve their lives; and this was their faith, that by so doing, God would prosper them in the land; or in other words, if they were faithful in keeping the commandments of God, that he would prosper them in the land; yea, warn them to flee, or prepare for war, according to their danger; and also that God would make it known unto them, whither they should go to defend themselves against their enemies; and by so doing the Lord would deliver them, and this was the faith of Moroni; and his heart did glory in it; not in the shedding of blood, but in doing good, in preserving his people; yea, in keeping the commandments of God; yea, and resisting iniquity. Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto Moroni, behold the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men. Behold, he was a man like unto Ammon, the son of Mosiah, yea, and even the other sons of Mosiah; yea, and also Alma and his sons, for they were all men of God. Now behold, Helaman and his brethren were no less serviceable unto the people than was Moroni; for they did preach the word of God, and they did baptize unto repentance, all men whosoever would hearken unto their words."

My very soul delights in the Book of Mormon. A blessed, peaceful spirit accompanies its perusal. Its teachings are pure and holy. The

prophecies and promises contained therein are being wonderfully fulfilled to the very letter. Notice the terrible earthquakes, cyclones, hail-storms, tempests, fires, and destructions by land and by sea, just as predicted in that book that should take place in the generation in which it should come forth.

On the other hand, notice the precious promiser made to those who should keep the commandments of the Lord on this land, that they should "prosper in the land." Having noticed this promise repeated several times in the book, I was induced last year to read the book entirely through, and note down the number of times this promise occurs, and I find it repeated nineteen times. Again notice the promise made to the righteous on this land, that they need not fear when these storms, and tempests, and judgments are going forth, "for they shall be protected." Therefore, if we are recognized as the righteous, we need not fear when we see the dark, black clouds arising, but can lay down in safety, trusting in him who is able to take up the islands as a very little thing, and cause the mountains to sink into the depths of the sea, as was the case on Monday, the 27th ult., in the island of Java.

Yours, in Gospel bonds,

E. ROBINSON.

NEBRASKA CITY, Neb.,

September 5th, 1883.

*Dear Herald:*—Allow me to return thanks to all those who have expressed their confidence, and also to assure all, that so far, I have not felt the need of any "bolstering." Mr. Luse asks for an "open field and a fair fight." That is what I have asked for and it has been denied me, *to wit*, in *The Opposition*, the local paper of Wilber, in which office Mr. Luse earns his bread, Bro. Levi Anthony and I, May 10th, jointly had a one third column letter. May 17th, Mr. Luse, had almost a column. May 31st, I had a column. June 7th, Mr. Luse had one column and two-thirds; and June 14th, a column. June 19th I lodged in *The Opposition* office my reply to the two last articles of Mr. Luse, and on the 14th of July, per the hand of Bro. Levi Anthony, my reply was returned with the declamation of Mr. J. W. Wehn, Jr., publisher. July 17th I wrote Mr. Wehn and "most earnestly, respectfully and emphatically request that you give my letter place in your paper." To this Mr. Wehn replied, July 21st, "The discussion was getting to be a purely personal one, and each of you had had the same number of letters, and are even on that score." \* \* \* "I have no objection to the language or anything said in the returned letter." To this reply I made answer July 24th, and clearly demonstrated that we were not even as to number of letters, and that Mr. Luse had occupied about "seven-elevenths more space in *The Opposition* than I had been permitted, and up to this date Mr. Wehn has made no reply.

I herewith respectfully decline the invitation of Mr. Luse to hold a "pen controversy," for the following reasons. 1st. He "represents no denomination." 2d. He "defends the tenets of no church." 3d. Because he belongs to no church.

I do not feel like wasting valuable time, or troubling any newspaper, by contending with irresponsible persons, even if not smitten with the leprosy of "hardness of heart." When I tell the truth Mr. Luse will not believe, or accept of it;

therefore what would be the use of an encounter between us, better he should seek to be guided by the spirit of faith and love, than that of fight. I am still satisfied with the irrefragable truths of the gospel of Christ.

ROBT. M. ELVIN.

SOUTH RAWDON,  
August 27th, 1883.

*Brother Joseph:*—I have been trying quite a while to get off for the eastern part of the Province, but the interest in this vicinity seemed to keep increasing, and the brethren persuaded me to stay until now. Last Sunday I had the pleasure of baptising two, W. O. Brien and Mrs. S. Haley. Bro. Holmes Davison and wife, and Sister Farnzie Newcomb, from Kingston, were with us. We had very enjoyable meetings, Bro. Davison preaching for us morning and afternoon, and in the evening after baptizing, we had sacrament, confirmation, and testimony meeting; large congregations each time. Friday night I preached at the Mines. Good congregation, and a good interest in the work in that vicinity. All through this section of country prejudice has given place to inquiry, and many are favorably inclined to our faith. We start this afternoon to the eastern part of the province. Whether we get so far as Cape Breton will depend on circumstances. Please remember us to the Master, that we may have wisdom to be faithful in all our duties.

Respectfully yours in the Gospel of Christ,  
JOS. F. BURTON.

SANDWICH, Illinois,  
September 4th, 1883.

*Editor of HERALD:*—I would like to make a few plain statements concerning the Latter Day Saints' Sunday School in this branch. When that worthy brother, F. G. Pitt, removed from here, the school was left in a perilous condition. There seemed to be no one within the church who could or would shoulder the burden of the the superintendency of the school, and so at the earnest solicitation of some of the members, and rather than see the school go into the ground, I allowed myself to become a candidate for the office. I was elected by a vote of twenty out of a ballot of twenty-two. Ever since my election to that office, there have been a few who have stood afar off, and sent forth a dismal howl of discontent. There have been two business meetings of the school since my ascendancy to office. At which meetings all were invited to come and take part, but the croakers treated the invitation with contempt, and have never offered to shoulder the responsibility of the school, or to offer a remedy for the monstrous evil which they saw in the school, namely, one holding office who was not a "Mormon."

The faith and doctrines of the Reorganized Church of Jesus Christ of the Latter Day Saints I hold to be true to the very letter; but the reason why I have not united with the church is a matter best known to myself. As those who are members of the church, and who *before God* are responsible for the bringing up of their children, do not take interest enough in the school, to either come to the school or send their children; and as the school is now *free from all debt*, at a special meeting called last evening, I resigned my position, and Elder Harry Fisher was chosen superintendent,

and Bro. Reuben Atkins assistant. With good will toward all, and malice toward none, I remain ever an ardent admirer of the truth, as contained in the Gospel of Jesus Christ, as brought forth in these last days,

WM. A. PEASE.

WENDIGO, Middlesex Co., Ontario,  
September 4th, 1883.

*Dearly Beloved Brother Joseph:*—I am laboring in the Kent and Elgin District at the present, and expect to do so for some time to come on account of temporal circumstances, as I am engaged through the week laboring with my hands, and making use of the Sabbath preaching. I believe I am doing as much ministerially as I have done with all my time engaged. Bro. W. S. Meddowcroft and myself have three appointments for Sundays. We walk four and a half miles west to a Union Church; then back in the forenoon at 10:30; then after returning, hold some services in Bro. Meddowcroft's house at 1 o'clock; then walk two and a half miles north to our third appointment, where we arrive to open at 6:30 p. m. The first of these appointments we intend to abandon for the present for lack of interest on the part of the people. At Wendigo, where Bro. M. lives, we have tried almost every lawful means to secure a public hall, there being two, Orange and Masonic. Never saw such a time. The old barrack, Orange Hall, has lain empty for seven years except when some picnic or similar occasion required its service, and no lock on the door; but as soon as we began to make inquiries for preaching in it, we were informed that it was a Union Orange and Temperance concern, for the use of all protestant denominations. Six trustees had to be hunted up; some for, some shy, some against. A lock was put on the door, etc. So Bro. M. opened his own house. At our third meeting-place we have most excellent attendance, and the greatest of respect shown us. Had the use of a union school; but after one discourse on, "These Signs shall Follow Them that Believe," a lock-out occurred there also. This is a union school-house, and when built was to be used for religious purposes; also Presbyterians, Methodists, and Disciples use it regularly, I am told; but after our one discourse, we were no longer permitted its use although I explained that I was a Canadian, and only demanded a Canadian's rights. However, when locked out there, a generous lady over the road a little from the school-house came up and offered her house, which I accepted, and held meeting there last Sunday with a splendid turnout, and good liberty. Continue this appointment for some time. We also intend opening among the Lamanites at Muncy town, where several tribes have long been settled, some of whom are quite intelligent, and speak English well. This is a new field for the Gospel all through. Expect good results at no distant date.

Yours in bonds,

J. A. MCINTOSH.

BOZEMAN, Montana.

August 27th, 1883.

*Brother Joseph:*—I would like through the HERALD, to inform the missionary, Elder P. Brix, in Denmark, that just across the sea a few miles, there is a brother and an elder, by name, Jacob Pherson, Esperod Station, Skane, Sweden. He came from Utah many years ago, where he joined the Reorganization. Went back to his home and family, residing in place mentioned.

Yours truly,

MARTIN LUNDWALL.

## Summary of News.

Aug. 30th.—Report from Batavia received to-night are of a more encouraging nature, although details of the horrors of the eruption continue to come. After the sudden subsidence of the disturbances in the Kingdom of Bantam Monday, the eruptions seemed to lose their force for a time, and the people of Batavia experienced a feeling of relief in the hope that the worst had passed. The quieter condition continued until about 10 o'clock when the craters once more began to send up great masses of destructive matter, although without the force of the former actions. The eruption seems to be more violent at night than during the day. By 11 o'clock the Papandayang, which is 7,034 feet high, was in a very active state of paroxysmal eruption. It was accompanied by detonations said to have been heard many miles away in Sumatra. Three distinct columns of flame were seen to rise from the mountain to vast height, and its whole surface soon appeared as if covered with fiery lava streams, which spread to great distances on all sides. Stones fell for miles around, and the black, fragmentary matter carried into the air caused total darkness. A whirlwind accompanied this eruption, by which houses, roofs, trees, and men and horses were carried into the air. The quantity of ashes ejected was such as to cover the ground and rooms of houses at Denamo to the depth of several inches. Off Point Caay the floating pumice on the sea formed a layer two feet thick, through which vessels forced their way with great difficulty. The rise of vapor produced the appearance of a column several thousand feet high, based on the edge of the crater. It appeared from a distance to consist of a mass of innumerable globular clouds of extreme whiteness, resembling vast balls of cotton, roiling one over the other as they ascended, impelled by the pressure of fresh supplies, incessantly urged upward by the continued explosions. At a great height the column dilated horizontally and spread into the dark and turbid circular cloud, shaped like an immense umbrella. Forked lightning of great vividness and beauty continually darted from different parts of the cloud. Suddenly the scene was changed. The mountain was split into seven parts without a moment's warning, and where Papandayang had stood alone there were now seven distinct peaks looming up to a great height. In the seams opened could be seen great balls of molten matter. From the fissures poured clouds of steam, and the black ejected lapillo flowed in steady streams and ran slowly down the mountain-sides, forming beds two or three hundred feet in extent. Exhalations of carbonic acid gas were so abundant that birds and animals in large numbers were killed by it, and a few human beings lost their lives in the same way. This proved to be the turning point in the eruption, for the great fissures opened seemed to act as safety valves, through which the streams of lava gently flowed down into the valleys. The volcanic fires, though still burning at last advices, had lost most of their fierceness, and the steam generated found vent without being forced through the comparatively narrow mouths of the old craters. One of the queer incidents was the sudden rising during Tuesday forenoon of fourteen new volcanic mountains in the Straits of Sunda, forming a complete chain in almost a straight line between Point St. Nicholas, on the Javanese coast, and Hoga Point, on the coast of Sumatra, almost on the tops of what had been the Merak and Middle Islands, which sank into the sea Monday. So serious are the changes in the coast, and the entire formation of the Straits of Sunda, that the British Government and the Lloyds this evening telegraphed from London to all foreign points warning vessels that navigation of these waters had become exceedingly dangerous.

In the City of Bantam, where 1,500 persons were at first supposed to have perished, the bodies of 2,800 have already been recovered. Some 900 inhabitants of the interior town of Waronge, are now known to have been killed, and at Tal-

atra, on the coast, 300 bodies have been found. From all over the island come reports of loss of life and property, and it is thought at Batavia that the estimate, 75,000 killed, will not prove excessive. On the low lands of Batavia where the waters have receded and quieted down, hundreds of bruised and mangled bodies are lying exposed. A sanitary corps has been formed and the corpses are being removed and buried as fast as possible, in order to prevent the breeding and spread of contagion. While there is some cause for anxiety on this score, it is thought the greater number of bodies in the interior were so dried and scorched by the hot lava and stones that they will not putrify, and the bodies of those drowned by the tidal waves can be taken care of with reasonable facility by the coast sanitary corps, now rapidly getting to work.

Earthquake waves have been recorded at San Francisco, for several days.

A strong shock of earthquake has just been felt at Guayaquil, S. A., lasting about fifteen seconds.

There were thirteen deaths from cholera at Alexandria, yesterday.

Three new cases of yellow fever at Pensacola, Fla.

The United States of Colombia are again in trouble. Dom Pedro Solear Martinez has set up a little Government for himself at a town in the interior, and President Otorala has marched with 1,000 men to overthrow the insurgents.

Aug. 31st.—Severe penalties are to be visited on Jew-baiters in Hungary. Rioters are to be tried by court martial, and when sentenced to death are to die within three hours.

The treaty lately made between France and Annam, allows the former to station residents in all the chief towns, to construct forts on the Red River, to regulate taxation and commercial customs, and to control the finances. In fine, it establishes a protectorate over Tonquin and reduces that province to the same position which Tunis now holds with respect to France.

There were eleven deaths from cholera in Alexandria yesterday. Deaths from cholera Thursday, 327 in Upper Egypt and nine in Lower Egypt.

From dispatches received from Batavia, tonight, it appears that fears of further eruptions in the Island of Java within the immediate future have subsided, and all the efforts of the Government and the people are concentrated on the work of burying the dead and preserving the health of the living. All along the shores from Point Lampon to the River Paquaise, on the northern coast, and from the River Tjemanderie to Tsipankok, on the southern coast, there are found corpses thickly strewn. In the forests of the interior from the River Tjiedom to the River Tjietarrum, dead bodies are lying at short intervals apart, in some instances partially buried in sulphurous white mud or the hardened lava that flowed from the eruptive craters.

About daybreak, Wednesday morning, another of the startling incidents attendant upon the great disturbances was manifested. With the cessation of the paroxysm many emanations of the vapor evolved themselves. These vapors, as is usual, contain a variety of acids, and as the lava cooled down deposited saline incrustations. The acids of these vapors issuing from the fissures in the divided mountains of Papandayang caused unusually rapid decomposition on the exposed parts of the great rocks at the summits of the seven peaks. A number of them split apart suddenly Wednesday, releasing tons of depending earth. This caused several huge landslides during the morning, and they went crashing down into the valleys, carrying death and destruction with them. On the edge of the Town of Narra some fifteen or sixteen Chinese in a section of the sanitary corps were buried before they were aware of the cause of the deep rumbling around them.

Alarming reports of disasters to fishermen follow the news of Sunday's great storm on the banks of Newfoundland. The men lost were in small boats, and their number is recorded by some as high as eighty. A schooner in struggling to reach the coast passed a great number of capsized dories and much wreckage. It is understood that at least 2,000 of these small boats

were exposed to the sudden gale which overtook them. Eight schooners are reported either wrecked or driven high on land. It is believed that from fifty to one hundred lives were lost.

Sep. 2d.—One hundred and forty-two deaths from cholera in Egypt, Saturday.

It is believed 100,000 persons perished in North Bantam, Java, in the recent calamity. It is also believed that the garrison and fort at Anjer were swept away.

An extensive plain of volcanic stone formed in the sea near Lampong, Sumatra, preventing communication with Telokbelong and Southwest Java.

The Government at The Hague has received accounts from Java which show that the disaster at Ischia was trivial compared to that which like causes had produced in Northern Bantam. Last Sunday, without any warning, there was a tremendous outburst of subterranean thunder, and the volcano of Krakatoa vomited forth an ink-black cloud, which spread over the clear, tropical sky with inconceivable quickness, involving the land in complete darkness. Then it began to rain scoræ and dust, and in a very few minutes the greater part of Northern Bantam, a very fertile and very populous country, was completely destroyed. Tremendous explosions followed, stones and volcanic matter being hurled to distances of from 200 to 300 miles. The sides of the great volcano were blown out into the sea, its structure collapsed, and the entire Island of Krakatoa slowly subsided into the water and disappeared. Monday morning there was not a vestige of it to be seen, the ocean having taken its place. The volcanic activity of the region was intense, but it was thought that the worst was over, when about noon the inhabitants of Merak coast and its prosperous settlements between Merak and Tjerigen were alarmed by the sudden receding of the ocean from the shore, and on looking out to sea they beheld a great wall of waters, varying in height from ninety to thirty feet, approaching the land. It destroyed everything in its path, overwhelming the entire coast, sweeping away all the dwellings, light-houses and Government buildings within reach, and retired charged with a vast freight of death and ruin. There is no estimate furnished in the fragmentary and panic-stricken dispatches of the loss of life, but according to the best information it must have been something appalling. The next day sixteen active volcanoes rose out of the sea between the site of Krakatoa and Libisic Island, and Thursday the great volcano of Sarugapan burst forth, collapsed, and resolved itself into five extinct volcanoes. New charts will have to be prepared of the entire coast. During the week the marine topography has been completely changed, deep channels have become dry land, and towering volcanoes stand where had been the open sea.

The most severe drouth of years is being experienced around San Saba, Tex.

Sept. 3d.—A great gale visited Paris, Sunday, spoiling the second fete at the garden of the Tuileries.

A violent storm is raging throughout Austria. Two iron electric light stands, twenty-five metres high, outside the electric exhibition building in Vienna were broken off close to the ground.

Further details of the wreck off Penzance, Saturday last of the British Bark, G. I. Jones, from Bull Run, S. C., for Falmouth, state that eleven of the crew were drowned, including Capt. Newton and the pilot.

Serious anti-Jewish rioting took place at Szigetvar, Hungary, last night, the mob committing terrible havoc upon property. One person was killed and four wounded. Troops are en route.

Two hundred prominent citizens of the Province of Girgenti, Sicily, including a priest, land-owners, and members of communal councils, have been arrested as brigands.

A shock of earthquake was felt at Frazziati, Italy, causing the people to flee from their houses. No damage ensued.

The Chinese government intends to issue a formal protest to the great powers declaring that the treaty of peace between France and Annam, signed at Hue is void, as the King of Annam was forced by the French to sign it.

A dispatch from Hong Kong states that it is reported that 15,000 Chinese troops have crossed the Mongkai, and will proceed to Naidong. Vessels are loading at Shanghai with troops, ammunition, and torpedoes.

A dispatch from Hong Kong states that the French General, Bouet, has demanded of the French war department additional re-enforcements of 5,000 men. The country is still suffering from floods. The French Admiral has issued a notice declaring all ports of Annam, including Saigon, in a state of blockade.

Prof. Lewis Swift has found a new comet.

Two new cases of yellow fever at Pensacola, Florida.

Sept. 4th.—The Count of Paris is more generally recognized by the Legitimists as their leader and King than was to have been expected. The boom is being worked by the aid of meetings of all kinds of royalists.

Further accounts of the horrors in Java and Sumatra arrive with every hour. A whole district is entirely inaccessible, and the population is supposed to have perished. Nothing can be heard from Lampong, the district of Sumatra nearest to Java. The tidal wave which swept over the Tjerigin province of Java drowned all the inhabitants, about 10,000 people.

Foreign advices are to the effect that the 15,000 Chinese troops massed on the frontier have crossed into Tonquin, and are already threatening the French force on the north, which was so severely repulsed a few days ago, and that other bodies of troops are rapidly passing through Hong Kong from Shanghai on their way south. That the French have at last realized their danger is shown by the action of the Cabinet in ordering large reinforcements from Algeria and other points to Tonquin.

A Cabinet council was held at Paris on receipt of the above gloomy news. Preparations were at once made for the dispatch of troops to Annam from Algeria and other provinces. However, the diplomats are busy once more. The Marquis Tseng went in haste from London to Paris. It is supposed that he has fresh powers from Li Hung Chang.

The Pesth correspondent of the *Standard*, describing the recent rioting in Agram, Karistadt, and other towns in Croatia, says that they arose from the strong anti-Magyar feeling prevailing among the Croats. New sign-boards containing, in accordance with the law, official names or notices in the Croatian and Hungarian languages, were affixed to all the tax-offices throughout Croatia. The sight of the Magyar inscriptions excited widespread indignation, and ere long the mob proceeded to attack the tax-offices. Several houses in Agram, including the residence of the chief of the tax department, were more or less completely wrecked, and there was a hot hand-to-hand fight in the streets of that capitol between the people and the police and infantry. In the melee forty of the inhabitants and six of the policemen were wounded. A number of arrests were made and the rioters lodged in prison. After this the mob re-assembled in increased force, broke in the doors of the jail, and set the arrested persons at liberty.

Three deaths from cholera in Alexandria, yesterday. The epidemic is now nearly extinct.

Yellow fever in Pensacola, Fla., has nearly subsided.

Yesterday the steamship William Edwards and her tow, the Golden Age and Paige, left Chicago harbor grain-laden for Buffalo. These vessels earn over \$8,000 by the single passage, should it be made in safety.

The members of the Utah Commission have thought it necessary to send to the Interior Department a defense of the attacks upon them, in which they were arraigned for not having accomplished anything. They reply that the reverse is true, that they have accomplished a great deal, and all, in fact, that the anti-polygamy law will permit them to accomplish; that they have excluded 12,000 polygamists from the polls, and all polygamists from eligibility to office. Still it is admitted by members of the commission, privately, that the most vigorous enforcement of the Edmunds law would be utterly inadequate to accomplish the purpose of the framers.

The commission will undoubtedly recommend some stringent additions to the law, but even then there are grave doubts whether polygamy can be destroyed by legislation.

Sept. 5th.—Another earthquake is predicted at Ischia, to take place October 15. The professor who makes the prophecy is considered an authority on the subject.

Another article in the North German *Gazette* is couched in terms which imply the joy of Bismark that France is almost sure to go to war with China. Germany wishes France much good luck, "whenever she sees fit to assert her interests in a legitimate manner."

The French are intending to make a naval demonstration against China.

The Viceroy of China emphatically said: "China will not sanction the Franco-Annamite treaty. The French must make some proper arrangement with the Chinese Ambassador in Paris, or war is unavoidable."

Chinese troops continue to arrive in Tonquin from the north drilled in European fashion, and armed with modern weapons.

There were anti-Magyar disorders at Beduja, Hungary, to-day. The troops were called out, and the peasants drove back the troops of hussars, and then attacked a body of infantry. Several were killed and wounded on both sides.

An engagement took place at Colca, South America, Aug. 28, between a body of Montoneros and the Peruvian forces under Col. Duarte. Twenty Montoneros were killed and many

A telegram from the Governor-General of the Dutch East Indies says the bays within the area of the recent volcanic disturbances in the vicinity of Java are filled with banks of pumice-stone. The Temple of Boro Buddor, at Java, the largest Buddhist Temple in the East, was destroyed by falling rock.

Reports from Santa Barbara, Wilmington, and Los Angeles, Cal., announces sharp shocks of earthquake at 4:30 this morning. The vibrations were north-east to south-west.

#### FIRES, STORMS AND ACCIDENTS.

Aug. 30th.—Loss by fire at Vincennes, Ind., \$40,000. Watertown, N. Y., \$22,000. Fairview, Pa., \$30,000. Madison, Ind., \$5,000.

An express train which left Philadelphia, Pa., this morning was wrecked two hours later near Pleasantville, N. J. Eight cars were derailed and demolished. Between 200 and 300 people were on board. Although the passengers were all thrown into the wreck which followed, no one was either instantly killed or wounded so badly as to immediately threaten his life. Twenty persons were seriously hurt.

Aug. 31st.—Loss by fire at Green Bay, Wis., \$170,000. Belleville, Ill., \$4,000.

Sept. 2d.—Several million florins' worth of property was destroyed by fire at Vienna, Austria, yesterday.

Loss by fire at Sandy Creek, N. Y., \$150,000. New Haven, Conn., \$100,000. Watertown, Wis., \$2,500. A forest fire is raging on Long Island. St. Louis, Mo., \$15,000. Carmi, Ill., \$12,000. Chicago, Ill., \$12,800.

The fast train which left Boston as 1 p. m. Saturday came in collision with the fast New York express at Colchester, Vt. Thirteen persons were injured, some seriously, but none, it is thought fatally.

As a train from Berlin, Germany, was passing Steglitz it ran into a crowd of people who, intending to take the return train to Berlin, were pressing forward to enter the carriages on the wrong side. The number of people killed and wounded is estimated at forty.

A heavy gale prevailed throughout England Saturday night and Sunday, doing much damage to property. Many wrecks and some loss of life are reported.

Twelve lives were lost in the recent storm off the Massachusetts coast.

A railroad collision near Highland Park Station, Md., killed one man, and fatally injured another. A train was ditched at Crescent City, Ia, and two lives lost. A thrashing machine engine exploded near Frankfort, Dak., killing four men, probably fatally injuring three others, and seriously wounding two more. A collision of

two freight trains occurred near Decatur, Ill., causing a loss of \$4,000.

Sept. 3d.—Loss by fire at Cincinnati, O., \$100,000. Five people killed. Steubenville, O., \$20,000. Orford, N. H., \$20,000. Fernandina, Fla., \$30,000. Ft. Wayne, Ind., \$4,000. Macomb, Ill., \$20,000. Geneva Lake, Wis., \$2,500. Buffalo, N. Y., \$46,000. Lexington, Ky., \$11,000.

A fire destroying \$250,000 in property happened in Alexandria, Egypt, yesterday.

During a thunder storm at Gruma, Italy, the foundation of a house was inundated, causing it to fall out, burying eleven persons in the ruins.

Thirty-seven people were slaughtered in the extraordinary accident at Steglitz, near Berlin. No such railway horror has ever happened in America. In our cities the system of keeping the people away from the trains will gain adherents from the lesson of this catastrophe.

Sept. 4th.—One hundred and sixteen houses in the village of Battincourt, Belgium, burned Monday.

During the pyrotechnic display at Colombes, last evening, a bomb exploded among the spectators, killing two and badly wounding several others.

Nine women, it is feared, were burned to death in the warehouse fire at Cincinnati Monday.

Sept. 5th.—A mill and a tenement-house adjacent burned yesterday at St. Louis. A man lost his life in the mill and three or four people are missing who lived in the tenement.

Loss by fire at Chicago, Ill., between \$25,000 and \$35,000. Joliet, Ill., \$5,300. Norway, Mich., \$5,000. Near Charleston, Ill., \$9,000.

#### CROP REPORTS.

The French harvest returns are unsatisfactory. Of eighty-five departments only thirty-seven report the crops above the average, while fifteen report average crops, and thirty-three crops below the average. It is certain large imports of cereals will again be necessary the coming winter.

Harvesting in Dakota Territory has been done in favorable weather, and the grain has been stacked in splendid condition. Very little treshing has been done; but the yield is expected to be greater than ever before. If frost holds off until September 15th, corn in that section will out of the way of frost, and will yield, it is expected, from 40 to 70 bushels per acre.

In the Republican Valley, Neb., crops of all kinds are reported good. Wheat is better than ever before known. The yield is fully one-third greater than last year. Oats from 50 to 70 bushels per acre. Barley and rye both good crops. The corn crop will be by far the largest ever raised in the Valley. Farmers are contemplating an average of from 60 to 70 bushels per acre.

Around Peoria, Illinois, the farmers are crying for rain, and unless it comes soon, the corn crop will be cut much shorter than was expected. The corn crop is doing well in Montgomery county, Ill. The prospects for a good corn crop around Lincoln, Ill., grow better every day. Corn around Elgin, Ill., is poor. In the vicinity of Henry, Ill., corn will not average over thirty bushels per acre. Around Havana, Ill., the wheat yield is large. Corn progressing slowly.

In Wisconsin, spring wheat is yielding well generally. Cool nights have retarded corn, which is prospectively poor.

The drouth in eastern New England, which has lasted five to six weeks, has become so serious that crops have been greatly injured, with prospects of still further damage if the drouth is not broken. Farmers are compelled to take cows from pastures and feed them upon winter hay.

In the north of Alabama corn and cotton are good, one-third below the average in the central, and a quarter to an eighth below in the southern portions.

Recent frosts have damaged the crops in Montana, but to what extent cannot be estimated. Ice an inch thick was frozen.

The recent storms almost totally destroyed the grain and other crops in south Ireland.

Sept. 4th.—Various parts of New England were visited by quite heavy frosts last night, which did considerable damage to crops.

Of 148 townships in 50 counties represented

winter wheat at 14 bushels per acre, and spring wheat at the same. 744 townships in 99 counties represented the condition of corn at 94 per cent. 676 township in 99 counties represented oats at 34 bushels per acre. 456 townships in 98 counties represent the condition of buckwheat at 98 per cent. 745 townships in 99 counties represented potatoes at 110 per cent. 327 townships in 89 counties represent timothy seed at 5¼ bushels per acre. 683 townships in 99 counties represent hay at 1⅞ tons per acre. 687 townships in 99 counties give the market price at \$3.93 per ton. 669 townships in 98 counties represent the condition of apples at 58 per cent. Other crops from a large portion of the State is represented by the following per cent; Flax 109; sorghum 90; sweet potatoes 91; onions 97; meadows 100; pasture 102; grapes 60.

#### ECONOMY DUE TO EMPLOYERS.

"WASTE not, want not," is a grand old proverb. "He that is faithful in little is faithful also in much." It is true enough that a person who takes no care of materials committed to his hands by an employer, will not be careful of his own property. Economy and wastefulness are habits that will influence us, whether with our own substance, or that of another. As a rule the man or boy who takes care of his employer's goods will be likely to look after his own, and is on the road to prosperity. Some men are worth much more than others simply because they waste nothing. If an employer be wealthy, and stock abundant, that is no excuse for waste and carelessness. Loss is loss, and robbery is robbery, whether it be in much or little. It is forcibly said that 'Heaven allows nothing to be destroyed.' There has not been a single drop of water wasted since the creation. The decomposed elements of the past autumn will supply aliment for the next spring. Economy, rigid economy, is one of the laws of nature; and we shall not realize the "good time coming" until we are careful and economical.

#### SIMPLE FAITH.

"God always hears when we scrape the bottom of a flour barrel." So said the child of a poor widow to his mother, one morning, after she had prayed as only the needy can, "Give us this day our daily bread." Beautiful faith of childhood! Why may it not be ours! God always hears the prayers of his children, and he knows when to answer. Our spiritual as well as temporal wants are known to him, and every sincere cry for help enters his compassionate ear. When we feel entirely our dependence on him; when our stock of pride and self-confidence is exhausted: when earthly friends and earthly comforts fail us; the humble cry of "O my Father," the oftenest brings the speedy answer, "Hear, my child." God always hears when we have reached the depths of need, and cry to him for help.

#### REUNION MEETING.

Parties coming to Reunion Meeting by train, can get off at Leland's Grove, two miles east of Persia. Parties should secure tickets to this point. We shall have a platform erected there to get off at. The Railroad Agent at Persia informed me that he would attend to having trains stop at this point. D. CHAMBERS.

#### F. C. WARNKY, REAL ESTATE AGENT,

Collects Rents and Pays Taxes for non-residents; Buys and Sells Real Estate. Has a large list of Farms and City Property in Jackson County for sale cheap on easy terms.

WEST LEXINGTON STREET,

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INDEPENDENCE, MO.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE RESURRECTION.

"BLESSED and holy is he who hath part in the First Resurrection."

The subject of the Resurrection is one that invites the careful study and investigation of all mankind, because it directly concerns us all, and is or should be *the* subject of all others that should engage our earnest attention. Why? Because it treats of our eternal welfare; because it was the crowning act in the mission of Him who died to save us; because it is the *finale*; because in it we receive that which all the poets sang about, all the Prophets spoke of, and looked forward to, as that beside which all else sinks into nothingness. It is that grand principle beside which all else pales; it is that grand triumphal act which gives us the victory over death, and restores to us our primeval body, perfected. It has ever been the looking forward to this principle that has consoled men, encouraged and enabled them to bear present trial with fortitude, and to bear up under the most trying circumstances. It is that which He who was the first fruits looked forward to as the culmination of His earthly sorrows, and the restoring him back to that which he had with His Father before the worlds were; for when His work is just finished, we hear him crying, "Father, glorify thou me with the glory that I had with thee before the worlds were," thus showing his thoughts to have been on that final triumph over death and the grave.

What *is* death? If we go back to the beginning, we find God created man in His own image. We find the *clay* man formed of the dust of the ground; but as yet *inanimate*; but God breathed the breath of life into his nostrils, and man became a living soul. We see that the man of clay could do nothing. He was simply an inanimate lump of clay (as we also have often seen), but just as soon as God breathed into his nostrils the breath of life, he became a living soul. He is no longer dead, hence death is simply a separation, dissolution, a tearing asunder of the mortal and the immortal, as Paul also said, a separating the "man from heaven," and the "man of clay;" and so the man of earth, earthy, goes back to dust, from whence he came; and the spirit back to God who gave it. Peter said to those who had killed the Lord and Redeemer, "Repent ye, therefore, and be

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of the restitution of all things, which God hath spoken by the mouth of all the holy prophets, since the world began."

We notice that the heavens are to retain Jesus, until the time of the restitution of all things. Now, *restitution* means *restoring*, or bringing back, reinstating, that is to say, that the man from heaven will have restored to him his body, raised *incorruptible*, and immortal, and the two make the perfect man who is to reign on earth, also *restored* to its primeval beauty, with Christ a thousand years. As Christ is to remain in heaven until the restoration, it follows that man will receive his body back at that time; for Paul says, every man will be raised in his own order; they that are Christ's at his coming. And so we have seen that death is a separating of the spirit and body, and that the resurrection will be a restoring or bringing together again.

We will now notice in what condition man will be, or rather what state of being. As we have already noticed, Paul says that "Jesus was the first fruits of them that slept." Now, if we can find the kind of body He had after His resurrection, we will understand what *kind* of a body *we* will have; for when He comes, we are to be *like* Him. As John says, "it doth not yet appear what we shall be, but this we *know*, that when He comes, we shall be like Him." 1st John, 3:2. In Luke 24:39, we read: "Behold my hands and my feet, that it is I, myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." As Jesus was the first fruits of the resurrection, and as we are to be like him, this ought to settle question as to what *kind* of a body we are to have; for in plain sight of the apostles, he ascended up into heaven with his resurrected body. He says, a spirit hath not flesh and bones as ye see me have; but he said nothing about blood. He had lost that perishable part—the mortal part, the blood—and was prepared to live forever. So, then, we will be like him. We will have no blood in our bodies, but a spiritual body. Not as some of our Christian friends say, raised *spiritually*, but a body *alive with the spirit*, filled with the spirit. 1st Cor., 15:44-51. "It is sown a natural body, is raised a *spiritual* body. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which

is spiritual. Now, this I say, brethren, that flesh and *blood* cannot inherit the kingdom of God; behold, I show unto you a mystery; we shall not all sleep, but shall be *changed*; \* \* \* for the trump shall sound, and the dead shall be raised, incorruptible, and we shall be changed." Ver. 52. Read the whole of the 15th chapter 1st Cor. Old father Job gives a very plain and unmistakable understanding of what the resurrection will be; hearken: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my *flesh* shall I see God."

This, surely, ought to be enough to satisfy any reasonable mind that there is to be a literal resurrection of the body. Not only does this place the certainty of the resurrection beyond all reasonable doubt, but also that we will have back again the body of "flesh." He also corroborates the testimony of Jesus in giving us to understand that we will have *flesh without blood*. He did not say so, says the objector. True, but his speaking as he did, and not mentioning blood is evidence, taken with the testimony of Jesus, that there will be *no blood* in our redeemed bodies; and to settle the matter beyond controversy, we will take the testimony of the prophet Ezekiel, 37th chapter: "The hand of the Lord was upon me, and he carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was filled with dry bones. \* \* And He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O, ye dry bones, hear ye the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded, and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And while I beheld, lo, the sinews and flesh came upon them, and the skin covered them about, but there was no breath in them. Then said He unto me, prophesy unto the wind; prophesy, son of man, and say to the wind, thus saith the Lord, God: come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came, and they lived and stood upon their feet, an

exceeding great army. Then said he unto me, son of man, these bones are the whole house of Israel; behold they say our bones are dried, and our hope is lost, we are cut off from our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

It seems to me that there could be no more positive proof given of the truth of the resurrection itself, and of how it is to be brought about. It is shown very clearly in the above, that it is not a spiritual resurrection, but a *reality*.

The germ for faith in God's *power* to bring to pass the resurrection is well laid in the parable of the seed sown in the ground. It corrupts, and dies, and afterwards springs up entire. Its death is disposition to life. John, 12:24. Also, Paul assays at the same thing, in 1 Cor., 15:36. He says: "Thou fool, that which thou sowest is not quickened except it die." Ver. 38: "But God giveth it a body as it hath pleased him, and to every seed his own body." So, when we consider the *power* of God to bring forth the corn and reproduce the body from the ground, we can grasp the truth of his being *able* to reproduce the body, and hence beget confidence in God's power. This simple and truthful figure is drawn by the great apostle, to simplify to the minds of the *unbelieving* in the resurrection, to bring it in much plainness before them, and present it in a superlatively comprehensible manner; and to explain it in the simplest way, God's power, and paint a vivid, comprehensible picture of how, and in what manner it would be, and with what body they would be raised up.

Now, to the text, "Blessed and holy is he who shall have part in the first resurrection, for on such the second death hath no power." Rev. 20:6. The *fact* of a resurrection, I believe, I have clearly set forth, and with what kind of a body we will be raised, to-wit: *flesh and bones without blood*. The text I have quoted clearly sets forth two resurrections. Now, it is part in the *first* that I desire to attain unto, and in order to do so I must be "holy." How shall I be "holy?" By living up to every word that proceedeth from the mouth of God; by complying with that law that he who was the "first fruits" of the resurrection brought, so as to come into possession of that spirit which raised up Jesus from the dead; for we have the promise, that "if *that* spirit dwell in us it will also raise us up at the last day." As Dan-

iel also says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan., 12:2.

Before I conclude, I will notice the importance of the subject again. We have the *vast importance* of it shown to us by Paul, 1 Cor., 15:14: "And if Christ be not risen then is our *preaching vain*, and your faith is also vain. \* \* \* Then they also which are fallen asleep in Christ are *perished*." And thus it is clearly shown to be the all-important, the result of a true well-spent probation, in the primary department, so to speak; for so it is. We are preparing for the better life to be attained through the gospel, and in that way only.

If I have thrown a ray of light on this subject, or if, through my effort, one who does not believe in the resurrection shall be brought to understand it, and his obligation to God, I shall have accomplished that for which I have labored, and that which I earnestly desire. May we who have covenanted to live by all the teachings of God, keep our covenant inviolate, is the prayer of your humble servant,

CHARLES A. PARKIN.

SAN FRANCISCO, May 27, 1883.

#### NEGLECT NOT TO ASSEMBLE.

THE intent of God in the beginning was that man should not be alone, but that he should have an associate or associates, whose minds should be kindred, and whose hearts should be in perfect rapport with his, and who should, by the principle of love, be as one with him in the enjoyment of life. See Gen., 1:27-28.

The desire to associate is inherent in man. The enjoyment of man would not, nor could not be perfect without the fulfillment of this desire. Hence the family, church, and state organizations in which man is made the participant of associations for his good, especially when kindred minds thus unite for the purpose of equal rights and privileges, and each fulfills his sphere for each other's good.

In the beginning God was with his children. He walked and talked with them, and fulfilled his sphere to minister to their enjoyment. So long as man fulfilled his sphere of action, by submitting to the law of love, he enjoyed the society of his Father, God. But when man fell in with an associate, having not a kindred spirit with God's, he became estranged from God, and the society of God by man was not enjoyed, however much desired it might have been; because there was no affiliation, and the band of love, of which both their spirits

formerly partook, was broken; not by God, but by man. When God came to associate with man after his estrangement, he desired to hide himself. No longer an enjoyment to associate with his God. But what had caused this estrangement? Man had neglected the duty he owed to his creator, and had associated with another being, or beings, not in harmony with the mind of God. Man's spirit, by this association, became estranged from God's spirit, because the spirit of the being in whose company he had been was not in harmony with the spirit of God, but directly contrary thereto. Man drinking in of that spirit, drank in of that which caused the enjoyment which had before existed by the association of man with God to cease, because the agreement of their natures which had before existed had ceased. Man became carnal.

Had man continued his association with God, still followed the direction of his spirit, his desire to be with him, and the enjoyment of being with him would always have continued. While in the society of God continually, all was enjoyment, but as soon as he neglected to continue in the society of God, sorrow came. Man had sinned against his own nature. The being in whose company he had fallen was not in harmony with his nature.

Since man became estranged by the allurements of a being in rebellion to God and his own good, and the desire of God is that man might have joy continually and eternally. He has sent forth from the throne of his glory a message of peace, and good will, by which message man can be wholly reconciled to God, and enjoy his presence, and that man might enjoy the association of kindred spirits, and that those spirits might be brought and kept in perfect harmony, he ordained that an organization should exist, composed of those who had become reconciled, and had turned their minds heavenward, seeking to be delivered from the society and power of beings contrary to truth, and become participants of his presence and joy. This organization is known as the church or kingdom of God. See 1 Cor., 12:28; Acts, 8:12.

God has promised, in order that we might become acquainted with his mind and will, and be strengthened to overcome our carnal natures, and directed, that our natures may be like his, his Holy Spirit to meet with the subjects of his kingdom, his children. "Where two or three are met together in my name, there will I be in their midst." Not that he will be "in their midst" personally, but by the power of his Holy Spirit; for as yet we are not

in that state to enjoy his presence. We as yet need instruction, and this Holy Spirit is sent to so educate us, that when he shall come in the fullness of his glory, we shall know him as he is, and enjoy the presence of our Father and God; then we shall be permitted to walk and talk with him.

To enjoy this guide we must be prepared. We must manifest our desire for it, by putting from us all that is contrary to it. Then we can enjoy it. It will come as a refreshing shower to the hungry soul, and we shall be filled. Should it come to us when we were not prepared it would give us sorrow by its reproofs. We should feel as though an unwelcome visitor had come; something as our first parents did after they had sinned, ashamed.

We must likewise meet. "Where two or three *are met*," is the condition upon which the promise is made. To meet signifies that there must be some place at which to meet; hence the building of churches. Then there must be some one appointed to have the charge of our assemblings, to whom God will manifest how to direct, that all spirit manifestations may be in perfect harmony with God's spirit, that indeed we may be blessed *of God*; and that all things may be done decently and in order. If decency and in order is not the spirit with and in which we have met, God will not be there to our enjoyment; and if God is there decency and order will prevail.

God has directed that places should be dedicated to meet in, and caused men to be ordained to have the charge of our assemblings, so that one thing only is left to be done in order to enjoy what is intended we shall enjoy, and that is for us to meet in the proper way. Paul gives us very pointed instructions upon this matter, such as cannot be misunderstood. "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." Heb., 10:25.

Our assemblings are for two specific purposes, our present enjoyment and future good. The latter of these is by far the most important. The first is more or less swallowed up in the latter. Present enjoyment tends to encourage us for future duties, and it strengthens us in the faith of God, in which faith we must endure to receive eternal bliss. Paul gives us instruction concerning the importance of our assembling, in very strong language: "For if we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery

indignation, which shall devour the adversaries." Heb., 10:26, 27.

We know it is possible to turn from the truth, as we have seen verified in our day, and men, too, whom we have thought all hell could not shake. God, desiring that this should not be so, has established this means so that we might receive strength to fight the battle of faith, and to withstand the adversary.

We know, do we *neglect* to meet at the house of God, we become careless in regard to the truth, and seek the society of others, not of God, as our companions, and feel while in their company that we must do more or less as they would have us, just to please them, whether it pleases God or not, and thus our minds become estranged gradually from the worship of God, until finally we seem to have no desire to go to the house of prayer, or if we go, we do so not to enter into the duties of worship, but to see and be seen, or to hear what others have to say, and as we pass from the meeting, say, as I have heard many times, "They had a very poor meeting," or "They seemed to enjoy themselves," speaking as though they had no part nor lot in the worship. It sometimes happens that the feeling of shame is in the bosom of some, and they hardly know why. They feel as though they were unacquainted at the house of God. It is because while they had neglected to assemble at God's house, they had become affiliated with a spirit not of God, and hence adverse to the spirit that should fill the house of God, and those of his children who assemble there. We may be sure that if we go to the house of God, and our spirits are in a confused state, it is because we are not rightly prepared to enjoy the Spirit's presence. To further show the necessity of assembling, and the benefit we receive by assembling, God has given us instructions upon the subject in these last days: "And that thou mayest more fully keep thyself *unspotted* from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this (Sunday) is a day appointed you to rest from your labors, and to pay thy devotions to the Most High;" nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord." This is plain that we must go, and that to a place where our brethren are, and that is "to the house of prayer." The reason why: "That thou mayest more

fully keep thyself unspotted from the world."

Is there any reason we should remain away from God's house? It is there he has promised to meet with us; not if we are clad so and so, bodily, but if we come with a broken heart, and a contrite spirit, as an offering to him. It is there we receive spiritual strength. It is there we receive encouragements. It is there we see God manifested to our souls' good.

O vain excuse! Excuses cannot satisfy the requirements of God, at least such as generally are made. For proofs see Luke, 9:62.

That we may receive strength for "the day approaching," and "more fully keep ourselves unspotted from the world" let each attend to the duties of our assemblings. "Not forsaking the assembling of yourselves together, as the manner of some is.

J. FRANK MINTUN.

#### L. O. LITTLEFIELD MAKES ANOTHER REPLY TO JOSEPH SMITH.

MR. JOSEPH SMITH, Lamoni, Iowa.

SIR:—Your latest communication, though a long one, contains but few points that have not already been considered, and to my mind, satisfactorily disposed of. It reminds me of a lawyer's special plea in the ingenuity with which it "darkeneth counsel by words without knowledge." I shall not attempt to reply to your paragraphs *seriatim*, but will simply take up those that seem to require, from the manner in which they are presented, a passing consideration.

You claim that Adam, Noah and Lehi, were each the husbands of but one wife. We grant that we can not prove from the Scriptures that they had more than one, but we can prove that men equally beloved and favored of God, and bearing most important commissions to mankind, did observe the law of plural marriage; and further, that the Lord never rebuked or found fault with them because of this practice. You mention the dispensation of Lehi as being monogamic; in contradistinction we refer to the parallel work commenced by the founders of the Jaredite Nation, who were polygamists. God made the polygamist Abraham the father of his peculiar chosen people and gave him a promise that in him and his seed should all the families of the earth be blessed. He called the polygamist Moses to be its great leader and lawgiver, when he made Israel a nation; he conversed with both these men face to face, and never a word is to be found of condemnation from his divine lips because they had more than

one wife. In fact, in the law of Moses, he sanctioned polygamy by express regulations. Think of it, ye who oppose polygamy, of God, regulating sin by law! What an outrage! What an absurdity! In one of his laws he says:

"If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the first born son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first born before the son of the hated, which is indeed the first born: But he shall acknowledge the son of the hated for the first born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first born is his.

God would not make a distinction with regard to polygamists; it is reserved for you to have the questionable honor of doing this thing.

I might go on piling up example to example of holy men of God, his chosen servants, who practiced this law, but it is unnecessary, as you must be acquainted with these instances as well as I am; but I venture the assertion that I can produce a dozen instances where it can be directly proven that the Lord's favored servants had more than one wife, to every one whom you can positively demonstrate to have been a monogamist. Polygamy was the rule, not the exception, in ancient Israel.

In your reference to Lamech you so word your sentence as to convey the idea that he was a murderer because he was a polygamist. If this was not the intent; why mention him at all? Or why mix up his blood-guiltiness and his polygamy? But you know better. The Translation of the Holy Scriptures, published by yourselves, (you individually being one of the Publishing Committee) gives the true reason; and you are well aware it had nothing to do with polygamy. And now I ask, what about Cain, the first murderer? Why not ascribe the bloody death of Abel to plural marriage? It would be quite as consistent as some of your other reasoning. Just as well make polygamy responsible for the death of Abel as for that of Lamech's victim. Or would it not be as good reasoning to ascribe it to monogamy? I think so. Indeed one American writer—and he not a "Mormon"—argues that such was the case, that monogamy was directly answerable for Cain's blood-thirstiness and crime.

You strongly urge that God would be

a changeable Being if the law of celestial marriage emanated from him. I can not admit it. Your reasoning is imperfect. God has given such laws to his people for their guidance as were best adapted to their circumstances. He has fed them with milk or strong food as they were able to receive it. The Savior in his "sermon on the Mount" contrasts the law of the old and new dispensations. But had God changed because of the difference in the spirit of these instructions? Jesus, amongst other things on that occasion, said:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. \* \* \* Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Do these teaching show any duplicity in the Great Creator? You would scarcely assert such a thing, yet such would be the result of the position taken by you; neither do his instructions to different people, at different times, under different circumstances regarding the law of marriage make any change in him. The eternal principle is not changed; simply more or less is revealed as the people are prepared for it. Let me also cite you to the word of the Lord to Eli, High Priest of Israel:

"Wherefore, the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house."

There is a striking parallel between this word of the Lord to the house of Eli and that regarding plurality of wives, which came to the people of Lehi. Both were given because of the abuse of God's law. But in the latter case there is the remarkable proviso:

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

Do you, Mr. Smith, mean to tell the world that God would use polygamy as a means to raise up a seed unto him if it were the abomination that you represent?

Yet this passage can mean nothing else than that for good and sufficient reasons, for the time being, monogamy was to be the law unto the Nephites, but when God's people were sufficiently advanced in the laws of life and the principles of Heaven, then the other command would be given for the express purpose of raising up a holy seed unto him. Until that higher law was given, the Nephites were to observe the monogamic law. If this is not so, what is the value of the expression, "otherwise they shall hearken to these things?" Furthermore, I am of the opinion that I can draw stronger indirect proof from the Book of Mormon that the law of plural marriage was revealed to and practiced by the Nephites in later years than you can to the contrary.

You claim that I have done the very thing foreshadowed by Jacob, when I refer to what is written in the Scriptures concerning David. You mistake. The Latter Day Saints do not ground their faith in the divinity of the law of celestial marriage on anything said to or done by David. We base it on the word of the Lord to your martyred father. But if we wished to appeal to God's holy word regarding those men, we should be doing nothing inconsistent or unlawful, or be in any wise acting as did the Nephites of Jacob's day. They sought "to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son." We have no excuse to make for whoredoms. We well know that "the Lord God delighteth in the chastity of women," and no people in the world prize this virtue so highly as we do, or are as severe upon the adulterer and whoremonger. Nor can we find in the Scriptures handed down to us any excuses for this grievous sin. Therefore, the remarks of Jacob can not have reference to any people who act as we do. We simply appeal to God's word for support for obeying God's law.

It appears to me that your expression "fortunes of war," on which your argument hinges regarding the wives of Saul that were given to David, is a very inapt and unfortunate one. David did not succeed Saul as king of Israel by war or conquest, but by the holy anointing put upon him by Samuel, the prophet of God. He was no alien conqueror who drove the Israelitish ruler from his throne, but a youth of one of Israel's foremost tribes, who succeeded to the kingly state by divine right, and he then accepted nothing but what God bestowed upon him—kingdom, power, wives, people were all given him

of heaven. God says, he gave David these wives; you argue to the contrary. It is you and the Lord for it; I prefer to believe him whose "word is truth." And again, let me ask, what means the Lord's statement to David, after telling him that He had given him his master's house, wives, etc.? "If that had been too little, I would moreover have given unto thee such and such things." According to your construction it would be necessary to have raised up another king unto Israel, and then have David conquer him and take his wives, or have permitted him by the "fortunes of war" to rob the monarchs of other lands of their families. Such a construction is preposterous, but the only escape, I perceive, out of the difficulty created by your unwillingness to accept the word of God as it is written. Let me also ask you what you are going to do about the "Lord's portion" of the captive women which were given by His command to certain persons mentioned in the thirty-first chapter of Numbers? If polygamy be an abomination, this is a very strange proceeding on His part. Further, you contend that David did not receive his wives by the same methods as the Elders of Israel do to day. This is another of your mistakes. David received his wives through Nathan and other servants of God appointed unto this power; the Elders of Latter Day Israel have received theirs through Joseph your father, and his successors in this ministry. There is not a shadow of difference between the two examples. David received his wives as we receive ours, or as Joash, the righteous young king of Israel received his from the hands of Jehoiada, God's High Priest. That is the way; if you are wise, walk ye in it. And remember when you speak of plural marriage as a crime, a sin against God, an abomination, and much else that is evil, you become a perverter of the Scriptures and are reviling that which, when observed according to God's law, has always had His approval; and never from Genesis to Revelation, from Nephi to Moroni, is there a word of condemnation of its practice, only of its abuse, when it was degraded and prostituted, as monogamy also frequently is, to gratify the passions of men, not to raise seed to the Lord. Are we to receive Jehovah's word, or yours? Are we to believe His plain and direct statement that He gave David the wives of Saul? Or are we to give credence to your feeble sophistries regarding the fortunes of a war that never took place? Saul was fighting the Philistines, not David when he was killed. If any one was entitled to

his wives, according to the practice which you assert prevailed, it was the king of that people, not the man whom God had anointed as Saul's successor.

The law of celestial marriage is not for the world, but for God's people. All others are governed by the usages of the civilization in which they dwell, be it monogamic or polygamic. But polygamy without Jehovah's sanction is not celestial marriage. The world is constantly confounding the two systems. The essence and virtue of celestial marriage is that it extends beyond the veil into the eternal worlds; other marriage, single or plural, is of no force or binding power in the great hereafter; it is not recognized there because not performed by heaven's authority. Herein is the difference, and all polygamy (such as that denied by your father), illicit intercourse, unlawful connections or associations, are as repugnant to the gospel now, and worthy of our condemnation to-day as when stigmatized by Joseph and Hyrum Smith and denied by President John Taylor. Let me also remind you that the article on marriage that formerly appeared in the *appendix* to the Book of Doctrine and Covenants, and which you misuse so largely in your argument, is not a revelation from God; it does not come with "thus saith the Lord," and has none of its binding force; at any rate I presume you will not argue that the Lord was bound by it; neither was His Church (even if your construction be correct) after a revelation had been given which modified its declarations. If there be a bidden meaning in it, then it is simply on a par with the policy which caused Abraham to say of Sarah, on certain perilous occasions, "She is my sister."

You take strong ground with regard to submitting the revelations of God to the various quorums of the priesthood for acceptance. There were many revelations given to your father of which you know nothing. Nor were they ever submitted to any but those whom they concerned. They were no less the word and will of the Lord for all that. But in the case of the revelation on celestial marriage it was submitted by your father to the Quorum of the Twelve Apostles, and was accepted by the members of that quorum. Of that we have abundant testimony. It was also submitted to the High Council at Nauvoo and accepted by that body, though three of its members individually rejected it. On this point we have the testimony and affidavits of members of the Council who were present on the occasion, one of whom, Elder Thomas Grover, still lives in Utah,

and he can be cross-examined if you wish to do so. The names of the members of the High Council of Nauvoo, who were present on that occasion, who make this affidavit, are David Fullmer, Thomas Grover, Aaron Johnson and James Allred, all men well known in Israel. The following is David Fullmer's statement:

TERRITORY OF UTAH. } ss.  
COUNTY OF SALT LAKE. }

Be it remembered that on this fifteenth day of June, A. D., 1869, personally appeared before me, James Jack, a Notary Public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of August, A. D. 1843, while in meeting with the High Council, (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, county of Hancock, state of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about, respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12, A. D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington, Levi Jackman, Aaron Johnson, Thomas Grover, David Fullmer, Phinehas Richards, James Allred, and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said Revelation on Celestial Marriage, published in the *Deseret News* extra of September fourteenth, A. D. 1852, is a true copy of the same.

DAVID FULLMER.

Subscribed and sworn to by the said David Fullmer the day and year first above written.

JAMES JACK, Notary Public.

You mention the fact that in early days God censured the people of His Church for not observing His commandments contained in the Book of Mormon, etc. Quite true: but how you can make this have any bearing on polygamy is the difficulty that presents itself to my mind; for polygamy was not practiced by the people at that time, and therefore they could not be under condemnation on that point, either one way or the other.

I think it would be rather a hard task for you, or any other man to disprove by cross-examination the fact that certain women were the wives of your father, as they have testified under oath. Surely they know, beyond peradventure, that the sealing ceremony was performed in their cases, and that they lived with him as his

wives. You might as well try to argue a woman out of her existence, or identify as that she makes a mistake in matters of such vital importance to her as these. No sir; the chain of evidence is complete, and no cross examination will change the main facts; they were and are known to hundreds; and to tell us that they were not, is as wise in our eyes as if you were to tell us we dwelt on Mercury, or Mars, or were not men but birds, or fishes. All your arguments are as lost as that of the blind man who endeavored to persuade his neighbors blessed with good eyesight that the sun did not shine. They knew better, and so do we.

Your argument regarding the expression "they twain" seems to me without weight. It can be as truly said of a man and his second or third wife that "they twain shall be one flesh," as of a husband and his first consort. And to me the words of 1 Cor. 6: 16, "Know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh" prove that it has no relation to the subject of monogamic marriage. And now let me tell you, Mr. Smith, that God made man polygamic. The history of this world in all its generations proves it. To-day, three-quarters of the human family accept it as the natural law of marriage; the other quarter pretend not to believe in it; but it is only a pretence. Their actions prove to the contrary. They have adopted in place of honorable polygamy, a vile, a damnable and a God-accursed substitute which is corrupting the life streams and eating out the vitals of the self-styled monogamic communities. No amount of sophistry can palliate their hypocrisy, their sins have reached up to heaven and swift judgment will follow their disregard of nature's methods which are the methods of man's great Creator.

You denounce celestial marriage as a crime against mankind and a sin against God. We assert that God never has so denounced it; but has approved it, sanctioned it, encouraged it, legalized it and made special laws for its direction; that the polygamist child was always recognized as legitimate, and under the law of God, entitled to the blessings of His holy house, whilst the bastard could not enter therein until the tenth generation; and further that many children born in polygamy were the special subjects of God's care, or of His most abundant or special blessings. We need only refer to Joseph, Samuel, Solomon and even Ishmael, as cases in point. The prophets, the Savior himself, his apostles and disciples all ministered to a

polygamic people; and whilst they denounced without stint the sexual crimes of those people they never uttered a sentence in reproof of their marriage institutions. And how do you account for it, if polygamy was so sinful in the sight of heaven as you assert, that the Almighty Father in selecting a lineage for His Son, chose one that was so well known to be polygamic.

I shall not now take up the question of the authority of Brigham Young as the successor of Joseph Smith; God has testified by his Holy Spirit to scores of thousands that he was *the man*, and this testimony and revelation are sufficient for us.

You have signally failed in all the leading points that you have attempted to combat. In the first place you have failed on the subject of polygamy; the fact still stands in unmistakable plainness that God did ordain it, that His prophets did give men wives, that he regulated it by His laws, and approved and blessed those who practised it.

You have, as a professed Latter Day Saint, tried to pervert the word of the Lord regarding Temple building, and because you have not fulfilled this law you seek to cast odium upon those who have done it; but the word of the Lord still remains, as in letters of living fire, unchanged and invulnerable:

"Therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name"

In your first letter you state: "The spirit of temple building has indeed been kept by you and your people." This is a high compliment paid to our devotion in living up to this standing commandment given by Jehovah to his people. I am truly sorry that as much can not be truthfully said of yourself and your adherents. It seems a little strange that while you ignore this as a general commandment of the Lord and by your acts and words make it nugatory, that you should be so elated with your good fortune in becoming the occupants of the old and first temple which the Saints in Utah ever erected, and from that sacred site anathematize us for our devotion, and say in effect that we should cease to build more temples until we reach the centre stake of Zion.

With regard to the prophecy of your

father, quoted in my open letter, pertaining to the removal of the Saints from Nauvoo to these mountains, you seek to hide the true meaning of that prophecy by a superabundance of words, and by resorting to a mode of sophistical reasoning that seems peculiar to your style of writing. As a proof that this prophecy was to be fulfilled literally, you need only read the history of the Saints from the time of their exodus from Nauvoo until now, and then take a retrospective view of these many valleys filled with inhabitants, whose towns and cities reach from Idaho in the north, to Arizona and New Mexico in the south. And as an excuse why you and your organization have not been obedient to this prophecy and thus been helpers in developing the resources of this vast region, you allude to the revelation given on Fishing River, Missouri, June 22, 1834, to the members of Zion's Camp. Being myself a member of that camp, I am necessarily familiar with the condition of things at that time. The Saints had a short time previous, been expelled from Jackson County, and the Lord had called for the strength of his house to come to their aid by every honorable and just means. The movements of Zion's Camp excited the people of Jackson, Clay and Ray counties in Missouri, and to allay this intense excitement and that the Saints might find temporary refuge there, the Lord gave this revelation instructing the members of Zion's Camp as to the course to be taken by them to accomplish the desired object. The members of this camp were counselled in this revelation as follows:

"Talk not of judgment, neither boast of faith, nor of mighty works, but carefully gather together as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law, and redress us of our wrongs."

Now it seems strange that the Reorganized Church, yourself its leader, should take this revelation, many years ago acted upon and fulfilled by the men to whom it was given, and refer to it as among the main reasons why you shirk the responsibility and hardships of journeying west in obedience to the plain prediction of the Prophet. This revelation was a counsel given to the members of Zion's Camp in 1834, and was fulfilled during that period; consequently it has no reference to you or your organization in 1883.

You claim to have from twenty to thirty

thousand members in your organization. If so, it would be strange if some, perhaps very many of them, are not truly honest-hearted people. These, as well as yourself, the people of Utah would be most happy to be able to convince of the invalidity of their claims to that kingdom spoken of by Daniel, which is to be set up in the last days and stand forever. In your present condition, you can not be that people. Why? You place limits to the prerogatives of Jehovah; you express no faith in the doctrine of baptism for the dead. You say the dead are rejected and you denounce the building of Temples wherein a work can be performed for their redemption. In your midst the Lord has placed no mouth-piece holding the keys of "thus saith the Lord" to declare the mysteries of his will. You stop with the first principles of the gospel and hesitate to make further progress in the principles of a higher law for the advancement of the human race in the scale of those great principles which must exist in the bosom of the Almighty for the final redemption and elevation of intelligent beings to that society which is celestial and in which God himself mingles and associates.

Now, sir, the position taken in my open letter that Joseph Smith, your father, was a polygamist in belief and practice, I have sustained most amply by the introduction of testimony which you are unable to controvert. You have made unsupported allegations regarding your father's wives which are met with affidavits, years ago published to the world, and numerous others exist which can be furnished if deemed desirable. But if you still ask for more proof, you can have it. If all this fails to convince you I shall regard your obstinacy as not being a characteristic of a Latter Day Saint who is truly honest at heart. And as you are a son of that great man whom God has placed at the head of this dispensation, I regret much the spiritual barrenness of your mind, and desire that the Lord may enlighten you upon this matter. With this earnest solicitude for your enlightenment, the following passage in your second letter creates some unpleasant forebodings, for I infer from its wording that no matter how much proof may be laid before you, you will still be obstinate and refuse to yield the position you have assumed. You say:

"It is unnecessary to attempt to prove that Joseph Smith secretly taught and practiced celestial, or plural marriage or polygamy. For when that is proved the issue remains unchanged. All that could be effected by it, so far as I am concerned,

would be to lessen my respect for him as a man, and give me one more heart pang to bear through life."

As you style yourself a Latter Day Saint and stand as a leader to your people, this seems to be unwarrantable ground for you to occupy. All who read these words, who desire to have respect for your love of truth, must be dismayed at their import. Though it be proved your father was a polygamist, still the "issue remains unchanged" and all that it could effect so far as you are concerned would be to lessen your respect for him as a man and give you one more heart pang! Then, Joseph Smith of Lamoni, these heart pangs will assuredly be felt and your respect for your illustrious father will be lessened. For if you are not convinced by what evidence is now presented, the day will assuredly come when you will be convinced. This passage I regret to see incorporated in your letter because it indicates in you a settled purpose not to be a true and faithful follower of your father. No truly honest-hearted Latter Day Saint would go so far as that. Does not personal pride, the love of position and a willingness to affiliate with the powers that be in political ranks, to win their applause, entice you to assume this unenviable attitude? I earnestly hope you will reconsider this clause in your letter and form more just and becoming resolutions.

I do not court this controversy for the sake of the mastery in discussion. I have a sincere desire that you may know, as I do, that your honored father was a polygamist. Utah is filled with witnesses upon this point, and it will be a fruitless labor for you, however much it may wound your pride, to establish your assertions that he was not a polygamist.

With sentiments of personal respect allow me to subscribe myself,

Yours truly,

L. O. LITTLEFIELD.

LOGAN, Utah, July 17th, 1883.

## Conference Minutes.

### NORTH-EAST MISSOURI.

Conference convened August 4th, 5th, 1883, at Bevier, Missouri, George Hicklin president, John T. Williams clerk, assisted by David F. Winn.

Branch Reports.—Bevier 109, including 10 Elders, 3 Priests, 4 Teachers, and 3 Deacons. Renick 14, including 1 Elder, 2 Priests, 1 Teacher, and 1 Deacon; 2 baptized, 2 expelled, and 4 scattered members. Salt River 29, including 1 Elder, 1 Priest. Hannibal 28, including 3 Elders, 1 Priest, and 1 Teacher.

Bishop's Agent's Report.—John T. Williams, and David F. Winn were chosen auditing com-

mittee; found the report correct. Cash on hand, May 4th, 1883, \$26.35. Received up to August 4th, \$32.75. Total \$59.10. Paid out \$26.10. Balance on hand, \$33.00.

Elders' Reports.—George Hicklin, (baptized 2), J. F. Thomas, Ephraim Rowland, J. T. Williams, Charles Perry, Edward Bennett in person, John Taylor by letter, reported. Priest D. F. Winn, and Deacon John W. Morgan reported.

Bro. George Hicklin preached Saturday evening at 7:30 o'clock, and Bro. D. F. Winn at 10:30 a. m., Sunday, sacrament was administered at 2 p. m., and prayer and testimony meeting held. Much of the good Spirit was felt, and the Saints were strengthened. Preaching at 6:30 o'clock, by George Hicklin.

Motion to adjourn until the 1st Saturday and Sunday in November, 1883, the president to appoint where conference is to be held. Carried.

All the spiritual authorities were sustained in righteousness.

## Miscellaneous.

### TWO DAYS' MEETINGS IN POTTAWATAMIE DISTRICT.

The first Two Days' Meeting to be held at the Mack Land School-house, the second Saturday and Sunday, 8th and 9th, of September. The second at Crescent City, the last Saturday and Sunday, 29th and 30th, of September. The third at Weston, on the first Saturday and Sunday, 6th and 7th, of October. The fourth at Wheeler's Grove, on the second Saturday and Sunday, 13th and 14th, of October. The fifth at Garrison School-house, the fourth Saturday and Sunday, 27th and 28th, of October. The sixth at Downs-ville, first Saturday and Sunday, 3d and 4th, of November. The seventh at Council Bluffs, third Saturday and Sunday, 17th and 18th, of November. The above appointments were made at our last conference,

F. HANSEN, *District Secretary.*

### BORN.

OGLIVE.—To Bro. George and sister Amanda Oglive, near North Branch, Jewel Co., Kansas, August 22d, 1883, a daughter, named Cora. Blest August 22d, 1883, by Elder Joshua Armstrong.

### DIED.

THOMAS.—At Lansamlet, South Wales, August 4th, 1883, Elder Richard Thomas, aged 77 years. Funeral service by T. E. Jenkins. Bro. Thomas was a good, moral, religious man. He was a professor of religion for 45 years. For eighteen years he was a member of the Wesleyan Methodist Church, and a class leader for several years. After hearing the Latter Day Saints, he joined them; and when with the Brighamites, he presided over three different branches; viz, Morrilton, Ystradgunlais, Ystatypera. In 1866 he joined the Reorganization which he thought taught the same principles he believed in when he embraced the latter day work. He presided over the Lansamlet Branch for several years. He was not an influential preacher, but a useful Elder, and a good one to sell tracts. Some of his religious neighbors questioned him closely on his death bed, to see if his faith was shaken; but he continued strong in his testimony to the last. May he rest in peace. His reward is sure.

THOS. E. JENKINS.

FOR SALE AT A BARGAIN.

A three run Custom and Merchant Mill; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a Saw Mill attached, driven by a 35 Horse Power Engine. Mill building 40x60 feet, four stories high. Also, 80 Acres of Land with the mill.

The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY, Ssep2m Independence, Jackson Co., Mo.

FARM FOR SALE.

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

T. C. JACKSON, Davis City; or J. SMITH, Lamoni, Iowa.

8sep2m

FARM FOR SALE.

A farm for sale in Decatur county, situated 6 1/2 miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to I. N. DELONG.

1sep

LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent, Lamoni, Iowa.

25aug

A GOOD STOCK FARM FOR SALE.

230 acres, comes within 1/2 mile of R. R. depot, house within 1/4 mile, is two stories 18x36 with one story kitchen 18x30; barn and good orchard; good cistern well at house and good living well on the farm; 180 acres under fence, 130 acres under cultivation, 30 acres young growth timber. Price \$18 per acre, a part on time at 7 per cent interest. In Harrison Co., Mo., 12 miles from Lamoni. Inquire of the subscriber, who will show the land. E. ROBINSON, Agent, Davis City, Iowa.

25aug24

ALEX. H. SMITH.

J. W. BRACKENBURY.

SMITH & BRACKENBURY, REAL ESTATE AGENTS, Independence, Jackson Co., Missouri.

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CHILDREN'S HOSE.

Plain, or ribbed, double heel and toe, 6 to 8 inch, three pairs for \$1  
 All sizes less than 6 inches, four pairs for \$1  
 Fancy, not seamless, 6 1/2 to 8 inches, six pair for \$1  
 All sizes less than 6 1/2 inches, eight pair for \$1

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In making the change to cotton goods for our spring trade, we thank our friends and customers for their liberal support, and hope to receive a liberal share in the future. We have had many commendations from customers in the past, and we will try to merit the same in the future. With strictly honest dealing we sell goods, and send them to any part of the country, and better goods for less money than they can be bought elsewhere.

Praying for the prosperity of all, we remain,  
 Yours in bonds,

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17mar

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2jun

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINE HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 22d, 1883.

No. 38.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Sept. 22d, 1883.

### EDITORIAL ITEMS.

TWELVE apples weighing thirteen and a quarter pounds arrived at Lamoni, on Tuesday, September 11th, to the address of the Editor. They were sent by Bro. C. St. Clair, from Independence, Missouri, to be distributed among several of the brethren at Lamoni. Each received his respective share except Bro. E. C. Dobson, who was absent on his way to the Reunion. The apples are of the Hunter's Delight variety, and are fine specimens of fruit from the land of Zion. Brn. E. Banta, D. Dancer, S. Bailey, W. Hudson, H. A. Stebbins, and Mr. Thomas Teale, Postmaster, of the town; Brn. J. Scott, A. S. Cochran, W. H. Deam, W. Crick, J. Silver, Sr. Nellie Barr, and the Editor, of the Herald Office, send kindly greeting to the donors for the remembrance extended in the gift.

Bro. Briggs Alden write from Fontanelle, Iowa, that his 87th year was fully passed and his 88th commenced on September 4th. He has lived to a ripe old age and now waits, not for the grim reaper, but for the sweet change from the trammels of time to the freedom of eternity.

Bro. Henry Grim, was at Coltharp, Houston county, Texas, Sunday, August 26th. He writes that he is laboring to the best of his ability.

Five have been baptized of late in the Pleasant Hill, Alabama Branch.

Three more baptized at the Montrose dedicatory meeting, September 2d last.

Bro. B. V. Springer was speaking every night to attentive audiences at Moselle, Mo., when last advices reached us. Health and spirits good.

The Editor left the sanctum for the Reunion meeting at Leland's Grove, September 14th, expecting to attend the church dedication services at Nebraska City, Nebraska, Sunday, September 30th, before his return.

Bro. J. W. Brackenbury, of Independence, Missouri, sent an apple of the same variety as those sent to the Herald Office, and grown eight miles south of Independence, to Bro. Richard Allen of San Bernardino, California, which measured sixteen inches round and weighed twenty-six and one half ounces. That may look to some like sending "coals to Newcastle," to send apples to California; but, notwithstanding all the newspaper bluster about the Golden State, the apples raised there do not compare favorable with, Kansas, Missouri, Michigan, or New York fruit.

Bro. J. C. Foss writes us that he sent notice of two day's meetings to be held in his district, which notice we failed to get. The meetings were to be held at the times and places named below. Wyandotte, Kansas, September 8th and 9th; Kansas City, Missouri, September 15th and 16th; Independence, September 22d and 23d; Armstrong, Kansas, September 29th and 30th, and Clear Fork, Kansas, October 6th and 7th, 1883.

A new style of preaching notices has been gotten up by Bro. T. W. Smith, which is both new and attractive. We are prepared to furnish them to Elders and branches at reasonable rates.

Bro. J. A. Robinson of Peoria, Illinois, informs us that he has hired the Kingman & Co., as traveling salesman for another year, at an advance of \$300 per year over his last year's salary, he having last year made the best record of fourteen salesmen employed by the firm.

Bro. John W. F. Livings wrote from Passchristian, Miss., September 2d, narrating a manifestation to him in answer to prayer immediately after obeying the gospel, which we infer satisfied him of the validity of the claims of the Latter Day Saints, and the invalidity of the claims of other churches by which he was surrounded.

The stone work of the Lamoni Church is nearly completed.

BRO. H. C. BRONSON, is thus noticed by the Maroa, Illinois, *News*:

Elder Bronson's series of meetings came to a close last night. The elder quite earnestly defended the principle of "faith in God," "baptism for the remission of sins," and the "enjoying of the blessings of the Holy Ghost." He also emphatically denounces the doctrine of polygamy as "a hellish doctrine," and opposed to the faith of the Church of Latter Day Saints.

Bro. Bronson also offers the following proposition:

*Editor News*:—In a private interview with Elder David Wetzel, of Maroa, I understood from his remarks that he desired we would jointly discuss some of the points of contradistinction between us. I hereby, through your columns, submit the following propositions for his consideration:

1st. Is the Christian Church which Mr. Wetzel represents the true Church of God? If Mr. Wetzel will affirm the proposition I will deny.

2d. Is the Reorganized Church of Latter Day Saints the true Church of God? I will affirm if Mr. Wetzell will deny.

In discussing the above theories all the leading points of necessity will be involved. Awaiting an early reply, I remain

Yours respectfully,

ELDER H. C. BRONSON.

KEWANEE, HENRY CO., Ill.

### EXTRACTS FROM LETTERS.

Bro. Blair wrote August 29th:

Hope to be in Deer Lodge City, Montana, by September 10th, and at Stuart, Montana, by the 15th to 20th September.

Bro. Richard Coburn wrote from Blenheim, Ontario, September 10th:

Bro. E. H. Gurley came here on the 15th of last month, and stayed till the 27th, preached six times, and I think did some good. But I think he left too soon, as the people were just finding out that there was an Elder here, and also that our doctrine was good and wholesome. Bro. Gurley was well liked and made a good impression here.

MR. CLARKSON advises the boys thus in the *Iowa State Register*.

The boys now content on the farms and aiding in raising the annual crops and acquiring an education during winter, are yet to be called to the most important stations where good and reliable men are wanted. When Rome was in trouble neither her Senators nor world renowned generals, who had had all the advantages of city life, were sufficient for the emergency. A man had to be sent for who had been content with the amusements and enjoyments under his father's roof, on a retired farm. We say to the noble

sons of the farmers of Iowa, abide your time, and remain within the influence of good morals, and out of the degrading schools of whist parties, billiard tables, and clubs of doubtful composition. These flings at your positions and the real enjoyments you have, are not written by good men, nor is the advice they give profitable for you. When your physical systems are fully developed and moral character established, then if it be your choice, you can safely and successfully contest with any city reared youth or man, in any of the contests for wealth or position. But in the rural districts is beyond the least doubt the best place to lay the foundation for future prosperity and happiness.

THE following letter probably comes as near a report of the action of the Utah Commission on elections, and the effect of the "Edmunds Act" as we will get for awhile.

SALT LAKE CITY, Aug. 24.

To H. M. Teller, Secretary:

SIR:—I have the honor to inform you that the report on the registration vote in the last election for members of the Legislative Assembly and other offices was held on the 6th day of the present month, in this Territory, and that the full proceedings of this Commission in connection therewith will from necessity be delayed for a time. However, we think it will be proper to say now, in advance of our regular report, that the law known as the "Edmunds Act," so far as we have been responsible for its execution, has been carefully, but very rigidly, enforced this year, as it was last. No person living in polygamy has been permitted to vote at any election, and to be voted for for any office; and while only three convictions in prosecutions against polygamy have been secured, nearly or quite 15,000 have been disfranchised on account of polygamous practices through the operations of the law as administered by the Commission.

Ten suits for damage have been instituted against the Commission by certain Mormons whose names were rendered at the first registration and who were not permitted to vote at the election in November, 1882, because they refused to comply with the rules and regulations prescribed under the law by the Commission for proof of the eligibility of all voters. It is understood that these have been brought for the purpose, primarily, of testing the constitutionality of this law, and secondly, to determine the legality of our acts thereunder. The first hearing of these cases will be had early in October. It is deemed advisable to withhold our regular report until the court shall have heard and passed upon the cases. Moreover, certain phases of the general situation here have presented themselves through the recent election and in other ways in the present year, which will require to be carefully considered before the Commission will be bothered to make a full and comprehensive report, which the President and Congress will undoubtedly desire, and the Commission will wish to make such a report; and it will be prepared and forwarded in ample time for the use of the President in communicating with Congress at the commencement of its session in December next.

(Signed)

ALEX. RAMSEY.

By order of the Commission.

COL. SAMUEL BRANNAN, one of the Pioneer California settlers, has obtained a grant of Forty leagues of land from the Mexican Government, lying about one hundred and fifty miles from Guaymas, between the Towns of Comoripa and Sahuaripa. This tract the colonel proposes to colonize. An idea of the affair can be seen in the following copy of a circular sent us by Col. Brannan's order:

A GRANT OF LAND BY THE MEXICAN GOVERNMENT TO COL. SAMUEL BRANNAN.

On the Yaqui River, to be located on the West side, about 150 miles from Guaymas, between the towns of Comoripa and Sahuaripa, Sonora. A Town or Pueblo will be laid out, and a dam across the River Yaqui will be located next month (September, 1883) and colonists commence the settlement next October, 1883, 100 acres of the land, for the first 300 families, adjoining the Pueblo will be given to each family, they paying for survey and conveyance, also a town lot. Those wishing more land for cultivation can have the same, not exceeding 1,000 acres at \$2 per acre, they paying for survey.

The Town is intended for manufacturing purposes, mining quartz, mills, etc. The Town will be located below the Dam, so it may furnish water for the City and irrigation at each end for the farming lands.

Mines of Gold, Silver, and Copper are in abundance in the foot Hills of the Sierra Madra Mountains not far from the Town. Guaymas will be the Sea Port of the Pacific and Tucson located on the Southern Pacific Railroad, the trading point for the interior.

A Railroad franchise will be granted by the Government, when the town is located about 100 miles (level ground) from the Sonora Railroad now completed and from 35 to 45 miles, from there to Guaymas on the Pacific. Guaymas and Tucson will be the headquarters of the Colony. The climate is good the year round and the soil is excellent, two crops can be produced a year. The Indian scare is at an end.

The following are a few Articles and sections of the Grant.

*Contract entered into between the Secretary of Public Works, General Carlos Pacheco, representing the Executive of the Union and the Citizen Manuel Peniche, the representative of Mr. Samuel Brannan, for the Survey and Colonization of Public Lands in the State of Sonora:*

Article 1. By virtue of the power given to the Executive by Section IV of Article First of the law of May 31, 1875, Mr. Samuel Brannan is authorized to survey (provided no other party has a better right thereto) up to seventy-five thousand hectares or 200,000 acres of public lands, situated to the west of the river Yaqui, between Comoripa and Sahuaripa, in the State of Sonora.

Art. 2. The expenses of survey, of division of lots, appraisement and description of the lands shall be made by the grantee.

Art. 3. The work referred to in the preceding article shall be done in accordance with the provisions of the law of August 2, 1863, as to the measurements of lands and shall be terminated within three years after the date hereinbefore mentioned.

Art. 14. The colonists that may settle on said lands shall enjoy for the period of ten years, and in accordance with said law the following privileges: Exemption from military duties and from all kinds of taxation, exclusive of municipal; from all kinds of import or interior duties for the provisions, agricultural implements, tools, machin-

ery, chattels, materials for construction of dwellings, furniture for use, animals for work, breeding of blooded animals for the use of the colony, and a personal and unassignable exemption from the duties of exportation for the products of the soil that they may harvest; and lastly premiums and special protection for the introduction of new industry or manner of cultivation.

Art. 17. This contract shall not be assignable to any other parties, without previous consent from the Executive of the union thereof.

Art. 8. Mr Samuel Brannan is hereby authorized to colonize, within the term of five years from the date thereof, the lands that he may acquire with five hundred families, at least three-fourths thereof to be of Spanish origin, and he binds himself to place thereon at least fifty families within the first two years.

Art. 9. A family of settlers shall be understood to mean those who have a residence thereon, and who have begun to cultivate or work its lands.

Art. 10. A family within the meaning of this contract shall be:

I. A husband and wife, with or without children.  
II. A father or mother, with one or more descendants dependent of the same.

III. Brothers or sisters, provided one of them has attained majority, and the rest are minors.

Art. 26. The grantee must have in the Capital a representative, duly authorized and empowered, with whom the Government may communicate with reference to all or any of the Mexico. June sixth, eighteen hundred and eighty-three.

CARLOS PACHECO, a rubric.

MANUEL PENICHE, a rubric.

This is a copy: Mexico, June seventh, 1883.

M. Fernandez, Chief Clerk.

For full particulars address: Col. Samuel Brannan, Guaymas, Mexico. Or the following persons: Alex. Badlam, 407 Montgomery, San Francisco. W. A. Scott, Jr., Tucson, Arizona Territory. John Anderson, Magdalena, Sonora, Mexico. W. H. Townsend, 66 Broadway, New York City. Jas. Mc Knight, Salt Lake City. W. H. A. Brown, Chicago, Ill.

THE following will give the readers of the HERALD an idea of what the fraternity of Free-thinkers is at.

The Free-thinkers Association's sixth annual national convention commences to-morrow (August 29th) in Rochester, N. Y., and will continue five days. The first convention was held at Wolcott, N. Y., six years ago, when the attendance was in inverse ratio to the boldness of the principles enunciated. The second convention was held at Chautauqua, to have been held at Hornellsville, and two at Watkin's Glen. At each assembling of the non-believers in preached doctrines the proceedings were given prominence by the participation of such people as Col. Robert G. Ingersoll, George W. Julian, of Indiana; James Parton, George Jacob Holyoake, Elizur Wright, Thaddeus B. Wakeman, Courtland Palmer, Elder F. W. Evans, Matilda Joslyn Gage, ex-Rev. J. H. Burnham, C. D. B. Mills, H. L. Green, and many others of liberal thoughts.

It is easy to become a member. One has merely to pay twenty-five cents annual dues and accept the doctrine of claims, no definite belief being required. The association's preamble declares "universal mental liberty" for all its members.

The membership of the association has increased quite rapidly since the first meeting in 1877, when the participants included only residents of the western counties of New York. At the gathering in 1878 the constitution was so changed as to include the whole state, and a subsequent change provided for the extension of the society so as to include within its scope the whole of the United States and Canada. The Secre-

tary's list now includes the names of 2,280 members, of which 1,257 reside in New York state, 370 in Michigan, 480 in Pennsylvania, 120 in Ohio, 159 in Wisconsin, 116 in New Jersey, ninety-eight in Illinois, forty-eight in Indiana, forty-two in California, forty-three in Massachusetts, seventy in Iowa, sixty in Kansas, thirty-one in Louisiana, thirty-six in Nebraska, 112 in Texas, forty-two in Colorado, fourteen in Maine, eighteen in Minnesota, twenty-five in Wyoming Territory, fifty-two in Canada, and the others are scattered through the Southern States, Delaware being the only State that does not contain any members. Each year of the public exercises Christian ministers have been invited to attend and discuss with the members the subject of Christianity. The invitation has been accepted for the first time this year, and the Rev. Thomas Mitchell, a Methodist clergyman of Brooklyn, will uphold orthodoxy in a public debate against Thaddeus B. Wakeman, a New York lawyer, who will argue the tenets of the association.

## Correspondence.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

LOS ANGELES, Cal.,  
September 2nd, 1883.

*Bro. Joseph:*—Immediately in the vicinity of this city, the land is quite beautiful and fertile, being a succession of fruit orchards, vineyards, evergreens, etc. It may appear strange to some to know that, while much of the orange fruit is still on the trees, the young fruit is also on the same trees, maturing for next season; so that class of fruit is almost continuous. The fruit is not considered a full crop this year, still there is an abundance. The soil is varied. There is the fine and coarse sand, the gravel, and the black adobe, and considerable of alkali. All is good except the strong alkali. If water can be brought upon it, it is marvelous to see the amount that can be raised per acre, if properly cultivated.

This has been considered a very dry season, and crops very poor. There has been no change in the weather since about the 7th of May, being one continuous sunshine, after about nine o'clock, each day; no sign of a storm, or anything of the kind. On last evening I felt, for the first time, a shock of an earthquake. It was quite hard, but not sufficiently so to do any damage.

This city numbers about 20,000 inhabitants, in which are found representatives of most all nationalities. A great many eastern people are here, and almost all classes of society are represented; so that there is no difficulty in persons finding a grade to suit them. There are, as usual in cities of this size, the requisite number of churches, and I think, if possible, more than the usual number. Their buildings represent a great deal of richness and grandeur.

How long the great Ruler of the Universe will permit the pride and superstition in high places to prosper, I know not. It seems to me that the world is silently ripening for the great consumption foretold by the prophets. I can scarcely think of any of the leading churches but what is largely represented here. The Catholics, Jews, Adventists, and Protestant churches in great

numbers. The Reorganized Church has no building as yet, but it is to be hoped that, in the near future, there will be a sufficient number of Saints to demand one, and obtain it. There are a few Saints here, quite a number at Gospel Swamp, among which is our esteemed Brother Mills, whom I have had the pleasure of hearing a few times. I have become acquainted with Brethren Howland, Schnell, Vanfleet, French, and Best, all splendid brethren, as far as I can see. There are many old Brighamite Mormons here, who have turned in with the Anti-Christ (Spiritualism), some of whom enjoyed the blessings in the early days at Kirtland. I am satisfied there will have to be a stand made here, and the testimony of the Gospel proclaimed in this city and surroundings; for there are many good people, and they must hear the warning voice of the good shepherd.

Southern California is very scarce of laborers, and who will be called upon to open the Gospel fight here, is more than I am prepared to say now. I prize the HERALD more than ever since coming here. I read with great interest all the communications.

I hope the Lord will bless and sustain all the shepherds and traveling ministry of his appointing, and give them patience, long suffering, and love, and all those things which characterized the Master.

I am your brother and co-laborer in the gospel,  
J. R. BADHAM.

HAZEL, Ohio,  
September 7th, 1883.

*Bro. Joseph:*—We are still striving to walk in the straight and narrow way. Although our numbers are small, we are thankful there are as many as there are. Since Bro. L. R. Devore and wife went away, we have not had much preaching in the branch; but we are still striving to do what we can in the glorious work of the Lord, and we are many times made to rejoice that the Good Father still recognizes us as his children. I feel like striving to do all that I can in the vineyard of the Lord. I ask an interest in the prayers of the Saints that God will give his Spirit to guide me in the way of truth.

Ever praying for the cause of truth, I remain your brother in the hope of eternal life,  
J. W. MOORE.

NEW BEDFORD, Mass.,  
September 4th, 1883.

*Bro. Joseph:*—I am of the opinion that the HERALD grows better every time it is issued. I assure you it comes to me as a welcome visitor, laden as it is, with its rich treasures of information for both saint and sinner. To the saint it tells how God is wonderfully working with and blessing his people. To the sinner it tells the plain simple story of the cross, of the wonderful love of God, who "so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life. I thank God that my ears were ever saluted with the joyful sound of the gospel, because the joy and peace realized is beyond expression, and I feel to call upon all that is within me to praise "his holy name."

Last Sunday I went to the Congregational Sabbath-school, and was, of course, put into the minister's class. After the lesson was over, I got into conversation with the minister, Rev. A. H.

Heath, the outcome of which was I sold him a Book of Mormon. He seemed quite pleased with our explanation of the book, and what we as a church claim for it. He listened to all that I had to say, and treated me with marked respect, and invited me to come again. The work here is progressing very slowly, not because we do not hold forth, but because it is a hard place to break into. Still we continue to labor in connection with the president of the branch, Bro. John Smith, waiting the time when God's promise to us as a branch (that many shall come to a knowledge of the truth in this place) shall be fulfilled. Asking an interest in your prayers, and praying that the Lord will bless all his children, I remain your brother in gospel bonds,

THOMAS WHITING.

COLDWATER, Mich.,  
September 7th, 1883.

*Editor Herald:*—Please announce that the Michigan District Conference is appointed to be held at the Leitch School-house, Sanilac county, Michigan, October 13th, 1883. It is four miles east of Deckerville Station, which is on the narrow gauge railway running from Port Huron to Sand Beach. Make connection at Port Huron at Eleven o'clock a.m., and arrive at Deckerville at One o'clock p.m. Enquire for Peter Provose, or Peter Edwards. Let all attend who can, without too much sacrifice. All of the branches and officials send reports. Hope to see brethren J. H. Lake and E. H. Gurley from Canada, and the laboring Elders of the district present. Possibly Bro. James Caffall, from the Colorado Mission, will be there also. Who knows? Let us meet in the interest of the cause, to have a peaceful, pleasant, and profitable time; that all may be confirmed and encouraged in the work.

WM. H. KELLEY, *Pres. of Dist.*

KANSAS CITY, Missouri,  
September 4th, 1883.

*Bro. J. Smith:*—We are trying to hold up the standard, although like every other city, the opposition is strong; yet we are encouraged when we see occasionally one drop into line, and accept the terms as our Savior gave them. We are now receiving aid from able defenders of the truth, such as brethren A. H. Smith, J. C. Foss and others, with quite good attendance and excellent attention; and some are investigating, while many admit the doctrine is true. The Saints generally are trying to practice what they preach. Bro. F. C. Warnky has been here every fourth Lord's Day for several months, and has done us much good, for which we are very thankful. Ever praying for the welfare of Zion, we close.

T. H. H.

MARENGO, McHenry Co., Ills.,  
September 6th, 1883.

*Bro. Joseph:*—I have been three weeks from home at this date. Have preached at Leland, Amboy, and Cortland, and have just arrived at this place with the intention of making an effort, for the cause. So far I have had good health, good liberty, and good audiences. Some talk of uniting with us in the near future. I am working my way north, and may get to Wisconsin, if the needful is forthcoming.

Yours for the cause of truth,

JOHN S. PATTERSON.

PHILADELPHIA, 2244 Bridge Ave.,  
September 6th, 1883.

*Bro. Joseph:*—We are having some very nice meetings. Brother Stone is with me every Sunday, working zealously for the cause, and the Lord blesses us with his Spirit. We have pretty good attendance generally; some few believers, but they seem loathe to obey.

I was aroused out of sleep by the ringing of my door-bell on Sunday morning at two o'clock, August 26th, to go to christen an infant two weeks old, which they said was dying. I told them I did not believe in that; the child was all right if it did die, but I would bless it in the name of the Lord. So I went about nine a.m., to the house. The child had gone blind, had spasms, and was given up for dead. I blessed and administered to her in the name of the Lord. Praise be to his holy name, to whom all power belongs, the babe's father called in a day or two after to say the child was getting along very well, with its sight restored. Her name is Elmira Lee. May the Lord still continue to add his blessing, inasmuch as we are humble and faithful is my prayer.

From your brother in Christ,

ABSOLOM GRIST.

INDEPENDENCE, MO.,  
September —, 1883.

*Dear Herald:*—Since I was released as president of the branch, I have been preaching in different parts, including Kansas City, where I preached twice each month to small but appreciative congregations. In some places where I preach, an excellent feeling prevails toward us, and the word is received with gladness. In other places it is not so. Nearly all the school-houses are open for us, and many precious souls are hungering for the bread of life; and I am doing the best I can to feed them; and whereas I am well acquainted with the effect made in this country, I would suggest that our next General Conference instruct the appointees to avoid hanging around branches, but to go and preach the gospel to the world where there are no branches. I feel satisfied that it would result in great good to the Church, especially here in Zion. I just returned from Holden, Johnson county, where I was called by telegram to administer to our esteemed sister, Mattie Evans. We arrived Friday night, and notwithstanding that death was visible, our hearts were made glad, and our souls were filled with joy, for when we prayed for her, God heard our prayers and manifested himself in our midst, through her. She first began to bear testimony to the truth of the gospel of Christ, and that she was blessed, that she felt the power of God in her whole system from the crown of her head to the soles of her feet; and then she began to talk to all in the room (it being well filled with friends, mostly non-members), and let me here say that I never heard the sweet voice of inspiration to that extent that I did upon that occasion. Every eye was filled with tears, and every soul with love and praise to God. Such wise counsel I never heard from the lips of any mortal. She called to her side several relatives, and gave them instruction, amongst which was one that seemed to be in the habit of going to saloons. To him she delivered the word of life, and I bear testimony that it was the word of the Lord. After she had delivered her message from God,

she gradually and quietly fell asleep in Jesus. The writer, at her request, conducted her funeral services in the Christian Church, on Sunday at three o'clock, and we were blessed in presenting to a very large congregation the hope of life. I wish to return thanks to the pastor, Rev. Lord, and the members of the Christian Church in Holden, for their kindness manifested unto me. I am trying to get an opening at Liberty. There is a large country around here, where the people have no correct idea of what the Latter Day Saints believe or preach. I have this summer baptized eleven, and blessed five children. My prayer is for the redemption of Zion.

I remain a lover of truth,

F. C. WARNKY.

CLEAR WATER, Nebraska,  
September 5th, 1883.

*Bro. Joseph Smith:*—Our conference held on the first and second was, to my mind, a success. A goodly number was present, and the Spirit of peace distilled its mild and gracious blessings upon us. Like the fragrance of a lovely flower, these sweet influences linger with us yet. I love to reflect upon past enjoyments, tasting again and again of the good word of God, that has, that does, that ever will cheer our thirsty souls. Bro. Hudson and wife of Columbus were with us, and we were blessed, cheered, comforted, and strengthened by their saintly presence and testimony. May the Lord give strength, that with renewed diligence we may labor for Zion, the pure in heart. In bonds of sacred trust,

I remain yours in hope,

G. S. HYDE.

MONROE, Alabama,  
September 10th, 1883.

*Bro. Joseph:*—Commenced our meetings here Saturday night. Some of the good, pious people threatened to nail up the house last night whilst Bro. Chute was preaching. The devil was raging. There was considerable disturbance. A crew of things, not men, were determined to close us out. Bro. Page proposed to leave the matter to the people. Next Tuesday night we will take a vote on it. I was to examine J. D. Lee's book at that time. We expect to remain.

Your brother in Christ,

R. J. ANTHONY.

INDEPENDENCE, Missouri,  
September 10th, 1883.

*Bro. Joseph:*—Our two days meeting on Saturday and Sunday last was not in vain, Bro. E. Curtis spoke on Saturday evening, J. W. Brackenbury on Sunday morning. In the afternoon, forty-six grown persons, besides many of the young were present. We administered the sacrament and then instructed the brethren that long prayers and long speeches and too much singing in a social meeting, or for a few to rob others of their rights was not profitable, and if the instructions would be born in mind, we would have a good meeting. The meeting was held but one hour and a half. They remembered the advice, and out of the forty-six present, thirty-seven testimonies were given, and prayers offered by four. Much of the Spirit was present. J. C. Foss addressed an interested assembly in the evening. All parted with the best of feelings.

Yours truly,

J. C. FOSS.

CABOOL, Texas Co., Mo.,  
September 10th, 1883.

*Bro. Joseph:*—Just returned from Wright county, by request of Geo. H. Campbell, who lives eight miles north of Mountain Grove. I visited him, preached four discourses in his vicinity to attentive listeners. Formed some acquaintance with Bro. W. H. Schofield, of Norwood, Wright county, Missouri. Called on the Editor of the Mountain Grove *Prospect*. He is a liberal minded gentleman; told me he would do as much for me as for any other persuasion. Wright county contains a large tract of Government land. Some in Texas county. Bro. Campbell says he could locate fifty or sixty Saints on one hundred and sixty acres apiece. This is a fine fruit growing country; tolerably good agricultural part of country.

Your brother in the one faith,

B. A. ATWELL.

## Summary of News.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

### NEWS SUMMARY.

September 6th.—The Zulus of South Africa are waging civil war.

Marquis Tseng, the Chinese ambassador, has, under the instructions of his government, demanded the withdrawal of France from the Hue treaty. Ferry, the French prime minister, refused to comply, but assured the Marquis Tseng that France is willing to give China the necessary guarantees for the integrity of her frontier.

"The flooded state of the country round Hanoi," says the Saigon correspondent of the London *Daily News*, "has effectually checked all further movements on the part of the French; nevertheless reinforcements have left Saigon for Haiphong, where they must remain inactive till the subsidence of the waters. Active operations cannot be undertaken before October, so that the French have ample time to prepare for emergencies. Both the press and the general public are unanimous in the opinion that the expeditionary force is fatally inadequate for the work that it may have to accomplish before the tricolor waves triumphantly over Tonquin. Neither does the appearance of the troops auger much for the success of the enterprise. Those whom I met in Saigon were for the most part beardless boys, pale and sickly to a degree, and appeared by no means able to withstand a climate that is trying even to well-seasoned individuals, while their slouching gait, and general air of indisciplined bore witness to the fact that they were mainly raw conscripts.

An Annamese from Hanoi says that the gunboats again advanced to Sontai and were repulsed. Twelve of the French were killed. The gunboats had no effect on the earthworks. This confirms the rumors reaching here to the same effect from Chinese sources.

Eight hundred workmen assembled in a suburb of Vienna to-day, and engaged in riotous demonstrations. They refused to disperse, whereupon the troops charged, scattering the mob.

Owing to the disclosures of informers the Spanish government possesses an exhaustive list of disaffected army officers. About 200 are already exiled.

The republicans have a majority now in eighty-two out of ninety of the principal assemblies in France.

Yellow-fever is on the increase at Pensacola, Florida. Six deaths in the twenty-four hours ending yesterday afternoon were reported.

Frank James was acquitted of the charge of murder yesterday by a jury of his peers. There

was the greatest of joy among the banditti. He is remanded to jail to await trial on other indictments.

New Orleans is free from yellow-fever, but is full of small-pox, there having been since January 1st, 1,162 deaths from that disease in that city.

The steamer Canima struck on Gull Island, at the mouth of St. Mary's Bay, and sank almost instantly. A heavy sea was running. The passengers and crew had to leap for life. They saved nothing. The ship sank without giving time to procure provisions. Capt. Farquhar exhibited great skill and coolness. The safety of the lives of the passengers and crew are due to him.

The French bark Kermalo, with 9,000 quintals of codfish from St. Pierre to France, sank with all hands at the entrance of the River Girond.

The schooner Lizzie stranded to-day on the west side of Miquelon.

The French banker Augusta, just anchored in the roads, was severely damaged and lost six men.

The banker Emillie is reported gone down at anchor at the Great Banks with all on board.

The French bark Hortense is a total wreck at Sables Dolonne. The crew was saved.

The schooners disabled on Miquelon Island in the storm of Thursday of the French banking fleet are slowly arriving.

Since cabling the 4th inst. twenty-one more cases of loss of life on the banks are reported. All of the French fleet which have arrived at St. Johns, Newfoundland, report numbers of dismantled vessels outside and large quantities of floating wreckage.

The last French banker arriving in St. Pierre Roads accounts for another batch of fifty-four lives lost out of another batch of the French banking-fleet. One Dieppe vessel alone lost twelve men. The brig Gabriel, also a Dieppe vessel, rode out the two storms of Sunday and Thursday, but had both masts carried away and the decks swept clean of everything. The fate of the crew is unknown, but they are reported taken off.

The steamer Lampart arrived at Halifax, N. S., in distress, having experienced a most dreadful storm, and had 150 cattle swept from its decks by the waves.

The bark N. Boynton arrived at Boston, Mass., crippled, having encountered a severe hurricane on the passage from Manila.

The schooner Hyperion has arrived at Boston, Mass., from the Banks, and reports the loss of two dories and four men (natives of Cape Breton) in the storm of the 26th.

The bark David and entire cargo was recently lost at sea, only twelve persons out of a crew of twenty-five surviving.

September 7th.—The official report of the recent disaster in Java and Sumatra is not yet published. The number of natives killed at Bantam, Batavia, and Lampong is estimated at 30,000. The number of Europeans lost is unknown. The garrison and Dutch president at Telokbetong were saved. Terrible distress prevails at Telokbetong, as it is unapproachable by sea, owing to the bay being filled with banks of pumice-stone. The telegraph line from Batavia to Telokbetong is destroyed.

A telegram from Batavia says a famine is completing the havoc there.

The bark Windermere from Newcastle, New South Wales, is ashore at Fort Ross, Cal., a total wreck. The ship Raphael, in the terrible storm of August 29th, had three men and her captain badly injured.

Reports from all parts of Russia state that the cattle plague continues with unabated fury. Over a million cattle have fallen victims to the plague within the last four years in European Russia alone.

Tuesday the small Canadian schooner Explorer, while off South Hampton, Lake Huron, went down in a squall with all on board. Four persons were lost, one of them being Walter Crane, the son of Albert Crane, a real-estate agent at No. 116 Monroe street, Chicago. The young man was taking a pleasure trip.

September 9th.—An extensive plot has been

discovered among the Cubans to free themselves from Spanish authority. Spain is excited and alarmed.

A crowd of persons yesterday smashed the windows of a cafe and several houses occupied by Jews at Agram. The military fired on the mob. Several rioters were arrested. The disorders were not suppressed until 2 o'clock this morning. The communal elections to-morrow are postponed through fear of further outbreaks. There were also collisions in country districts between peasants and gendarmes. Several of the former were killed and wounded.

LATER.—Investigation shows that the rioting was very serious. The infantry fired two volleys. The Hussars afterward cleared the streets, which were then picketed by troops all night. The rioting was renewed to-day, but the rioters were dispersed.

The German squadron has been ordered to Chinese waters.

The schooner Laura Belle has been wrecked.

The Utah Commission has agreed to recommend the enactment of a marriage law which will provide that all marriages in the territory shall be null and void unless solemnized publicly before witnesses. The witnesses and those who officiate and the contracting parties shall make affidavit in every case that they are not polygamists. Every marriage, and the circumstances connected with it, the names of witnesses, contracting parties, etc., shall be made a matter of public record. A heavy penalty is proposed for violators of this projected law. Col. Godfrey, of the commission, is sanguine as to the adoption of this law, and as to its efficacy after adoption.

Sep. 10th.—Thirty thousand people attended a mass-meeting held in the interests of the Irish National League at Waterford, Ireland, Sunday. Resolutions were adopted demanding for Erin a Government similar to that which has been granted to Canada. Michael Davitt denounced the Land Act of 1881 as entirely inadequate. Only one-sixth of the cases had been heard, he said, and the reductions had been only about \$800,000 so far.

There was a tidal-wave in the harbor of St. Thomas, W. I., August 27. The water receded three times. A sharp earthquake shock was felt at 10 the following night. Aug. 30 two shocks were felt almost simultaneously—the first being light and the second severe. There was considerable alarm, but no damage was done.

There was an unusually strong earthquake this morning at 4: 10 at Lima, Peru. Its duration fifteen seconds.

Earthquake shocks were felt yesterday at Casamicciola, Ischia.

The *Mark Lane Express*, in its review of the British grain trade the last week, says: The harvest has progressed slowly. Trade in foreign wheat is slow, though there is no quotable decline in prices. Barley, maize, and linseed are cheaper. Trade in cargoes off coast is neglected. There were nine arrivals and two sales; twelve were withdrawn and eight remain on sale. Sales of English wheat the last week, 54,188 quarters at 4s 8d, against 42,243 quarters at 4s 9d the corresponding week last year.

Alarm is being created in Eastern Europe by the actions of Russia's agents on the Bulgarian frontier. An alliance between Russia, Bulgaria, Turkey and Montenegro is regarded as extremely probable. An alliance between Spain and Austria is reported as contemplated.

Friday night the steam-barge *Clinton*, with three barges in tow, all grain-laden, from Chicago, while off the Manitowish were struck by the great gale. The steamer became disabled, cut loose her tow, nearly foundered, and finally came to anchor with four feet of water in her hold. She reached Cheboygan yesterday morning with all of her crew safe, but badly fatigued from pumping. Nothing has been heard of the three barges. Full crews were on board.

Sep. 11th.—The Croatian rebellion grows to such importance that the Austrian Minister for Foreign Affairs has been forced to send a dispatch to all representatives abroad informing them of the precise character of the insurrection. He promises an immediate suppression of the uprising, which is general throughout the province.

There is undoubtedly a Russian ferment to the trouble.

Chinese hatred of foreigners caused a serious riot in Canton, China, which was finally suppressed by troops after raging for hours. Its origin is supposed to be the trouble between France and China.

At 11 o'clock last night at Zalalkoeve, Hungary, large bands of peasants from the neighborhood, armed with guns and axes, came into the town and plundered thirteen shops. They afterwards withdrew, threatening to return this evening.

There are numerous cholera attacks at Alexandria, Egypt, yet, but the daily deaths are reduced to four.

The cattle disease is spreading alarmingly throughout England.

Sept. 12th.—Austria and Germany are said to have made remonstrances at St. Petersburg concerning the designs of Russia in Bulgaria.

It is said that the arrival of the outgoing French troops at Port Said will be taken by China as the signal for an invasion of Tonquin.

In view of the many dangers threatening the peace of France an extra session of the Chamber of Deputies is deemed likely to be convened.

It is learned to-day that the Chinese mob at Canton yesterday burned thirteen buildings owned by European merchants. None of the Europeans were killed, but an Englishman was severely handled by the mob. The Chinese troops were called out, and after much difficulty succeeded in dispersing the angry crowd.

At Agram yesterday the police surprised some secret societies which have been endeavoring to direct the riots against the Jews. Several officers of the societies have been arrested.

There were six new cases of yellow fever at the navy yard at Pensacola, Fla., and two deaths.

Seventeen Pomeranian herring boats have been missing since the recent gales.

Off the coast of North Carolina the wind blew at the rate of ninety-three miles an hour, and thirteen vessels were wrecked.

Fifteen distressed seamen have arrived in New York. They were picked up at sea by the British steamer *Llandoff City* and transferred to the *Pavonia*, on which steamship they reached New York. The sailors composed the crew of the Norwegian bark *Cariolan*.

Sep. 13.—At 4: 30 a.m. yesterday the new Italian steamship *Independente*, built on the Clyde, went ashore in a heavy sea and during a thick fog at Jones' Inlet, Long Island Sound. She had 160 passengers and a crew on board. The passengers were taken off by the life-saving service. The vessel was completing her first voyage. She is the seventh which has stranded at that same place. The fate of the fine steamship was undecided at last accounts.

Bismarck is alarmingly ill.

The violence of the rebels against the landowners between Glin and Petrinia, Hungary, is increasing. The military force which was sent to the scene of the disturbance was compelled to fire into a dense mass of rioters at Jakobovacz, killing fifteen and wounding many others.

It is feared that the outbreak in Croatia is well organized, and additional troops will be needed to quell it.

The Hungarian Prime Minister has had an interview with the Croatian notables who were summoned to an audience. The interview was stormy. The notables, after excitedly detailing the wrongs under which Croatia suffered, promised to fulfill certain conditions proposed by the Hungarian Government, the details or character of which are not made known.

The disturbances in the interior grow more frequent. The conflicts with the troops are assuming a most serious character.

In a fight with Montero's band at Lima, S. A., eighteen persons were killed.

All the Chilean papers declare that the Minister at Washington has informed the Government of Chili that Gen. Iglesias will be recognized by the United States as President of Peru directly he holds command of Lima.

Guatemala has determined to build a railway to the Atlantic. Estimated cost \$12,000,000.

In an affair at Zipacura sixty men were killed

and wounded, when the rebels surrendered. Gen. Delgado was shot down before the fight began while attempting to parley with the rebels.

#### FIRES, STORMS AND ACCIDENTS.

September 6th.—Six miles east of Springfield, Ill., yesterday at noon, the house of John Everett was destroyed by fire. Mr. and Mrs. Everett were absent. Mrs. Everett's mother, Mrs. Hoyaland, an aged lady, and two little children were burned to death.

Loss by fire at Jacksonville, Ill., \$75,000; Baltimore, Md., \$100,000; Lakeport, Cal., \$22,000; St. Louis, Mo., \$4,000; East Saginaw, Mich., \$15,000; Faribault, Minn., \$10,000.

The boiler of a steam thrasher on the farm of Abram Overholtzer, in Dauphin county, Pa., exploded yesterday instantly killing Simon Brinser, the engineer, and Jacob J. Kline, both of Elizabethtown. The explosion was due to a lack of water in the boiler.

Two young girls lost their lives in the Raritan River, near New Brunswick, N. J., Wednesday night. One slipped into the water and the other heroically went to the rescue.

Near Waldron's Station, on the Cincinnati, Indianapolis, St. Louis & Chicago railroad this morning, one freight train ran into another, and also broke through a bridge. A brakeman already wounded and a brakeman on duty were killed.

September 7th.—Loss by fire at Columbus, O., \$20,000, and 10,000 bushels of wheat.

A reign of terror exists at Lynchburg, Va., on account of fire fiends constantly attempting to burn the town. Detectives are entirely baffled.

Loss by fire at Hunter's Point, La., \$60,000, and one life; Oshkosh, Wis., \$5,000; Saratoga, N. Y., \$12,000; New York City, \$23,000; Chicago, Ill., \$3,300; Wausau, Wis., \$2,000.

September 9th.—Loss by fire at Utica, N. Y., \$6,000; Watertown, Wis., \$45,000; Norfolk, Va., \$30,000; Auburn, Ky., \$22,850; Scranton, Pa., \$15,000.

Two serious railroad accidents occurred at Kenosha Mountain, Colorado, on the South Park Railroad Saturday afternoon, by which three men were injured, it is feared, fatally, and four others seriously. The accidents were caused by a heavy train getting the mastery over the engines in descending a steep grade.

Sept. 10th.—A rickety bridge on which a number of actors and "supes" were standing while rehearsing in Colville's Fourteenth Street Theatre, New York City, gave way yesterday, and the actors and "supes" fell about thirteen feet. Seven people were rather seriously hurt.

Colored people have attended another poisoned barbecue; this time in Beaufort County, South Carolina. Three persons are dead, and seven are likely to die from it.

Fire on High street, San Fernando, Trinidad, Aug. 29th destroyed forty houses. Loss estimated from £30,000 to £40,000 sterling.

Sep. 11th.—At Long Island City, N. Y., two trains collided, killing three men and seriously injuring fourteen others.

Two boilers exploded at Cleveland, O., yesterday, demolishing the building, and injuring six men.

Loss by fire at Dallas, Tex., \$38,600. Belleville, Ill., \$35,000. Racine, Wis., \$10,000. Mason City, Ia., \$3,000. Wilkesbarre, Pa., \$50,000. St. Paul, Minn., \$50,000. Taunton, Mass., \$30,000.

Sep. 12th.—Loss by fire at Chicago, Ill., \$20,000. Boston, Mass., \$75,000. Fort Smith, Ark., \$60,000. Lowell, Mass., \$35,000. Columbus, Tex., \$10,000.

Near Cheyenne, Wyoming Territory, two trains collided, wrecking eleven cars. At Andover, Conn., a section of a freight train parted from the train, was crashed into by a train immediately behind, and eight cars were wrecked, and several others derailed. A freight train was wrecked near Easton, Pa., and eight cars demolished.

Sept. 13th.—Loss by fire at Albert Lea, Minn., yesterday, \$39,685. St. Louis, Mo., \$20,000. Olympia, W. T., \$60,000. Des Moines, \$10,000.

The steamer Queen Victoria, burned near Chatham, Ontario. She was worth \$13,000.

Twelve persons were drowned in the English Channel, yesterday, through the sinking of a Norwegian vessel in a collision.

#### CROP REPORTS.

Wet weather is greatly hindering the harvest work in England. Much grain is uncut. The position of ungathered crops is daily more critical.

The reports from Illinois are not generally favorable. The corn crop of the whole state averages about two weeks late, and only that in the extreme south can be said to be out of the way of great damage by immediate frosts. In the latitude of Springfield at least another week of good weather will be necessary, and in the northern part of the state three-fourths of the crop would be ruined by severe frosts any time before October. Some counties report an increased acreage. Taking all together, there is a moderate quantity of old corn on hand, perhaps one-eighth of the crop, or equal to a seven-weeks' supply at ordinary rates of consumption.

Iowa generally reports the prospect of a small increase in yield over last year. Much of the corn is already out of the way of frost, and ten days more of moderately warm weather will ripen it all. Some estimates are to the effect that if frost holds off till September 20—nearly two weeks longer—Iowa will have a corn crop of 200,000,000 bushels, which will considerably exceed that of last year. Iowa has not much corn on hand; it has been pretty closely used up in feeding.

The prospects in Nebraska are a little better than those in Iowa.

Kansas reports an increase of 11 per cent. in acreage, and expects a 10 per cent. increase in yield, giving an aggregate of nearly 190,000,000 bushels for the state. Favorable weather during the last few weeks has matured the crop, except a little near the northern boundary. There is a moderate quantity of old corn on hand.

Missouri reports favorably, nearly as well as Kansas in regard to early maturity, having little corn that is not out of the way of frost.

The corn crop in Ohio and Indiana is expected to fall short about 25 per cent., even if the frost should hold off ten days longer; and an early freeze would still further reduce the quantity. Louisville reports that Kentucky will show a decrease of 20 to 30 per cent., and is not yet frost-proof. In Michigan there seems to be little hope of gathering any corn that will be available for other uses than as fodder. New York is modest enough to expect a two-thirds yield if the frost holds off till the beginning of October.

On the night of September 8th a killing frost fell in parts of Illinois, Michigan, Iowa, Indiana, and Illinois, doing immense damage to the crops.

The frost, has worked havoc in Wisconsin and Michigan. Serious injury was done in the northern counties of Indiana, Illinois, and Iowa. South of a line drawn from Indianapolis to Des Moines the crops seem to have escaped injury. Sunday night's frost seems to have been the severest of all where it occurred, though confined almost exclusively within the northern belt.

There are times in every man's life when plain duty is often difficult to perform. Ease, comfort, luxury, inclination stand in the way. If duty is performed it must be at a sacrifice; but it always pays to take the hand of duty and let her lead, whether through storm or sunshine, darkness or light, grief or joy, life or death. Duty, duty; always first. Men have fought mighty battles, but even when they have yielded to sloth, or fear, or inclination, it has been at a loss; and when, triumphing over every obstacle, and apparent impossibility, they have obeyed the stern mandates of duty, it has paid them, gloriously paid them. It pays a man to do his duty. Truly, it pays; now, and for all time, it pays.

We are apt to see the clouds that hang over us, forgetting the clear blue sky beyond.

Envy is the baneful admission of self-inferiority.

#### A GREAT SPEECH BY CASTELAR.

Castelar's recent speech at Alcira on the "Relations Between Continental Democracy and Roman Catholicism" was one of the greatest efforts of his career. His argument was that modern civilization even at its dawn had attempted in vain to conciliate Catholic tradition. Had the Popes but hearkened to the overtures of the Council of Constance or the voice of Savonarola, they would have created a Christian democracy and constituted the Catholic Church as the spiritual basis of modern society. They would not have it so, and the church going from reaction to reaction, fell into the arms of Jesuitism, and Jesuitism, going from exaggeration to exaggeration, imposed upon the church the Syllabus and Papal Infallibility. At last, however, he rejoiced to believe that a halt had been called in this backward march. The new Pontiff represented an aspiration for conciliation which Castelar insisted should be eagerly welcomed by European democracy. "Never," said Castelar, "did I know a moment less opportune for quarreling with the church than at present. The policy of the French Republic appeared to him not only incomprehensible but even alarming, for it sprang from a Jacobin feeling, and 'every Robespierre was the predecessor of a Napoleon.'" The French Radical party, he declared, by its treatment of the religious orders, had departed from the principles of liberty which were in accord with modern democracy, and they had embarked on a useless agitation resulting in violence certain to end in injuring a democracy which hitherto had, by its exquisite prudence, deserved the admiration and sympathy of the whole civilized world. In religious matters the nation must leave every one to enjoy absolute liberty. Castelar concluded this oration by the following invocation: "O God of Liberty, who proclaimedst the dogma of religious equality on the sublime night of the last supper, and annointedst it with thy divine blood on the tempestuous evening of Calvary, do not refuse thy assistance and thy Providence to our good work, which seeks to apply thy eternal gospel to human societies; thy divine word to human intellects, and to realize thy spiritual kingdom on earth by means of liberty, equality, and fraternity!"

#### PRUDENCE.

Prudence is the nucleus of active philosophy. It teaches the study of all things whatever that are of solid use and benefit. If children were taught to practice its principles from their earliest years, they would on arriving at the age of maturity, be more knowing and judicious than most men now usually are at seventy. Prudence is the active faculty of directing actions morally good to their immediate ends. This immediate end of prudence is happiness. Prudence may be likened to a calm and sedate matron, who, living in the world, respects every law, by the observance of which her condition may be acquainted with them, that she may keep them, and enjoy the benefits that result from their observance.

Talent, like beauty, to be pardonable, must be obscure.

Believe half the ill, and credit twice the good, said of your neighbor.

The power of kindness, like space, is boundless.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

SERMON BY ELDER J. R. LAMBERT,  
OF LAMONI, IOWA,  
AT SAINTS' CHAPEL, LAMONI.  
DECEMBER 3d, 1882.

I HAVE been suffering for several days from a severe cold which may trouble me some in speaking to-night. I hope, for this reason, in addition to many others, that you will, so far as practicable, give me your undivided attention.

If those who are in the house will listen carefully, and not be disturbed by those who may come in, you will be sure not to disturb me; but if you will, by looking back, allow your attention to be divided, and drawn off from the preaching, it is quite likely that I shall not preach, judging from the experience of the past.

We design offering a few thoughts and evidences to-night on the restoration of the gospel, as believed and taught by the Latter Day Saints. And as a scriptural basis for these thoughts and evidences, your attention is called to Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come."

This is the language of the Savior. There are two things in the text that seem to demand our attention while treating upon this subject: First, the Gospel, and the Kingdom of God. What are they?

Evidently, we can never know to a certainty whether the Gospel has been restored to us or not; or we shall not be able to know when it is restored, unless we have some adequate conception of what the Gospel is; of what the kingdom of God is.

It would be useless to start out in search of anything, unless we were so far acquainted with that object that we would know when we had found the object of our search. And as we learn from the reading of the history of the dealings of God with his people in all past ages, that very much depends upon the manner in which people have treated the messages of truth sent unto them, it is important, very important, that we should be able to determine when, if there is a promise of the restoration of the Gospel, that promise is fulfilled unto us.

The second thing that demands our attention is the prophecy contained in the verse. The whole verse is a prediction. "And this Gospel of the kingdom shall be

preached in all the world for a witness unto the nations, and then shall the end come."

We believe, and think our belief is substantiated by evidence, that Jesus Christ himself was a preacher of the Gospel. In taking this view we cannot help striking, whether wilfully or not, at the belief that the first Gospel sermon was preached on the day of Pentecost. It seems strange to us that Bible believers, and those who look unto Christ, and the important declarations that are made of his mission and work, should put him outside of the Christian ministry, when indeed, as we believe, he is the greatest and most perfect Gospel minister that ever stood upon the earth.

In the fourth chapter of this book of Matthew, and the twenty-third verse, we have the following: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sicknesses, and all manner of diseases among the people." In the ninth chapter of the same book, and the thirty-fifth verse, we have a similar statement: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom; healing every sickness, and every disease among the people."

Note this, that while he was engaged in preaching the Gospel, there were certain ministrations of power in connection with that important work. The sick were healed; people were delivered from the power of disease.

We are not, however, justified in coming to the conclusion from these scriptures, that all who were afflicted were healed; that all who were sick were made well; for if we take this position, we take it in opposition to the history itself. But we are to understand that there was no sicknesses, but what the power of God, through Christ, reached that disease; that there was nothing, but what God through him, in the Gospel, accomplished. These powers were manifested and enjoyed.

We have some significant declarations concerning the work of Christ, recorded in Deuteronomy, 18th chapter. These predictions were made, according to the common system of chronology, some 1400 years before the birth of Christ. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he

shall speak in my name, I will require it of him."

We notice first here that *God* is going to raise up this prophet. It is not the work of man. "I will raise them up a prophet from among their brethren, like unto thee." We notice, in the second place, that God will not only authorize this individual to do this important work, but he will qualify him for his mission and work. "I will put words into his mouth." That is, I will give unto him the very message that he shall declare unto the inhabitants of the earth. And in the third place, we notice that this individual prophetically described, will be faithful in his mission and calling. "He will declare unto them all the words that I give unto him. He shall speak unto them all that I shall command him." And in the fourth place, and it is very important, too, we notice that God will hold the people directly responsible for the manner in which they treat that message, and it will affect them for eternity. Hence the message itself is of saving power. It must be the means of salvation unto the people. "It shall come to pass that he who will not hear the words of that prophet I will require it of him."

We believe these declarations apply to Jesus Christ. They were so applied by Peter when preaching to the Jews. He said: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you from among your brethren, like unto me; him shall ye hear in all things whatsoever he shall speak unto you. And it shall come to pass that he that will not hearken unto the words of that prophet, shall be destroyed from among the people."

We believe that God intended that Christ should make a full representation of the truth unto the children of men; that they need not look back to the old law so far as salvation was concerned. At that time the way of life through Christ would be fully represented unto the children of men. And you should notice how wonderfully the statement of the Apostle Paul, though made in different language, harmonises with this declaration. Paul says, when writing to the Thessalonian Saints: "You who are troubled, rest with him, when the Lord Jesus Christ shall be revealed from heaven with all the holy angels, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ."

And if you ask for an item of language from the history of the past to prove that God will completely fulfill these declarations of the word, we call your attention to the fact "That Jesus came to his own,

and his own received him not; but unto as many as received him gave he power to become the sons of God, even to them that believed on his name."

But the Jews as a people, among whom his personal labors were bestowed, rejected him. They rejected the message that he presented unto them; and because of this rejection, dire calamities overtook them. The Savior wept over their city. His love did not forsake him because of their obstinacy. His love did not forsake him because they would not receive him as the Christ, the Son of God. His great heart of sympathy was moved, and he knew when they were doing violence to the greatest expression of God's love to man, that the consequences were inevitable; These dire calamities must come; not because God is filled with revenge, and desires to execute his vengeance upon the people; but because in the Gospel of Jesus Christ is contained the highest expression of God's wisdom and love to man; and it cannot therefore be set aside without the most dire consequences upon our part. Said he: "O Jerusalem, Jerusalem; thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not."

Here you discover that the Saviour admits that the people act upon their agency; and we believe there is greater power in this agency than has generally been supposed; that there is power in this agency that will rise above everything else, no matter what our peculiar physical or mental systems may be. If we are possessed with the degree of intelligence God intended, this agency may work out our reformation to our everlasting welfare.

But he could not gather them, and bless and save them. Why? Not because he did not desire to accomplish this work; but because they would not.

He also predicted that their city should be compassed about with armies, and they should fall by the edge of the sword; that they should be led away captive among all nations; that Jerusalem should be trodden under the feet of the Gentiles, until the times of the Gentiles should be fulfilled, thus intimating that there would be a change about that time.

In accordance with this prediction the Jews suffered. Their city was compassed about by the armies of the Romans; they fell by the edge of the sword, by pestilence, and famine. The destruction was very great, and their sufferings were very intense, and they were scattered, and their

sufferings have been of long, long duration, in accordance with the predictions of the prophets. Here then is a partial fulfillment of that word which says: "It shall come to pass that he who will not hearken unto that prophet, shall be destroyed from among the people."

When will it receive its complete fulfillment? The Scripture already quoted informs us that Jesus Christ shall come not as the humble babe of Bethlehem; not to be crucified; not to be buffeted of men; but he shall come the second time in power, invested with the power of judgment, in glory, "taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

We might suggest right here, that it would be unjust in God, that it would be contrary to his ordinary dealings with the human family, to thus execute vengeance upon a people for their disobedience to a message which he had not authoritatively sent unto them. Hence before this great dispensation takes place, the Gospel must be authoritatively presented unto the people, and those who are competent witnesses must go out in the love of God, and plainly declare the truths of the everlasting gospel, as recorded in the scriptures, as a witness unto the people.

As further evidence of the character of this gospel, we call your attention to the teachings of the word that it originated with God. Jesus said upon one occasion, when speaking to the Jews, "My doctrine is not mine, but his that sent me." It was a question of origin that was raised at that time. They marveled at the wisdom manifested through the teachings of Christ. And they asked, "Whence, *whence* hath this man this wisdom?" Having never learned letters, having never been educated in the usual way, "whence hath he this wisdom?" And he verily said unto them, "the doctrine that I teach did not originate with me; but it originated with my father who is in heaven." He told the Jews all along, that the doctrine that he presented to them was binding upon them; not simply because he taught it, but because it came from God, and he was sent to bear witness, as the brother said, to bear testimony to the truth; and he presented evidence to them from their own standard of belief, and asked them to receive it.

It originated with God. What is the character of God? He is an infinite and perfect being. He possesses the attributes of love, power, wisdom, knowledge, mercy, impartiality, and so forth in their fullness, *in their fullness*. He saw the end from the beginning. He was perfectly well

aware of the effects of the fall. He knows all about the character of sin, and what it will do for us. He knows what will redeem us from the power of sin, as no other one does know. The gospel originated with him, and he is unchangeable in his character. The Apostle James says: "Every good and perfect gift cometh down from above, from the father of lights, with whom there is no variableness nor shadow of turning." His character is one eternal round. He does not move to the right nor to the left, because his ways are perfect. And you will remember the prophet in speaking to the Israelites, as recorded in Malachi, I believe, uses this significant language: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Unto the posterity of Jacob, many great and precious promises have been made; but they were rebellious and wicked. They did many things displeasing in the sight of God; and when we go into sin, into that which the Lord has forbidden, you know we lose our faith. That is the reason Latter Day Saints become weak in the faith. We have had a curiosity to investigate many individual cases of this kind, where faith has been lost, and we have become confirmed in the statement just made, that in every case the fault is with the individual. It is unfaithfulness upon his part that causes the loss of faith.

Well, they became discouraged; they could not see how the promises of God would be fulfilled unto them; but in the scripture just quoted, the only evidence that God gives through his prophet, that he will fulfill these promises unto them, although all the nations of the earth should be destroyed, that he would preserve that people, all the faithful among the house of Israel, that they should receive according to the promises of the eternal God is, "I am the Lord; I change not." As much as to say; I have made the promises, and I cannot change! You may expect them to be literally fulfilled; for I am God and not man, and I am not subject to change.

The Gospel originated with him. And its purpose was not to benefit any particular people, living in any special age of the world, or in any particular part of the world. Its objects and purposes are the redemption of the human family, the redemption of man; hence, as already stated, it is the highest expression of God's wisdom, knowledge, and love to humanity, and adapted to all people in all ages of the world, and in all parts of the world.

We think then, that the unchangeableness of the plan of salvation is proven from the character of God. With him it origi-

nated alone. But the gospel not only originated with God, but we read that "Christ became the author of eternal salvation unto all them that obey him." The gospel is made efficacious unto us through the work and sacrifice of Christ; hence he is the "author of eternal salvation unto all them that obey him."

What is the character of Christ? He, too, is one of the God-head. He was sent into the world to declare this gospel unto the people. A statement already urged in your hearing, teaches that he did declare it unto the people. Our attention is called in the New Testament Scriptures frequently to the fact that Christ was the hope of God's people in all previous ages; that they looked down through the stream of time, and expected that a Saviour would come; and that to those who became obedient to the gospel and believed on Christ, the atonement was an actual fact before his blood was shed; and because of their faith, and because that God had ordained that this work should be done, they received salvation through obedience to the same immutable plan of salvation through faith in Christ.

Paul then makes this assertion concerning Christ, "Jesus Christ, the same yesterday, to-day, and forever," *"the same yesterday, to-day, and forever."*

We notice briefly the facts that result from the atonement of Jesus Christ. First, through Christ the Adamic sin is taken away; and our agency through Christ according to the plan of God, restores unto us all that was lost in the transgression of Adam. It is all regained through the work and sacrifice of Christ, and we are placed again upon the platform of agency to act for ourselves.

You remember John said when he beheld the Saviour, "Behold the Lamb of God that taketh away the sin of the world."

There is a sin that is common to the whole world, and that sin is the result of the transgression of Adam; and by a well established law of descent, we partake of the fallen nature of our foreparents, hence are foreigners and strangers to God; all under the necessity of obedience to God's law. We need not murmur or complain, or talk about the injustice of God so long as he has planned a law of adoption, and provided a way by which it should be preached unto us, and placed within our reach its privileges, that we might enjoy them in this life and that which is to come.

He was the Lamb of God that should take away the sin of the world, and through

this important sacrifice was to be brought about the resurrection of the dead, without any condition of obedience on our part. We were not guilty of the *actual* sin of our father Adam, or of mother Eve; but as already remarked, we partake of their sinful condition, hence God in his justice and love, takes away this sin. "As in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."

When the angel spake to Joseph of the prospective son that was to be born (Christ), he said, "Thou shalt call his name Jesus, that is, Savior; for he shall save his people from their sins." Here we discover that Jesus is to save his people only from their sins. Who are his people? When he was thronged upon one occasion and was told that his mother and his brethren stood without, and desired to speak unto him, he stretched forth his hand in a significant manner towards his disciples and said, "Who is my mother, and who are my brethren? Whosoever doeth the will of my father which is in heaven, the same is my mother, my sister, and my brother."

Those who comply with the requirements of the gospel of Jesus Christ, are heirs of God, and joint heirs with Jesus Christ, to the inheritance of the father. And they, and they *only* will be saved from their individual sins. He will save, not the whole from their individual sins, but his people will he save from their sins. "He was made perfect, and became the author of eternal salvation unto them that obey him."

Of the foregoing two grand results which flow from the atonement of Christ one affects the whole world, so that everyone shall stand in judgment before God, and be rewarded or punished according to the degree of good or evil that he shall have done in his life; and his people will he fully delivered from their individual sins, and receive the kind of life offered unto them in the gospel of Jesus Christ.

We should expect from these expressions and statements, that the Apostles, direct ambassadors of Christ, would teach the people the immutable character of the plan of salvation, and such, indeed, is the case. We turn to the first chapter of Galatians, and we have the following statement of Paul, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another, but there be some that trouble you and would pervert the gospel of Christ; but though we,

or an angel from heaven, preach unto you any other gospel than that which we have preached unto you let him be accursed."

It occurs sometimes to our skeptical friends that the Apostle Paul, and Jesus Christ were very harsh, and could not stand any opposition, and that they pronounced the vengeance of God upon all who should think a little differently from what they thought, but when we take the view already expressed of the gospel, that it is the highest expression of God's love to man, not his wrath, but his love, then we can easily see, that those who become acquainted with the gospel and set it aside, reject light, and the inevitable condemnation of God must rest upon them. The consequences are serious losses to ourselves. God remains a God of love; and still when we deprive ourselves of that which we might obtain through obedience to God, of course it is the curse of God in this light resting upon us, because of our own wanderings and disobedience.

The Scripture not only teaches the unchangeability of the gospel, but there is another thought in connection with it worth presenting perhaps. "I marvel," said Paul, "that ye are so soon removed from Him that called you into the grace of Christ, unto another gospel." Now if putting away the gospel of Jesus Christ in its fulness, and receiving a perverted one in its stead, removed them from God and the grace of Christ; then we argue that obedience to the gospel of Jesus Christ will take us near to God, and place us in such a condition that the grace of Christ will be extended to us. We have heard a great deal said about being saved by faith through Christ, or by Christ, through faith; but here we discover that it is taken in connection with the obedience to the gospel. If having become obedient to that plan, putting away that plan removes us from the grace of Christ; then receiving it and obeying it, places us in a condition to receive the grace of Christ. What is that grace? The gospel originated with God. "God so loved the world that he gave his only begotten Son, that whosoever believed on him should not perish, but have everlasting life." This preparation was made for the benefit of man. It was seen that he was in a sinful condition, and the love of God was manifested in the gospel, and this gospel itself is the grace of Christ; and it is more than intimated in the declaration already quoted; for Paul says, "I marvel ye are so soon removed from the grace of Christ unto another gospel." Another gospel which is not the grace of Christ.

The favor then, or grace, is the gospel of Jesus Christ.

In the second epistle of John and ninth verse, we have language which, if it means anything, if it is of any worth to any people living in any age of the world, is of benefit to God's people living in all ages of the world. And if it means anything, and is of any value to any people, it establishes the immutability of the gospel of Jesus Christ. John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ; he hath both the Father and the Son."

O, we need not fear dear Saints, we need not fear, if we only comply with the requirements of the word of the Lord. Why need we fear if we only live near to God; for the evidence of his word, and the evidence of his Spirit is that God the Father and Christ the Son, are on our side. What need have we to fear? And the condition upon which these great blessings are secured is abiding in the gospel of Jesus Christ. Now, John did not write to the saints in this way: "You primitive saints have been favored with special blessings. You have some of you beheld Jesus Christ the Saviour. You have lived in the days, and are living in the days of the Apostles, when special powers of God are manifested for special purposes; the evidences are so abundant and so great that you cannot reject them; you cannot. You must if you are honest with yourselves and God, believe that Christ stands as the Son of God; that he is indeed the anointed that was to come into the world; and unless you abide in the doctrine of Christ, you can have neither the Father nor the Son. But if you abide in the doctrine of Christ, you shall have both the Father and the Son." That is not the way in which John addressed them, making this language apply to the people in that age of the world alone, but John says "whosoever." That means everybody, in all ages of the world. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."

It is objected, you know, that we teach an exclusive salvation, quite frequently. Did you ever notice, that when we quote some of these Scriptures the strength of their accusations arises, not from any attack that we make upon them, but from the Scriptures themselves? The war, then is between that which they virtually accept as the standard of evidence, and their own opinions and traditions; and not between them and us. "Whosoever transgresseth and abideth not in the doctrine of

Christ hath not God; he that abideth in the doctrine of Christ hath both the Father and the Son." This seems to us in harmony with the character of God. In harmony with the thought that the gospel is the highest expression of his love and wisdom to man.

The gospel consists of facts and principles to be believed; of ordinances to be obeyed; and of promises to be received. Those promises may be included in two classes. Those which are to be enjoyed by God's people in this life, the lesser ones; and those which will be enjoyed in the life to come, the greater ones.

The highest and best evidence that we can have of God's willingness and ability to fulfill all his great and precious promises, which he has made unto his people for eternity, is the fulfillment unto us of his promises in time; and I am so constituted mentally, speaking of our peculiar mental make up, that if I become convinced that God's promises fail here in this life, I have no confidence that he will fulfill them unto me in the life which is to come, none whatever. I would feel like openly renouncing the doctrine that it was not of God, not consistent. That it would not bear the light of investigation, and it would not do to trust it.

But we have had quite a great amount of evidence presented to us to-day, that God fulfills his promises to his people. And we not only have these living evidences before us in the testimonies of intelligent men and women, which would be accepted, we think, by any court of justice on the earth; but we have like testimonies recorded in the records that God's people have made of his dealings with them in all ages of the past. Here is a cloud of witnesses, and it is made perfect unto us by the direct evidence of his Spirit, fulfilling all his promises unto us; that God is true; that he will fulfill all the promises of his word, when we faithfully comply with the conditions of those promises.

The principles of the gospel as taught in the days of the apostles, are enumerated by Paul as recorded in Hebrews, sixth chapter. Paul had been writing these Hebrew Saints, who, it seems had failed to abide as fully as they should have done in the doctrine of Christ. They had failed at least to make that progress that it was their privilege to make in the gospel work. Paul says: "While for the time ye ought to be teachers, ye have become such as need to be taught again which be the first principles of the oracles of God." It was necessary that they

should become acquainted again with the first principles of the oracles of God. And in the same connection, in the beginning of the next chapter, he enumerates these as faith, repentance, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and the doctrine of eternal judgment. Here are six consecutive principles, denominated by Paul "the doctrine of Christ."

I remember once in a little discussion with a minister, when I was affirming the laying on of hands, he was driven to that strait that he took the strange position that these were parts of the old law, and that the baptisms referred to were the washings of the Jews under the old law of sacrifices in the days of Moses. We simply arose and said unto the people, that the position was a very strange one to us, a very strange one indeed. This man says that the principles here enumerated by Paul are parts of the old law; but Paul says they are the principles of the doctrine of Christ. One of these principles is faith, Paul says. Is that a part of the old law? Our opponent had taken the position, and correctly, too, that this law was fulfilled in Christ. If it was then you are under no obligations to exercise faith in God, nor in Christ; and my opponent, being a minister of the gospel, of course does not preach faith. Repentance is another principle enumerated. A part of the old law fulfilled in Christ, and of course, he does not preach that. Another principle enumerated is that of the resurrection, and it is yet in the future, in the hands of God; and of course, he does not preach that, for it is a part of the old law, and fulfilled in Christ. And another is the doctrine of eternal judgment, and he says nothing about that in his gospel sermons to the people, because it is not gospel, but a part of the old law, and it was fulfilled in Christ. Will this gentleman please arise before this people and tell them what kind of a gospel he does preach?

As to the promises of the gospel, they are very precious in their character, and if God is what he is represented to be by his servants, and the gospel is what his servants have represented it to be unto us and unto the people, then the great design of the gospel is to benefit man. Hence our position is, and we think, in strict harmony with the teachings of the word, that its object is to develop all that is good, all that is pure, all that is God-like in us. Our position is that there is some good in every individual. We believe that man is depraved, but not totally depraved, but that Christ is the true light that lightens every man

that cometh into the world. And that if we will give place for the gospel in our hearts, though that purity may be very small, it will begin to grow, it will develop. And the evil will be limited, and finally the good will prevail, and we shall be prepared for the society of God and his son Jesus Christ, and the angels and the redeemed of all ages past. That preparation will begin here. We will see the effects and the benefits here. We will be made better parents, better children, better citizens, better members of society; we will be Saints indeed.

I have no apology to make for failures upon the part of those who bear the name. I simply call attention to the great object and purpose of the gospel when obeyed by the people. And we think our position is in harmony with the word; in harmony with the teachings of the Spirit unto all the faithful among the people of God. One of the great promises that we were to enjoy in this life, that we are enjoying in this life, if obedient to the gospel, is the reception and the enjoyment of God's Holy Spirit.

In the New Testament Scriptures the question is propounded by individuals a number of times, What must I do to be saved. *What must we do.* It was answered without hesitation by those who were chosen and ordained ministers of the gospel by Jesus Christ. They told them what to do. And when they told them what to do, they also as the ministers of Christ, made certain promises unto them. For instance on the day of Pentecost, when the great multitude were there, you will remember that they saw and they heard the manifestations of God's power in the gifts and blessings of the gospel. But all this did not convince them. God had chosen a better way. "Faith should come by hearing, and hearing by the word of God. And how can they hear without a preacher, and how can they preach except they be sent." And the Apostle Peter stood up and preached to them from their own standard of authority, from the Old Testament Scriptures, that Jesus was the Christ, the Son of the living God. After a time they cried out, "Men and brethren, what shall we do," evidently, What shall we do to be saved? I think we have grounds for saying that this is the interrogation that they made. They had faith, they had faith in Christ as he had been declared unto them. The apostle did not say like Paul to the jailor, who was not acquainted with the mission of Jesus Christ, "Believe on the Lord Jesus Christ, and thou shalt be saved." But these people

having been made acquainted with Christ, his mission and work, Peter answered and said to those anxious enquirers: "Repent every one of you, and be baptized in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here was the precious promise of the Holy Spirit made unto them by the Apostle Peter.

Jesus shows us in his teachings, and so does the Apostle Paul, the blessings that shall result from the operation of this Spirit upon the body, or Church of Christ. Jesus said, "It shall guide you into all truth; it shall bring to your remembrance whatsoever I have said unto you. It shall show you things to come. It shall take of the things of the Father and the Son, (this is the sentiment), and show them unto you."

Now if the design of the Father is, that we shall together live with the Father and Son, it is necessary that we shall become acquainted with them before we go there, else we might feel strange when we should get there, and might not enjoy ourselves. You know we can not enjoy ourselves with strangers, especially some of us. We need to be well acquainted before we can receive any high degree of enjoyment in their presence. We must become acquainted with God the Father and Jesus Christ, else we can not enjoy the bliss that is promised when we get there to live with them. This Spirit comes down from God. It always speaks in accordance with the mind of God and Christ. It takes of the things of the Father and the Son and reveals them unto us.

Our capacity for the enjoyment of that Spirit, depends largely upon the degree of faith and diligence that we exercise in keeping the laws and commandments of God. And as we exercise this faith and diligence our capacity enlarges, it grows greater and greater, and we receive more and more of that Spirit. Hence we are taught of God through the Holy Spirit of God, and prepared to enjoy his glory and his presence, and the reward in its fulness, which he has promised unto us in the gospel of his dear Son.

The gifts and blessings to result from that Spirit, are pointed out by the Apostle Paul, many of them, in the twelfth chapter of first Corinthians. He speaks of faith, extraordinary faith, as a gift of the Spirit. Wisdom, extraordinary wisdom, as a gift of the Spirit; knowledge, extraordinary knowledge; we are all required

to have knowledge, faith and wisdom and knowledge; but these are gifts of the Spirit. He speaks of prophecy, speaking in tongues and the interpretation; discerning of spirits, gifts of healing, all resulting from the operation of this Spirit upon the body. Now then if we are entitled to the promise of the Holy Spirit, of course we are entitled to the effects it produces upon the body when we receive it. If I should make a promise to my son of a farm for an inheritance, he would not necessarily understand that he was to receive that farm, but that all that it should produce in coming time should go to some one else. He would expect that the farm, and the crops, and products belonged to him for an everlasting inheritance.

So we receive what God has promised to us, the Holy Spirit, and all the gifts and blessings that result from the operation of that Spirit upon the body. Is not this in harmony with the teachings of Jesus Christ? He sent his ambassadors into the world, and said unto them as recorded by Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned, and these signs shall follow them that believe. The promise, then, of the enjoyment of these signs, or gifts, is co-extensive with the promise of salvation. Just as far as one reaches the other extends. Where you find the limit of one, there you find the end of the other. "This gospel," our text says, "shall be preached in all the world, for a witness unto the nations, and then shall the end come." The word this is an adjective, and one of that peculiar class whose officework is to point out a noun in a definite manner. Hence the word this here can be applied to no other than the gospel as it was taught in the days of Christ and the Apostles. No other construction can be put upon it according to the use of the English language. "This gospel of the kingdom," the one preached by Jesus Christ and the apostles, "shall be preached in all the world, for a witness unto the nations and then shall the end come."

Just a few thoughts with regard to the kingdom of God and the relation of the gospel of Jesus Christ thereto. The gospel is called a law. James calls it the "perfect law of liberty." He says: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." And he writes the important statement to the primitive Saints: "So speak ye, and so do,

as they that shall be judged by the law of liberty."

We have often thought that this would be a very good passage of Scripture to be seriously considered by all who claim to be ministers of Jesus Christ. "So speak ye, and so do, as they that shall be judged by the law of liberty." Speak in harmony with that law, without regard to what men have taught. If you are called to preach the gospel at all, you are called to preach it as it is in Christ, without regard to the opinions of men; but you are under obligations to God to discharge that duty, and you must preach it in its purity and its fullness.

If the gospel then is a law, a perfect law, it is the law of the kingdom of God; and when the law of any government or kingdom is preached to any people, the government or kingdom itself must be represented. To illustrate: If we should send ambassadors from the United States to the Old World to declare the superiority of the laws of the United States over all other governments of the earth, they would necessarily call the attention of the European nations to the form of our government, and the officers that are placed therein. They could not fully call their attention to the beauty and the superiority of our laws without discharging this important duty. So when the servants of God go out and declare unto the people the gospel of Jesus Christ, they also declare unto them the kingdom of God.

It is argued that the organization as it exists, results from obedience to the law, which is a perfect organization; and also that it is designed of God to be perpetuated, and was adapted to the wants of man in all ages of the world.

A man by the name of Phillip, filled with the Holy Ghost, chosen by the church and ordained by the apostles, went down to samaria to preach Christ unto them. And when the people there believed Phillip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. He declared unto them the kingdom of God; and they by some means obtained a correct view of that kingdom, and had a desire to enter therein. Hence they were baptized, both men and women. "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they came prayed for them that they might receive the Holy Ghost; for as yet he had fallen upon none of them, only they were baptized in the name of Jesus Christ. Then laid they

their hands upon them, and they received the Holy Ghost."

We read that "Paul entered into the synagogues, and declared unto them the kingdom of God." Now whenever this text is fulfilled; whenever this prophetic promise is fulfilled unto the people, the gospel and kingdom of God will be preached among the inhabitants of the earth. What are the peculiarities of the organization of that kingdom? Paul compares the kingdom of God to a house. Well, there are essential parts to a house. We look for instance at a frame house, and we have joists and rafters, and the roof, floors and so forth. The rafters could not say to the joists, We have no need of you; nor can the joists say to the rafters, We have no need of you. The roof could not say to the floors, We have no need of you; nor the floors to the roof, We have no need of you. There is a mutual dependence between the parts, and they are all necessary to the construction of a perfect building.

The kingdom of God is figuratively compared to the body of a man, the physical body. In this body there are certain members. We need our eyes with which to see, and our ears with which to hear. Our hands we need for a thousand useful purposes. Our feet we need with which to walk. Now, in the kingdom of God Paul teaches us there are certain members, placed therein by God himself, just as these members are placed in the physical body. Hence they are essential there.

Speaking of this body, the organization of the church, Paul writes as follows: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, and diversities of tongues." Our good friends have sometimes said to us as evidence that our teachings are false, that they have traveled among all the Churches nearly, and they have never witnessed the enjoyment of these gifts and blessings of which we speak. O yes, but does not this word say how God organized his church? Does it not tell us that he placed therein, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, and diversities of tongues? It is necessary that his Church should be organized according to his mind and will; that the officers placed therein by divine appointment should exist, authorized of God, as they were in ancient days, to preach the gospel, and to edify the body of Christ; not because they are

anything superior to anybody else, but because it is a provision of God, and must be respected in the organization of his Church.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." But when shall it be preached? That it was preached in the days of Christ and the apostles, we admit; but that their preaching was a fulfillment of this prophetic declaration, we deny. In the first part of this chapter from which our text has been selected (Matthew 24), we read that at the Mount Olivet, the disciples came to Jesus privately, and after Jesus had spoken to them about the destruction of the temple, "that not one stone should be left upon another," etc., they propounded certain questions to him, saying, "Master, tell us, when shall these things be," that is, when shall the temple, and the Jews, and the city of Jerusalem be destroyed, "And what shall be the sign of thy coming and of the end of the world?" The Saviour proceeds to answer these questions, although the order in which they are answered may be somewhat deficient in the common version, as believed by many leading men, as well as by Latter Day Saints, yet the questions are answered. In speaking of the signs that should precede his second coming, and the end of the world, he tells them there "shall be earthquakes in divers places." If we had time we could show from a statistical account that there has been a very significant fulfillment of this; that there has been an annual increase of earthquakes from 1,700 years before Christ until the present time. "That nations shall rise up against nations, and there shall be wars and rumors of wars. That there shall be destruction among the nations, the sea and the waves roaring, and men's hearts failing them for fear of what is coming upon the earth." The signs spoken of by our brother in a discourse at this stand were to be literally fulfilled, but we consider the greatest one is found in the text; and when taken in connection with those, the proof becomes irrefutable. It cannot be resisted. Because, when speaking of this very same end coming, the Saviour says, "This gospel of the kingdom shall be preached in all the world for a witness unto the nations, and then shall the end come."

Now, we do not say we are living in the last days simply because there are a great many earthquakes. We do not say we are living in the last days because there is a depression, financial or otherwise, among the nations of the earth. Not be-

cause of any of these signs; but because of the wonderful connection, and the fulfillment of them all in connection with this preaching of the gospel of the kingdom. It was to be preached, then, in a dispensation just previous to the second advent of Christ and the end of the world. And if we can learn what is meant here by the end of world, we shall be better prepared to understand the subject. In the thirteenth chapter of Matthew, where there are a number of parables illustrative of the kingdom of God, we have some declarations which throw light upon this part of our subject. And as you are supposed to be conversant with these parables, and one of them is quite lengthy, we will read the interpretation: "He that soweth the good seed (He is giving the interpretation of the parable of the wheat and tares), is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that do offend, and them which do iniquity."

Now mark you, this work of building up the kingdom of God goes on in the world, and the harvest is the end of the world. And at the time of harvest these tares are to be burned; and the solemn thought is here presented, that the kingdom of God is found upon the earth with those in it who offend and do wickedly. It shows at least this much, that the kingdom of God is on the earth at that time when the Saviour shall come. And he will pluck out of his kingdom those things which offend, and which do iniquity. And they shall be cast out and suffer with the wicked.

The same thought is presented in the parable of the net and fish: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just." The end of the world is the destruction of those who are denominated by Christ "the wicked." If you ask me who the wicked are, I will not make the broad application to every individual outside of Christ, but I believe, in Bible phraseology it usually applies,

first, to those who have accepted the gospel, and transgressed the laws of God afterwards. They are the wicked in a primary sense; second, to those who rejected light, rejected evidence, and did wickedly; failed wilfully to receive it, and did that which is not in accordance with the will of God. These are the ones to which I understand the phrase in the Bible, "the wicked," was applied.

There are other scriptures which speak of the restoration of the gospel, and the time when it shall be accomplished. We turn to Acts, third chapter, and we have a report of the preaching of Peter to the Jews. When he spake to those Jews, he said unto them, "Repent and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." What does this mean? He spake to them as individuals, but he spake of the promises that were made to them as a nation and a people; and I believe as an individual that he referred here to the promise that should be realized by them in after time, with the understanding, that if they were to partake of these great promises they must individually, when the gospel was presented to them, repent and turn from all that was wrong, and accept the gospel of Jesus Christ. With this understanding, I say, Peter spake, that the time when they as a nation in a glorious sense should enjoy these blessings, was yet in the future. "When the times of refreshing shall come from the presence of the Father;" mark the connection, "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution spoken of by all the holy prophets since the world began." He does not say until the *time* of restitution, but he uses it in the plural, "until the times of restitution." From which we infer that this restoration, part of it will precede the coming, and part of it will follow after the coming of the Lord Jesus Christ. That he will come in the midst of these times of restitution spoken of by all the holy prophets since the world began.

Now, is it not a little curious that at that very time spoken of by Peter our friends tell us that God will not reveal anything to us? Is it not a little curious that mankind have allowed themselves to be so far deceived as to teach that at the very time when God says he will restore something unto them, that which has been foretold by prophets from the foundation of the world, that God will not directly reveal anything to his people in that day? That that time has past once and forever? In

connection with this we might call your attention to a statement, we think, found in the fortieth chapter of Isaiah.

There the prophet speaks of the restoration of Jerusalem and the people. If you will take the trouble to read it you will discover that he did not speak of the time when Christ lived, when great calamities, great destruction befell that people, and the city was destroyed; but of a time when words of comfort and consolation should be spoken unto them. "Comfort ye, comfort ye my people, saith your God." And in connection with this restoration which was for the house of Israel, the nations of the earth were to become acquainted with the gospel of Jesus Christ. We read, "That the Lord God shall come, and his reward is with him, and his work is before him." His work shall precede him. The time of reward is when Christ shall come. That is the time of giving rewards unto his people; but his work shall precede him. It was necessary when Jesus came as the humble babe of Bethlehem, that John, a preacher of righteousness, one sent of God to declare the gospel of Jesus Christ, should precede him. And those who rejected the preaching and baptism of John, rejected the counsel of God unto their condemnation. He was sent of God. That was just previous to the time when Jesus should come in his humility; when he should suffer and die on the cross. How much more necessary then, that before he shall come in glory, before he shall come in power, taking vengeance on them that know not God and obey not the gospel of Jesus Christ, that the gospel should be authoritatively sent unto the people by command of God. And that his servants, authorized to declare it in its fulness, should go forth unto the inhabitants of the earth, and preach all its principles and promises.

In harmony with the promises that our text speaks of, we find another Scripture in book of Revelations, 14th chapter, 6th and 7th verses. You will remember John was banished to the isle of Patmos for the gospel's sake. In vision there he saw many things that were to transpire. In the beginning of the 4th chapter he says: "I heard a voice saying Come up hither, and I will show you things which must be hereafter." He saw in these visions the apostasy of the Church, the great departure from the faith. He saw also the restoration of the gospel. In this chapter referred to he says: "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth." Our text says;

"This gospel of the kingdom," and John says that he saw this angel with the "everlasting gospel to preach to them that dwell upon the earth." To how many? "To every nation, kindred, tongue and people." It was to be preached to them all. And Jesus said it is to be preached as a witness unto the nations of the earth before the end shall come. What striking harmony there is between these two declarations! The same good, old, unchangeable gospel, is to be declared unto the people before the end shall come.

Now a people, or the character of their faith, is known by an examination of their claims. The Latter Day Saints claim that the angel has come in fulfillment of this promise. That the gospel has been restored to the young man who first made this claim. At first he presents us with evidence that it is the same gospel, presents the same promises for time and eternity. The same power of the gospel loomed up gloriously before all those who gave place in their hearts for it. They are rejoicing in that power to-day. They are rejoicing in the fulness of that gospel to-day. And the ministers of this Church, those who have been authorized to represent the work abroad among the people and everywhere, are preaching the same gospel that was taught in the days of Christ and the apostles, and the sacred records of the Church, accepted as direct revelation, in their statements and instructions to the ministry of the Church, harmonize with the record of the gospel as found in the New Testament Scriptures. And in one of the most important revelations given to the Church it says, "That the Elders, Priests, Teachers and Deacons, shall teach the principles of my gospel, as found in the Bible, and Book of Mormon, in which is the fulness of the gospel." This they could not do unless harmony existed upon the gospel of Jesus Christ, in the Bible and the Book of Mormon. This does exist. And mark you, the record of the gospel in the Bible is acknowledged as good, and the officers of the Church are under the most solemn obligations to preach the gospel as recorded therein. They were to do it as they were moved and influenced by the Holy Ghost. They were to be helped by this Holy Spirit in this important work. That Spirit has been the strength of the work from the day in which it was first declared until the present time. Here we find in the preface to this book, a very strange statement unto us, and it is wonderful evidence of the divinity of this work in which we are engaged.

The Lord says that the message is restored, and that it shall go forth. And those whom he had chosen to proclaim these things unto the people shall not be stayed; for says he, "I the Lord God have commanded them."

There are those who are acquainted with the history of the church much better than I am. They know the great opposition urged against the church from its inception. They know the great opposition that was brought to bear against the work that was entrusted to a few individuals at first. And after a little while, the Devil not only moved those outside to oppose it, but iniquity crept into the ranks of the church, and they began to fall away from the faith. Many of our friends outside rejoiced, saying this great delusion has gone at last, once and forever. And finally they succeeded in killing not only some of the innocent saints, but they succeeded in killing the one who was at the head of the church. Two of the leading men of the church were taken out of the way, and others were removed from their places. It was supposed the delusion was gone forever. But notwithstanding all this opposition, the work has constantly moved. There never has been a time, perhaps, but what the gospel was declared by some of the faithful elders of the church; and the work of reorganizing commenced as early as that great heresy commenced to be taught publicly. As early as it began to be taught in the west, from the time of reorganizing to the present time, the gospel has gone forth among the people, and notwithstanding our numbers are small, we rejoice in the progress that the work has made, and in the prospect before us, if we are only faithful to God and keep his commandments.

But in this same prophecy the Lord says: "For I the Lord can not look upon sin with the least degree of allowance." While he assures us that he is well pleased with the church as an organization, and that it should go forth, "Bright as the sun, and fair as the moon, and terrible as an army with banners," yet he also informs us that he speaks of the church collectively, and not as individuals; for he will not justify that which is wrong, that which his word has condemned. Hence the necessity of care upon our part.

These prophetic declarations have been wonderfully fulfilled. And the work has been perpetuated, and is likely to be perpetuated. I may fall by the way, and fail to secure the benefits of the law at the end of the race; but the work will move on. Others may possibly fall by the way,

but the work of God will not be stayed; for he has assured us in his prophetic word, that it will triumph to the honor and glory of his name, and the salvation of those who trust in him, and become obedient to the message of eternal truth as restored and commanded of God to be preached to the nations of the earth.

D. F. LAMBERT, Herald Office Reporter.

## Conference Minutes.

### FAR WEST DISTRICT.

Conference convened at St. Joseph, Mo, August 25th and 26th; Bro. John T. Kinnaman president, J. M. Terry and T. W. Smith, secretaries. The chair was assisted by Bro. William Lewis, vice-president of district.

Branch Reports.—Stewartsville 69, 1 Apostle, 3 Elders, 2 Priests, 2 Teachers, 2 Deacons, 6 baptized, 1 received by letter, 5 removed by letters. Pleasant Grove, 39, 2 High Priests, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher, 1 received by certificate of baptism, 4 by letter. Delana, 66, 1 Seventy, 3 Elders, 2 Priests, 3 Teachers, 2 Deacons, 3 baptized, 2 received by letter, 2 removed by letter, 1 re-baptized. St. Joseph 100, 1 High Priest, 1 Seventy, 10 Elders, 5 Priests, 3 Teachers, 4 Deacons, 7 baptized. Center Prairie, 25, 4 Elders, 2 Priests, 1 Deacon, 1 baptized. Starfield, 32, 3 Elders, 2 Teachers, 1 Deacon, 4 removed by letter. German Stewartsville, 62, 4 Elders, 2 Priests, 2 Teachers, 2 baptized, 1 received by certificate of baptism.

Reports of Elders.—Temme Hinderks, (baptized 2), Wm. Lewis, (baptized 3), J. T. Kinnaman, president of district, (baptized 1), J. M. Terry, (baptized 1), D. J. Powell, Henry Hinderks, W. T. Bozarth, (baptized 2), desires prayers of Saints that his afflictions, which prevent his labors, be removed, I. N. Roberts, T. W. Smith, (baptized eight while on his mission), D. E. Powell, (baptized 1), G. C. Smith, Wm. Summerfield, J. D. Craven, Jas. Drown, (baptized 4), Robt. L. Ware by proxy, J. H. Meriam, reported. Brn. Joseph Flory and Robt. K. Ross from the Nodaway District, gave cheering reports of the work there. Brn. M. H. Forscutt and E. T. Dobson gave a written report of their labors. Priests, Charles P. Faul, John Wood, F. Uphoff, and L. Niedorp reported. Teacher Thos. McKee, reported. Elders J. C. McIntyre and John L. Bear, also reported.

Bishop's Agent, Wm. Lewis, reported. Total received for all purposes \$259.88. Paid out \$228.65. Balance on hand \$31.23. Report audited and found correct.

On motion a committee of three was appointed to arrange for a series of two days' meetings outside the branches. The president, vice-president, and secretary of district were selected as said committee.

The same district officers were sustained.

On motion Bro. J. H. Meriam was appointed book agent for the district.

A. H. Smith was sustained as president of this mission.

Bro. Wm. Lewis was appointed to raise the money to pay the balance on expense of sending delegate to General Conference.

Whereas, we consider it right that an intelli-

gent Elder should be sustained in this field; therefore, Resolved that we here present will give, for the sustenance of such an Elder, the proceeds of one day's average work each three months, the first of such amount to be paid to Bishop's Agent within two months from this date; and further, that the officers of each branch, request every working member in this district, to subscribe to this fund. Brn. Robt. Winning and E. T. Dobson were appointed to prepare subscription lists for each branch, which was done.

Resolved, That hereafter we be governed by the 17th section of the Book of Covenants, as to representation in conference.

Sunday at 10:45, Bro. T. W. Smith preached. At 2:30 p. m., a sacrament and social meeting was enjoyed. At 7:30, Bro. M. H. Forscutt preached.

Adjourned to meet at the Delana Branch, on the last Saturday and Sunday in November, 1883.

#### DECATUR DISTRICT.

Conference was held at the Lone Rock Branch, Harrison county, Missouri, September 8th and 9th, 1883. Charles H. Jones was chosen to preside, the president of district being absent; I. P. Baggerly chosen clerk, secretary also being absent.

Branches Reported.—Lamoni report returned for lack of signature. What Cheer, Greenville, Davis City, Little River, Highland, and Lucas branches, reported.

Afternoon session, September 8th, Elders O. B. Thomas, M. B. Oliver and H. A. Stebbins, reported by letter; Joseph Smith, E. Robinson, J. W. Gillen, C. H. Jones, J. P. Dillen I. P. Baggerly, C. W. Prettyman, Charles Sheen, Joseph Snively, Robert Lyle, Horace Bartlett, John Johnson, T. J. Bell, reported. Teachers A. K. Anderson and W. Kennedy reported.

On balloting for president of district; Brn. H. A. Stebbins, C. H. Jones, O. B. Thomas and J. W. Gillen were named. Of these Bro. Jones received 16 and Bro. Stebbins 15 votes. Bro. Jones was declared chosen.

Brn. Valentine White, Joseph Hammer and Joseph Upton were named for the office of secretary of district; Bro. White received 23 votes, and was declared chosen.

Brn. I. P. Baggerly Levi Kinder and Price McPeak were appointed committee to provide places for visiting Saints.

Meetings were held at the Lone Rock and Ramey School-houses, Bro. Gillen at the first, J. Snively at the last named.

Meetings were held in the grove on Sunday at 11 a. m. and 2:30 p. m., Bro. Joseph Smith speaking in forenoon, Bro. J. W. Gillen in the afternoon, both meetings were well attended.

Adjourned to meet at Allendale, Missouri, December 15th and 16th next, at 10:30 of first day.

#### CENTRAL NEBRASKA DISTRICT.

Conference convened at Clearwater, September 1st and 2d, 1883, 11 a. m. Bro. L. Gamet president and H. J. Hudson secretary.

Branch Reports.—Clearwater 29, 1 Seventy, 2 Elders, 1 Priest, 2 Teachers. Columbus, 38, 1 High Priest, 3 Elders, 1 Priest, 2 Teachers, 1 Deacon.

Communication from Deer Creek Branch requesting to be disorganized, was referred to the president for action thereon.

Resolved, That individuals baptized in this district, shall receive certificates of baptism, and that they be requested to unite with the branch nearest to where they reside; and resolved that the branch to which these letters are presented, shall vote whether they will receive them as members thereof or not. Further, Resolved, That the respective branches should gladly receive such members, unless serious reasons should arise for rejecting them.

Elders' Reports.—Brn. J. F. Mintun and C. Brindley by letter, and C. H. Derry, Priest. Brn. Kester, Hyde, Hudson, Ritchie and Gamet, in person; and Bro. Williams, Teacher,

Sunday, September 2d, 11 a. m., Bro. H. J. Hudson preached. At 3 p. m. Bro. Hyde preached. 7:30 p. m. A very animated discussion arose over adjournment of conference. Motion that the resolution adopted at Cedar Creek, June 23d and 24th, 1883, providing for semi-annual sessions of conference in this district, was rescinded and set aside.

Resolved, That when this conference adjourns it does so to meet at Deer Creek, December 29th and 30th, 1883, at 2 p. m.

All the Church authorities were sustained unanimously in righteousness; also Brn. Levi Gamet as president, and H. J. Hudson as secretary of the district.

A season of peace and power of the Holy Spirit attended the sacrament and testimony meeting.

#### SOUTH-EASTERN OHIO AND WEST VIRGINIA DISTRICT.

In obedience to call of president, conference convened August 18th and 19th, 1883, at Centerville, West Virginia.

Branch Reports.—Lebanon, O., 30, 1 removed by letter. Syracuse, O., 51, 4 removed by letter, 1 death, 1 expelled. Liberty, O., 18, 2 baptized, 2 removed by letter. Jackson, 20, 1 baptized, 1 death, 1 marriage. Union Grove, W. Va., 15, 6 baptized, 1 death. Wayne, W. Va., 21, 4 baptisms, 1 marriage.

Liberty Financial Report.—Balance on hand last report, \$33.81. Received since, \$48.65. Paid out, \$46.90. Balance on hand, \$35.56. A. Barton, Treasurer.

Bishop's Agent's Report.—Received, \$42.15. Paid out, \$37.15. Balance on hand, \$5.00. T. Matthews, Agent.

Elder Josiah Ells (in charge of mission) reported in person.

Elder L. R. Devore reported in person. Baptized 11; had received in donations as follows: From Pittsburg District \$19.05, Wayne Branch \$56.50, Lebanon Branch \$13.10, Jackson, Ohio, Branch \$19.35, Liberty Branch \$8.85, Syracuse Branch \$2.50, Saints of Fayette county, W. Va., \$17.75. Total \$137.10. Traveling expenses \$59.61. Balance \$77.49.

T. J. Beatty had organized one branch, baptized 6. James Moler had baptized 6. T. Matthews and L. W. Torrence reported. Joel Allen's written apology for not reporting to last conference accepted. Priests John Hodges and John W. Troust reported. Teachers John L. Williams by letter, and Franklin Smith in person.

A committee of three, consisting of J. Moler, T. Matthews, and T. J. Beatty was appointed by president to consider the propriety of organizing a branch at Morgan Centre, Gallia Co., Ohio.

Resolved, That conference pay the traveling expenses of the clerk.

Saturday night preaching by J. Moler, assisted by T. Matthews. Sunday 3 p. m., preaching by Josiah Ells, assisted by T. J. Beatty. Sunday night preaching by T. Matthews, assisted by T. J. Beatty.

L. R. Devore continued president and Aaron Kirkendall clerk.

Adjourned subject to call of president.

## Miscellaneous.

#### MARRIED.

GIBSON—GHRIEST.—At Emerson, Iowa, at her father's house, August 27th, 1883, by Rev. Read, Mr. T. Dick Gibson and Miss Drudie Ghriest, the grand daughter of Bro. Isaac Sheen, daughter of Thomas and Sr. Sarah Ghriest.

WICKS—LEWIS.—At the residence of Bro. D. W. Kennedy, near Logan, Harrison Co., Iowa, on Tuesday, July 24th, 1883, by Elder Wm. C. Cadwell, Bro. Charles A. Wicks and Sr. Minnie A. Lewis, both of Lamoni, Iowa. The bride is a sister of Sr. Kennedy, and both bride and groom are well known at Lamoni, where they reside, and will merit and receive the hearty congratulations of their many friends on the consummation of this happy event.

#### DIED.

STAFFORD.—At Lewistown, Illinois, August 20th, 1883, little Sarah, infant daughter of Bro. T. F. and Sr. M. Stafford, aged 5 months and 24 days. Little Sarah has gone to her rest, only a few short months could she stay. She is now with kindred little ones, enjoying God's smiles. Amen.

T. F. S.

JOHNSON.—At Grant Township, Nodaway Co., Mo., July 19th, 1883, Sr. Ann Magrethea Johnson. After several years lingering illness of much suffering and pain, she passed away from this life. Her suffering and pain will long be remembered by all who knew her. She was born April 23d, 1804, at Allmen, Viborg, Denmark, baptized 1870, by Ole Madison. Confirmed by W. Woodhead. Funeral conducted by Jacob Nielson, Teacher of Platte Branch, at the grave yard, near Barnard. Elder George Walters made a few remarks, saying the departed sister had fulfilled a law that we all have to fulfill. That it was a consolation to relatives and friends, that she had rendered obedience to the first principles of the gospel. August 19th, 1883, funeral service by Elder Wm. Woodhead.

CHRISTEN CHRISTENSON.

EVANS.—At Holden, Missouri, September 1st, 1883, Sr. Mattie, wife of Bro. N. Evans, daughter of Bro. H. Scarcliff, in her 23d year. She united with the Church in 1878, lived a faithful member and quietly fell asleep in Jesus. A few hours before her death, she called to be administered to, in which she was greatly blest with the Spirit, in bearing testimony to the truth of the gospel of Christ. She also spoke to her husband to be faithful, and that he was called to preach the gospel. She also gave wise counsel and instruction to her father, mother, uncle and aunt, and under the Spirit of inspiration, spoke to her father, and made a request which he granted. She also gave instruction in regard to her funeral, and then quietly passed away to the realms of bliss. Her funeral was preached by Bro. F. C. Warnky, in the Christian Church, to a very large congregation. She leaves a husband and four children, (two of which are twins seven days old). Twenty-four carriages followed her remains to her grave. Thus passed away one of God's elect.

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JOSEPH SMITH - EDITOR.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, September 29th, 1883.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Sept. 29th, 1883.

### SEEKING FOR THE TRUTH.

NEARLY everywhere men engaged in religious pursuits and controversies make the avowal that they are only seeking the truth. These also state that they want truth, and only truth. That they will acknowledge, receive, and prize truth no matter who may advance it, or with whom it may be found. In the past many of this class have accepted the gospel as preached by the Saints, have obeyed it and are rejoicing in what they have thus received. They still state that they love truth and are willing to receive it, let it be presented from any source.

The same classes of men, both in and out of the church, express the opinion that the truth will hurt no one. Or if it does, it should not. Or if the truth does hurt, it ought to those who are thus hurt by it. Or, in other words, if they cannot bear the truth, they ought to be hurt by it.

There are truths that are absolute. There are also truths that are relative. Absolute truth is that part of any subject, or thing, that is seen or perceived without the intervention of anything to prevent or distort the vision. Relative truth is that which is partially seen or perceived. Relative truth may be exaggerated or diminished according to the position of the beholder and the conditions surrounding him, whether they are conducive to correct observation or opposed to it.

In no other field is there a greater opportunity for misjudging the truth than in that of religious controversy, so wide and so varied are the theories advanced as true. In no one of these theories is there any better chance for mistakes than in the

latter day work; and in none of them is there so large a percentage of absolute truth.

Among the Saints it is not an uncommon thing to hear the expression, "Let God be true though every man be found a liar." They "want the truth." To them do we commend the axiom, "Be patient."

The truth of the past, whatever it may be, in regard to the origin, growth, and extension of the great evil that has fallen upon the work, and the martyr's connection with that evil, can not hurt any one well grounded in the faith of Jesus Christ. The gospel of life is not changed by the bad acts of disciples now, any more than it was in Christ's day by the treachery and judgment of Judas. The truth will survive and live, no matter who may be found sinners. So it will if some men now clamorous in accusation be found liars.

THE talisman used by Jesus in his greatest necessities was not his extraordinary power as the Son of God. This he used when necessary to the good of mankind, but in his personal need he used a formula similar to the traditions of his race, exhibited in their phylacteries, worn on wrist and brow. He bore in mind the law, and "It is written" was his effectual answer against temptation. This answer was in itself a reminder and a safeguard. By it the cogent powers of the Father's word were brought to his own mind, and the dread responsibility resting upon all conscious intelligences by reason of that word, and the consequences of disobedience sure to follow were placed with vivid distinctness before the tempter.

"If thou wilt worship me," was Satan's cunning stratagem. "No," said Jesus, "It is written; thou shalt have no other gods before him, and him only shalt thou serve." "Command these stones to be made bread." This was a direct appeal to the faint and weary flesh. No. "It is written; man shall not live by bread alone, but by every word that proceedeth from the mouth of God." This was the acknowledgment of a true heart, a faithful spirit. It was enough. "Cast thyself down, as it is written, he shall give his angels charge concerning thee, lest at any

time thou strike thy foot against a stone."

This was a skillful turning of Jesus' tactics against himself. Again the answer, No. "It is also written," "Thou shalt not tempt the Lord thy God."

In each of these conditions the appeal was made to the human weakness of Jesus. In each of them the answer was a resort to the word that lives, the written word. How much misery of mind, sorrow of heart, and anguish of spirit might have been saved to the Saints, if they had sturdily refuted the enemy that "came in like a flood" with the Savior's talismanic, "It is written." It is not now too late to make use of it in the retaining of the love of Christ. Let the Saints inform themselves of the word, and then "It is written" will be their safety.

### EDITORIAL ITEMS.

Bro. J. J. Huntley wrote from North Cutter, Kansas, September 13th, that he was still trying to do what he could for the cause. Bro. John Bemer had been with them, and preached a number of excellent sermons.

Bro. W. H. Kelley, was in charge at Kirtland, September 13th, and expected to remain there until relieved by some one else coming. He reports Bro. C. Scott in Michigan, Bro. E. L. Kelley east, and everything as going on well.

Sr. S. A. Rose wrote from Graysville, O., September 12th, exhorting the Saints to steadfastness and diligence in the discharge of all duties laid upon them as the children of God. She rejoices in the work, and the good things she finds in the HERALD, it being her only preacher, and wishes she could do much more than she has opportunity to do for the advancement of the work.

Bro. T. W. Smith expects to start for his field of labor, the 24th or 25th inst. He will be at Jeffersonville, Ill., from 1st to 15th of October. After that at Scottsville, Ind., until further notice.

In Editorial Items of September 15th HERALD, it was stated that the brethren of the Pittsburg District have a church in Benwood, etc. The facts are, as we learn by card from Bro. G. T. Griffiths, that the brethren of the District referred to, have

contributed about \$75 to the building of the Benwood church, which cost altogether about \$1,200.

THE Philadelphia *Press*, of August 20th, sent us by the kindness of some one unknown, thus fairly and frankly states the positions of the Reorganization and the Polygamie church in Utah, and the spiritual condition and history of the branches of both organizations in Philadelphia:

#### LATTER DAY SAINTS.

Both branches of the Mormon Church hold services through the hot Sundays of August, with a vigor and fervor that might put some of the orthodox congregations to the blush. At the hall on the corner of Ninth and Callowhill, where the meetings of the Reorganized Branch of the Church are held, Elder Small occupied his usual place in the pulpit yesterday, and addressed the congregation with a few plain words as to their duties to the church and the society in which they were placed. He was feeling unwell and made impressive, informal talk take the place of a more elaborate sermon. After the services many of the older members gathered in a group for the study of the scriptures, and talked back and forth about the meanings of the different verses read. The Mormon Church, it could be seen, was to them the fulfillment of prophecies and the Savior's words.

This congregation which, with its mission branch, 2244 Ridge Avenue, represents the Reorganized Church of Latter Day Saints in this vicinity, was formed about the time that thinking men of the Mormon Church began to break away from the polygamie innovations, and it has continued worshipping, week by week, in the same hall ever since. The membership has never been large, nor has its growth been rapid, and the moving away of members and their families has almost balanced its annual accessions by annual losses. At present about fifty-nine members are enrolled on the membership books. Elder William Small presides over the congregation, assisted by a Priest, a Teacher and a Deacon. Joseph A. Stewart is Elder of the district. The government of the church and of the congregation is patterned after that of the New Testament Church. Joseph Smith, Jr., is president and the temporal head of the organization, and next to him comes the Council of Twelve, which represents directly the twelve apostles. The elders or heads of the congregations are gathered in groups of seventy, who meet somewhat after the form of presbyteries or conferences, and there is a territorial division into districts, over which an elder presides. The belief of the church is in the literal teachings of Christ and his apostles, as set forth in the New Testament and in the revelations of the Book of Mormon, made through Joseph Smith, as a priest of the order of Melchisedec. Faith, repentance, baptism by immersion, laying on of hands for the gift of the Holy Ghost, resurrection of the body and eternal judgment, rewarding good and punishing evil, are prime articles in the creed. Polygamie is forbidden, both on the authority of the New Testament and the Book of Mormon. Orthodox people, in the opinion of Mormons, are

condemned in the same manner as the Jews in the time of Christ. They live in darkness, though the light is near them. The heaven of the Mormons will be on this earth, which is to be renewed and purified, and hell will be banishment from the sight of God, instead of the Orthodox lake of fire and brimstone.

The polygamie branch of the church, whose congregation here meet in Caledonian Hall, have substantially the same belief as the Reorganized congregations, but in addition they accept the polygamie teachings of Brigham Young. Their mission, however, is to make proselytes and send them to Utah, while the Reorganized Church merely adds its converts to its membership anywhere. Polygamie is not practiced here, at least not in such a way as to bring it to public notice, and when Brigham Young, Jr., was in the city, some eight years ago, with a couple of Mrs. Youngs, he found the sentiment so decidedly against him that he cut his stay very short. The local elder of the polygamie branch of the church is Samuel Harrison, who is occasionally assisted by traveling missionaries. Neither branch of the church pays salaries to its elders, and even Joseph Smith himself had to provide for his own and his family's support.

FROM the Llanelly and County *Guardian*, published in South Wales, sent to Bro. H. A. Stebbins by Bro. Thomas Williams, we clip the following account of the sad death of Elder Benjamin Thomas, over seventy-one years of age:

After much agitation, the Great Western Railway Company a couple of years ago erected a footbridge over the crossing near the Llanelly Railway Station. But, rather than climb the steep ascent, scores daily prefer to watch and wait for the gaits below to open, and pass over the level crossing, as they used to do before the existence of the bridge. This custom, on Friday last, resulted in the death of an old man, Benjamin Thomas by name, who lived on the Dolau. He had been to town and was returning home shortly after eight o'clock. When he reached the crossing a goods train was shunting backwards and forwards. For over ten minutes he waited for the gates to open. The train was seen to pass through in the direction of the station, and after a few seconds the gates flew open, closing the line against the train. Several people from both sides, the deceased amongst them, were proceeding across when a truck came dashing through, driving the gates into their former position. The pedestrians at once hurried back. Thomas, however, seems to have gone too far to retrace his steps, and the gates closed upon him, forming a veritable trap. He was seen upon the rails under the wheels of the wagon, and when picked up, his head was found almost severed from his body.

BUY, read, and find out whether it must or not. See extract below from Chicago *Tribune*.

#### MUST THE OLD TESTAMENT GO?

This is the title of a small volume of about 120 pages, by the Rev. Wilbur F. Crafts, B. D., of Brooklyn, N. Y. The author first considers the extent of Biblical inspiration under the two

questions: Is any Scripture inspired which does not inspire me? and, Is there any Scripture that does not inspire some minds? In answering the first question he shows that the theory that the inspiration of Scripture is to be judged by its immediate effect upon the reader reduces the Bible to mere shifting sand, inasmuch as there is an endless diversity in the experiences of different minds as to the impressions which they receive from different portions of Scripture. Under the second question he shows that some minds are favorably impressed by every portion of Scripture, and that, judging by such a standard, all Scripture is inspired. He then proceeds to establish the position that Christ recognizes the entire Old Testament as inspired. And in this connection he discusses the question, Did Ezra deceive Christ?—maintaining that if Ezra was the author of the so-called Mosaic ritual and the priest's code of the Pentateuch, Jesus must have been misled on this subject, and was therefore unworthy of confidence as a religious teacher. He further inquires, Will the new theories about the Old Testament bear the tests of logic? Did Christ abrogate the Old Testament laws? What was the teaching of Christ in regard to the Old Testament prophecies and imprecatory psalms? And, Are God's tenderness and man's immortality revealed in the Old Testament? Under these heads the author seems to show that the New Testament is indissolubly bound to the Old Testament, and that he who discards the Old must in consistency reject the New.

As a whole, this work of Dr. Crafts is well wrought out. He is evidently a scholarly and careful writer, and he deals telling blows against the more current phases of "the higher criticism." It will be much easier to sneer at his arguments than to answer them.

(Must the Old Testament Go? or, The Relation of the Old Testament to the life of today. By the Rev. Wilbur F. Crafts, B. D. Boston: James H. Earle. 40 cents.)

#### QUESTIONS AND ANSWERS.

*Ques.*—Who are members of a branch council? Only the special officers of the branch or all the priesthood in the branch?

*Ans.*—Branch officers only. All officers of the Church may become members of branch council by courtesy; and may be at any time invited by the branch officers to take part in counsel. Branch business meetings are open to all members; but we presume, business meetings were not referred to in the question.

*Q.*—Ought Latter Day Saints to engage in politics?

*A.*—One of the injunctions found in the Church Articles is, "Ye shall seek to put good men in office," "and uphold that law of the land that is constitutional." These two important objects can not be attained without an intelligent conception of what the duties of a citizen of the country are; and some knowledge of and decided opinions upon the policy best to be pursued in the state for the well being of the citizens of it. All this can be done without

engaging in politics in the sense of mixing oneself in the corrupt whirlpool of political jobbery and trickery, a thing no really honest man can do without losing a part of his own self-respect and endangering his reputation with the best and purest of society. Every citizen ought to have some conception of what he deems the best policy. This he must gain by reading and by study, aided by whatever he may gain by intuition and revelation as to what is right and what wrong. If it is intended to ask, should Latter Day Saints engage in the unseemly scramble for office and spoils, so frequently indulged in in the political strifes of the country, we say at once, No, keep out of them. If it is intended to ask, whether a man should serve his fellows in official capacity, if properly solicited and properly chosen, we say, Yes. Honest and sober representatives of the people and their interests are what are now needed.

THE following statistics we commend to the careful consideration of all who oppose Prohibition. If Prohibition destroys sin, the devil's delight, who that is on the side of righteousness, God's delight, can consistently oppose it.

The statistics of Edwards county, Illinois, should be a weapon of defense with the temperance reformers. In twenty-five years no liquor seller has been allowed to locate upon its soil, and it is asserted that during that time only one criminal has been sent to the Penitentiary from that county. This is a banner of light for the cause.

## Correspondence.

PROSPECT LAKE, Michigan,  
September 3d, 1883.

*Brother Joseph:*—Since my last writing I have labored in Lake and Osceola counties, this state, beginning with a grove meeting held on Bro. Cone's place, six miles south and east of Nirvana. This meeting was considered a success. Brethren Cleveland, Wheaton, Joseph and Saleda Shipley assisted in making it interesting. I was pleased to meet many Saints here whom I had formerly known in Canada, and highly gratified to note the decided improvement in their temporal condition. The part of the country in which they live is new, but seems well adapted to general farming purposes, and offers exceptional opportunities to poor but industrious people for securing homes. Land can be bought for a dollar per acre and upwards, mostly upwards, according to quality and advantages. On account of the numerous lumber camps and mills for the manufacture of lumber and shingles, there is a ready and profitable market for the large crops of potatoes and other vegetables raised, and the farmer finds abundance of remunerative employment during the intervals of home work. There is an abundance of good, clear, running water, rendering it well adapted to dairying purposes.

On the 12th of August I had the pleasure of

being with Bro. Columbus Scott, at a grove meeting at Clear Lake, Indiana. The attendance was large, over one hundred and twenty buggies and wagons having been counted on the grounds. The wind blowing so high as to make it disagreeable for out-door preaching, the landlords of both hotels cordially offered the use of their ball-rooms. The offer of one was accepted for the forenoon, and the other for the afternoon meeting. The effort of Bro. Scott in the afternoon was well received and productive of much good. He succeeded admirably in showing the distinction between genuine Mormonism, and that practiced in the Salt Land. An effort will be made to keep up regular appointments at the Lake, it being quite a pleasure resort, and multitudes are reached in that way that could be in no other.

Yours in gospel bonds,  
DUNCAN CAMPBELL.

PECATONICA, Winnebago Co., Ill.,  
September 15th, 1883.

*Bro. Joseph:*—Since I wrote you last, I have been laboring in McHenry county, in this state, and on Wednesday last had the pleasure of again troubling the waters, initiating four precious souls into the sheep fold. The event took place five miles north of Belvidere, on the North Western Railroad. They are all members of one family, named Marshall. The singular part of this affair is, that a married daughter of this same family attended our meetings ten years ago in London, England, and being then a member of the Brighamite Church, she became convinced of her error, and was about to be baptized; but concluded first to visit her parents, then living a few miles east of London, who were also members of the church in the West. I predicted that her visit home would result in preventing her from then joining the Church, which proved true; but she was subsequently baptized by Bro. Bradshaw, of London, and now resides near her parents in this country. Her name is Butcher. Now it falls to my lot to baptize the same parents who prevented me from baptizing the daughter in England, together with two of the family, a son and daughter, (both adults). "God moves in a mysterious way," to bring the honest into his true fold. Bro. David Brand of Marengo, who did much to bring them to the fold, was with me, and assisted in confirming them.

I am well, and feel like working. I shall hold forth at this place to-morrow. Will Bro. Thos. Bradshaw please send Sr. Butcher's certificate of removal to me, Box 596, Sandwich, DeKalk Co., Illinois, and oblige.

Your brother in bonds,  
JOHN S. PATTERSON.

KIRKSVILLE, Missouri,  
September 12th, 1883.

*Dear Herald:*—I do so rejoice to read your letters from different workers, who are out in the field, reaping the great harvest. Praise God for untiring and faithful workers, who do not get discouraged, though the devil with the world may hurl sneers of reproach, aimed at the heart. But bless God they miss their aim, and they fall at our feet. Why? Because we have the helmet of salvation, and have our feet shod with the preparation of the gospel of peace, and therefore we are able to overcome any and every tempter that comes. I do so love this way. I am work-

ing for the Master with all my might and main. Am walking in the light, and Jesus is leading me by his hand. The Lord keep all of his children in perfect peace, and help them work.

Yours,  
S. MARTIN CHASE.

LA FAYETTE, Contra Costa Co. Cal.,  
September 8th, 1883.

*Brother Joseph:*—I feel it a great pleasure to be able to add my testimony in this glorious "Latter Day Work." Over five months have gone by since God by his Holy Spirit showed me the vanities of the world; and when my heart realized the unprofitableness of a life spent at its shrine, then the light of truth dawned upon me, revealing my nature, and showing me my true condition here.

I will give briefly my experience, to show how merciful God is. I am young, and my heart has ever been filled with gilded dreams of happiness. Now and then some rude shock would disturb for a little season, but still I would dream on. The greatest disturbance of my life, I felt, was the inclination of my parents toward the "Mormon" Church. I felt that no greater stigma could rest upon our fair name, and should it become known, my hopes of favor in the eyes of the world would be forever ruined. So I used every influence to discourage them; but my zeal, however, was poorly rewarded, for they would be "Mormons" in heart still. For the last few years I have felt somewhat relieved, for they have been much occupied with worldly affairs, and the subject of "religion" has been nearly a silent one. I had formed no religious ideas, though I had heard many great swelling words from various pulpits.

Near the close of the last year, I was making preparations to visit a young lady friend, and was quite joyous in expectation of the fine time that I should have. But in the midst of my frivolity came a still small voice, saying, "vanity, vanity;" and over my mind came a gloom, which I could not throw off. Then I realized for the first time the fearful condition of the world; the suffering of humanity; the vanity of earthly pleasure; and my own frailty. The world with all its charms was changed for me into a dark, hopeless prison, where death was my certain goal.

From day to day I became more and more hopeless. Death seemed ready for me on every turn, and I passed my time in fear and trembling. My folks became alarmed, and tried to arouse me from my condition, but to no avail. I could give no reasons. My health was perfectly good, and it was all a mystery to me as well as to them. I grew worse for over a month, when one evening, at the earnest protest of my mother, I made a last effort to throw off the gloom that oppressed me. I got my sewing and was sitting with the family, when a sensation so strange came over me, that my body and soul seemed to be separated. They did everything to arouse and restore me. After a while I commenced to shake in a most fearful manner, and kept it up for about ten minutes. I went about as one in a dream, until one night shortly after, a voice in my dream said, "Read Proverbs, and you will learn wisdom and be comforted." I obeyed that voice, and I found that "the fear of God is the beginning of wisdom." And with the fear of God came the love for his Son, the Blessed Sa-

rior. Such a light and joy as flooded my soul, words cannot express.

I desired to obey his commands, and do his will; so I humbly petitioned him to guide me into the way of light, and if his church was upon the earth to lead me to, it. Then my heart was filled with love for all the Latter Day Saints in the world. I opened some books with reverence and read the "History of Joseph, the Prophet," and Book of Mormon, with full faith and a believing heart. In a short time I went with a rejoicing heart into the waters of baptism, and was confirmed into the Church of Jesus Christ. My mother, who has been waiting many years for the stumbling-blocks to be removed, went gladly with me. My father was baptized a good many years ago, by Bro. Blair when he was out here.

We are now very happy in the *oneness* of the faith. I rejoice daily that God has shown me this glorious light, and has blessed me with such faith, that never a doubt has entered my heart since I obeyed.

Yours in the hopes of eternal joy,  
MINNIE JULIAN.

MANCHESTER, England,  
August 31st, 1883.

*President Joseph Smith, Dear Brother:*—I have so far as my circumstances would permit, been actively engaged in the ministry during the past spring and summer, and have not lacked for openings and opportunities to make known the message of God to this generation. I have found many willing to hear and constrained to confess that our doctrine is in strict accord with the teachings and precepts of the gospel, as taught by our Lord, and his Apostles, according to New Testamental authority. Some have gone further than this, for they have come forward and gladly received and obeyed the truth.

As stated in my letter at the opening of the present year, the official brethren, both in branch and district, have, with few exceptions, proven themselves equal to the occasion, and have manifested a praiseworthy disposition in the prosecution of the work committed to our charge. Especially has this been so in the case of the brethren of Wigan, Sheffield, and Farnworth branches. I might add that the sisters generally have not been one whit behind the brethren in endeavoring to hold the gospel banner unfurled before the people. Elder John Austin, the president of the Sheffield branch, writes very encouragingly of the interest manifested by those outside of the kingdom in that place, and speaks with unqualified praise of the efforts of the brethren and sisters in that part of the vineyard. Elder Henry Greenwood, the president of the Manchester Branch, is unremitting in his efforts to strengthen and build up the Saints under his charge; and besides this he is ever ready to sacrifice ease and time in assisting in the work of the district whenever called upon.

The Farnworth Branch is at present under the temporary charge of Elder C. A. Hassall, a worthy man, with a worthy lieutenant in the person of Priest Joseph Ramsey, a man whom I believe to be of unswerving integrity, and an able minister of the gospel of Jesus. These brethren, with the assistance of the sisters and brethren of the branch, are doing a good work in the neighborhood of Bolton and Farnworth, and are instrumental in the gathering of some few into the fold, such as I trust shall be eternally saved.

The Wigan branch is under the presidency of Elder James Spayo, a humble, yet true and faithful servant of Christ. He is ably and courageously assisted by the brethren and sisters, all of whom are alive in the work of the Church, and are hourly making efforts for its welfare that are beyond all praise that I may accord them. They are indeed doing nobly for the cause. Though but few in numbers, they have recently opened a large meeting room capable of seating three hundred people. They have purchased seats and furniture for the same, and have done an amount of labor in connection therewith that will be to their everlasting credit. Indeed they seem to have been emulating the example of the brethren and sisters who built the Kirtland Temple in the days of "auld lang syne." I have been with them upon several occasions of late, and have enjoyed myself very much in their society. In fact I have felt "strengthened, helped by Spirit's power," in seeing them so humble, so mild, so teachable, and so zealously engaged in their labor of love. Who could doubt the ultimate triumph of the gospel, when it creates such love, such righteousness in the hearts of these poor men and women of Wigan—poor did I say, I mistake; they are not poor, for I have heard them testify, with tear-stained faces, that they had found in the gospel of Christ riches beyond all price—riches in comparison with which all temporalities fade into insignificance, and are but as the fleeting thought, here for the moment and then gone forever; while the riches the gospel gives shall remain forever. Truly, it is said, "A man's riches consist not in the multiplicity of his possessions, but in the fewness of his wants," and when a man or woman has the gospel of Christ and truly appreciates it, his or her wants are few indeed.

So far as my own labors are concerned, I may say that, in company with the district secretary, Elder James Baty, also Bro. Wm. Armstrong, Jr., son of Elder Armstrong, of the Manchester Branch, I have labored to the best of my ability, and it has indeed been a labor of love. I have, with the brethren named, preached in the open air and in the Saints' meeting rooms, many times during the spring and summer, administering the bread of life to good sized congregations two or three times on each Sabbath. Generally speaking, have met with a courteous reception from all sides. During the spring I attended a meeting at Wigan, held in the Miners' Hall, under the auspices of the "Free Thought Association," to hear "Mormonism" denounced. I heard all the old hash, from Solomon Spaulding to Ann Eliza, and at the close asked permission to reply, which was cheerfully accorded; and at the close I was invited to address them at some future time on the "Book of Mormon and its History," an invitation which I need hardly say was eagerly accepted. I addressed them accordingly, and had a large hearing, and at the close was accorded a unanimous vote of thanks, coupled with a statement by the gentleman who seconded it, that if ever he became a Christian he would be a Latter Day Saint, such as was represented by the Church the doctrines of which had been placed before them that evening. I have since received another invitation from the same society to address them upon the doctrines of our church, which invitation I shall avail myself of as soon as circumstances will permit. Some two or three

weeks ago I received a challenge from a gentleman residing at Wigan (a preacher) to discuss the proposition: "Was Joseph Smith an Impositor;" he to affirm; I to deny. The challenge was accepted, arrangements made, and the discussion held, resulting in the utter discomfiture of the affirmer, and joy and delight of the brethren and sisters; for they had been told that their representative would be all but annihilated, and leave the meeting in shame.

I have been informed by the brethren that one of those baptized at Bolton within the last week or two, testifies that he was directed by a dream to the place where the gospel was being preached by the brethren; viz., on the steps of the town-hall at Bolton. A sister recently baptized at the same place also testifies, that in coming out of the waters of baptism she left behind her a disease of eight years' standing, pronounced by the doctors to be incurable. Thus is the Lord working through his servants, confirming the word with signs following the believers.

It may be of interest to some to know that we have organized the "Manchester District Latter Day Saints' Temperance Society," composed of members of the aforesaid branches, pledging ourselves that, with divine assistance, we will "abstain from all intoxicating liquors as beverages, and discountenance all the causes and practices of intemperance." Many of us have adopted the wearing of the *blue ribbon*, not as a mark of peculiarity, but to keep us in remembrance of the commandments of the Lord, according to his word, Numbers, 15: 38, 39. In advocating this matter I was much pleased to find that the brethren of one of the branches in this district were, and had been for some time, total abstainers, and consequently fully prepared to advocate and sustain the presidency of the district in every effort put forth in this direction; and though we may not all fully keep the "Word of Wisdom," as given to the Church in this dispensation, yet we are moving in the right direction, and hope with the divine blessing to yet fully overcome.

On Tuesday last I was in Liverpool, assisting in the embarkation of my youngest brother, who has been over here for some months as a missionary in the interests of the Utah Church, and was about returning to his home in Utah; and while so engaged I had the pleasure of being introduced to several of the elders of that body, all of whom, with but one exception met me in the most courteous manner, and conversed freely upon the differences between the Utah Church and ourselves. One of them, "Elder Evans," late president of the Sheffield Conference, said I was the first elder of the Reorganized Church that he had met with, and wished to ask me one or two questions in regard to our position and our feelings toward themselves. He seemed to be under the impression that there was a bitter hatred existing on the part of our people against them. This I assured him was not the case, except with people of extreme views, and no doubt such people were to be found upon either side; and when such meet together there is sure to be a collision. I pointed out to him that we had no quarrel with the Utah people; but so far as polygamy was concerned, we did strive to define our position in regard to the matter so that we might not be confounded with them. He also touched upon the question of authority. I endeavored to define our position in regard to the

same, with the intimation that whenever they deemed it desirable we should always be upon hand to defend our views upon this and every other question wherein we differed from them; but personally I deprecated, and I believed that the President of our Church also deprecated any and every attack made upon them except conducted upon the lines of courteous and true gentlemanly deportment. We parted upon the best of terms, and without any ill feeling one towards the other, he having conducted himself throughout the whole conversation with gentlemanly feeling and breeding. I conversed with several others of the elders, compared our differences, and agreed to differ, each hoping that we should see eye to eye, and be found working shoulder to shoulder, for the advancement of the gospel, and the building up of the waste places of Zion. Personally I felt pleased and gratified with our interchange of views; for although they were apparently immovable on the main points, yet I found them prepared to concede many things in matters of detail, and to me these signs are hopeful, and I could say freely in my parting with them, God bless you, brethren; and may he speedily bring us together in the full knowledge of his truth. I was glad to hear from one of them who has been laboring in the London Conference that he had had the pleasure of conversing with the president of one of the London branches of our Church (Whitechapel, I think he said), and his wife, and spoke of them in terms of praise.

I also conversed with one of the elders released from the Welsh (Utah) Mission. He had been in converse with Elder Gibbs, president of the Welsh Mission in the interest of the Reorganized Church. He spoke of him favorably, although he thought Elder Gibbs accentuated a little too much on the question of polygamy.

I mention these matters to show that a change for the better in this direction has taken place with at least some of the members of the Utah Church, and I should like the brethren and sisters of the church of which I am a member not to be one whit behind in manifesting a spirit of kindness and conciliation in our intercourse with them. I do not mean that we should endorse any of those doctrines by which they are distinguished from us. Neither would I have any of us forget that these people, or many of them, are sincere in their profession of faith, quite as sincere as we are, and many of them have made great sacrifices, and are making great sacrifices for the same, and we are bound to concede to them the right to believe as they please, even though it may be wrong, for they, and not us, will have to abide the consequences. "A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness."

With admiration and esteem, I subscribe myself, your humble co-worker in the gospel of Christ,

JOSEPH DEWSNUP,

*President of Manchester Dist., English Mission.*

ANGUS, Boone Co., Iowa,

September 17th, 1883.

*Brother Joseph:*—This is a new mining town, and has now a population of something like 2,500 inhabitants. There are something like twelve saloons, and only one church in town, which is owned by Swedes. When I came here

there were no Saints to be found in the place. I came here about the 11th day of May last. I commenced to preach on the 17th of June, in a school-house about a mile west of town, and then tried another, a mile east of town. But I have given them up for lack of interest. Prejudice runs high, but there are a few who are now investigating. I had the pleasure of baptizing one yesterday, and another, a lady seventy-two years of age, has given her name for baptism, whom I expect to baptize next Sunday. There are some more very near the kingdom.

Close to where I am living, they are building a Union Church and school-house, to which I and Bro. Bentham have contributed our mite, which I think will be completed about the middle of October, when we hope to hold forth the doctrine of Christ within its walls. There are three brethren here from Lucas, which makes five of us now in this place; and we enjoy the Spirit of the Lord in our assemblies.

I wish to say that if any of the traveling ministers would call at this place, and stay a while, I think they could do a great deal of good. I live in No. 15, Milwaukee settlement, and if any of the saints should come here, I would be very glad to do what I can for them. Should any elders call here, they can have the Swede Church in town any night in the week, except Wednesday night.

I realize that it is good to be a Saint in Latter Days. It is not quite two years yet since I obeyed the gospel, but I know that this work is the work of God, and though so much opposed by earth and hell combined, it shall stand forever.

Beloved Saints, let us examine ourselves, and do away with every filthy habit, shun the very appearance of evil, and seek good continually, so that the world may have no cause to point out to us this or that brother's or sister's uncleanness, whereby to reproach the Church of God. Precept is a very good thing, but example speaks louder than words. If we speak one thing and do another, who can place any confidence in what we say. We all have our weaknesses, but let us ask the Lord to help us overcome them. Pray for me that I may be preserved in righteousness.

I remain your brother in Christ,

WM. THOMPSON.

BOZEMAN, Montana,

August 31st, 1883.

*Bro. Joseph:*—I spent twenty days of late at Reese Creek, fifteen miles west of here, and though it was in the midst of haying and harvest, our meetings were largely attended, and a deep interest in them was manifested. Four were baptized, and some others are believing. I held one service in Bozeman, had full and attentive congregation.

Bro. Gomer Reese, president of the Montana District, contemplates moving to Lamoni this fall. The district will miss his able ministerial labors very much when he leaves it. Father J. E. Reese is still as zealous for the cause of Christ as ever, and this is true of many others there, who are willing helpers, and exemplary members. Bro. John Pritchard has disciplined an excellent choir of young singers. They sing finely, and make sweet melody, singing "with the Spirit and with the understanding also." Now that the

North Pacific is finished, times are rather dull, and many are out of employment. Crops are light, and yet grain is low. We look to see many persons unite with our people in this district, by and by.

W. W. BLAIR.

PANSBRO, N. S.,

September 4th, 1883.

*Bro. Joseph:*—We are holding meetings here in a hall over the Skating Rink. Have tried to preach three evenings. A few boys disturb the meetings some. Quite a number seem to be interested. We have from fifty to seventy-five out each evening, but I never had such hard work to preach as here. I try again this evening. Emma's sister and her husband live here, and are quite anxious to learn the faith. We hope and expect they will obey. I hope the Lord will bless me for the people's sake. Please remember me in your petition.

Yours in bonds,

JOS. F. BURTON.

WHEELING, W. Va.,

Cor. Jacob and 48th Sts.,

September 11th, 1883.

*Brother Joseph:*—During the last three months I have been laboring continuously in the field, and have met with excellent success, considering all things. The work in this part of the vineyard, is in a prosperous condition, and the present aspects are bright. There have been nearly fifty baptized since the 1st of January, 1883, in Pittsburg District. Our quarterly conference convened at Lampsville, the first Saturday and Sunday of this month. It was acknowledged to have been the best held in the district for many years. The spirit of peace and harmony prevailed. Bro. J. F. McDowell and Richard Sal-yards did the preaching, which was attended by the Divine Spirit; hence it was edifying and encouraging to those who were privileged to hear. There were a goodly number present from abroad, all of whom went home refreshed, strengthened, and rejoicing in the Lord.

Our new chapel is completed. Bro. J. F. McDowell was in charge of the opening services, which were well attended by Saints from adjacent branches. Bro. McDowell ably defended our position. He was greatly blessed in his efforts. Truly, the Lord manifested by his presence, that he was well pleased with the effort of the Saints in the erection of the first chapel ever built in West Virginia. (If not the first please tell us.) Bro. McDowell has been laboring here over three weeks, during which time he has worked hard, both in preaching and beautifying our chapel. He has accomplished much good in setting forth the truth and removing prejudice from the minds of those who classed us with the Utah faction. He is a noble brother, and faithful worker. He has the presence of the Spirit with him, which is ample assurance to those who are in possession of the same divine influence that he is a servant of God.

I visited Byesville a short time ago, and baptized three, also made a new opening at Nicholson, where I believe a good work will be achieved by and by. I anticipate, no preventing providence, to visit the following places in the next ten weeks: West Wheeling, Belmont, Lampsville, Monroe, Buchtel (Athens-county), Nicholson, Ohio, and Clarksburg, W. Va. There was a resolution passed by our last Quarterly Confer-

ence, requesting the various branches in the district to send in their offerings to the Bishop's Agent, F. Criley, No. 9 Hazel Street, Pittsburg, Pa. Also another resolution adopted that the branches were authorized not to pay any money to traveling elders, and that those elders call upon the Bishop's Agent for sustenance. We hope that the Saints of Pittsburg District will pay strict attention to the above, and act accordingly, as we believe it will prove for the good of the work.

Your brother in the everlasting covenant,  
G. T. GRIFFITHS.

STERLING, Colorado,  
September 9th, 1883.

*Bro. Joseph Smith:*—We have many obstacles to meet, but on the whole, I believe, we are gaining ground; very slowly at times though. There are seven Saints in this vicinity, three having joined with us a few weeks ago.

We receive HERALD every week as usual. The last one (September 1st) contains a very fair article referring to the Kirtland Temple. I think that every member in the church should contribute a little toward repairing a house built as it was by command of God, and will give this as my reason for so thinking: We read in the word of God that whatsoever we sow that we shall also reap, so if each member of the Church sows good, he may expect to reap good even in this world. I believe the opinion prevails to a great extent, to-day, that this saying has a meaning like this: Whatsoever ye sow we shall reap in the world to come. But as no limit or restriction was placed upon the sentence, it is but reasonable to suppose that we will reap the result of what we sow both in this and the other world. What a beautiful illustration we have of this recorded in the book of Doctrine and Covenants, when the Lord told Joseph that condemnation rested upon all the Church because of their sinful ways, showing that, of necessity, we as Saints are all bound together in bonds of love, unity, and affection; not only this, but that carelessness or wrong-doing on the part of a few may bring bad results on the church in general. Why? Simply because we are considered as being one house or family; so that acts, good or bad, on the part of a few affect the whole family. Let us arise and consider, and proceed to do that which is pleasing unto God, viz.: Love him and keep his commandments, that we may obtain eternal life. And if, while on the way, we may gain additional purity and strength, by helping the cause by word or deed, let us arise in the strength of God, that thereby we may obtain peace of mind, which is so much needed in these days of calamities and evil forebodings.

As ever, your brother in bonds,  
GEO. E. MCCONLEY,

## Summary of News.

Sept. 14th.—A terrific encounter between the French and the Black Flags has occurred. The French lost fifty-two soldiers and the pirates' loss is between 500 and 600.

China is growing more belligerent in her attitude towards France.

There is reason to believe the recent accessions to the Austro-German alliance will shortly result in Germany issuing a proposal for a general Congress of all European Powers, with a view of determining upon a general disarmament. Aus-

tria, Spain and Italy, it is said, have already signified a willingness to participate in such a Congress.

A Parliamentary return shows that the total number of families evicted throughout Ireland, in the quarter ending the 30th of June, was 1,247, these comprising 6,159 persons: 101 families (431 persons) were readmitted as tenants and 414 families (2,085 persons) as care-takers.

A great riot occurred, Thursday, at a coal-mine on the Upper Lehigh, near Hazelton, Pa. A fight began between Constables and roughs. A woman and a little girl were killed by stray bullets. Several officers and a number of roughs were wounded in the battle. The roughs were arrested and order was restored.

A few days ago Capt. Haines of Halifax, N. S., picked up a bottle containing a piece of paper, on which the following, as far as could be deciphered, was written: April 4, 1876.—My God! my God! This is twenty-five days at sea in this dory. We are from the good ship *Catharine Jane*, on our — London to Boston, and she foundered in a squall, March 10, in mid-ocean. Hands went down, but Elmer Jennison and I. Food is gone, and we are most dead for —. No sail in sight.

JOHN BELL.

The *Catharine Jane* was a brigantine of 166 tons, built at Pembroke, England, in 1858, and registered at Faversham, and owned by James Rigden, of Whitstable. Her name is omitted in recent years from the shipping registers.

Sept. 15th.—Anti-Jewish disturbances still continue in parts of Hungary.

It is reported from Paris that France and China have agreed to submit all questions of dispute and difference between them to the joint mediation of the United States and Great Britain.

The disturbance on the Banat frontier of Hungary is subsiding. Kemiz, a well-known agitator, is among the persons arrested in connection with the disturbance. A conflict between the military and the people has taken place at Kostainicza, in Croatia, many persons being killed and wounded.

There are now seven Chinese gunboats moored alongside the English and French men-of-war opposite the foreign concession at Canton, China. Placards on the walls threaten the destruction of all European property if the Government decides that an indemnity shall be paid for damage done to the property of Europeans during the recent riots.

The French are hastening the departure of reinforcements for Tonquin.

Disastrous floods are prevailing in the district of Taranto, Italy. Many lives have been lost and a large number of cattle swept away.

Four new cases of yellow fever at the navy yard, at Pensacola, Fla. The disease has also made its appearance in different parts of Mexico.

The seventy-third anniversary of Mexican independence was celebrated with great pomp in the City of Mexico, Saturday. There was a procession of societies, school-children, military, allegorical cars, etc. The procession was four hours passing a given point.

Sept. 17th.—Acheen and Sumatra, according to the official admissions of the king of the Netherlands, are in a serious state of disorder.

Gladstone will meet the Czar. There is, of course, the greatest interest at Berlin in so important a conference. Like boys at town-ball, the European nations must now choose sides. Gladstone yesterday dined with the royal family of Denmark at Copenhagen.

Turkey has made the announcement to Bismarck that in the event of war between France and Germany she will undertake to make diversions upon the French in Tunis and Algeria.

The emperor has approved Minister Tisza's proposals to treat the Croats and anti-Semites with great severity. Masses of troops are being sent into the rebellious districts in order to subdue the tumult that seems to be inspired by communism.

A dispatch received from Szigetvar states that at 11 o'clock yesterday evening a large number of people assembled at that place with the object of creating disturbances. During the night serious rioting occurred, the mob committing terrible havoc. One of the rioters was killed and four others were severely injured. A detach-

ment of troops was dispatched from Siklos to restore order, and reinforcements will reach Szigetvar to-day.

A dispatch from Gross Gorica, in Croatia states that last night a number of peasants who had come to attend the market at that place tore down the Hungarian arms from the post-office and from the Gendarmery Barracks. The gendarmes fired at the rioters, killing one and injuring several others.

The troubles in Croatia are growing more and more serious. Yesterday there were regular fights in Krapina. More than two thousand peasants, in military organization, and armed, stormed the tax-office and other public offices. The troops fired several volleys, and many persons were wounded. In Agram also there were disturbances during the departure of the financial director, David, and the Hungarian coat of arms was torn down.

Fresh disturbances have occurred in the Zigorie district, where the peasants parade the country in bands singing the songs of 1848 and proclaiming communistic sentiments.

The Chinese press insists the Black Flags were victorious in the recent fight.

The Black Flags threaten the French out-posts which have withdrawn to Ha-Noi awaiting reinforcements.

One death from cholera at Cairo, Egypt, yesterday.

The English have sent troops to the scene of civil war in South Africa.

At St. Petersburg fresh arrests have been made of officers of the guards and officers of the navy, suspected of engaging in nihilistic operations.

The cattle plague is still spreading in England.

Fifty-thousand people attended an Irish mass meeting which was held at Carrick-on-Shannon Sunday.

The steam-berge Oakland, lumber-laden, from Bay City to Erie, foundered eight miles off Conneaut, O., this morning at 5 o'clock. Capt. Geo. L. Stevens, Robert S. Hanna, second engineer, Charles Dickson, and another man, a wheelman, name unknown, are probably lost.

The steamer Saginaw, which left Cleveland, O., Saturday night, is missing.

The bark Britannia went ashore on Sable Island, in the region of Halifax, and twelve persons were drowned.

It is now clearly established that the disease raging at Guaymas, Mex., is yellow-fever. All who can are fleeing from the city. The medical corps is being reinforced as rapidly as possible. Twelve of a lately arrived opera troupe have died. Eighteen deaths were reported yesterday. Many others were not reported. The streets are almost deserted, the only sounds heard being the rumbling of the death-carts. The Board of Health has issued orders that dead bodies be immediately removed and buried.

A party of twelve Americans who fled from Guaymas and arrived last night said the people were leaving the city by hundreds. There was hardly a house but contained some victim of the fever.

The authorities had given over the work of burying the dead to a pack of hybrid Indians, who went from house to house carrying the bodies of those they supposed to be dead or dying. The bodies were buried so rapidly that mistakes occurred. Many were put underground while still living. This was mainly due to the disease, which at the favorable turning-point leaves the patient in a comatose state, which was mistaken by the Indian undertakers as death.

The city of Pensacola, Fla., is still healthy. There are four new cases of yellow fever. Three deaths occurred to-day at the navy yard. Pensacola is quarantined against Mobile.

Two children died of small-pox in the Thirtieth District of Nashville, Tenn., and a negro who was removed from the county jail is in a dangerous condition. The people in the neighborhood where these deaths occurred are terror stricken. Efforts to have two or three patients removed to the pest-house have been unsuccessful.

Some idea of Chicago's colossal marine business, and likewise of the extraordinary delays,

put upon pedestrians and traffic in its principal streets, is gained from the statement that in twenty-four hours ending at 9 o'clock last night 131 vessels arrived from and ninety-six cleared for ports of the Great Lakes.

Sept. 18.—Marquis Tseng will no longer confer with the French Minister of Foreign Affairs Challemeil-Lacour. Premier Ferry has taken the negotiations in hand.

Kavanagh, the car-driver, Hanlon, Smith, and others of the Phenix Park murderers, who saved their necks by informing and were shipped to Australia, where the people at various ports refused to receive them, have been reloaded for transportation back to England.

China has proposed to accept a French protectorate in Annam on the condition that the French evacuate Tonquin.

A Marseilles, France, dispatch says 3,000 shells, 50 guns, and 300,000 cartridges have been ordered sent to Tonquin.

The Admiralty has ordered the war-vessels Champion, Daring, Flying Fish, and Kestrel on the China station, which were ordered home to pay off their crews. They will be recommissioned at Hong Kong.

The American mercantile marine has received an intimation from France that all vessels carrying war materials to Tonquin will be captured as privateers by the French navy.

A battle in Ashantee, Africa, resulted in the defeat with great slaughter of the forces of King Koffee Kalealli. The King fled to Coomassie, his Capital, after the engagement.

It is reported from Huancayo, Peru, S. A., that 3,000 monteneros, who had collected near Tzuzhaca for the purpose of sacking that city, were attacked by a small body of men belonging to the Pacific forces. After a quarter of an hour's fighting the monteneros were defeated with a loss of 200 men. The department of Ica is in an entirely tranquil state.

The cattle plague still spreads in England.

Col. Clibborn, of the Salvation Army, has been expelled from the City of Geneva, Switzerland, and Miss Booth is imprisoned at Neufchatel for violating the order prohibiting salvation meetings.

The Treasury Department of England, in accordance with recent acts of Parliament, has canceled £75,000,000 of various stocks representing a portion of the national debt, and has issued terminable annuities therefor.

Direct taxes in Cuba have been increased 50 per cent. by the Spanish government.

About 7 o'clock yesterday morning the crew of the lost propeller Oakland were rescued from a raft by a tug on Lake Erie.

Two of the crew of the schooner Explorer, lost two weeks ago on Georgian Bay, were picked up yesterday alive.

Eight deaths from yellow fever at Guaymas, Texas.

European estimates of the population of China are being reduced. Behm and Wagner reduce their estimate of China and Corea from 434,500,000 to 379,500,000. Peterson reduces his estimate by 75,000,000, making the present total 350,000,000. Dr. Happer, missionary, believes this can safely be reduced another 50,000,000. Mr. Hipplesley, acting commissioner of customs, thinks 250,000,000 more nearly correct than 350,000,000. The losses by the Taeping and Mohammedan rebellions, and by the famine and pestilence which swept the provinces of Chili, Shantung, Shansi, Shensi, and Honan, are variously estimated at from 61,000,000 to 81,000,000.

Sept. 19th.—Ashton-under-Lyne, Eng., is the scene of a great weavers' strike, which is to last still another month.

Rains have checked the yellow fever in the Mexican cities.

A Government Trichina Commission will soon be in Chicago.

A Nihilist "newspaper" declares that the troops killed two hundred of the mob in the recent riots at Ekaterinoslav. The minister of the interior is called "Tolstoi, the hangman."

Three hundred and thirty sailors left Brest, France, for Tonquin, whence they embark for service in the French fleet in Tonquin waters.

The French at Tonquin are in difficulties through want of troops. Many Chinese are de-

serting to the Black Flags. Lau, their chief, is very powerful. France may have to negotiate with him. Foreigners have been seen fighting on the side of the Black Flags. Gen. Bouet admits he was unable to hold his position after the last fight. The French are still buying steamers and horses.

The Chinese government, through its representative, the Marquis Tseng, declares itself anxious to maintain peaceful relations with France.

The possible rupture of the Franco-Chinese relations creates keen interest at Berlin, not only on account of its influence on Franco-German affairs, but also in view of the extent of German commerce with the treaty ports, which ranks only second to that of England. The German squadron in Chinese waters, now numbering two coverts and two gunboats, under the command of Admiral Baron Goltz, will shortly be reinforced by the corvet Stein, which sailed some time ago with a relief crew. The corvet Stosch arrived at Hong Kon yesterday.

While the troubles in Croatia, Hungary, are ceasing, the agitation is spreading to Dalmatia. Proclamations have been distributed summoning the Dalmatians to make common cause with Croatia. Yesterday 400 peasants in Krapina were victorious in a fight with the gendarmes, and half a squadron of Hussars came to the rescue of the latter. The military also had to withdraw, but at last being reinforced in great numbers, they succeeded in dispersing the peasants. In several other places similar riots took place, and the leaders who had been arrested were liberated from prison. The intelligence received this morning from Zagorie represents the insurrectionary movement in that district as spreading, and states that regular encounters are taking place between the peasants and the gendarmes. In their conflicts with the rioters the troops were repulsed not only at Krapina and Toeplitz, but also at Sopo. There were several killed and wounded on both sides. Reinforcements have been dispatched to the disturbed districts.

During the last affray in Bednia Hungary, eighteen peasants were shot. The riots are extending on every side, and the inhabitants of the confines of Styria are anxious that the scene of action should cross the frontier. All night the inhabitants of several Styrian Mountain villages heard firing and shouting, and saw signal fires on many heights. The peasants declare openly everywhere that they will revolt. In the Styrian Lansberg the peasants attacked all persons known to defend the Hungarians. Of course, they also rob the houses and shops of those whose politics displease them. They march in procession behind the Croatian flag and sing their national songs.

#### CROP REPORTS.

Iowa does not hope to have over three-fourths of a corn crop. Frost has killed all the corn on the low lands in some of the counties.

No serious injury has been done to the growing crop in Dakota. Small grain in that Territory has yielded bountifully, many fields averaging thirty-five or forty bushels of wheat per acre.

The product of Kansas will exceed the most sanguine estimates heretofore made.

The reports of severe loss by frost in Michigan, Wisconsin and Illinois, heretofore made, are confirmed.

Prof. Dodge, the Statistician of the Agricultural Department, adheres to his opinion that the corn crop will probably be as great as that of 1882. He says, however, that there is still one cause for fear—that is, that the corn of Ohio and Indiana may be injured by frost, though it escaped when the Michigan and Wisconsin fields suffered a few nights ago. "The corn in those States, he says, "owing to the lack of good seed at home, was grown from Missouri and Kansas seed, and it will take it two or three weeks longer to mature than if it had been from Ohio and Indiana seed. That has been the experience heretofore. The corn crop of that section—of the whole country, indeed—is somewhat late anyway, by reason of the cool weather, and with this difference in the length of time required for the maturity of corn from the Missouri and Kansas seed, there is some danger that the crop may

yet be further damaged. However, we will hope for the best, and we may safely calculate that, without further damage by later frosts, we shall harvest as much corn in this country in 1883 as we did in 1882."

The wheat yield of Minnesota is estimated at thirty-five million bushels.

Sept. 17th.—Needed rains have fallen in Ohio and Michigan, enabling farmers to do their fall seeding.

Various points in Nebraska had light frosts last night.

The damage to Iowa crops by the frosts of 7th, 8th and 9th, is not nearly so great as at first reported.

Sept. 18th.—Illinois farmers are busily engaged in plowing for and sowing winter wheat.

More heavy frosts have visited the northern parts of Iowa, doing great damage to corn.

Reports from Michigan and Wisconsin confirm previous reports in regard to havoc by frost.

The yield of corn in Iowa is estimated at twenty-five per cent below an average.

#### FIRES, STORMS AND ACCIDENTS.

Sept. 14th.—Loss by fire at Brooklyn, N. Y., over \$100,000. Des Moines, Ia., \$25,000. Milwaukee, Wis., \$40,000. Boston, Mass., \$5,000. Atlanta, Ga., \$50,000. In the destruction of a small residence at Appleton, Wis., a woman and two of her five children were horribly burned. Cortarchy Castle, near Forfar, Scotland, owned by the Earl of Airlie, was burned; the loss over £60,000.

At Schnettville, Indiana, last Tuesday, three young men lost their lives from fire damp in a foul well. At Quincy, Mich., a man was killed by the running away of his team. A runaway team at Milwaukee, Wis., caused the death of Mrs. Heiden. Two trains collided near Kansas City, and killed two men. A few miles west of Sioux Falls, Dak., a father and son were killed by lightning.

Sept. 15th.—Loss by fire at Oxford, Ala., \$50,000. New Haven, Conn., \$25,000. Chattanooga, Tenn., \$15,000. Corning, O., \$10,000. Elkhart, Ind., \$5,000. Fort Wayne, Ind., \$4,000. Milwaukee, Wis., \$4,600.

Sept. 17th.—Loss by fire at Chicago, Ill., \$300. Burlington, Iowa, \$7,000. Elkhart, Ind., \$2,500. Yuma, Arizona, \$2,500.

Sept. 18th.—In New York last evening a fire broke out on Broadway, at Mercer street, which burned a large building and destroyed about \$800,000 worth of property. Loss by fire at St. Louis, Mo., \$90,000. Patterson, N. J., \$45,000.

Sept. 19th.—Barn-burners are creating great alarm in Niagara county, New York.

The bark Oxford, at Havre, France, from New York, is on fire, and will probably burn to the water's edge. The cook was burned to death. The first mate is seriously and several others slightly injured.

Loss by fire at Cincinnati, O., \$30,000. Benson, Arizona, destroyed, loss over \$70,000. Fostoria, Ohio, \$10,000. Chicago, Ill., \$600. Scranton, Pa., \$50,000. Philadelphia, Pa., \$46,000.

A fire in the woods, under the influence of a strong wind, is rapidly approaching Bar Harbor, Maine. The inhabitants are fighting the fire.

At DeWitt, N. Y., a construction train with one hundred laborers on board, was wrecked, killing four men, injuring ten others seriously, several of whom can not recover.

At Chattanooga, Tenn., the falling of a scaffold killed one man, fatally injured another, and seriously wounded a third.

At one of the coal mines of Washington, Pa., lightning struck and followed the track laid underground, a distance of a thousand yards.

Daily and hourly do your duty; do it patiently and thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known and acknowledged or not, but do not fail to do it.

#### A NEW TRACT.

THE SPAULDING STORY RE-EXAM

INED, 15c. per dozen, \$1 per 100.

This is a good tract to hand to your neighbors.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE LATTER DAY SAINTS AND DISCIPLES IN WESTERN OHIO.

BY WM. H. KELLEY.

WHILE in the state of Ohio, through the kindness of Bro. I. Lamereaux, of Solon, a book was placed in my hands bearing the title,—“Early History of the Disciples in the Western Reserve, Ohio; with Biographical Sketches of the Principal Agents in their Religious Movement, by A. S. Hayden;” from which a few extracts have been taken, thought to be of interest to the readers of the *Herald*.

The writing of this history was authorized by the “Western Reserve Christian Preachers Association”—“twenty-two preachers present”—hence is endorsed.

The author is a Disciple, in spirit and creed, and an enemy to the Saints, as will appear from his writings. He labors to put Mr. Campbell and the Disciple Church forward prominently and in glowing colors, with all who supported that view of things; but when referring to others—especially the Church of Jesus Christ of Latter Day Saints, and those who affiliated with it—his effort has been to berate, scandalize, and present them in the most odious and contemptible light possible.

These two societies were brought in contact with each other in 1830-36, and the strength of their respective positions was frequently tried by their representative men, which resulted, it would seem, as a rule, favorably to the Saints. The principle field of action was the Western Reserve.

The writer dwells at length upon the faith of the Saints, and some of the prominent men connected with it, in those early years, especially Joseph Smith and Sidney Rigdon. The latter will be especially considered in this article, as the Western Reserve was the place of his home when he first became acquainted with the Saints. This author in referring to the Saints, exhibits a personal pique and long standing grudge, in pretty much all that he has to say of them; hence, whatever he is made to say in favor, by reason of well known facts that came into his possession, which could not be disposed of only as creditable to them, wily as he is, can safely be relied upon as truth, as a witness is not very liable to testify against himself, neither is a writer apt to place any thing to the credit of those whom he takes pleasure in maligning.

That the Western Reserve was the theater, in those early years, of much agitation of thought upon religious questions and the breaking away from established creeds, is conceded; but the exciting cause that led to this awakening and enquiry is not so well established. However, we will give the view of the writer.

“It is probably illogical to refer this movement toward reform, so wide and active, to any one leading impulse. As in all similar general movements which have become permanent, it is probably more correct to assign the result to several concurrent causes. The peculiar character of the population of the Western Reserve, mostly from New England, with a liberal intermingling of people from other States, resulting in comparisons, often in collisions of views, was a powerful stimulus to investigation. Yet history would not be faithful to omit, as among the most direct evident causes and guides in this increasing demand for a restoration of the divinely established order of the gospel, the writings and personal labors of Alexander Campbell. His debate with Rev. John Walker, published in 1821, and that with Rev. W. L. McCalla, which appeared in 1824, \* \* served in some sort as a warrant to others equally inclined but less bold to burst the denominational shell in which they felt themselves confined.

“Added to these the ‘Christian Baptist,’ to which the preface was written the 4th of July, 1823, went forth monthly to advocate definitely and distinctly the restoration of the apostolic teaching and practice in all things; in faith, conversion, baptism, the office of the Holy Spirit, church order, and, summarily, every thing authorized by Jesus Christ, the author and finisher of the Christian religion.”

The reader will please note this quotation, as the Disciples, so called, have long since abandoned this tenable position, set up by the Reformed Baptists.

“Many were prepared to welcome the ‘Christian Baptist’ when it first appeared, in the year 1822-3. Eld. Bently discoursed frequently on such themes as “The Law,” “The Scriptures a sufficient Guide,” etc. Jacob Osborne, though young, was active and influential in promoting this search of the word for ‘things new and old.’ Sidney Rigdon added the persuasions of a very commanding and popular eloquence.”—Pages 20, 21. At a meeting of the Baptist Church, composed of members scattered over Nelson, Hiram and Mantua, as early as August 24th, 1824, a “resolution was passed, nearly unanimously, to remove the Philadelphia Confession of faith and

the Church Articles, and to take the word of God for our rule of faith and practice.”—Pages 22-23.

It would seem that the spirit of reform was really actuating some individuals, as if preparing a people for coming events. Daring spirits from various denominations came to the front and took advanced ground. The most prominent were Sidney Rigdon, Walter Scott, Adamson Bently, Jacob Osborne, Alexander Campbell, Barton W. Stone and others, most of whom were identified with the Baptist Church. Scott and Stone formerly belonged to the Presbyterian denomination, but they left it and united with the Baptist Church. A number of Baptist Churches were established in the Western Reserve, which, in time, united in association, according to their custom, the chief of which was the “Mahoning Association.” Out from these societies and associations developed and grew the reform movement, concerning which our author endeavors to write in particular. “Associations among the Baptists are voluntary unions of churches, for mutual encouragement, for counsel in church affairs, and for protection against heresy and impostors. The Mahoning Association was formed on Wednesday, the 30th of August, 1820, in the Western Reserve.”—Page 56.

This became the famous Union, in and around which figured Sidney Rigdon, Walter Scott, Adamson Bently, Alexander Campbell, and others who attained to prominence and distinction. As early as 1820, perhaps, selected at the time of its organization, Sidney Rigdon was its leader and chief spokesman.

While it is the effort of Mr. Hayden to shade and keep in the back ground Sidney Rigdon, and make conspicuous and cover with glory Mr. Campbell and those who adhered to him, the evidences adduced by himself are quite sufficient to show that Rigdon was not a whit behind the most gifted of them; if, indeed, he was not the chief leader and brains of the reform movement.

Soon after the organization of this association, Sidney Rigdon and Adamson Bently made a visit to Kentucky, and called on A. Campbell. Mr. Campbell’s notice of this visit is as follows: “After tea in the evening, we commenced and prolonged our discourse till the next morning. Beginning with the baptism that John preached, we went back to Adam, and forward to the judgment. The dispensations or covenants—Adamic, Abrahamic, Jewish, and Christian—passed and and repassed before us. Mount Sinai, in

Arabia, Mount Zion, Mount Calvary, Mount Tabor, the Red Sea, and the Jordan; the passover and the pentecosts; the law and gospel; but especially the ancient order of things and the modern. \* \* \* At that time Sidney Rigdon was the great orator of the Mahoning Association," etc. Page 19.

Mr. Campbell received invitations from them to visit the Western Reserve, and the "Baptist churches within the sphere of their influence." In 1825, five years after, Mr. Campbell appeared for the first time in the Mahoning Association. Page 24.

"In August, 1826, the Mahoning Baptist Association was held in Canfield, then in Trumbull county. It convened in a barn belonging to David Hays, who was a pillar in the church. Adamson Bently was the moderator, and Joab Gaskill clerk.

"Among the ministers in attendance were A. Bently, Thomas Campbell, and Alexander Campbell, of Virginia; Walter Scott of Pittsburg; Sidney Rigdon, Thomas Miller, William West, Corbly Martin, and Jacob Osborne." On Saturday, Mr. Campbell preached to the "public," and on Sunday morning, "Rigdon and Scott preached." "Some having heard the eloquent preacher from Pittsburg (Rigdon), left the meeting supposing they had heard Mr. Campbell." Pages 34, 35.

It was while attending this Association that Mr. Campbell is credited with making the following statement, in one of his sermons, while dwelling upon the "glory of the gospel dispensation." "The day of light so illustrious in the beginning, became cloudy. The Papacy arose and darkened the heavens for a long period, obscuring the brightness of the risen glory of the Sun of Righteousness, so that men groped in darkness. By the reformation of the seventeenth century that dark cloud was broken in fragments; and though the heavens of gospel light are still obscured by many clouds—the sects of various names—the promise is that 'at evening-time there shall be light.' The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world." Pages 36, 37. Four years after this utterance the gospel was thundered abroad, but strange to say, Mr. Campbell never saw the light. Rigdon and others did.

"In June, 1821, the ministers' meeting was held in Warren. Mr. Campbell attended, and this was probably his first visit to the Western Reserve." Page 39.

In 1823, he made a visit to Pittsburg, and formed an acquaintance with Walter

Scott, who cooperated with him, suggesting the name, in establishing the "Christian Baptist." Scott and Rigdon were both residents of Pittsburg at this time and Baptist preachers. "The two communions, that under Rigdon and the company to whom Scott preached, united together and became one body." Pages 63, 64.

It will be observed from these references, that Rigdon and Scott were the first and prime leaders and agitators in the reform movement, which led to the breaking away from creeds, about those times, and the occupying of higher, freer, and more independent ground. The work had been well begun and carried to an acknowledged success before Campbell's identification with the movement. He became a great auxiliary, and finally, after the disaffection set in, the leader of those who indorsed his Bible renderings.

Scott, who had but recently arrived in America, was tarrying in Pittsburg, where he became converted from the Presbyterian faith to that of the Baptist, and became intimately associated with Rigdon. Doubtless, too, he was then led to indorse the inspiring theme of the time, a return to primitive Christianity, for which Rigdon was the chief advocate. Campbell saw in Scott a man of strength and usefulness, and sought to identify him with his interests, which he succeeded in doing, and finally led him from his earlier and better thoughts to the indorsement of his cold and tangled theory of religious faith. This union formed the tower of strength, in time, to be posed against the now powerful, popular, and growing Rigdon, to ultimate in the blinding of the people, and the establishment of the sect known as the Disciple Church.

But events hastened on. The "Mahoning Association" met by regular appointment in New Lisbon, Columbia county, August 23, 1827. "Jacob Osborne was moderator and John Rudolph, Jr., clerk." Page 55.

This was a memorable meeting. Some sixteen churches were represented. Among the number of preachers present were Adamson Bently, Jacob Osborne, Alexander Campbell, Walter Scott, Sidney Rigdon, Samuel Holmes, and William West. The services of an evangelical preacher had been called for and were to be considered at this meeting. The action of the convention on this question was as follows: "Voted that all the teachers of Christianity present be a committee to nominate a person to travel and labor among the churches, and to suggest a plan for the support of the person so appointed. The

preachers present composing this committee were the following: Adamson Bently, Joab Gaskill, Jacob Osborne, A. Campbell, Abijah Sturdevant, Walter Scott, Samuel Holmes, William West, Sidney Rigdon, J. Merrill, John Secrest, Joseph Gaston—twelve. The committee reported '1. That Bro. Walter Scott is a suitable person for the task, and he is willing, provided the association concur in his appointment, to devote his whole energies to the work.'" etc. Pages 55, 56, 57, 58.

It will be observed that as late as August 23, 1827, Sidney Rigdon was in good standing in this reform movement among the Baptist churches, and stood side by side with Scott, Campbell, and others. "The association," went so far as to "throw open its doors, and brought in as a composite element disciples of Christ, ministers of another ecclesiastical connection, making these ministers fully equal in its action; thus setting aside its denominational character, and standing on the broad, firm character of the Christian religion alone." Page 59.

Mr. Campbell was evidently quite a factor in this association, as it was through his influence, in some sense at least, that his fellow countryman, Walter Scott, was appointed to the position of evangelist. On Page 55 occurs the following: "Passing through Steubenville, he (Mr. Campbell) called on Walter Scott, principal of the academy in that place, and persuaded him to come to New Lisbon, with the intention of securing his appointment as the evangelist of the association."

After Scott's appointment he commenced his round among the churches, "The first distinctive position assumed was the union of Christians on apostolic grounds." Page 66.

At a meeting held at Braceville, "Scott, Bently, Osborne, and Atwater walked out together." Osborne, turning to Scott, asked him "if he had ever thought if baptism in the name of the Lord was for the remission of sins?" Holding himself somewhat in reserve, he intimated a desire for Osborne to proceed. "It is," said he, "certainly established for that purpose. It holds the same place under the gospel in relation to pardon that the positive institution of the altar held to forgiveness under the law of Moses; under that dispensation the sinner offered the prescribed victim on the altar, and was acquitted, pardoned through the merits of the sacrifice of Christ, of which his offering was a type. So under the gospel age, the sinner comes to the death of Christ, the meritorious ground of his salvation, through baptism, which

is a symbol of the death, burial, and resurrection of Jesus Christ.' 'Very well,' replied Scott." Page 69.

"These three preachers were again together soon after the events narrated above, when Bro. Osborne again introduced the design of baptism in public discourse, and remarked that in the connection that the gift of the Holy Spirit is after conversion and baptism, and consequent upon them, citing the inspired words of the apostle Peter in Acts 2:38, as proof: 'Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'

"After the meeting Scott said to Osborne, 'You are the boldest man I ever saw! Don't you think so, Bro. Bently?' 'How so?' said Bently. 'Why, he said in his sermon that no one had a right to expect the Holy Spirit till after baptism.' Scott was a genius, often eccentric, often profoundly meditative. It may not be necessary, as perhaps it would be impossible to tell whether Mr. Scott was leading them, or they him, in those days. It is certain, however, that he had now premises sufficient for a generalization, which was soon to produce the most brilliant and unexpected results. In the powers of analysis and combination, he has rarely been equaled. Under his classification the great elements of the gospel bearing on the conversion of sinners, assumed the following definite, rational, and scriptural order: (1) faith, (2) repentance, (3) baptism, (4) remission of sins, (5) the Holy Spirit, (6) eternal life, through a patient continuance in well-doing. This arrangement of these themes was so plain, so manifestly in harmony with soundest reason, and so clearly correct in a metaphysical point of view, as well as sustained by the Holy Scriptures, that Scott was transported with the discovery. The key of knowledge was now in his possession," etc. Pages 70, 71.

If this Scriptural order was so clearly correct then, that order is just as correct now. But the strange part of it is these parties let go that "Scriptural order" in the process of time, and followed after Campbellism, which teaches that no Spirit is given in this age. All of these having been associated with Rigdon, more or less, from three to five years, it is not difficult to divine as to who originated or brought to light, mainly, this "scriptural order." "Wherever Scott went, his theme was the 'Word of the Lord and Pentecost.'"

The Mahoning Baptist Association met in Warren in 1828. (Page 161.) Creeds were abandoned, and Methodists, Bap-

tists, and Restorationists mingled freely together. (Page 162.) "Among the seniors" present "were Thomas Campbell and his son, Alexander, Adamson Bently, and Sidney Rigdon, with Walter Scott, to whom multitudes of the young disciples looked with the affection of children to a spiritual father." Page 163.

But some vain people would have us believe that Sidney Rigdon, while sitting as a spiritual Father in this grand conclave of ministers, was at the same time, intriguing and caucusing with Joseph Smith over in York state, with a view to getting up a new Bible and a new religion. Truly, facts beat the very Devil himself, and his lying crew.

Scott, in reporting his labors to the association for the year, remarked, "who cannot see that, by the blessing of God, the ancient gospel and the ancient order of the church must prevail, to the certain abolition of all those contumacious sects which now so woefully afflict mankind?" Again, "The millenium—the millenium described in Scripture—will doubtless be a wonder, a terrible wonder to ALL." Page 173.

Scott's re-appointment as the evangelist of the association brought on a long discussion, and finally "Rigdon, who had taken no part in this discussion, becoming weary of it, said: 'You are consuming too much time on this question. One of the old Jerusalem preacher would start out with his hunting shirt and moccasins, and convert half the world while you are discussing and settling plans.' Upon this, Bro. Scott arose with a genial smile, and remarked, 'Brethren, give me my Bible, my head, and Bro. William Hayden, and we will go out and convert the world.' Then Rigdon, 'I move we give Bro. Scott his Bible, his head, and Bro. William Hayden.'" Carried. Scott selected Hayden on account of his "powers of music." Page 174.

The association met in Sharon, August, 1829. But as there were no records kept, it is not stated whether Rigdon was in attendance or not. Page 270.

The next and final meeting of the Mahoning Association was at Austintown, in 1830. "Died of a moral apoplexy in a quarter of an hour." Rigdon, Campbell, and Scott were all present at this meeting. "It was only about two months previous to the fall of that star [Rigdon] from heaven." Pages 297, 298.

The writer has reference to Rigdon's uniting with the Saints. Since 1820 Rigdon had been a member and leader in this association; was well known and highly

respected by its members. He followed its fortunes from the year 1820 to August, 1830, and was present at its dissolution and death.

But listen! During this period of time the Book of Mormon was published to the world, and the elders of the Latter Day Saints were sounding abroad the gospel of pentecost day in reality. What about Rigdon's being the originator of the Book of Mormon, then? Yet the very chronicler of these facts and events exhibits an anxiety to put him forth as its real author.

"The ardor of religious awakening, resulting from the new discoveries in the gospel was very much increased about the year 1830 by the hope that the millenium had now dawned, and that the long expected day of gospel glory would very soon be ushered in \* \* \* and so would be established the kingdom of Jesus, in *form*, as well as in *fact*, on its New Testament basis. \* \* \* The prospect was a glorious one. \* \* \* This hope of Millennial glory was based on many passages of the Holy Scriptures. All such Scriptures as spoke of the ransomed of the Lord returning to Zion, with songs of everlasting joy upon their heads, that they should obtain joy and gladness, and that sorrow and sighing should flee away." (Page 183.) "Some of the leaders in these new discoveries, advancing less cautiously, as the ardor of discovery increased, began to form theories of the millenium. The fourteenth chapter of Zachariah was brought forward in proof—all considered it literal—that the most marvelous and stupendous physical and climatic changes were to be wrought in Palestine; and that Jesus Christ, the Messiah, was to reign literally in Jerusalem, and in Mt. Zion, and before his ancients gloriously. The glory and splendors of that august millennial kingdom were to surpass all vision, as the light of the moon was to be made equal to the light of the sun, and the light of the sun would be augmented 'sevenfold.' William Hayden went to New Lisbon to fill an appointment. Calling at Bro. Jacob Campbell's we found Bro. Scott. Mrs. Campbell was a Christian lady of much brilliancy of talent, and intelligent in the Holy Scriptures. Salutations over, she broke forth in an animated strain: 'Bro. Scott and I have been contemplating how joyful it will be in the millennium, mortals and immortals dwelling together.' Bro. Scott then, with great fluency, descanted upon the prophecies of Jeremiah and Ezekiel relating to the return of the Jews and their re-establishment in the Holy Land, the coming of the Lord, the resurrection of the saints, and the gath-

ering together unto him on the Mount of Olives. Scott had a vein of enthusiasm, to which these millennial prospects were very congenial. \* \* Rigdon, who always caught and proclaimed the last word that fell from the lips of Scott or Campbell, seized these views, and with the wildness of his extravagant nature, heralded them everywhere." Pages 185, 186.

These zealous Bible students seem to have caught a glimpse of the true light; aimed at reform and restoration. Rigdon and Scott and others see eye to eye, why not go on? Here it is: "Many sagacious brethren perceived with regret the new turn things were taking. \* \* Some supposed Mr. Campbell to be in sympathy with these views; and, indeed, some plausibility was lent to this opinion by the title of the new periodical, *The Millennial Harbinger*. Mr. Campbell, whose eye was fully open to all, was not slow to perceive all this, and he felt called on to undertake the needed correction." (Page 188.) "The effect was salutary and remedy complete." Page 189.

Rigdon, then, did not gather these views from Campbell, for he did not believe them. Their discovery and annunciation lie with Rigdon and Scott. They were advocates of pentecostal religion in theory and in spirit, but Mr. Campbell held "The gospel the essential channel of spiritual influence in conversion; thus ignoring all reliance on abstract and immediate influence of the Holy Spirit, and calling the attention of inquirers away from dreams, visions, and impressions which are so liable to deceive." (Page 50.) Did not believe in a literal restoration of the Jews, or a Millennial reign on the earth of the Saints. How could Rigdon catch up these sentiments from Campbell, then, and herald them everywhere? This is too palpable for comment. But let us inquire further into the life and whereabouts of Rigdon previous to the year 1830-31, from the pen of his enemies: "The Baptist Church at Warren was formed September 3d, 1803, by Elder Chas. B. Smith." "This church was a parent of churches, Youngstown, Bagetta, Lordstown, and Howland, all sprang from it. January 11, 1815, thirteen members were dismissed on application to organize in Youngstown. \* \* Thomas Rigdon, J. Woodworth, and A. Bently officiating." "This Thomas Rigdon was a man of much prominence as a preacher, and was worthy of the distinction conferred on him. He served with acceptability a term in the Ohio Legislature. There were three brothers, Thomas, John, and Charles, all Baptist ministers. They

all fully adopted the views of the reformation, and faithfully defended them. They were cousins of the famous Sidney Rigdon.

"December 4, 1819, the church granted the petition of eight members in Bazetta to form a church in that town. \* \* March 4th following, Sidney Rigdon was received into membership, and licensed April 1st to preach. He married Miss Phœba Brooks, and after two years moved to Pittsburg." Pages 91, 92.

In June, 1826, he was "residing in Bainbridge." At that time he was called to preach the funeral of Warner Goodall, the elder of the Baptist Church at Mentor, and Rigdon was called to serve "as its pastor in the fall of that year." "Sidney Rigdon was an orator of no inconsiderable abilities. In person he was full medium height, rotund in form; of countenance, while speaking, open and winning, with a little cast of melancholy. His action was graceful, his language copious, fluent in utterance, with articulation clear and musical. Yef he was an enthusiast, and unstable.

"His personal influence with an audience was very great. \* \* Whatever may be justly said of him after he had surrendered himself a victim and a leader of the Mormon delusion, it would scarcely be just to deny sincerity and candor to him, previous to the time when his bright star became permanently eclipsed under that dark cloud.

"In March, 1828, he visited Scott in Warren. He had been with him on former occasions, and had adopted fully his method of preaching Christ, and of calling the awakened and penitent believer to an immediate obedience of his faith for the remission of sins.

"Rigdon was transported with this discovery. On leaving Warren to return to Mentor, he persuaded his brother-in-law, Adamson Bently, to accompany him. This was a visit to that town of no ordinary importance. The trumpet which they blew gave no uncertain sound. It was the old jubilee trumpet, first sounded by the fishermen of Galilee on the day of Pentecost, announcing glad tidings to the nations. \* \* The whole community was aroused. Twenty persons were baptized the first time they repaired to the Jordan. \* \* From Mentor they went to Kirtland, where almost an equal ingathering awaited them." Sidney Rigdon became a member of the church at Mentor. "This congregation has long stood as a lighthouse. It was shaken as by a tempest under the out-break of Mormonism, but it is to be noted that few of its members were led astray. While the church in Kirtland,

with less experience, and more immediately in Rigdon's power, became engulfed, and has never since been recovered." Pages 191, 192, 193, 194, 195.

"In March, 1828, in the great religious awakening in Mentor, under Rigdon and Bently, the amiable M. S. Clapp, was the first to yield." Page 198.

It does really seem from these evidences that the true light had shone, in some sense, upon Rigdon and his associates; and that they were unwittingly a kind of John the Baptist, preparing the way.

"In the fall of 1821, William Waite emigrated from Saratoga, New York, on the head waters of the Susquehanna, and settled on the plateau since known as Waite Hill, in Willoughby. He and his wife were Baptists. \* \* The next autumn his son-in-law, Dexter Otis, in his 28th year, arrived and settled in Kirtland. \* \* \* When Elder S. Campbell came to Mentor soon after, these brethren, E. Waite and D. Otis, were so delighted with the new light that beamed on the gospel, that they pressed him to come to Waite Hill. \* \* \* Rigdon coming in about that time, and following up the well begun work by his earnest and animating appeals, several were baptized, among whom was Alvin Waite, then in his twenty-sixth year. This was in 1829."—Page 204.

"Samuel Miller was born in Willoughby, August 30th, 1802, the first male white child born in that town. \* \* When in 1829, the great wave of religious reformation broke along the shore of the lake, he heard, examined, and with his usual independence, candor, and decision, he confessed the Lord. \* \* \* When the overflowing scourge of Mormonism burst forth, these three men, with Otis and Waite, withstood the shock, though Rigdon himself, their leader to Christ, had reeled and fallen under its blow."—Page 207. "The church on Waite Hill was organized [through the agency of Sidney Rigdon] in 1830." D. Atwater states on page 239, that he was "ordained an elder of the church at Mantua, on March 21st, 1830." "Soon after this the great Mormon defection came on us. Sidney Rigdon preached for us, and not withstanding his extravagantly wild freaks, he was held in high repute by many.

"In the admiration of Sidney Rigdon, Oliver Snow and his family shared very largely; so when he came with his pretended humility, to lay all at the feet of Mormonism, it caused a great shock to the little church at Mantua." "Eliza Snow, afterwards so noted as the 'poetess' among the Mormons, led the way. Her parents and sisters, and three or four other mem-

bers of the church, were finally carried away."—Page 240.

Here we have Mr. Rigdon with his home friends, highly respected and preaching for the church at Mantua, March 21, 1830. He continued in this labor until the very advent of the faith of the Saints in that community, and the presence of the Elders in their midst, in the fall of 1830. Two months and a half before, he was in the Mahoning Association, in Austintown, with Scott, and Campbell and others; he and Mr. Campbell having a "passage at arms," over the question of "laying all at the apostle's feet." Rigdon holding that if they were to follow the New Testament in every thing, they should have to move in something of this kind. Notwithstanding the spite and spleen manifested towards Rigdon, by those from whom he separated, this is the only thing that they have to harp about as bad about Rigdon. Yet it is a Bible fact—a thing that did exist—and all that can be said of it is, is it wise or important to inaugurate it again—mere opinion.

Where, now, is place, during all these years of ministerial labor, up to the advent of the messengers of the Saints in the fall of 1830, where Rigdon could have plotted and conspired with Smith to originate a new Bible?

Further: So popular, influential and well known was Rigdon, and so unexpected such an event, that it is said that it was a "shock" to the churches when he accepted the faith of the Saints; and that he "reeled and fell" under its influence. Not a shadow of chance, here, where Rigdon could have been even suspicioned as the instigator of that faith. His old accusers, clearly acquit him of that charge.

Chapter 9 opens with "The Advent of Mormonism." That the reader may see with what a spirit or pique and maliciousness the author writes, I will give some copious extracts.

"This was in the fall of 1830. This coarse imposture was not born of chance. Characterized by much that is gross, and accompanied by practices repulsive for their lowness and vulgarity, it yet had a plan and an aim, and it was led on by a master spirit of delusion. It marked out its own course, and premeditated its points of attack. Its advent in Mentor was not accidental. Its four emissaries to the 'Lamanites' in the West, like the four evil messengers from the Euphrates, (Rev 9: 15), had Rigdon in their eye before leaving Palmyra, N. Y. On his part, Rigdon with pompous pretense, was travelling with

expectancy of some great event soon to be revealed to the surprise and astonishment of mankind." Scott, Bently, Osborn, Campbell were all talking that same thing. "Gifted with very fine powers of mind, an imagination at once fertile, glowing and wild to extravagance, with temperament tinged with sadness and bordering on credulity, he was prepared and preparing others for the voice of some mysterious event soon to come. The discomfiture he experienced at the hands of Mr. Campbell at Austin Town, when seeking to introduce his common property scheme, turned him away mortified, chagrined and alienated. This was only two and a half months before he received, in peace, the messengers of delusion. Another fact: A little after this, the same fall, and before the first emissaries of the Mormon prophet came to Mentor, Parley P. Pratt, a young preacher of some promise from Lorain county, a disciple under Rigdon's influence, passing through Palmyra, the prophet's home, turned aside to see this great sight. He became an easy convert. Immediately an embassy is prepared, composed of this same P. P. Pratt, Oliver Cowdery and two others, for the 'Lamanites.' The next scene opens in Mentor. About the middle of November, came two footmen with carpet bags filled with copies of the Book of Mormon, and stopped at Rigdon's. What passed that night between him and these young prophets no pen will reveal; but interpreting events came rapidly on. Next morning while Judge Clapp's family were at breakfast, in came Rigdon, and in an excited manner said: 'Two men came to my house last night on a c-u-r-i-o-u-s mission;' prolonging the words in a strange manner. He proceeded to narrate how some men in Palmyra, N. Y., had, by direction of an angel, certain plates inscribed with mysterious characters; that by the same heavenly visitant, a young man, ignorant of letters, had been led into the secret of deciphering the writing on the plates; that it made known the origin of the Indian tribes, with other matters of great interest to the world, and that the discovery would be of such importance as to open the way for the introduction of the Millennium. Amazement! \* \* 'Its all a lie,' cried out Matthew, quite disconcerting the half apostate Rigdon, and this future Aaron of the new prophet retired."

Matthew was evidently a good Campbellite, for they usually conclude before hearing the evidence.

[Concluded next week].

Error may be tolerated, if reason be left free to combat it.

#### JOSEPH SMITH'S THIRD LETTER.

HE DENIES THAT ABRAHAM AND MOSES WERE POLYGAMISTS.

*Mr. L. O. Littlefield, Logan, Utah:*

SIR:—You say in your last that you prefer the plain word of the Lord to any statement that I may make. Let me give you some plain words of the Lord:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

\* \* "Hear me and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I the Lord God delighteth in the chastity of women." B. of M., book of Jacob, 2:6. "Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness, and the cursings which have come upon their skins, are more righteous than you, for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have save it were one wife, and concubines they should have none." Book of Jacob, 2:8.

"And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written." D. and Covenants, Sec. 4, par. 8, Liverpool Ed.

In none of your arguments have you attempted to answer these very "plain words." There is not a line of teaching from 1830 to June 27th, 1844, in the books of the church, the printed journals, or the published sermons or pamphlets of the Elders, that contains a reference to the marriage relation, but what contemplates it as monogamic.

You admit that you cannot prove from the Scriptures that Adam, Noah, or Lehi had more than one wife. Of what weight in the scale of argument is your statement that you can find other men named in the history who had. The Creator evidently knew just how he proposed to people the earth; and the fact that at the outset he formed but the two, Adam and Eve, should be conclusive evidence both as to the intention of Deity and the fact. How ignorantly you write when you state that "God made man polygamic." "The history of this world in all its generations proves it." With the ink scarcely dry in the sentence admitting that Adam was the creation of God, and Eve formed for his one companion, and that you cannot prove

that either he, or Noah, or Lehi had more than more than one, you say "God created man polygamic." What new cosmos is this of which you write? Do you expect me to believe you sincere when you so pervert the very words of the history?

The very reason assigned for the destruction by the flood is a denunciation of polygamy. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Gen., 6:2.

This is the opening count in the indictment. The inspired translation by Joseph Smith states that the Lord told Noah, "The daughters of thy sons have sold themselves, for behold mine anger is kindled against the sons of men, for they will not hearken to my voice." Gen., 8:3.

The voice (word) of the Lord was "they twain shall be one flesh," in direct accord with the creation. The revelation to the church through Joseph, the Seer, was in keeping with this; "that it (the earth) might be filled with the measure of man, according to his creation, before the world was made." B. of C., Sec., 45, par. 3, Liverpool Ed. This proves plainly that when God made man he made him monogamic. But man corrupted his way before the Lord. The Lord's spirit quit striving with them. The flood came and destroyed them, except Noah, a man "perfect in his generations," who "walked with God." The generations of Noah were monogamic. God saved them that he might establish his covenant with them and thus preserve a righteous seed to people the earth. This is to me, and I think should be to all who deal honestly with the Bible, a condemnation of plural marriage.

How can you, Mr. Littlefield, take these two examples in the history of the world before your eyes, and say that God "created man polygamic?" The intent was to people the earth, and we are not to suppose that it was intended to people it with a corrupt seed. He chose the system and placed the two beings with whom he began the work upon the earth, and instituted marriage. He repeated the warning by actual demonstration in the selection of a family of monogamists, Noah and his wife, his three sons and one wife each. He led Lehi out of the midst of a people whom you say was polygamic, with the purpose stated, that he might seek a godly seed. He gave the rule first by example, Lehi and his wife, his sons and one wife each. He confirmed it, secondarily, by the command which I have quoted. And yet you have the hardihood to impugn the

wisdom of such creation and such precept by declaring polygamy the rule. And you further say that God sanctioned polygamy.

If God designed plural marriage to be the rule, why did he not so make them at the outset? You are the one who is indulging in sophistry, not I. I give you the plain word and the examples in history; and you evade them by sophistry that is as dark as it must be damaging.

If you still urge that plural marriage is the natural law governing man, it is but proper for me to urge that you have no Scriptural ground upon which to defend the marriage institution, and the right of a man to have more wives than one, should insure the right of a woman to have more husbands than one—and the step to the absence of any restriction as founded in Scripture is not far removed. It will puzzle you to trace from any history in your possession, either sacred or profane, the exclusive right of man to choose his female companions to any direct revelation from God. If it is left to the decision of the natural appetites of man, promiscuity will be proven against you.

Your statement that "three quarters of the human family accept it (polygamy) as the natural law of marriage," is a singular one. Does that prove it right? The same proportion discards Jesus as the Christ, too; does that prove the statement that He is, untrue? What nation accepting the Bible and Christ accept polygamy as the natural law of marriage?

Your charge upon the other quarter of the human family that they have "adopted in place of honorable polygamy, a vile, a damnable and a God-accured substitute," is contemptible. You point to the exception in monogamic nations, and call it the rule. What you allude to, and what is known as "the social evil," is in monogamic nations the perversion of the rule, and opposed to law.

I quote from your letter: "You denounce celestial marriage as a crime against mankind and a sin against God. We assert that God never has so denounced it but has approved it, sanctioned it, encouraged it, legalized it and made special laws for its direction; that the polygamist child was always recognized as legitimate."

You certainly pervert the record. Take the instance of Abraham, one of your cases cited, in proof. No prophet gave Hagar to Abraham. Sarai, the patriarch's only wife grew jealous of her barrenness; she conceived the idea of obtaining a child by proxy, and so she took a

slave, and put her in her place. Abram listened to his wife (so did Adam) and when fruit resulted from his connection with Hagar, Sarai bewailed her *wrong*. What was this wrong? If God had restrained her from bearing, was she in fault? No. Her wrong was in forgetting the sacredness of the marital relation. When the Lord speaks in regard to this son, he puts a very strange blessing upon him. To prevent the inheritance from going out in this fashion the Lord gave Sarah a son, Isaac. In him was the covenant established, though Ishmael was the first born. The Lord then speaks concerning this secondary wife, the slave-concubine, and tells Abraham to do as Sarah enjoined, "cast out this bond woman," which he did. Ishmael dwelt away from his father's house, and was a wild man.

Abraham was not a polygamist. He had no wife by the institution of marriage, but Sarah, while Sarah lived. Sarah was dead when Abraham married Keturah, by whom he also had children. But the history states that in order to put his evil example away from Isaac, Abraham sent the sons of the *concubines* he had away from his son to the east country, and they are not reckoned in his posterity. This disposal of the matter of Abraham's departure from the monogamic rule, is in favor of the thought that God did not approve of it. No prophet gave him a second wife while Sarah lived; nor does the record show that there had been a change from the rule as given at the first.

Isaac's life affords you no comfort. Rebecca must have ruled her house in respect to her husband's wives, as Joseph Smith's wife Emma, would have done, if he had not, as you assert, secretly sinned against her.

The case of Joseph is only favorable to your view in seeming. He was the son of Rachel, the only legal wife Jacob had. In the 46th chapter of Genesis, where the enumeration of Israel's children takes place, none is called Jacob's wife, but Rachel. Gen. 46:19. The blessing was with Joseph, Jacob's first born of his legal wife. No prophet gave Jacob his plural wives, or sealed his concubines to him. Nor is any law cited by which any such connection was authorized.

You are well aware that all the laws of Moses were given under the code and were called the "carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron among the children of Israel till John." And Christ, speaking of the law of divorcement, a part of your polygamic creed, said:

"Moses, for the hardness of your hearts, wrote you this precept." It is equally clear from the traditions of the church that the law of carnal commandments, which you cite as regulating polygamy, was added "because of transgression." The hearts of Israel were hardened and God swore "in his wrath that they should not enter into his rest."

In reply to your question respecting the Lord's portion of the spoil named in Numbers, chapter thirty-five, I am quite willing that the portion that went to Eleazer should be "a heave offering to the Lord;" if you know what a "heave offering" was. Of the part that went to the Levites, the record is silent as to what the Levites did with them; but the inference that they were used as wives is far fetched. They were slaves taken in war, and the thought that they could only be used as wives, or as concubines, shows the lustful tendency of the polygamic mind.

I do not mean to tell you, or the world, that God ever used polygamy in any sense to raise up seed unto Him; but that in every instance where He attempted to raise up seed unto Him, the rule adopted by Him was one man one wife. It is because of that that He calls polygamy abominable. I do not consent that He ever used that means for that object, and fully believe that you can not show a single instance, or command, in proof except the so-called revelation of 1843, and that is of such doubtful parentage that I do not accept it as evidence in point.

Moses was not a polygamist. There is nothing in the history to show that Moses had any other wife than Zipporah. She was not of the Israelitish host, for he had obtained her of Jethro, the prince of Midian, a Cushite, or Ethiopian, and supposed to be a descendant of Abraham by Keturah. The presumption is fair that Zipporah and the Ethiopian woman are one and the same.

There is no question but what when you persistently cite David and Solomon as polygamic examples, that you do so for an excuse, whatever you may pretend to the contrary. And to show you how superficial has been the reading, in regard to David, let me detail a little of his history.

Saul was jealous of the praise bestowed upon David for slaying the Philistine, and made an attempt on his life with a javelin before he had yet become a married man. 1 Sam. 18:7-11. Saul offered him his elder daughter Merab to wife; but cheated him out of her, giving her to Adriel. Then Michal, another of Saul's daughters, loved David, and was his first wife, for whom

he paid an hundred trophies taken from the Philistines. Notwithstanding this marriage Saul became more and more David's enemy. 1 Sam. 18:29. This hatred of Saul continued until Saul's death, before which David had twice spared Saul's life when the fortunes of war had placed him in his power, David having gathered numbers to his standard. Saul had taken Michal from David and given her to Phaltiel, and then David took Nabal's widow and Ahinoam; but there is no proof that Samuel, or Nathan had been the agent through whom he took these wives. David was crowned king of Judah and reigned seven years at Hebron. During this time war ensued between the armies of David and Saul's son Ishbosheth; Abner the general of Israel, Joab for David or Judah. The war between the house of David and the house of Saul was a long one. See 2 Sam. 3:1 and 6. More than this the war between these hosts did not cease until Ishbosheth was slain; then the tribes were united under the conqueror, and as such he reigned in Hebron seven years over Judah and in Jerusalem over Judah and Israel for thirty-three years. David would not treat with Abner until Michal, the daughter of Saul, married first to him, then to Phaltiel, had been re-delivered to him. Phaltiel, her second husband, followed the troop crying after his wife until Abner made him return. Here was one woman in Israel that had two husbands; and it was not Samuel or Nathan that gave them in either case.

Again; it is in proof that Abner had one of Saul's concubinal wives as his. Her name was Rispah. The record further states David gave unto Mephibosheth "all that pertained to Saul and to all his house." He did this in pursuance of his oath to Saul that he would not "cut off his seed," and Mephibosheth was the son of Jonathan, the grandson of Saul. 2 Sam. 9:9, 13. Ziba, "the servant of Saul," was doubtless the steward of his house; and as such was in charge of all that belonged to Saul; and he was made the witness of the transfer of the house (family and possessions, slaves, wives, concubines and all) of Saul to his legal representative. There is no evidence to show that David had any of the family of Saul as his *wives*, except Michal, Saul's daughter. I did not use the words "conqueror" and "fortunes of war" without good warrant; as any man among you, not a polygamist *ingrain*, will acknowledge, if he will read the record for himself.

If the example of David is good, permit me to enquire, who succeeded to the house

of Pres. B. Young? He left houses, lands, wives and children. He did not die fighting the Philistines, in manhood's prime; in the din of battle; but in his bed after he had disposed of his worldly goods by will, leaving no portion of the moneys held by him as a ruler in Israel to the congregation of the Lord. Did Mr. Taylor inherit to his master's house? Did he receive the wives of Pres. Young to be his wives? To whom were the wives of Pres. H. C. Kimball married after his death? Who entered in upon the heritage of wives of Pres. G. A. Smith and Orson Pratt? Please tell me who obtained the wives of Joseph Smith? When and why?

One other will suffice for the present. If the question of your salvation, or mine depended upon the character of Joseph Smith, my father, rather than upon our own acts, then the sentence you think betrays my hardness of heart might never have been written by me; but when you reflect that whatever Joseph Smith may have been personally, good or bad, is not to be the test when you and I are to be tried, you must admit that the issue is not whether Joseph Smith was a polygamist; but, *but is the doctrine of God?*

I expect the truth to win in this controversy. If in the final arbitrament I am found in error, I shall submit. If in the right, as I now believe I am, I shall be content without being malicious.

Respectfully,

JOSEPH SMITH.

LAMONI, July 30th, 1883.

## Conference Minutes.

### PITTSFIELD DISTRICT.

Conference convened with the Alma Branch, in Schuyler county, Ill., August 11th, 1883, at 10 a. m. Jackson Goodale presiding, and W. H. Williamson clerk.

Branch Reports.—Pittsfield 47, including 2 Elders, 1 Priest; 1 removed by letter. Alma 15, including 2 Priests, 1 Teacher; 1 added by vote since last report. Barry 9, including 1 High Priest, 2 Elders.

Official Reports.—J. Goodale, High Priest; Priests Wm. Curry, J. H. Corhan, reported.

At 8 p. m. on Saturday, preaching; and Sunday at 11 a. m. and 8 p. m., by J. Goodale.

Adjourned to meet with the Pittsfield Branch, the first Saturday and Sunday before the full moon, in February, 1884.

### NEVADA DISTRICT.

Conference convened at Carson City, Nevada, August 26th, at 11 a. m. A. B. Johns, presiding. The clerk being absent, Levi Atkinson was appointed clerk *pro tem.*, and afterwards to fill the office the next quarter.

Elders' Reports.—Carson City Branch reported by Elders Ridley and Millard as being in a very

scattered condition. No change in numbers since last report. Teacher Wilmet reported its spiritual condition as low, and that their labors with the world had been fruitless. Mottsville Branch, by David Isaac Jones, reported as being in a very scattered condition, meetings not being held with any regularity. Dayton Branch, reported by Levi Atkinson; one removed by certificate of membership.

A. B. Johns was sustained president of the district. All present voted to sustain the General Authorities of the Church according to our ability.

Adjourned to meet at the call of the president.

## Miscellaneous.

### APPOINTMENT OF BISHOP'S AGENT.

At a late conference held in the South-Eastern Illinois District, Bro. George H. Hilliard was recommended to me as my agent for said district. I therefore appoint him as such. I therefore pray the Spirit of the Master may be with him in the discharge of his duty.

G. A. BLAKESLEE, *Presiding Bishop.*  
GALLEN, Mich., Sept. 15th 1883.

### KENT AND ELGIN DISTRICT.

A conference of the above named district will be held in the Blenheim Branch, October 6th, 1883, commencing at ten o'clock a. m. A full report of all the branches is desired, if possible. Come Saints and friends and bring the Spirit of peace with you.

RICHARD COBURN, *District Secretary.*

### INFORMATION WANTED,

Concerning the whereabouts of Charles Carlson. When last heard from, his address was East Saginaw, Michigan, Box 1320. His folks live in Sweden. They have not heard from him for one year. Address Charles J. Anderson, Wirt, Ringgold Co., Iowa.

### BORN.

CUMMINGS.—At Clear Dale, Kansas, August 22d, to Bro. Uriah and Sr. Phoebe Cummings, a daughter, named Mamie Belle. Weight in the estimation of the father, seventeen hundred avoirdupois.

### DIED.

BINNY.—At Springfield, Ill., September 4th, 1883, of spinal affection, Emily Tabitha, infant daughter of Bro. Jams Binney, aged 11 months, and 25 days. Funeral services at the house, by the Rev. McMickle, Presbyterian minister.

If love and care could death prevent,  
My days on earth would ne'er been spent;  
Life was desired, but God did see  
Eternal life was best for me.

H. NEAB.

ZENOR.—At Clear Dale, Summer county, Kansas, March 11th, 1883, Francis J. Zenor, only son of Sr. J. S. Harding, and step-son of Bro. J. S. Harding, aged 17 years, 9 months and 18 days. Although not a member of the Church, he was a good friend to the Saints, as the Elders can testify who met and became acquainted with him. Peaceful be his slumber.

B. V. SPRINGER.

YOUNG.—At Chain Lake Center, Martin Co., Minnesota, August 16th, 1883, Sr. Zilpha, wife of Bro. Ralph L. Young, aged 85 years and four months. She was baptized in 1835 and confirmed under the hands of Father Joseph Smith. She leaves her aged companion inconsolable in his great grief.

### FOR SALE AT A BARGAIN.

A three run Custom and **Merchant Mill**; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a **Saw Mill** attached, driven by a **35 Horse Power Engine**. Mill building 40x60 feet, four stories high. Also, **80 Acres of Land** with the mill.

The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY,  
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A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

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I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent,  
Lamoni, Iowa.  
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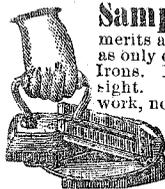
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Half dozen, \$10; one dozen, \$18.  
We do not promise you big wages and no work; but you will make money according to the energy you devote to the business. It is enough to say, we have Brothers and Sisters in all parts of the United States and Canada who are doing well selling our goods. If after two weeks' trial, goods are not satisfactory, and all we claim for them, return them and we will refund your money. We send one of our Heaters or Springs free with your first order for half dozen or more of either article, thus giving you a Sample Free. Yours in Bonds,  
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2jun

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We call especial attention to this change, as it is made with a view to facilitate the business transactions of the Office in Chicago.

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| Men's Seamless Wool Socks, three pairs          | 1 00   |
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**JOSEPH SMITH - - - EDITOR.**

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29  
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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 6th, 1883.

No. 40.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, October 6th, 1883.

### REUNION.

THE abandonment of the fall session of Conference was felt by the Saints of the western slope as a misfortune, and as they began to gather at Leland's Grove, on September 15th, it was with serious misgiving on the part of some, and anxious apprehension on that of others, while a few appeared confident and contented. Saturday, the day for meeting, was a rainy, cloud-overcast day. When the train stopped at the temporary platform erected by the committee of arrangements within a quarter of a mile of the camp-ground, and turned out twenty-three pilgrims from the south and west, including the Editor and Bro. Glaud Rodger from Lamoni, the sodden clouds overhead and the drenched roads under foot, offered sorry promise for a happy sojourning in the grove.

All day the rain came down. All day the Saints kept coming in. All day the notes of busy preparation for a week's stay went on. Blithely and happily the camps were formed; tents went up; horses were picketed; and temporary abiding-places made comfortable. The camp was placed on a hill gently sloping to the south, with a bold bluff jutting on the Mosquito creek right to the north. A space for assembly and camping purposes had been cleared on a piece of land belonging to the estate of Bro. B. F. Leland, deceased, by the kindness of Bro. Joseph Seddon, administrator of the estate. It was well sheltered from the winds from any quarter and answered quickly to the warmth of the unclouded sky. The arrangements of the committee had been good, so far as could be on so small a piece of land. Trains were to stop

at the platform each way. Hay and wood had been provided. The only mistake discoverable, that the anticipation for a crowd had been too small, the attendance surprising everybody.

No meetings could be held Saturday, but on Sunday morning, September 16th, at nine o'clock, order was called by Bro. John Hawley, of Dow City, and on motion of Bro. Charles Derry, the President of the Church was chosen to take charge of the meetings during the session. Bro. J. Charles Jensen, of Mondamin, Iowa, was chosen to act as secretary. A season of prayer and testimony was had.

At eleven o'clock "Come thou Fount of Every Blessing" was sung, and the first grand camp-meeting of the Reorganized Church was begun. Prayer was offered by Bro. Edmund C. Briggs. A brief discourse on the general issues before us was given by the chairman. The session was closed by singing "Truth Reflects upon our Senses," and benediction.

In the afternoon, after a feeling prayer by Bro. Glaud Rodger, a most excellent and timely sermon was preached by Bro. E. C. Briggs. This was followed in the evening by one from Bro. Charles Derry.

At first it was determined not to appoint any police force, but the coming of a number of those who are not respecters of others' devotional rights, and the presence, in surreptitious form of whisky—that bane of good manners—Brn. Thomas Chatburn, acting sheriff of Shelby county, in which the meeting was held, Alma M. Newberry, Milton Dougherty, G. F. Skank, Abraham Crandal, Amazon Badham, and Hans N. Hansen, with the committee on grounds were appointed as police.

The following programme of procedure for each day's services was ordered, to be carried out or varied as wisdom and the elements might permit or decide:

At 9, meeting at the stand for prayer and testimony. At 10:30, the time from that till noon to be devoted to the preaching of the word; from 2 to 4 p. m., and from 7 to 9 to be devoted to preaching services. This plan was adhered to as closely as propriety dictated, without impairing the spirit of freedom that all delighted in.

On Monday (17th), the prayer service

was in charge of Brn. John A. McIntosh and Glaud Rodger, and was much enjoyed. At 10:30 prayer was offered by Bro. Jas. Caffall, and Bro. Rudolph Etzenhouser, a young and rising minister for the Master, led in a good discourse upon the evidences of the present in favor of our work. He was followed by Bro. Thomas Nutt, a tried soldier, in well-chosen words of comfort and instruction.

A prayer and testimony meeting was held in the afternoon, the services being in charge of Brn. James Caffall and A. H. Smith. The evening sermon was by Bro. James Caffall, a compact and masterly effort in defense of the gospel. The inspiration and power of the Spirit, were clearly with the speaker, his words at times being clothed in fire in their import and eloquence. Under it the reserve and fear respecting the success of the reunion melted away. The key-note of content and enjoyment of spiritual association in Christ for the occasion was struck. The plane of brightness and cheerfulness for the Saints was reached, and maintained thereafter, during the entire session.

Tuesday (18th) was spent in a similar way, Brn. Parker and Hogaboom in charge of prayer-meeting. Bro. Gordon E. Deuel offered the prayer at the preaching service and Bro. Alexander H. Smith, of Independence, discussed in an entertaining and instructive manner the name which the Church and the Saints should bear. It was a spirited and timely effort and was well received by the now delighted congregation.

Bro. Colby Downs led the afternoon service in prayer. Bro. Glaud Rodger gave the sermon, a cheering and encouraging admonition to faithful performance of duty, followed by Bro. Joseph Smith, who also addressed the congregation in the evening. During the day Bishop G. A. Blakeslee arrived from the east, and he pronounced the benediction at the close of the day's services.

Wednesday (19th), the prayer service was in charge of Bro. John Hawley. The morning sermon was by Bro. John A. McIntosh, followed by remarks from Bro. Joseph Smith. "Uncle John's" recollections of his early ministrations, his unique and

excellent experience, his long period of service and his faithful record all went to make this one of the most enjoyable sessions held on the ground.

The afternoon preaching was by Bro. Gordon E. Deuel, whose presentation and defense of the gospel was a pleasant and agreeable surprise to very many. His forty odd years of service, dating back in the days of Joseph, pressed the views he gave upon the attention of the hearers with good force. He was followed by Bro. J. Smith.

Bro. J. C. Crabb came in to-day, and was called to the stand in the evening. His presentation of the claims of the Church to the continued ministrations of Christ, in accordance with the word and dealings of God with men, was in keeping with the sermons before delivered, and was like a "nail driven by the master of ceremonies in a sure place." Bro. Smith followed him as he also did some others, in his way.

Pres. J. Smith presided at the morning prayer service. The session lasted one hour. During that hour prayer was offered by seventeen of the visiting Saints, joined by all in fervency and hearty amen.

Bro. John Hawley gave a good exhortation on the duty of Saints at the morning preaching hour. He was followed by Bro. J. Smith.

The names of several were given for baptism. At noon, adjournment was had until 2:30 for the purpose of attending to the ordinance. Bro. Edmund C. Briggs was put in charge of the service at the water, and Bro. Eli Clothier was appointed to perform the rite. At one p. m. over six hundred persons assembled at the water and the following were baptized by Bro. Clothier: Henry B. Engstedt, Charles Reams, Josephine Ticehurst, Mary Houghton, Pluma German, and John B. Baker. The confirmation services were held at 2:30. Upon the call to order, Bishop Blakeslee led in a spirited and feeling prayer; confirmation hymns were sung; and Brn. E. C. Briggs, Alexander Smith, James Caffall, and Joseph Smith officiated in the confirmation service. A most excellent overshadowing of the Spirit was felt and acknowledged by the Saints with gratefulness and praise.

The confirmation exercises concluded, Bro. Eli Clothier of Galland's Grove addressed the now quite large audience upon the subject of "The Sabbath," giving all something to think about. Many were much pleased, and the effort was worthy of consideration. The preacher for the evening session was Bro. J. F. Mintun of Magnolia, Iowa, one of the youngest of the elders in the field. His effort was a gospel one, and was well received.

Rain interfered with the morning prayer service on the 21st (Friday), but at 10:45 meeting was called, and Bro. J. Smith spoke to those who gathered at the stand, making his address to the Saints especially. He also spoke in the afternoon. The evening service was occupied by Bro. J. Caffall, largely upon the duties of Saints, both as officers and members, closing his remarks with a stirring appeal for the

proper sustaining of the great work in its temporal and monetary departments. It was a most excellent appeal and productive of good thoughts among the listeners.

Saturday morning, the 22d, was wet and cold. There was a short prayer service only. In the afternoon, after some delay, the Saints assembled at the stand, and Bro. J. Smith made a direct and stirring appeal in behalf of the temperance side of Christian work. This was received with approbation, and met a hearty response from the people.

During the evening intermission Bro. Thomas Nutt baptized Jesse H. Johnson and his wife Annie E. Johnson, Joseph Goode, Evan O. Jones, and Peter Lawson. These were confirmed at the opening of the evening session by Brn. James Caffall, E. C. Briggs, Charles Derry, and Glauud Rodger. After these ceremonies were over, Bro. Alexander H. Smith delivered an address on the law of tithing, at the request of the Bishop, Blakeslee. The subject was presented in a strong and pleasant manner, and the good impression made by the speaker was confirmed by the Bishop in a short speech on the same topic. The Saints were edified and instructed.

The rain fell at intervals all Saturday night and until late Sunday morning, the 23d. It was not until nearly half-past ten that any meeting could be held at the stand, so constantly did the skies and rain-laden trees drop "their garnered fulness down." When at length call to assemble was made, the following resolution was offered by Brn. Charles Derry and Richard Farmer, and acted upon:

"Whereas, We, the Saints assembled in this Reunion meeting, have realized spiritual blessings and favor from God, and have enjoyed the communion and fellowship of each other since we assembled together, and believing as we do that great good will accrue to the Church generally as well as to us individually, in the continuation of these meetings; therefore, be it

*Resolved*, That we are in favor of holding a Reunion meeting annually, and that a committee of three be appointed and empowered to obtain control of the grounds where said meeting shall be held, and to let grounds for provision stands, and that the proceeds from the letting of said stands shall be used to defray the expenses of the meeting, reserving to the owner of land one stand for the sale of provisions. And be it further

*Resolved*, That no swings, shows, or intoxicating liquors shall be allowed on or nearer the grounds than is prescribed by law for such meetings. And we invite all districts who may desire to join with us in this movement for the advancement of the cause of Christ to cooperate with us in lifting high the standard of the cross, that the truth may be made known, our spiritual growth increased, and our God and Christ glorified."

This resolution was adopted. By further motion it was decided to meet on the premises of Bro. H. Garner, in Raglan township, Harrison county, Iowa, on the first Saturday in October, A. D. 1884, and to continue over two Lord's-days. Brn. James C. Crabb of Little Sioux, Henry Garner of Magnolia, and Donald Maule of Raglan were chosen as the committee of arrangements for the Reunion of 1884.

The Saints, on separate motions tendered vote of thanks to the one having

charge of the land on which camp was located, the committee of arrangements, and to the officers of the Chicago, Milwaukee & Saint Paul railway, who carried passengers to and from the Grove at one and one-third rates. Bishop G. A. Blakeslee was appointed as a committee to obtain rates over the two roads leading to Mondamin, the nearest railway station to the ground for 1884.

This necessary business occupied the little time that was fair in the forenoon. In the afternoon it was fair, and a very large audience greeted Bro. Charles Derry who preached a noble and characteristic gospel sermon refreshing to all.

The evening service was opened in the usual way, a child was received and blessed by Brn. Charles Derry and Glauud Rodger. After this Bro. J. Smith spoke about twenty minutes on a suitable closing topic, when the rain began to fall to that degree that further service was abandoned, the benediction was pronounced, and the audience dismissed with a prayer for the safe-keeping of all.

Thus closed a series of services, which during their progress were productive of pleasantness and peace to all. There was nothing to mar or disturb. All entered heartily into the service of the hour. The song services were for the most part in the charge of Bro. Almon D. Hougas, of Emerson, Iowa. He was supported by many singers, among them Brn. P. Cadwell, George Kemp, Wm. Gaylord, A. White, J. C. Jensen, J. Caffall; Sisters Murphy, Shellhart, Chatburn, Caffall, Stuart, and a whole host of others from all the branches whence they came; all who could and had books joining in the service to the praise of God. During the intervals between the services at the stand the tents and fire-sides witnessed many happy groups eagerly singing the songs of Zion.

Profound peace prevailed in all hearts. Contentment and cheerfulness spread like a mantle over the camp. But few were sick upon the grounds, and most of these were helped by the anointing and laying on of hands. No murmuring, fault-finding, or grumbling were heard. Most came provided for rainy weather. The tents were so shielded by the woods that rain could not drift into tent openings, and except for the loss of four sessions after the meeting began the programme of each day was carried out.

The feeling to hold another camp-meeting next year was unanimous. The place and time were determined in the utmost good humor. The committee appointed for next year are well qualified for their task, and have the excellent example of the one acting this year to aid them. We did not get the names of all the committee, Brn. David and William Chambers and David Hall being all the ones we learned of, but we requested Bro. David Chambers to furnish us with a report of their procedure, or so much as they chose to make public, for insertion in the HERALD.

The leading ministers present were Brn. James Caffall, Alexander H. Smith, and E. C. Briggs, of the Twelve; Glauud Rodger, and J. F. Mintun, of the Seventy;

Bishop G. A. Blakeslee, Charles Derry, John A. McIntosh, Phineas Cadwell, J. W. Chatburn, of the High Priests; Eli Clothier, G. E. Deuel, R. Etzenhouser, I. N. White, A. White, John Hawley, Thomas Nutt, T. W. Chatburn, and a whole host of others whose names we do not now call to mind. Those not named must not feel hurt because their names are omitted, nor must those named feel elated over such mention, as neither flattery of one nor offense to the other is intended.

The weather for four days was wet, the ground damp, but the interest did not flag from first to last, and the verdict of those present is that the camp-meeting was a success.

#### EDITORIAL ITEMS.

Bro. M. O. Matthews wrote from New Park, Pa., September 17th, that he was lately called to preach at Airville, twelve miles from there. The people of this place prior to his visit, had not understood the difference between us and the Polygamic Mormons. After learning our true position they were pleased, and have invited Bro. Matthews to return, with the assurance that he can have the Town Hall. One woman has given her name for baptism.

Bro. Simon Shearer, of Sedalia, Mo., writes of his joy and hope in the latter day work. Ever since he was baptized by Bro. J. H. Lake, the way has grown brighter to him, and he now desires to bear testimony that the Reorganized Church of Jesus Christ of L. D. S. is the Church of Christ.

On receipt of a three cent postage stamp Bro. F. C. Warkey, of Independence, Jackson county, Mo., will furnish to any address, a hand book of Jackson county, Missouri.

Bro. John Shook wrote from Buchanan, Michigan, September 21st, saying he was going into the north part of Michigan the next week, to visit the different branches, and do all he could in the gospel work.

### Correspondence.

LITTLE COMPTON, R. I.

September 17th, 1883.

*Bro. Joseph:*—Since I last wrote you Bro. F. M. Sheehy and myself have visited and labored in the state of Maine. In the Western and Eastern Maine District; viz., Little Deer Isle, Brooksville, Sedgwick, Green's Landing, Jonesport, Indian River, Addison, Mason's Bay, Jonesborough, Little Kenebec, Holme's Bay, and Grand Manan, N. B. We found in the East very many good people. We were treated very respectfully and kindly by all. We did not find the work in some places in as good condition as we desired, but we think we discovered signs of improvement in many places, and think that with labor and the exercise of patience, the work there may again become prosperous. We met with the Saints of the Western Maine District in Conference at Little Deer Isle. A goodly number of them came together, and we believe good was accomplished. We spent seven weeks in Maine, and then returned to attend our Dis-

trict Conference held at Providence, R. I., and which we may chronicle as being a decided success. Two were baptized during its sessions. It was the largest gathering of Saints I think ever had in this Massachusetts District. Bishop Blakeslee and his counselor, E. L. Kelley, were in attendance. Their teachings on the "Temporal Law," were opportune, and were well received.

Bro. Sheehy has returned East, in company with Bro. Kelley, to attend the conference of the Eastern Maine District, held at Addison, and may labor some time there before he returns. I am preaching here every night, but how long I shall remain I can not tell; it will depend on the interest manifested. There are so many calls, so many want us to come and preach to them, that we hardly know which place to go to next, that will be for the best interest of the cause. We need grace to sustain and heavenly wisdom to direct, that the work may be done with the approval of the Master.

I have been much interested in your controversy with Elder L. O. Littlefield. So far the truthfulness of your position has lost nothing by the contrast. May you retain the Spirit of God, that you may continue to honor your calling, and thus be instrumental in leading back to the "Old Paths," wandering and scattered "Latter Day Israel."

Yours in the love of Christ,

JOHN GILBERT.

BUTTE CITY, Montana,

September 18th, 1883.

*Bro. Joseph:*—I start home to-day, as I learn by letter from Bro. Joseph Luff that his bodily afflictions make it necessary for him to preach but little, and that he goes home at an early time. For the past two weeks I have been laboring in Deer Lodge Valley, near Stuart and Deer Lodge City. The farmers were busy haying, harvesting and threshing, yet we had good attendance at meetings on Sundays. Much interest was manifest in our exercises, and many kindnesses shown, both by our members and others. It is probable that many in and around Deer Lodge City will yet, and at an early day, unite with the Church. I had hoped to return to Deer Lodge and hold services in the court house which was kindly offered us, supplemented with a request to do so by Mr. Mills, editor of *The New North West*. I shall seek to have this opening supplied at an early time. I had intended to call on Brn. I. Price, R. Jenkin, and Wm. Jones, and families, near Keene Station, had I returned to Deer Lodge. I trust we have planted our work in many places in Montana where good results will follow. Here in Butte we made no special effort, as both time and opportunity were not favorable now. In closing I will add that, the Saints, and other friends in Montana have aided us liberally in our Rocky Mountain mission work. The prospects now are better than ever before for the increase of the Church in Montana.

Your correspondence with L. O. Littlefield is creating many favorable impressions in this mission. After this correspondence began to be published in the *Herald*, I saw you, in a night vision, come to a dark, troubled, rapid-running river, by which I was standing preparing to cross it, and you waded boldly into it at an angle

downward of near forty-five degrees, and when you reached the middle of the stream the surging waters were up to your neck and you stopped, with your feet fixed solidly on the rocks, and pressed your left shoulder against the rushing waters, the waves rolling back powerless to move you, when moving on again you made your crossing successful and triumphant. Upon this I entered upon and began swimming in the same waters. I was filled with astonishment and admiration when I saw you keeping your feet securely on the rock beneath when the stream was beating against you so vehemently. Upon telling this to Bro. E. M. Bowen next morning, he said it related to the efforts going on by the Utah leaders against you, and this was how I had understood it. I have no fears but that you will keep your feet upon the solid rock of God's revealed truth in all this unpleasant controversy, and that you will triumph in the sight of heaven and all good people, while the dark "waters like a flood" of Brighamism, will prove powerless to move you from the right.

I look to see Congress take far more decided and effectual steps against "Brighamism" than at any time in the past. The storm is gathering, and the evils of Utah Mormonism will fall by it, if they are not soon put away. It has been gaining in volume and intensity very rapidly the past year, and only the blind fail to see it.

Yours,

W. W. BLAIR.

BREWER'S CREEK, Ala.,

September 14th, 1883.

*Brother Joseph Smith:*—I arrived at this place on the 8th inst., and began preaching in the Mount Zion Church, said to be a Union Church. It was built with the express understanding that all denominations should have the privilege of preaching in it, and a four acre lot was deeded for that purpose. I preached in the house on the evening of the 8th, and Sunday morning at 11 o'clock; and at night, whilst brother G. T. Chute was preaching, some parties became very boisterous. I had forgotten to mention that the same party had threatened to shut us out of the house before we got here. Bro. Samuel Page went and talked with the party that had locked the door; he finally unlocked it. But Sunday night the devil raged. One man, "or shall I call him a thing," was seen with pistol in hand, making threats. One of the parties was baptized by Bro. H. C. Smith. Since that time he got religion, and joined the Methodist Church. As near as I can learn, there were five or six in their band. They claimed to be twenty-five strong. "Just half the number of grandpap's band." They were to be there on Tuesday night, to prevent us from preaching. At the appointed time we were there, and preached to a large congregation of respectable people. The opposing party was scarcely visible, three or four perhaps on the outside. On Sunday night, after the meeting was over, the leader of the mob agreed with Bro. Page to leave the matter to the people, and if they voted for us to continue, that was to settle the question. The vote was to be taken on Tuesday night. When we got to the meeting house on Tuesday night, the door was locked. The front door was fastened with a trace chain and locked. The two side doors were fastened, but not locked. They were opened and all the people went in, and I was invited in

and asked to preach, and I did so. I was told that the man that opened the doors, was not a Church member, but had given liberally to build the house. Besides he did the carpenter work on it, and never got his pay for it. At the close of the service I took an expression of the people, and I told them if there were any that opposed our preaching to arise to their feet. Not one arose. I then asked those who favored the preaching to arise to their feet, when almost every one in the house arose. I then published my appointments for every night during the week, and twice for the next Sunday. On Wednesday night we went to fill our appointment, when we found all the doors fastened, and a notice on the door forbidding any person or persons from entering. That this day the Southern Methodist Episcopal Church had purchased the possession, and held absolute control. A goodly number of people assembled, and I stood under a cloudless sky, and in the light of the moon talked to them of the liberty of the gospel, and of the rights of free men. Told them how cruel tyrants had persecuted the Lord of Life and peace, and killed the prophets. Some four or five of the mobbers were sitting out some little distance. They had turned some away that were coming, telling them what they were going to do, provided the house was opened. One of the party that was so bitter, was a member of the Protestant Methodists. The others were members, some of the Northern M. E. Church, and others were of the Southern M. E. Church. There was one preacher in the gang, and one other that is trying to be. If he was not fully qualified for the ministry of that body before, he certainly is now. There is considerable feeling over the matter.

There had been a deed conveying four acres of land to the Church when it was first built there, and some way the deed was lost. It was never recorded, and last Tuesday the same man that deeded the four acres to the Church for a Union Church, deeded one acre that the house stands on to the Southern M. E. Church. He is a member of that Church. He told me and Bro. Page, that he did not want us shut out; but for one dollar he put it into the hands of men that did, and they accomplished their desires. We are now holding forth in a little school-house, about three or four miles from Mount Zion of the M. E. Church, south. The day we were closed out of Mount Zion, a member of the M. E. Church, north, came five miles to see me, and invited me to go and preach for them. He told me that a minister was at the head of the party that closed us out. He told me that he had talked with the trustees of their house about getting me to preach there, and they were all willing. He said he was one of the Trustees. That he had built the house and holds the deed to it until he gets his pay for building it. I am to commence operations there on the 17th. The name of that house is the Saw Dust Church. It is not like unto Mount Zion; but I hope it may prove to be a better Mount Zion than the other did.

I never felt better than I do now. God has blessed my ministry. I think of the persecutions of my blessed Lord, and of the terrible trials, persecutions and martyrdom of the ministers of Christ in the times that are past. I think too, of the goodness and love of God to them that per-

secuted and killed him, and that his loving hand was stretched out to a cruel hearted and gain-saying people. And when the gospel was restored by Joseph Smith in this dispensation, the same spirit that took possession of the people that killed the Savior and Prophets and Apostles, seized upon people professing to believe in Christ, the Lord, and claiming to be his followers, led by professed ministers and representatives of him and his gospel, they slew the prophets, robbed and mobbed the Saints, driving them from their peaceful homes like they would beasts of prey, because they taught just what Jesus and the Prophets and Apostles taught. They tell the same gospel story, present the same bright hope to erring and wayward men and women, and tell of the joy and power of the gospel, of its glory to men on earth, and of its eternal joys in the world to come. And for this, they too were driven, persecuted and killed. For this are the ministers of the Reorganized Church shut out, threatened with banishment and death, by lying priests and their bigoted and fanatical followers. I only speak of those who do these things. There are very many honorable men, who are ministers and members that would scorn such doings. The fanatics are few, but enough to do the devil's bidding.

I now expect to remain here until the latter part of October. Will then go directly home. I want to attend the Alabama District Conference, the 13th and 14th of October. Then attend the Florida District Conference on the 20th and 21st, and from there go directly home.

I think I can leave the mission in a fair, healthy condition. All the South Eastern Mission needs now is good, faithful laborers, and good returns for the labor done would be the result. This field ought to be looked after. In all my travels in the South, I have found a kind, generous people. There is less scepticism and infidelity here than there is in the west and north. I hope the Church will be able to strengthen this mission by the next General Conference. My mind is that some of our Elders here be appointed to labor under General Conference appointment. The Church has talent here as well as elsewhere, and men, too, that are willing to labor. We need some representative men in the South. My opinion is that great good would result from such a course. May the Lord bless and prosper his own glorious work.

I remain yours in gospel bonds,

R. J. ANTHONY.

No. 911, Broadway OAKLAND, Cal.,  
September 17th, 1883.

*Bro. Joseph Smith:*—Last evening I baptized two more into the Church. Our youngest daughter, Mrs. Lulu S. Schiefer; the other Bro. R. Ferris' eldest daughter. I preached at our Hall last evening to a good house. Enjoyed much of the good Spirit. Last Sunday Bro. Philips and myself preached to the Saints in Sacramento. A good spirit was there, and the love of God and of the brethren was manifest.

Bro. Joseph, you have struck the key note in your last reply to L. O. Littlefield, and every honest Latter Day Saint must feel to say, "God bless you, Joseph." I do, and pray God to sustain you; and whether your father did as they say or not, it makes no difference to you or the cause of Jesus Christ. God will not stultify himself

and his law in this dispensation. "Let God be true, though every man a liar." Go ahead Joseph, and God bless and prosper you. They feel the force of your arguments, and they feel that they are on sandy ground. As long as they could make their dupes believe that your father sanctioned such a doctrine, they were sure to hold the people. If the Twelve had that revelation read to them, why did they have to whip poor Parley P. Pratt into the harness from time to time, on their exodus from Nauvoo? You have the prayers and good wishes of the Saints on this coast.

I remain yours in the gospel covenant,  
H. P. BROWN.

AMHERST, NOVA SCOTIA,  
September 19th, 1883.

*Bro. Joseph:*—Before we left Parrsborough, we had the pleasure of baptizing Mr. and Mrs. J. W. Layton. She is Emma's sister. I got the ice broken there before I left. I mean in Parrsborough; for I had excellent liberty in preaching Sunday. I think our Father heard some one's petition for me, and blessed me. There will be an excellent opening here soon. Some are now very much interested, although we have not had any public meetings. I had a very pleasant visit with Mr. J. A. Steele, the Baptist minister here. He is the first one I ever met, whose views on baptism agreed with the Doctrine and Covenants. He thought we ought to make our selves right as against the many "Encyclopedias," which certainly give a very erroneous statement of our faith etc., and is misleading many. I found him a fair, honorable, upright critic in our short conversation. May our Father lead him by his Spirit into all truth. I have had the pleasure of meeting many of my relatives here, and setting them right about our faith. We leave to-morrow, and will probably not make much stay on the road, until we get to Cape Breton. How bright the light of truth shines when placed side by side with the darkness of this land. Here they think they are rich, and have need of nothing, and know not that they are blind, and naked. O, for more laborers in the vineyard of the Lord, for the day is approaching fast. But truly, who but God can hasten the work in its time.

Yours,

J. F. BURTON.

WEBB CITY, Jasper Co., Mo.,  
September 18th, 1883.

*Dear Herald:*—I have been sick for the past week, and my mind has almost all the time been on this great latter day work; and although weak in body, I feel stronger in the faith. When I think of the trials those have passed through, and are still having to pass through, who have been the means of establishing this cause, I think how long, Oh Lord, wilt thou suffer the oppressors of thy cause to stand? No wonder the Angels cry to go forth, and consume the earth, but the time is not yet. But earthquakes, pestilence and fire, are doing their work. When we see these things, we know the day draweth nigh. These are only the beginning of sorrow.

I think if the Prophet Joseph could read those letters of L. O. Littlefield, he would feel like saying just as Jacob did when he spake unto the people of Nephi, Book of Mormon, Jacob 2:2, 3. Yes, the whole chapter. Also Doctrine and Cov-

enants, page 77, 3rd verse; and page 313. Brother Alexander Smith baptized two before he left Webb, Bro. Fuller and wife. Let us not forget the promise we made at the waters of baptism, and may our race be run with patience, is the desire of your sister,

R. M. BRADLEY.

SPRINGFIELD, Nebraska,

September 22d, 1883.

*Dear Herald:*—I left home on the 14th inst., came by the way of Plattsmouth, stayed with the branch there and preached for them, I believe five discourses. I find them a good, lively branch, with Bro. Wm. B. Smith at the head. I enjoyed myself while there, and feel to thank them for their kindness to me. They have a very nice hall rented in which they hold their Sabbath services. A nice hall to preach in indeed. Thence I came here and expect to hold forth in the Congregational Church, or at least I have the promise, and I expect to make use of the opportunity. This is a new place, and I hope there will be some good done here, at least we shall try and sow the good seed, and leave the rest with him who doeth all things well.

In bonds and love for the Master's work,  
JOSHUA ARMSTRONG.

KIMBALL, Ontario,

September 18th, 1883.

*Bro. Joseph Smith:*—I held no meeting in Chatham as expected in last notice from me; the circumstances would not then permit. August 14th I visited Puce River in answer to call of Bro. Leverton, (district president), and confirmed an old lady who had been baptized by Bro. E. Eaton. There are now six members at that place, all colored I believe. Bro. Eaton keeps sounding the tocsin. Quite a number of his countrymen are settled in there, but as he expressed it, "they were too much like Jonah, they would try hard to avoid doing God's will." I pray God to bless him, as I believe him to be earnestly devoted to the cause of truth.

I then went to Blenheim, remained twelve days and spoke six times. Whether any good was done or not I am not prepared to say; but was comforted in trying to preach the word. "The faith" shines out in golden letters, compared with other faiths; but I find the world generally wants but precious little of the Bible, especially that part of it that refers to the religion of Christ, as enjoyed by the early Christians.

Have been in Canada since the 28th of June, and my labors have been slow from a variety of causes, and I have at times almost committed the sin of getting rebellious. I do not want to preach where people do not want to hear.

When Bibles cost two or three dollars each, as they did years ago, and men would give a load of hay for a few chapters, as is testified of by a sister here as having occurred in Scotland, they set great price upon it, and not understanding it, they believed it; but now when a Bible can be bought for fifty cents, and good bound testament for a six pence, and if they can not buy one it is given to them by these societies, their value of it has decreased with its decrease in cost, especially so when one of these deluded, or deluding "Mormons" comes around and simplifies the religion of Christ to the understanding of unlearned as well as learned.

I came to this place the 1st inst., and since

then have spoken fifteen times to small, but most of them attentive congregations. Most of the meetings held in the house of Bro. David W. Johnston, (brother of John and Robert of Lamoni), where I have an appointment out for to-night. On the whole, I have enjoyed good liberty; being confirmed in the belief, that as the day approaches and times get more and more perilous, God's power will uphold his servants for the cause's sake, and their comfort; yet I occasionally receive a gentle reminder of duty, and the source of all light. Justice demands the statement that a part of the cause of prejudice here grows out of unwise and bad acts and teaching by a few Saints in the past, as some seriously bad acts and "spirit" are known to some here. May God help the efforts for good every where and in this place, is my prayer.

The old idea that I think found its birth in dark ages, when superstition reigned supreme, that a person was either a child of God or of the devil with no alternative is quite incompatible with facts, the word, and spirit of gospel truth, as I can perceive; for the principle of degrees is so largely developed in all of God's works, animal, vegetable and mineral kingdoms; comporting with which is God's word for rewards, that I can not accept the old idea.

My sympathy quickly arose for those brethren who have been so badly misused. I refer to H. C. Smith, Montague and H. Robinson. May God grant them deliverance, and all others in like circumstances. I quickly thought of the experience of Bro. B. V. S. of last winter. Bro. A. Leverton of Ontario, can tell a good case of mob violence and of his deliverance without any hurt though he went through a window frame, glass and all.

I was very much pleased with a good portion of the "fault finding article" by B. V. S., and some of it hit me square. I can not say that I have profited by it yet; but I propose to. But the devil is not dead yet, nor bound either, but is hard at work no doubt.

I wish to say that if I ever saw wilfulness, certainly Utahism is carrying it out mightily in still persisting in those "damnable heresies," 2 Peter 2: 1, in fulfillment of 1 Tim. 4: 1, and what truth they may tell is badly obscured by those "lies," 1 Tim. 4: 2, and they no doubt have fulfilled Sec. 83: 8, Doc. and Cov., (Liverpool edition), because they failed to hearken to the voice of God in that paragraph; as also Sec. 42: 5, and Jerumiah 17: 5, 6, ought to stare them square in the face. The sophistry used by them ought to be sufficient to convince any one that proselyting will not be the straw that will break the head of the "beast." It seems plain to me that they cause the world at large "to worship the first beast." Rev. 13: 12. For because of Utahism, known to the world as "Mormonism," many stay out of the fold and hang to other churches, and thereby fulfill Rev. 13: 12; for it is evident to me that by sustaining the daughters they indirectly add power to the "mother," from which they sprung, and to which they are forced to go for a line of authority; and its a poor line, too, but so long as they think its good, it answers the purpose just as well.

I shall turn westward before many weeks, for my home, and should I be able to take the field this winter, I do not think it would be profitable to come to Ontario.

September 21st. Inclemency of the weather prevented me from holding but one service since writing the above, and as the matter is in a fair shape to leave I have concluded to drop it in this place for the present. I am pleased to state that some good has been accomplished, as a large bulk of the heretofore existing prejudice has been removed. This was all I dared hope for when I began. My treatment of the apostasy and restoration seemed to take pretty well. I am told that a pretty well learned Catholic liked the style of the sermon, but thought I did not prove the complete apostasy of the church. He admitted that if the Latter Day Saints succeeded in doing that, that their props were gone, and we were on the right road. Others thought I proved the apostasy complete, but some like to hold to the reformers.

I think I shall go to Oil City and Petrolia, and see what can be done there. The few Saints here now are striving to live their religion so far as known. Bro. Robb is not very quiet though, as he hammers all that gets within reach of his shots. Bro. David Johnston also defends the faith when good opportunity is offered. Also others. Still hoping for the emancipation of souls from "the traditions of men," to the light of Christ's glorious gospel,

I am your co-laborer,

E. H. GURLEY.

## Summary of News.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### NEWS SUMMARY.

Sep. 20.—A death from cholera is reported to have occurred in the Slings Hospital, Ireland.

Disorders are feared by the Russian authorities on the day of Turgueneff's funeral.

The result of the parliamentary elections in Serbia is a complete triumph for Russia. The position of King Milan is thus greatly weakened. Despatches from Belgrade describe the situation in Eastern Europe as much worse than the English news authorities (from whom America receives all its telegraphic news) are willing to believe.

The Madrid, Spain, Government has given the frontier authorities of the Pyrenees and on the Portuguese border the strictest instructions to watch the movements of revolutionary agents and quell with unhesitating severity any attempt on the part of civilians or military to disturb the peace. In Madrid and in all the principal towns with garrisons, every night extra precautions are taken and the police are on the alert, because the government has received information from the diplomatic consular agents in France, Germany and Austria, especially Switzerland, to the effect that Ruiz Zorilla and other exiles are concocting and preparing actively another rising, which is to take place unless checked in time before King Alfonso returns to Spain and probably during his stay at Hamburg, when he will be with other sovereigns and Princes at the German manoeuvres.

The relations of Turkey and Germany are very cordial. Moukhtar Pasha has been commissioned to convey decorations to the Empress Augusta and Crown Prince Frederick William.

The Austro-German alliance seems to be directed against Russia and France. In the event of war between Germany and France, Austria is to maintain an armed neutrality. In the event of war between Austria and Russia, Germany is to do likewise. If a third power attack Germany or Austria the armed neutrality will be converted into active co-operation.

It is reported that French proposals upon the

Tonquin question, have not proved acceptable to China.

At St. Petersburg the number of officers recently arrested in connection with the new Nihilist agitation was thirty-eight.

The Egyptian government is vigorously repressing the slave-trade. The police captured 250 slaves at Assiout and arrested a slaver at Cairo.

A serious difficulty has occurred at El Paso, Texas, between the police authorities of that town and the Mexican Consul, Escoban, which, it is feared will result in trouble with Mexico.

Reports are daily arriving that persons who fled from Guaymas, Tex., are dying in the interior. Ten deaths in the city have been reported the last twenty-four hours. It is reported that six hundred are down with the fever.

There are ten cases of yellow fever among the citizens at the navy-yard at Pensacola, Florida.

As the result of our treaty with the Kingdom of Hawaii, \$15,630,000 in duties which that country should have paid to the United States have been remitted. In return for this we have sold to the Sandwich Islanders \$17,139,511 worth of goods in all.

Two additional wrecks in the recent great gale are reported from Newfoundland. Thirteen lives were lost.

A statue of Gen. Zachary Taylor was unveiled at Louisville, Ky.

At Carmi, Ill., the Illinois Association of Veterans of the Mexican War is in session.

The offices of the Central and South American Telegraph Company will open in New York City tomorrow morning.

Christopher Columbus does not rest in his grave as quietly as William Shakspeare. The ashes of the great discoverer, first buried at Seville, Spain, have been moved about till they finally lie in the Cathedral of St. Domingo, and now they are to be turned out of their resting place and inclosed in a plate-glass urn. This urn is to hold the casket containing the actual ashes in such a manner that the remains will be plainly visible.

Sept. 21st.—Gladstone has returned to London. Ten thousand weavers are united in the long strike now going on in Lancashire, England.

It is asserted by the Parisian editors that Premier Ferry has asked for English mediation in the Chinese difficulty.

Six hundred peasants from Gradescz and Bell-over assembled at Farkaswinch yesterday, armed with muskets, axes, and cudgels, shouting: "We won't belong to Hungary." A small body of military attempted to disperse the mob, but were forced to withdraw. The reinforcements at midnight were received with a volley of stones and shots. The troops returned the fire, killing ten and wounding many of the mob. Two soldiers were wounded. Two companies of infantry have been sent to Farkasurnez to suppress the riot.

The question between France and China seems to be, shall Tonquin belong to China or France? If this question is solved all will be settled, but neither party will admit that this is its aim. In the memorandum submitted to the Chinese government France offers to establish a neutral zone in Tonquin.

The people of China demand that the Empress who does not seem to be energetic enough to suit the popular demand, shall abdicate in favor of Prince Tun, uncle of the emperor.

A farmer named Fitzpatrick was shot and seriously wounded in Clonmore, Ireland. It is an agrarian outrage. Two arrests have been made.

The feeling against the Jews is spreading to Switzerland, where it takes the form of calm and deliberate opposition to their extortionate practices.

The Dutch budget for 1884 estimates the deficit in the treasury at 30,000,000 florins. It proposes a loan of 50,000,000 florins to cover the deficiency and for other purposes.

The estimated expenses of the Russian army for 1884 are 7,000,000 rubles in excess of 1883.

Four new cases of yellow fever, and thirteen deaths have occurred at Guaymas, Texas, the last twenty-four hours.

Advic from Prof. Nordenskjold's expedition to Greenland have been received via Thurso, Scotland. They state that the expedition started

from Auteleiksvick the 4th of September, and reached a distance of 360 kilometres inland, attaining a height of 7,000 feet above the sea. This is the first time human beings have penetrated so far into Greenland. The whole region is an ice desert, proving there is no open water inland. Very valuable scientific data have been obtained. Along the northwestern coast a cold stream flows which induces a very low temperature, but on the eastern shore weather is not so severe, and that coast is accessible to steamers in the autumn. The expedition will return via Keikivick. When the party was 140 kilometres east of the glacier a border of soft snow prevented them proceeding on sledges. The Laplanders were therefore sent on with snowshoes. The rest of the expedition visited the northwestern coast between Waigattel and Cape York. They were informed by the Esquimaux that two members of the American polar expedition had died and the rest had returned to Littleton Island. The 16th of August the expedition sailed south from Egedesmonde, making short stays at Ivigtht, Julianeshaub, and Fredricksdal, and tried to proceed eastward, three times through the sound north of Cape Farwell and once along the coast, but the ice prevented. They went outside the ice field to latitude sixty-six degrees, remaining continually in sight of land, having twice vainly tried to find the shore from the ice more to the southward. A band of drift ice was forced south of Cape Dan, and September 9 they anchored in a fiord newly visited by the Esquimaux where remains of the Norman period were found. This was the first time since the fifteenth century that a vessel has succeeded in anchoring on the east coast of Greenland south of the Polar Circle. After having tried vainly to anchor in another fiord to the north, they returned and arrived at Reikjarik September 6.

Dun's weekly report of trade is very satisfactory. At the chief jobbing centers a large and rapid absorption of goods is noticed, money is plenty, and collections are exceptionally easy. Even the dry goods men are again in good spirits. The number of failures of the week, however, it remains to say, was large, the figure being nearly 200 for the United States and Canada.

At San Francisco, the meeting of railway magnates has resulted in the formation of a pool of all the Southern roads west of the Missouri River. The Northern Pacific is understood to stand out at present, although that corporation is expected to come in when the terms suit.

At Milwaukee the National Liberal League is in session.

Four hundred and eight assessment Life Insurance Companies have collapsed in the past eight years. This kind of co-operation seems to be a failure.

Sept. 23d.—An international conference will soon be held at Rome, to arrange an international sanitary code.

King Alfonso's negotiations with Germany are greatly disliked by the Spanish Liberals and are likely to lead to trouble.

Russia is making extensive military preparations along the Austrian and German frontiers. Tenders have been asked for 36,000 military beds. All the railways have been ordered to have military cars in readiness. A list has been made of private steamers in the Black Sea and their Captains ordered to prepare for transporting ammunition, troops, and provisions. These vessels have ceased executing private orders, and the carriage of corn is thus interrupted. Enormous provision depots have been established along the frontier, and two army corps have been distributed between the Vistula and Big Rivers. A list has been made of all persons who, in the event of war, could be deported from Poland to the interior of Russia.

Advices from the South report a terrible battle fought last week before Miragoane, Hayti, the Government troops sustaining a serious defeat. Jeremie was surrounded by a force of 40,000 men. The besieged number 1,500. They are now fairly provisioned and anticipate success.

Jacmel and Jeremie are both completely in the hands of the insurgents. A large cargo of provisions was purchased in Kingston by agents of the rebels and shipped to Jacmel in sailing ves-

sels. The iron steamer Eider was purchased from an English line running among the islands, and guards Jacmel against all vessels attempting to land or assist the Government forces.

An Ecclesiastical council of the Roman Catholic Archdiocese of New York was opened yesterday with imposing ceremonies at the St. Patrick's Cathedral in New York City. Cardinal McCloskey presided, and the Bishops of Brooklyn, Buffalo, Albany, Rochester, Ogdensburg, Trenton, and Newark, and also Coadjutor Archbishop Gorrihan, were present.

The comet recently observed by Prof. Brooks will be visible in this country before Christmas. It is the comet of 1812.

One hundred and twenty-nine life convicts have been received at the Joliet, Ill., Prison since it started up in 1858, twenty-five years ago.

Sept. 24th.—France will restore the salaries of the Catholic priests and otherwise make peace with the Pope.

Catholic Bishops who were expelled from Prussia by Bismarck are directed by the Vatican to open negotiations for their return.

Servia's crisis is considered extremely grave, and King Milan seems in no hurry to go back to Belgrade. The Ministers, who have been repudiated by the people, have only forty adherents in the Parliament. They, however, have the right to appoint forty more, but this will not get them out of their difficulty. They stay in their office, giving the King's absence as an excuse for hanging on.

Dispatches from Tamatave Madagascar Sept. 6th report that the Hovas have retaken all the positions on the northwest coast of Madagascar except Majunga. Variances are reported to exist between the French civil and military authorities at Tamatave.

Advices from Madagascar state that large numbers of the French troops there have succumbed to fever, and reinforcements to the extent of several thousand men will be needed before the Hovas can be subdued. It will be impossible to continue operations for several months.

Notwithstanding the proclamation of the Government forbidding the holding of meetings in the counties of Clare and Limerick, Sunday, several thousand persons, headed by a priest, gathered in Milltown, Malbay, County Clare Ireland, yesterday, and attempted to hold an Irish National League meeting. A large police force was present and prevented the organization of the meeting. The magistrate read the prohibitory proclamation and the crowd dispersed, uttering groans for the Queen and shouting "God save Ireland."

Friday last the new telegraph line to South America was opened. The same day the cable through the South Atlantic Ocean broke, and all dispatches between South America and the Old World must now go by way of Valparaiso, Galveston, and New York.

The much-talked-of convention of colored men assembled at Louisville, Ky., yesterday. Twenty-seven states were represented by 243 delegates. Frederick Douglass was elected president of the body. No other business of importance was transacted.

Justice Field, of the United States Supreme Court, sitting on the bench with Judge Sawyer in the United States Circuit Court at San Francisco, has given final judgment against the Chinese. The act of Congress barred them out, and out they must stay. No evasion such as British citizenship will avail John. Until Congress shall repeal the act, no Chinese laborer can legally enter the territory of the United States.

Receipts at the Chicago customs district increased \$1,500,000 last year.

The freight-elevator yesterday mangled its man at Lehmann & Kinsman's dry-goods store on State street, Chicago.

Cable-cars are running over the Brooklyn bridge. Sixty-four passengers went on the first trip across yesterday.

Sept. 25.—The trial of Tidewater Logan, charged with being concerned in originating the recent riots, began at Canton, China, to-day. The feeling of anxiety continues unabated. The native mob remains sullen, and only bides its

time. Protection continues, and only force prevents an attack on the foreigners. A mere spark at any moment may cause a conflagration the extent of which it is impossible to foretell. Preparations at the forts continue. The foreigners are greatly irritated against the French for having caused the present anxious position of affairs.

The storm of last night and to-day was especially severe on Lake Erie. The wind during the night averaged over forty miles an hour, and for short periods blew much harder. Between two and three o'clock, for about ten minutes, it made the rate of fifty-four miles. Lake Erie was in such a rage as is seldom seen. Masters of vessels which arrived to-day unite in saying that it was one of the worst nights they ever experienced. Accompanying the high wind were rain squalls and thick weather, which made it impossible to see in any direction at times.

The steam-barge *Buckeye*, with wheat from Toledo, made port at 2:30 o'clock this morning in the height of the gale. Captain Jenks reported that his consort, the schooner *York State*, also grain laden, had broken away from the steamer a couple of hours before, and it was feared she had met with disaster. At daylight a vessel was seen about ten miles up the south shore flying a flag of distress. The tug *J. L. Williams*, with the life-saving crew and their surf-boat made her way to the vessel through the big sea, which proved to be the *York State*. She had both anchors out and was in about twenty-five feet of water, though there were rocks and shoals in the vicinity. On account of the sea, it was impossible to pull her away. The life-savers went aboard, and will remain with the vessel's crew all night. She was not leaking to speak of, and as the sea was going down towards night it is believed she will be brought into port the morning all right.

The schooner *Fitzgerald*, with wheat from Toledo, had a rough time outside. She lost her foresail, and gaff, and boat, and her bulwarks had to be cut away to free her from water. The *Case*, also from Toledo, lost her boat and bulwarks. The *St. Peter*, from Toledo, lost her squaresail and some of her bulwarks. The floating elevator *Marquette* broke from her mooring in the Erie Basin and crashed into the propeller *St. Paul*. The latter had one of her arches broken and was damaged considerably about her stern. It will take \$2,000 to make good the damage. The steam barge, *East Saginaw*, went to pieces in the storm off Saginaw Bay.

Sept. 26.—The hurricane which visited Nassau, N. P., and that vicinity Tuesday the 7th inst., destroyed hundreds of vessels, and caused great loss of life. The list of lives lost can only be partially obtained. Fifty-three have been so far reported, but it is thought many more have perished.

Details of the recent anti-Jewish rioting at Nowomoskowski, Province of Jekaterinoslav, Russia, have been received. Only the synagogue and three Jewish houses escaped demolition. Two hundred families were rendered homeless. Order was restored after five rioters had been killed and thirty arrested. The trouble originated in the discovery that a Russian church had been plundered, which act was attributed to the Jews.

A fierce epidemic is announced near Naples, Italy. The symptoms indicate yellow-fever.

Anti-Jewish excesses are reported in the Verprim district, West Hungary. Several houses occupied by Jews in two villages were burned to the ground. Several persons have been arrested.

Advices from Colombo, Ceylon, state that the recent earthquake in Java caused a sudden subsidence of the sea at Colombo of fifteen feet. The 27th of August the water rose and fell violently for half an hour, when it resumed its normal condition. Several vessels broke from their moorings. No other damage is reported.

Ischia's earthquake, according to the official report, killed 1,990 and injured 374 persons.

Armed bands have appeared at several points on Spanish territory near the frontier, and the gendarmerie are pursuing them.

News was received at Boston yesterday of the wreck of eighteen vessels at St. Pierre, Martinique, September 4.

## FIRES, STORMS AND ACCIDENTS.

Sept. 20th.—Loss by fire at Portland Dak., \$40,000. On a farm near Portland, Dak., \$2,000. Chicago, Ill., \$1,000. Albany, N. Y., \$50,000. Cairo, Ill., \$2,500.

By an explosion of fire-damp Thursday in a mine near the Town of Unna, Westphalia, Prussia, fifteen miners were killed.

Shortly before two o'clock this afternoon a terrible boiler explosion in the works of Lyon, Shorb & Co., at Pittsburg, Pa., killed five and badly wounded ten men.

Sept. 21.—Loss by fire at New York City, \$57,000. Chicago, Ill., \$1,200. Hannibal, Mo., \$50,000. Rochester N. Y., \$30,000.

Near Chattanooga, Tenn., a lady near sixty years of age, was run over and killed by a train which was just rounding a curve.

Sept. 23.—Loss by fire at Santiago, West Indies, \$80,000. The principal business portion of Brownwood, Tex., was destroyed by fire, and an aged lady, at the sight of the conflagration dropped dead.

Loss by fire at Marengo, Ill., \$15,000. Kansas, Ill., \$20,000. Evansville, Ind., \$13,000. Rosemond, Ill., \$5,000.

An explosion of fireworks at Pittsburg, Pa., resulted in the death of one man, the destruction of nine hundred feet of stabling, and three valuable horses.

The collision of two trains near Seymour, Ill., killed two persons and injured badly a number more. A young man supposed to be in liquor, was run over by a train and killed, at Oshkosh, Wis.

Sept. 24.—Loss by fire at Chicago, Ill., \$9,500. Hailley, Idaho, a whole block of buildings. Manitowoc, Wis., \$12,000. Hunter's Point, N. Y., \$50,000. Napanee, Ind., \$10,000. Columbus, O., \$20,000. Auburndale, Wis., \$3,000.

Forest fire at West Bay, Gouldsboro, Me., consumed the Union Church, the town-house, the residence of G. Guptill with the stables and furniture and a number of cattle. The fire is still raging, and other buildings are in imminent danger. President damage to buildings \$8,000. Heavy damage was done in the forest.

The steam-barge *Ontonagon* was destroyed by fire near Star Island lighthouse, Michigan, last night.

Sept. 25.—Loss by fire in Chicago, Ill., from \$8,000 to \$10,000; Columbus, O., \$25,000.

Immense fires are raging in the forests and ranches above Santa Cruz, Cal., and have already done terrible damage. A dispatch from Davenport Landing stated that the entire country was in flames. One hundred and forty men went from Santa Cruz to aid in the endeavor to arrest the progress of the flames. The Santa Cruz Water Company have fifty men fighting the fire. The flames are now within five miles of Santa Cruz, and the rapidity with which they have spread leads to fears being entertained for the safety of the city.

Forest fires raged along the New Brunswick railway, throughout York county, New Brunswick. Heavy fires near Maine destroyed the telegraph poles and wires. A schooner in a ship yard was burned. All yesterday the forest between Salisbury and Sussex on the Intercolonial Railway blazed, filling the air with smoke and cinders. At points along the northern division the smoke was so dense and the fire so close to the track that trains were compelled to move very slowly along. Loss by fire at Port Jervis, N. Y., \$25,000; Fair Haven, Conn., \$40,000; Pottsville, Pa., \$10,000.

The railway train from Paris for Constantinople was thrown from the track near Verrierova, several carriages demolished, and many persons killed and wounded.

Sept. 26th.—Loss by fire at Buffalo, N. Y., \$175,000. Dallas, Tex., \$16,800. Des Moines, Iowa, \$25,000. Chicago, Ill., \$40,000. Battle Creek, Mich., \$9,000. Troy, N. Y., \$30,000. Fairfield, Me., \$24,000. A fire in the Kadi Keri quarter of Constantinople, Tuesday night, destroyed 300 houses. The loss is about \$1,000,000. Nearly one-third the buildings in the district are in ruins.

A severe storm at Limerick, Ireland, yesterday, blew down the town hall and several houses, and played havoc with a bridge over the Shannon.

The explosion of a thrashing machine boiler near Osakis, Minn., killed three men and wounded many others. The accidental lighting of some shellac, on a vessel at Boston, Mass., resulted in the death of one man, and severely injuring many others.

## LOCAL NEWS.

LAMONI.—The Lamoni School has been organized with three departments: Primary, Grammar, and High School. The Primary department begins with the simplest blackboard exercises, and includes the First and Second Reader, spelling, simple arithmetic, drill on the punctuation marks, easy songs, writing, drawing, object lessons, distinction of colors, etc. The Grammar Department includes the Third and Fourth Reader, language, geography, writing, arithmetic, instruction in personal habits, cleanliness, purity of language, study of animals, hygiene, etc. The High School Department includes arithmetic, grammar, United States history, physiology, reading, writing, algebra, natural history, book-keeping, analysis, outlines of history, astronomy, literature, rhetoric, civil government, physical geography, composition, word analysis, natural philosophy, and botany.

The school began Tuesday, September 18th, with Mr. A. Roy as Principal, at a salary of \$65 per month; Mrs. A. Roy as teacher of the Primary Department, at a salary of \$30 per month. Miss Randall has been hired temporarily to teach the Grammar or Intermediate Department, that place not being yet permanently filled. There has been an attendance, we are informed, of not less than one hundred pupils per day since the opening of the school.

The cheese factory commenced work at the rate of one hundred pounds per day, and has worked with continually increasing speed, until last Saturday one hundred and ninety two pounds were manufactured. Some has been sold to private citizens, and by them tested and pronounced good. Eighty cents per hundred pounds is paid for milk, and the whey, after the manufacture of the cheese returned to the seller, which certainly affords a good business for the venders of milk, whether it does for the manufacturers of the cheese or not.

During the month of August, there were shipped from Lamoni, twelve cars, containing 243 cattle, and seven cars containing 431 hogs. From the first to the twenty-fifth of September, there were twelve cars containing 265 cattle, and three cars containing 187 hogs, shipped.

Bro. Wilson Hudson is adding an 8x48 feet addition to his store building, and raising the ceiling of the old part two feet, which will make his store room, when finished as now contemplated, 23x48 feet in the clear, with a ceiling twelve feet high.

Mr. H. L. Tilton is putting an addition to the rear end of his store room, which will be used for living purposes at present, and ultimately for the storage of flour, if business necessities demand it. This addition is 14x20 feet, one story high.

Mr. George Seely has built a small frame residence a short distance east of the Herald Office.

VARIOUS POINTS.—The Humeston, Wayne county, Academy, will open on Monday October 1st, 1883, with Prof. D. A. McMains as principal.

The public schools of Humeston opened Monday, September 24, with an attendance in all departments of one hundred and twelve.

The Leon, Decatur county, high-school has two literary societies connected with it.

The track on the Des Moines, Osceola & Southern railroad was laid to Leon September 25, and the train was run to the new depot, where it was welcomed by a large crowd. The road-grade will be completed to the Missouri line in fifteen days.

Rev. J. F. Adair, of Leon, of the Adventist Church, began a series of meetings two miles and a half northwest of Lamoni, in what is known as the Evans settlement, September 27th, which will continue for some time. Rev. Adair informs us that his people do not teach the observance of the seventh day, nor attempt to set the exact time when Christ will come, although they believe in his near approach.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE LATTER DAY SAINTS AND DISCIPLES IN WESTERN OHIO.

BY WM. H. KELLEY.

"These two men who came to Rigdon's residence were the young preacher before named, P. P. Pratt, intimately acquainted with Rigdon, and therefore, doubtless, chosen to lead the mission, and Oliver Cowdery. Mr. Cowdery was one of the three original witnesses to the Book of Mormon. These men stayed with Rigdon all the week.

"The next Sunday Rigdon, accompanied by Pratt and Cowdery, went to Kirtland to his appointment. He attempted to preach, but the awful blasphemy in his heart, and the guilt of so shameless an apostasy on his conscience, how could he open his mouth in the name of the insulted Jesus? The eloquent lips which never stammered before, soon became speechless, and his tongue was dumb. The faithless watchman, covered with the shame of his fall, surrendered his pulpit and congregation to the prey of wolves. Cowdery and Pratt did most of the preaching; and that day both Mr. and Mrs. Rigdon, with many of the members of the Church in Kirtland, were baptized into the new faith.

"About three weeks after his adoption of the delusion, he went to Palmyra to see Smith. The Prophet was rejoiced at his coming, and had a revelation all ready for him, just suited to his own purpose and Rigdon's vanity. The beginning of it is here transcribed:

"A commandment to Joseph and Sidney, December 7, 1830, saying: Listen to the voice of the Lord, your God: I am Alpha and Omega. Behold! Verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work: thou art blessed, for thou shalt do great things. Behold, thou wast sent forth even as John, to prepare the way before me and Elijah, which should come, and thou knewest it not. Thou didst baptize with water unto repentance, but they secured not the Holy Ghost. But now I give unto you a commandment that thou shalt baptize with water and give the Holy Ghost by laying on of hands, even as the Apostles of old. And it shall come to pass that there shall be a great work in the land, even among the Gentiles."

By comparing this with the revelation as given in Book of Doctrine and Covenants, Sec. 34, page 125, it will be seen that it is but a garbled extract, falsified both in word and punctuation, which shows the corrupt and dishonest spirit and motive of the writer giving it. That it is not facts, truth, and justice that he wishes to reflect, but to hold up to ridicule the faith of the Latter Day Saints, and cover Smith and Rigdon with opprobrium. Hence all that he records in their favor is done so, because the overpowering facts compel him and he sees no way of evasion; hence we quote.

"Rigdon tarried with Smith about two months

receiving revelations, preaching in the vicinity, and urging proof of the new religion. His knowledge of the Bible enabled him to pervert many scriptures to this end. Soon after his return to Ohio, Smith and several of his relatives arrived.

"The new delusion immediately assumed an aggressive attitude. \* \* Rigdon's reputation lifted it into notice.—New members, with incredible haste, were solemnly ordained to the eldership by the high priests, and sent out every where to propagate the new faith. Their gravity and apparent candor, coupled with a degree of ignorance which was ostentatiously paraded as evidence that they were not deceivers, gave them great credit with a superstitious class of people, who are ever ready to be duped by supernatural pretension.

"Though coming into Ohio first among the Disciples, and introduced to their attention in a well-planned and artful manner, very few of the leading members were for a moment deceived. \* \* Rigdon, Pratt, and Orson Hyde, the last two young and but little known, were the only preachers who gave it countenance. The opposition to it was quick on its feet, in rank. \* \* \* But the misfortune governing the case was that many people, victims of excitement and credulity, and taught in nearly all pulpits to *pray for faith*, now found themselves met on their own grounds, and so finding an emotion or impulse answerable to an expected response from heaven, dared not dispute the answer to their own prayers, and were hurried into the vortex." Page 209 to 216.

This latter quotation scarcely needs comment. The wiley writer has evidently done the best he could towards disposing of the facts as they occurred, which were of too frequent occurrence and too well attested for him to pass them by in silence. He admits that the people received what was to them a "response from heaven" to their prayers. Not while praying for "faith," however, as he asserts, but while asking God concerning the truth of the strange work presented to them. Why should they not confide in that all-convincing answer coming from God, which he is pleased to call an "emotion or impulse?" From this writer's standpoint, it is dangerous to ask God for anything, lest a person might receive an "emotion or impulse" that would deceive him. Do the Disciples ever pray? If they do, they can't expect an answer. It might be an "emotion or impulse," which would inevitably deceive. People were "met on their own grounds" by the Saints, of praying and receiving response, good enough. But things brighten as we proceed in our narrative.

"Perhaps in no place, except Kirtland, did the doctrines of the 'Latter Day Saints' gain a more permanent footing than in Hiram. It entrenched itself there so strongly that its leaders felt assured of the capture of the town. Rigdon's former popularity in that region gave wings to their appeal, and many people, not avowed converts, were under a spell of wonder at the strange things sounded in their ears."

Rigdon seems to have been well known, was popular and held in high esteem, not only in Mentor and Kirtland, but Hiram and all through that country. People knew him, and knew of him all the way along from 1820 to the fall of 1830. The very sound of his name was like magic among the masses, and as music in every household. Honor and regard met him every where. Who can believe that this angel of light was transposed into an angel of the "bottomless pit," in a twinkling—just because his convictions led him to unite his fortunes, as to faith and the hope of heaven, with the Latter Day Saints? Is it not more reasonable that the intelligent Rigdon was right in his conclusions and course, than his easy going, dull and stupid maligners? Did not he, too, ask and receive a "response from heaven, all satisfactory?"

"The following is from Symonds Ryder, an old resident of Hiram:—

HIRAM, February 1st, 1868.

*Dear Bro. Hayden:*—To give particulars of the Mormon excitement of 1831, would require a volume—a few words must suffice. It has been stated that from the year 1815 to 1835, a period of twenty years, 'all sorts of doctrine, by all sorts of preachers had been plead,' and most of the people of Hiram had been disposed to turn out and hear. This went by the specious name of 'liberal.' The Mormons in Kirtland, being informed of this peculiar state of things, were soon prepared for the onset.

"In the winter of 1831, Joseph Smith, with others, had an appointment in the south school-house, in Hiram. Such was the apparent piety, sincerity and humility of the speakers, that many of the hearers were greatly affected, and thought it impossible that such preachers should lie in wait to deceive.

"During the next spring and summer several converts were made, and their success seemed to indicate an immediate triumph in Hiram.

"\* \* \* A company was formed of citizens from Shalersville, Garrettsville, and Hiram, in March, 1832, and proceeded to headquarters in the darkness of the night and took Smith and Rigdon from their beds, and tarred and feathered them both, and let them go. This had the desired effect, which was to get rid of them. They soon left for Kirtland.

SYMONDS RYDER."

This Symonds Ryder was a Campbellite preacher, and headed the mob at the time to which he refers. The object of putting on the tar and feathers was to "get rid of them." Not being able to meet them on Bible ground and refute their position, though they are acknowledged to have been men of piety and candor, they resorted to the old tactics of their father "the devil," by using the thumb-screw, the rack, the cross and gibbet, in the mild form of "tar and feathers." It was indeed a "specious" kind of liberality that was cultivated at Hiram from the year "1815, to

1835." Had it not been for the strong arm of the law it is evident that these men—these Christian (?) men! would have killed in cold blood those on whom they only dared to put "tar and feathers."

Here in this broad and goodly land, where there is room enough for all, and where the cultivation of the splendid and godly sentiment,—“As ye would that men should do to you, do ye even so to them,” is the boast of the people: where liberty, freedom of thought and worship is guaranteed to all,—this calloused old sinner had the hardihood to narrate and gloat over his unchristian, uncivil and un-American act, as late as 1868; and kindred spirits donned him in the beautiful garb of a Christian. No wonder he felt the pain of a long and lingering disease, and died hard. Sympathizing friends may write glowingly of him, and parade him in history as a model to be imitated; but this infringement upon the rights of individuals and society; this strike at the lawfully guaranteed freedom of individual worship; this great transgression and sin against the noblest sentiment of the Christian religion, and attempt at tyrannizing over the consciences of men, will put his name and his co-workers with that of intolerant and cruel bigots, which will go down to posterity with contempt and execration. Had he repented, even in old age, our pen could have written softly of him. Do the Disciples yet boast of this infamous deed, and still claim to be Christians? Doing to others as they would have others do to them?

The Hiram church was organized April 18th, 1829. They were Baptists and organized under the reform movement that prompted the Mahoning Association.—Page 238.

“The history of the church of Disciples in Hiram is so intimately interwoven with that of its first, and long, its only elder, Bro. Symonds Ryder, that we shall follow the thread of his life in giving the history to our readers. In doing this, we shall draw freely from the biographical sermon delivered by Pres't. B. A. Hinsdale, of Hiram College, on the occasion of the funeral of Mr. Ryder, August 3d, 1870, slightly abridging some paragraphs. \* \* \* The length of the sermon will not be considered objectionable, in view of the valuable lessons which it impresses from the life of the man of whom it speaks.”—Page 244.

“Extracts from a funeral sermon preached in Hiram, O., August 3d, 1870, on the life and character of Simonds Ryder, by B. A. Hinsdale. “Symonds Ryder was born in Hartford, Windsor county, Vermont, on the 20th of November, 1792.”—Page 245. “In the early history of Hiram, he was perhaps, the best educated man in the township.”—Page 246. “In 1829 he united with the Baptist Church at Hiram, under the preaching of those laboring in the reform movement. He was ordained the first overseer of the church at

Hiram.” “From the moment Bro. Ryder obeyed the gospel, he expressed himself satisfied with the views taught by the Disciples on all points save one. He read in the New Testament of the gift of the Holy Spirit; and, in his mind, it was in some way associated with the laying on of hands, and with some special spiritual illumination. The words ‘These signs shall follow them that believe,’ seemed to him not yet to have been comprehended or realized. For years, this mystery of the word was the subject of frequent thought and conversation. I have been careful to state this as it furnishes a key to a remarkable episode in his life.”

Don't any one laugh while reading the above! It is a funeral occasion. The “*mystery of the word*” in regard to the signs following the believer and the receiving of the Spirit through the ordinance of laying on of hands, seems not to “have been comprehended” by those zealous Bible students. Can any one tell what part of it was not mystery to them? There was one thing decidedly clear to some of them, at least, and that was the great doctrine of “tar and feathers.” And stranger still, this was the first church established on “the Bible alone”—“in this part of the Western Reserve.”—Page 249.

“In the latter part of 1830, the founders of Mormonism began to effect a lodgment in northern Ohio. Sidney Rigdon, a preacher among the Disciples of great eloquence and power, had joined them, and commenced preaching their doctrine. Whatever we may say of the moral character of the author of Mormonism, it cannot be denied that Joseph Smith was a man of remarkable power—over others. Added to the stupendous claim of supernatural power, conferred by the direct gift of God, he exercised an almost magnetic power—an irresistible fascination—over those with whom he came in contact.

“Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not, at the time of the visit, able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview the conversation turned on the object of supernatural gifts, such as were conferred in the days of the Apostles. Some one said, ‘Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?’ A few moments later, when the conversation turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: ‘*Woman, in the name of the Lord Jesus Christ, I command thee to be whole,*’ and immediately left the room.

“The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know not how better to explain

the well attested fact—electrified the rheumatic arm. Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain.

“Ezra Booth became a convert and an elder, May, 1831. Coming to Hiram in the same month, he attended church, and at the conclusion of Elder Ryder's sermon, sought and obtained permission to make an address, in which he stated in the strong, clear language of impassioned enthusiasm, the grounds of his new faith, and the inspiring hopes which they gave him. A deep impression was made upon the minds of many who heard him. Elder Ryder was himself staggered, and ‘lest haply he should be found even to fight against God,’ he sat in silence, neither approving nor disapproving. \* \* He made a journey to Kirtland, and heard for himself. On his return he seemed for a short time to have rejected the claims of Mormonism; but in the month of June he read in a newspaper an account of the destruction of Pekin, in China, and he remembered that six weeks before, a young Mormon girl had predicted the destruction of that city. Shortly after this he openly professed his adhesion to the Mormon faith.

“It may seem strange that a man of Father Ryder's strong mind and honest heart, could even temporarily have fallen into the Mormon delusion. Let us not fail to remember, however, that Mormonism in northern Ohio, in 1831, was quite a different thing from Mormonism in Utah in 1870. It then gave no signs of the moral abomination which is now its most prominent characteristic.

“He lacked only the discipline of study and the culture of schools to fit him for prominence in any community.”—Pages 249, 250, 251, 252, 255.

The thing which staggered Ryder regarding the faith of the Saints, and over which he stumbled and fell; it is said, was the receiving of a commission to preach, and in it he found that his name was incorrectly spelled. This was too much for Ryder. The spirit of apostasy seized him at once. The healing of Mrs. Johnson's arm, the prophecy of the little girl concerning Pekin, China, candor and the witness of multitudes, and the solid and invulnerable ground upon which the Saints stood, all at once, to Ryder, appeared as myth and vain things. So Ryder, like the “sow that was washed (if he was washed) returned to wallowing in the mire,” over one misspelled word. Being destitute of facts and argument with which to meet the Saints in a fair and manly encounter upon the forum or stand, he seized a tar-bucket and some geese feathers, and started out at the head of a mob, to carry out (?) the great doctrine of the blessed and lowly Jesus, the conversion of men by moral suasion, by putting this nasty, sticky mixture upon their bare backs, in order to “get rid of them,” *i. e.*, the principles and faith which they were advocating. This, with Ryder and his as-

sociates, was "uniting on the Bible alone."

It will be observed that the account given of Sidney Rigdon by Mr. Hayden, concerning his early public life, whereabouts, and connection with the Church of Latter Day Saints, does not differ materially from the account given by Rigdon himself, and as it is found in his father's family record.

Mr. Hayden did not wish to bring forward an array of evidence that would forever exonerate Rigdon from the accusation of his enemies of being engaged with Smith in originating the Book of Mormon and the founding of the Church of Jesus Christ of Latter Day Saints, but he rather desired to fasten this upon him, hence, while he has sought to cover Rigdon with opprobrium and scandalize the Latter Day Saints, like Balaam, when he sought to curse Israel, he has invariably brought a blessing. Thus the facts cited by him weigh the more heavily in favor of Smith, Rigdon, and the Latter Day Saints.

Here is Rigdon's early life, whereabouts, occupation, and the circumstances under which he joined the Latter Day Saints, taken from the family record:

"He (S. Rigdon) was born on his father's farm, Piney Fork of Peter's Creek, St. Clair township, Alleghany county, Pa., February 19, 1793, where he lived till the winter of 1818 and 1819, and followed farming, and received a common English education. In the fall of 1817 he professed religion, and joined the regular Baptist Church of that place, and in the winter of 1818-19 he went to Beaver county, Pa., where he studied divinity with a Baptist preacher by the name of Clark, and was licensed to preach by the Conoquenessing Church (time not recollected), and went from there to Warren, Ohio, and was ordained a regular Baptist preacher, and returned to Pittsburg in the winter of 1821-2, and took the care of the First Regular Baptist Church, and there continued to preach till the Baptist Association met in Pittsburg (precise time not given, thought to have been in the fall of 1824), at which time they brought some charges against him for not being sound in the faith: brought him to trial, but denied him the liberty of speaking in self-defense, and he declared a non-fellowship with them, and began to preach Campbellism. \* \* \* In the winter of 1827-28 he moved somewhere into the Western Reserve, in Ohio, and there continued to preach till the Latter Day Saints came to that part of the country, and he joined them, and continues to be an elder in that Church."—Spaulding Story, by John E. Page, page 8.

"The statement that Mr. Rigdon is one of the founders of the said religious (Latter Day Saint) sect is also incorrect. This sect was founded in the state of New York, while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to

officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the 6th of April, 1830, and I embraced it in September following.

Signed, P. P. PRATT."

Spaulding Story by John E. Page, page 13.

The historical facts cited by Mr. Hayden, in his "History of the Disciples," agree perfectly with this plain statement of P. P. Pratt. Pratt as a friend of Smith and Rigdon and the Latter Day Saints, made his statement of the facts connected with Rigdon's uniting with the Church in order to correct a false report; and Hayden, an enemy to both the men and the faith, sustains the facts in every particular stated by Pratt, although he was not conscious of it at the time of writing. Where then, is there room for even surmising that Sidney Rigdon did not tell the simple and unvarnished truth when he declared that he never knew of Smith or the Book of Mormon until P. P. Pratt and Oliver Cowdery came to his house as missionaries, in the fall of 1830, and informed him of Smith and presented a Book of Mormon to him; and that he never heard of Solomon Spaulding "until D. P. Hulburt wrote his lie about him."

The incidents cited present us with a picture of the past, full of interest and of great importance to all who are desirous that the facts of history should prevail among men rather than the falsehoods of knaves.

1st. We find the Western Reserve, Ohio, to have been the place, in advance of all others, where, as early as 1820, the spirit of counsel and reform imbued a number of people, and they set about enquiring into the strength of their creeds and disciplines, and the burdens imposed upon them by men. Being free politically, they sought to be freed from all the yokes of bondage, and fetters fastened upon them by the tutelage of churches, for which there was no warrant in the word of God. The sunlight of the morning of progress and reform had reached them, and this became a field of conflict of ideas and discovery among the most famous in history. It was, indeed, the dawn of the latter-day awakening, unconscious as the main actors may have been concerning it. "God moves in a mysterious way, his wonders to perform." His guiding hand, with its gentle inspirations, had directed the "ship of state" to freedom and triumph; and now under the same inspiring wisdom the work of preparation goes on—to ultimate, in due time, in being crowned with a complete revelation of His will to man, and the restoration of the gospel of Pentecost day—the glad tidings of great joy—to earth again.

2d. The chief leaders and spokesmen that

incited and led along this reform wave, in early years, were Sidney Rigdon and Walter Scott. They taught and contended for primitive Christianity—"the gospel as preached on Pentecost day." They looked for primitive usages, the primitive order of the church, the inspiration of the Spirit, and believed in the restoration of the Jews and the millennial reign on the earth. These views were reflected under their loud and animating appeals, and the country was awakened to a great expectancy that the time had come when God would again set up his kingdom on the earth. Is it not marvelous to think upon, after the mind has dwelt at length upon the events that so soon followed, in quick succession, their untiring labors? They animated and guided the great "Mahoning Association," the center of the reform movement, in search for light, and to success. The spirit of religious freedom and individual right of opinion was engendered every where. The country was awakened, and for want of room, they congregated in barns and groves, all walking in mystery—with the eye of faith—unconscious of the end to be attained.

3d. In 1825, Alexander Campbell, of West Virginia, visited with the "Mahoning Association." By reason of some debates held in which he took advanced ground, and the liberal views that appeared in a periodical published by him, he had become quite well known, and was warmly received by the "Association," he, too, being a Baptist. He became a great auxiliary to the reform movement, by way of giving it popularity, as he was a man of learning, and had a press at his command. He was inspired with the idea of breaking away from creeds, but with the advantages in his favor, he soon became possessed with an ambition to establish another. Whatever faith he had in the beginning, concerning the restoration of the gospel plan and order of the church, accompanied with the inspiration and power of the Spirit, he forsook it, and denied the possible return and existence of vision, dream, prophecy, the voice of angels and of God, to salute the ears of mortals in this age. No restoration of the primitive order of the church in its spirit and power. Did not believe in the literal rebuilding of Jerusalem, the restoration of the Jews, or the millennial reign, and believed that any body who wished, could start out and preach and build up churches acceptably to God, with or without an ordination, as fancy might lead. Having won Scott and identified him with his interests, aided by Barton, W. Stone, Bently, Osborne and others, who left their

first and better thoughts he gained a following, and finally established the Disciple or Campbellite Church, without a vision or a dream, the voice of God or angels, or the inspiration of the Spirit, to authorize it. No wonder they never grow weary of picking at the Latter Day Saints.

4th. From the time of its organization, in the year 1820, Sidney Rigdon followed the fortunes of the "Mahoning Association," animating it with his presence and great eloquence, until its dissolution and death, in August, 1830. He stood by the side of Campbell, and Scott, and Osborne, and Bently, in a word,—all the leading lights of that time, and during his long ministerial career, no act of his brought a stain upon his character. The worst that his enemies can say of him, was that he differed from Campbell about the imperativeness or wisdom, of establishing the system that obtained with the ancient disciples, among the people now. See Acts 2:45. Rigdon seems to have been urgent to a fault, for New Testament order and methods.

He was well known in Pittsburg, Pennsylvania; and Warren, Ohio; at Bainbridge and Mentor; at Waite Hill and Mantua; at Kirtland and Hiram; and all over that section of country. Every church has listened to his stirring appeals and matchless eloquence. The older people looked to him as a tower of strength and a great leader; and the younger ones, as a "spiritual father." When the great religious wave swept along the lake shore in 1829 and 1830, Rigdon was in the midst of it, and aiding it along with his gifted tongue. In 1829 he organized and aided in the organizing of churches at Birmingham, Hamden and Perry, and took "the deacons away" from the Baptists at Mentor.—Pages 346 and 409, 465, 466.

In March, 1828, he took with him Bently, and repaired to Mentor, and with his astounding and animating theme, aroused and transported the whole community. "The trumpet which they blew gave no uncertain sound. It was the old jubilee trumpet, first sounded by the fishermen of Galilee on the day of Pentecost, announcing glad tidings to the nations that the year of release from bondage in sin had now come, and calling ransomed sinners to return, freely pardoned to their homes. They spoke with authority, for the word which they delivered was not theirs, but that of Jesus Christ. The whole community was quickly and thoroughly aroused. \* \* Twenty persons were baptized the first time they repaired to the Jordan. \* \* From Mentor they went to

Kirtland, where almost an equal ingathering awaited them. \* \* The news of this great overturn spread quickly through the country, up and down the lake shore." Pages 193, 194.

Here Rigdon planted the work of reform. This was his home. Here he remained and preached at Mentor, and Kirtland, Waite Hill, and at Mantua as late as March 21st, 1830. In August following he was at Warren, in the great "Mahoning Association," with Campbell, Scott, Bently, Osborne, and others, disputing with them with reference to a return to primitive Christianity, and the propriety of adopting strictly the New Testament doctrine and methods in all things. He was well known, and his name was famous every where; in public, in private, among the few and the many, he was held in honor and esteem. So great was his fame and so honorable his name, that his most despicable traducers dared not, or had not the conscience, to say otherwise of him than,—"It would scarcely be just to deny sincerity and candor to him, previous to the time when his bright star became permanently eclipsed under that dark cloud."—Page 192.

Two and a half months after the dissolving of the Association in Warren, he was enveloped in this "dark [bright] cloud." Where, now, during all these years of this man's ministerial labor and toil, is there place—or chance—where he could have been in league with Joseph Smith, plotted and instigated a fraud for the purpose of palming it upon the world as the true religion? Or to purloin an old manuscript, written by one Solomon Spaulding, if there was ever one written, change and model it with that end in view? Did any one, during all these years, from 1820 to the fall of 1830, ever hear him say so much as a word, in public or private, in the heat of debate, in council, or in the calmest serenity of the mind, about Joseph Smith, Solomon Spaulding, Gold Bible, or Book of Mormon? No, not one. Not so much as a lisp was ever heard by mortal ear. Whence, then, comes this lie, that he fabricated the Book of Mormon and conspired with Smith to impose it upon the world as divine, in order to start a new religion? Ah! It is the machination of that same old devil and his emissaries, that slandered and lied about Christ and the Apostles and Saints of old; and who combatted and fought so vehemently against the spread of truth in the earth during the time of their personal ministry. Indeed, the opposer of the right in every age. Nothing ex-

ceedingly strange about this latter attempt after all.

5th. In the fall of 1830, through the agency of Parley P. Pratt and Oliver Cowdery, Sidney Rigdon united with the Church of Jesus Christ of Latter Day Saints. It was at his own home, among his own people and neighbors, where much of his early labors had been bestowed. He had regular and stated places for preaching, and was borne along by the adulations of the people. For years he had been present in their midst, to respond personally to their requests. He had eaten at their tables, mingled with their children and officiated at their altars, only to be commended and revered. They believed him sent of God. He introduced the bearers of new light to his congregations, many of whom followed his example, united with the Church, and received for the first time an "expected response" from heaven to their prayers,—confirming their faith.

Soon after his baptism, Rigdon visited Joseph Smith in York State. This was the first time that they ever met. He tarried several weeks in search for more light. This celebrity who had moved multitudes to deeds of merit by his eloquence and learning, was now sitting at the feet of an illiterate and obscure youth, learning more perfectly of the kingdom of God, the gospel of peace, and their *restoration* to the earth again. He investigated only to be confirmed. The ancient faith in its true order and power was again made known. Imbued with the Spirit of Divinity, he returned to his home at Mentor, where with his gifted tongue he portrayed the glory and new light that had dawned upon the world—that which had so long been sought for.

The "eloquent tongue that never stammered" now seemed touched with increased sublimity of utterance, and the words fell from his lips with such emphasis and power that men and women listened only to be convinced that he had heard from God, and that his great theme was but the truth. His "former popularity gave wings to the new faith," and scores of the old followers united with the Church. Here upon the advanced ground of liberty and reform, where the people had been taught to break the bands of creeds, sneer at the shadows of superstition, and "contend earnestly for the faith once delivered to the Saints," under the vigilant eye of Rigdon, the Church of Jesus Christ found a resting place and thrived in spite of all her enemies.

In view of the great preparatory work

done by Rigdon, by opening the way and preparing a people who received with gladness the message sent, who held up the hands of the Seer and faithful witnesses to the truth, and succored and aided the helpless and infirm, who can say—who dare say—that he was not a messenger “sent forth even as John, to prepare the way.” If any have had doubts hitherto, they should at once vanish on the reading of the account given by Hayden concerning Rigdon’s great career previous to his acquaintance with the Saints. The revelation, then, was not designed to feed his vanity, as his accusers affirm, but was a plain statement of facts as they occurred, made by one who could have known but little, at most, of Rigdon’s life and labor, and nothing of its purpose, except it had been divinely given him.

It is a *fact*, then, that Rigdon did prepare the way; and by reason of that preparation the work of God was planted and made successful, to a great degree, in the Western Reserve, the revelation in question having been given before the Saints’ rest there had become an accomplished fact, or even attempted; dispute it who may or can. Let us have faith, then, and go on.

6th. The faith was thus established in the Western Reserve. Its representatives were men of acknowledged “piety and candor.” Their faith was so clearly Biblical, and the facts rendered so plain that they were about to sweep the communities wherever they went. Designing men could no longer blind the eyes of the people. Error could not combat such an array of truth. The ancient faith and order of things had really come. The believers spoke in tongues. A little girl predicted the destruction of Peking, China; it came to pass. This was sneered at by some, but could not be explained. The maimed came to Smith to be healed. In open day-time, before the multitude, he commanded them “in the name of the Lord Jesus Christ to be whole,” and instantly they were restored to perfect soundness. It was a “well attested fact.” Could not be denied. This the old pious enemy characterized as “infinite presumption of the man.” The result, as the effect of a “sudden mental and moral shock,” which “electrified the rheumatic arm.” This, because “*I know not how better to explain the well attested fact.*” Why does not this enemy talk as he did in old time, and say “it is by Belzebub?” Because he has changed his tactics, now; and says, “I am no devil for there is none;” hence it must receive a scientific solution.

The truth confirmed, it soon became so formidable that its enemies trembled in fear of its mighty sweep among the communities, unable to meet it fairly and terrified by the bars of the law, from inaugurating wholesale killing, they banded together and procured some tar and feathers, and stealthily crept upon men in the darkness of the night, and plastered it upon their naked skins, to drive them from the community. It is confessed that there was nothing evil in the system of faith presented. “*It then gave no signs of moral abomination.*” Only good. Then these were desperadoes, and religious bigots, and knaves. Dare any Christian deny that this was the work of the devil and his coadjutors? That it was not a shame and a disgrace to the people and community who did it? Does Mr. Hayden and his Disciple friends boast of these kind of deeds and warfare? They are welcome to all of the glory there is connected with such service; and the Latter Day Saints may well be proud that it was only such actions and such a spirit that could be brought against their formidable array of truth. When the names of such actors shall have been forgotten, blotted from history for want of something of merit to commend them, those of Joseph Smith and Sidney Rigdon, and all of like faith and works, will be had in honor and shine undimmed upon the pages of history.

Respectfully,

WM. H. KELLY.

COLDWATER, Mich., July 27th, 1883.

#### LITTLEFIELD'S REPLY TO JOSEPH SMITH'S THIRD LETTER.

MR. JOSEPH SMITH, Lamoni, Iowa:

SIR:—In the opening portion of your third letter you re-iterate your quotation from the words of the prophet Jacob wherein he, in the name and by the authority of Jehovah, forbids the Nephites to practice plural marriage. In a former letter I answered your arguments derived from the words of Jacob. I showed clearly the hopelessness of any attempt on your part to sustain your opposition to plural marriage from them. And yet you re-iterate the same quotations and the same arguments. You cling to these words of Jacob as a drowning man clings to a straw, and probably flatter yourself that in so doing great praise is due to you for holding on so firmly to the iron rod of God’s word.

Mr. Smith, you are not frank nor ingenuous in the use you make of the words of Jacob. You do not quote and apply them in full. You select the sentences

that suit your purpose and weave them into an argument designed to sustain your position. You are like the man who declared that he could prove from the teachings of Paul that it was right to steal. When asked for the passage he quoted from Ephesians 4:28 the words: “Let him that stole, steal;” omitting the words “no more.”

It is true that Jacob reproveth the Nephites for their sexual corruption. The nature of that corruption I explained in a former letter. It consisted in part of fornication, whoredom, and adultery. But the marriage system, laws, and ordinances under which the patriarchs and prophets of the Hebrew race married plural wives, was unknown among the Nephites; hence it is impossible that the practice of that system could have been one of the sins for which Jacob so severely reproveth them.

There are two kinds of plural marriage. One is pure, holy, heavenly; it came from God, is controlled by his laws and ordinances and is designed to elevate, purify, refine and perfect the human race. The other is low, degrading, and corrupt; it had its origin in man’s wickedness, and is calculated to debase, pollute, and destroy mankind. They are as different in their natures and effects as light is from darkness, or virtue from vice. David for a long time practiced the former and was blessed; being tempted of the devil, he fell into the latter and was cursed with a sore cursing. Precisely so with Solomon. While he practiced *righteous* plural marriage he was favored of God as no man has ever been before or since; but when he took wives *unlawfully*, he too fell, and incurred the vengeance of God upon his head. What impartial reader of the Scriptures cannot see this great lesson in the lives of these two men, and the vast difference between right and wrong plural marriage? It was the latter and not the former which the Nephites practiced, and which Jacob forbade. I admit that the dispensation of the gospel through Jacob was a strictly monogamous one. I admit that under it, polygamy would have been a crime. But I do not admit that it was the dispensation of the fullness of times; that no later one should ever be given; nor that the marriage laws binding under it were designed to be thereafter binding upon all peoples and nations for all time to come. Indeed, Jacob himself forestalls such an idea. After the tremendous rebuke which he administers to the Nephites because of their sexual sins, and after laying down with the most rigid strictness, the monogamic law unto them, he prophesies unto them. He foretells

that the system he has just laid down unto them is not to continue always. He predicts that in a future dispensation God will give further commandments to his people concerning their sexual relations. These are the words of his prophecy: "Wherefore, saith the Lord, if I will raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." (i. e., the monogamic law just given). These words of Jacob immediately follow those you quote. Why did you not quote them too? Was it not because that to do so would be to remove the keystone of the arch of your argument, and suffer the whole to fall to the ground? This sentence is in the nature of a prophecy, a revelation, that under the dispensation of the gospel, in which God should choose to rear a peculiarly righteous seed unto himself, to accomplish his own purposes in the earth, he would reveal to his people new laws concerning marriage. In the face of such a prophecy how can you, Mr. Smith, make it consistent with your conscience to hold that the marriage laws of Jacob were never to be changed or added to, and that the Deity must be a changeable being if he has caused to be fulfilled this prophecy which he inspired his servant to utter?

I have fully and completely answered all your arguments drawn from the words of Jacob. Doubtless, however, you will still cling to them for comfort and solace in your opposition to plural marriage; for if you yield them up as one of your weapons, you will not be able to cite, in all the Scriptures that have been given for the instruction, profit, learning, comfort, and salvation of mankind, one single word, phrase, or sentence that indicates the plural marriage system of the Latter Day Saints of Utah to be in conflict with the will or law of God.

In the fifth paragraph of your letter you allude to Adam, Noah, and Lehi, and because no record has survived the mutations of time, proving that they, during the period of their lives, had each but one wife, you set it down as "the opening count in the indictment" substantiating your position that God never intended a plurality of wives to be practiced. It is true the Creator started the peopling of the earth with Adam and Eve. He chose to commence that stupendous work with the two beings, to whom, no doubt, the right belonged. The commencement was indeed small. From two, millions descended. The stream of life widened and deepened as it flowed through the coming ages. The source of this stream was pure, and

that it was corrupted by the time it reached the days of Noah, by the abominations of men and women, is no argument against only just such a kind of polygamy as they themselves had introduced to accommodate their lascivious desires. They had inaugurated it. God was not known in the matter, hence his anger was kindled against them, and the flood resulted. With Noah, who is sometimes called the second Adam, the earth seemed again, in some respects, to resume its pristine condition. Noah and his sons had but one wife each, so far as the Bible gives an account, and Lehi was in the same condition. But all this argues nothing against polygamy. There were other righteous and good men who lived in various dispensations who did not hold the keys of this ministry. And, sir, I write of no new "cosmos" when I declare to you that if these men were not thus favored, that Joseph Smith, your father, did receive from the Lord a dispensation of this ministry. You say the revelation of 1843 on celestial marriage is of "doubtful parentage," and you cannot accept it in evidence. Nevertheless it is God's eternal truth revealed through your father. You undertake to deny its authenticity by assertions amounting to this: That this revelation was fabricated by President Brigham Young after your father's death, and hence your father was not a polygamist. In my last I sufficiently disproved this position of yours by the affidavit of Elder David Fullmer, concerning which you make no allusion. This affidavit positively states that "on or about the twelfth day of August, A. D. 1843," this revelation on celestial marriage was, by your father's knowledge and consent, read before the High Council on that date assembled in the city of Nauvoo, by your now deceased and honored uncle, Hyrum Smith. Your father's death occurred on the 27th day of June, 1844. These dates show that this reading took place a little less than one year previous to Joseph Smith's death. This plainly relieves President Young from your charge and establishes the fact that that revelation was given through the agency of the Prophet Joseph. I have given you the names of women who were his wives. These ladies live in Utah, and sustain the highest credibility. They are willing to speak for themselves. As you have been a student at law, you should know something of the nature of evidence. But there is a saying, which I hope can have no application to you, that "a man convinced against his will is of the same opinion still." Now, sir, do you admit that I have proven that

your father did practice polygamy? I desire positively that you will answer this question. This was one of the main questions contemplated in my open letter. I there denied the position your conference took upon this point in the Kirtland Temple as being correct. You have introduced many side issues and seem disposed to dodge this main question. I call you back to it again. This and the question of temple building were among my original questions. Before you ramble quite all over creation, expecting me to follow, I ask you to say "yes" or "no" as to whether you are or are not convinced that your father practiced plurality.

Abraham was not a polygamist you declare. In contradiction to all historians and commentators who have left their testimony on the historic page, it has been reserved for Joseph Smith of Lamoni, to make this announcement. To prove that Abraham was a polygamist, let me call the attention of the reader to the sixteenth chapter of Genesis. The touching history of Hagar and the solicitude of the Heavenly father for the child Ishmael, and the fact that Ishmael was numbered among the seed of Abraham, all go to show that God recognized them as being of the family of Abraham. And to disprove your assertion that Hagar was given to Abraham by Sarai only, let me quote Josephus, Aut. B. 1, C. 10: "Accordingly Sarai, at God's command, brought to his bed one of her handmaids, a woman of Egyptian descent, in order to obtain children by her." As God commanded this the matter is disposed of in favor of polygamy.

And "Moses was not a polygamist," you say. From the second chapter of Exodus we learn that Moses took Zipporah to wife, and in the twelfth chapter of Numbers we read of his marrying an Ethiopian woman. I hope my readers will read these passages and satisfy themselves how unwarrantable is your assertion when you confound these two women together and say that they were one and the same person. These were the two wives of Moses, thus making him a polygamist, and when Aaron and Miriam took occasion to speak against Moses concerning this matter, the anger of the Lord was kindled against them and Miriam became leprous.

"Isaac's life affords you no comfort. Rebecca must have ruled her house in respect to her husband's wives, as Joseph Smith's wife, Emma, would have done, if he had not, as you assert, secretly sinned against her." Isaac's life affords me no discouragement, at least. How Rebecca ruled is not important for me to discuss.

How Emma Smith would have ruled, does not call for criticism from me; but the close of the sentence just quoted requires some explanation. I am not aware that anything I have written during this controversy will justify the implication that Joseph Smith, the Prophet, ever sinned secretly against his wife Emma, or any other being. I know not that in any transaction of his, in the order of celestial marriage, he sinned against your mother. Have you understood me to say, directly or indirectly, that your father took wives unknown to your mother? If he did so, I did not know concerning it. But I will positively state that during the residence at Nauvoo, your mother, Emma, was present when at least four of his wives were sealed to him, to which she gave her consent. Positive evidence can be produced to this effect. Here is a little of it: First, the statement of your cousin, Lovina Walker, the daughter of the Patriarch, Hyrum Smith:

## CERTIFICATE.

I, Lovina Walker, hereby certify that while I was living with Aunt Emma Smith, in Fulton City, Fulton county, Illinois, in the year 1846, she told me that she Emma Smith, was present and witnessed the marrying or sealing of Eliza Partridge, Emily Partridge, Maria Lawrence, and Sarah Lawrence to her husband, Joseph Smith, and that she gave her consent thereto.

LOVINA WALKER.

We hereby witness that Lovina Walker made and signed the above statement on this 16th day of June, A. D. 1869, at Salt Lake City, Salt Lake county, Utah Territory, of her own free will and accord.

HYRUM S. WALKER.  
SARAH E. SMITH.  
JOS. F. SMITH.

And next the affidavit of one of the ladies mentioned in the above certificate confirming the fact of the presence of your mother at the time that she, the affiant, was sealed to your father:

## AFFIDAVIT.

TERRITORY OF UTAH, }  
County of Salt Lake, } ss.

Be it remembered that on this first day of May, A. D. 1869, personally appeared before me, Elias Smith, Judge of Probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath, saith that on the eleventh day of May, A. D. 1843, at the city of Nauvoo, county of Hancock, state of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said Church, according to the laws of the same regulating marriage, in the presence of Emma (Hale) Smith, and Eliza Maria Partridge (Lyman).

EMILY D. P. YOUNG.

Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

E. SMITH, Probate Judge.

Hence the Prophet did not "secretly" sin against his wife, Emma.

You will observe that the above affiant states that she was married to your father on May 11, 1843, while the revelation on plural marriage, as subsequently published, bears date of July 12, 1843. By means of

the revelation the law of plural marriage was given to the Church, but long prior to its date the principle was revealed to your father, and he was commanded to practice it.

"The case of Joseph is only favorable to your view in seeming. He was the son of Rachel, the only legal wife Jacob had." I am pleased that you thus admit Rachel was Jacob's legal wife; at the same time it is evident she was his second wife. Leah was Jacob's wife seven years before Rachel became his wife. Each of these wives had a handmaid, which they gave to their husband for wives. (Gen. 29:18-35; Chap. 30:3-12.) Hence Joseph's birth was polygamous, and yet the Lord had respect unto him and great blessings were placed upon him. Gen. 49:22-26.

Nothing that I have said in this debate gives you the right to infer that I hold that there is or ever was any law or rule in connection with the principle of plural marriage which makes it obligatory upon the successor of a king, or of an officer in the Church, to marry the widows of his predecessor. Among the Latter Day Saints of Utah, and under the system of plural marriage as they understand and practice it, a widow may marry whom she chooses, or refrain from marrying at her option, no matter what position her husband held. This is a sufficient reply to your inquiries respecting the widows of the prominent men to whom you refer.

Allow me here to conclude my present reply and subscribe myself,

Your well-wisher,

L. O. LITTLEFIELD.

LOGAN, Utah, September 5, 1883.

## Conference Minutes.

## PITTSBURG DISTRICT.

Conference convened at Lampsville, Ohio, at one p.m., Saturday, September 1st, 1883. President, Gomer T. Griffiths; R. S. Salyards secretary pro tem, Ralph G. Smith assistant, Visiting brethren were invited to participate.

Branch Reports.—Belmont, Ohio, 33; including 3 Elders, 2 Priests; 1 removed by letter. Fairview, W. Va., 49; 1 Elder, 2 Priests, 2 Teachers. Byesville, O, 10; 2 Priests, 1 Teacher; 3 baptized. Pittsburg 107; 1 Apostle, 1 High Priest. 7 Elders, 3 Priests, 1 Teacher, 2 Deacons; 1 baptized, 1 received by vote, 2 removed by letter. Benwood, West Va., 20; 1 Seventy, 1 Priest, 2 Teachers, 1 Deacon; 6 received by letter. Church Hill 17; 4 Elders, 1 Priest, 1 Teacher, 1 Deacon. 1 ordination. Lampsville, O., 28; 1 Elder, 1 Priest, 1 Teacher, 1 Deacon; 1 received by letter.

Elders' Reports.—In person: Joseph Parsons (baptized 1), J. F. McDowell, Hiram Robinson (baptized 1), Vance Sutton, David Jones, C. P. Hatcher, G. T. Griffiths (baptized 3). By letter:

W. H. Garrett, S. S. Givens (baptized 7), James Brown. Priests: George Finicum, Wm. Lucas, L. D. Ullom. Teachers: T. Linton, R. S. Salyards. Deacons: E. Barnes, F. Criley, reported.

Bishop's Agent's report.—Balance on hand last report \$17.08, received since \$59.77, total \$76.85. Paid out \$65.94. Amount on hand \$10.91.

F. CRILEY, Agent.

The resignation of Sr. Hattie Griffiths, as District Secretary, was accepted.

The following portion of the report of the committee appointed by the Pittsburg Branch to inquire into the validity of Bro. Ephraim Thomas' eldership, was affirmed by this conference: 1st. Your committee find that Bro. E. Thomas was a member and an Elder in this Reorganized Church in Wales. He emigrated to Pittsburg. 2d. That about the time of his emigration, or shortly afterward, he was expelled by the Welsh Church from the body. 3d. That said Bro. Thomas united with this, the Pittsburg Branch, by re-baptism. 4th. That he received no ordination since re-baptism to any office in this church. That a Pittsburg District Conference did grant our brother an Elder's license; since which time he has acted in that calling. We as a committee state it as our opinion, that the action of the district was unwise, for the reason that he had received no ordination since re-baptism; and for the further reason that the action of expulsion by the Welsh Church stood unrepealed, and the well known fact that neither the Pittsburg Branch nor district was a competent court to reverse the finding of the court which expelled our brother, and so deposed him from the eldership. Our simple judgment is that Bro. E. Thomas is a lay member in good standing, and should only be so recognized.

T. E. Lloyd, Jacob Reese, for committee.

Resolved, That the priesthood who are not branch officers, shall only be required to report to District Conferences.

Resolved, That the resolution adopted at last conference, which reads "that Bro. G. T. Griffiths be authorized to ordain parties to the eldership," etc., be amended to read, "that he be authorized to ordain to the eldership persons who in his estimation are necessary, and capable of discharging the duties of said office; but that said authority shall only be permissive where no organization of the church exists."

Resolved, That a former resolution of this district, that no one be ordained to the eldership without the consent of the District Conference, be now re-affirmed.

Resolved, That the report of Sr. Hattie Griffiths be accepted, and that she be paid \$5 by the Bishop's Agent for the work performed on the District Records.

Resolved, That Bro. J. F. McDowell be requested to labor in this district.

Resolved, That it be required of all persons performing ministerial labor in this district, to do so by the direction and consent of the district president.

Resolved, That all persons that can labor be authorized to labor as circumstances permit, by direction and consent of the district president.

Resolved, That all branches of the district be instructed to pay their funds to the Bishop's Agent, and not to any travelling ministers whatever.

Resolved, That the president, vice-president,

and Bishop's Agent, be sustained by our faith, prayers and means.

Preaching Saturday evening by Elder J. F. McDowell. Sabbath services. Prayer meeting at 9 a. m. Preaching at 10:30 a. m., by Bro. R. S. Salyards assisted by Elder James Craig. Saints' meeting at 2 p. m. Preaching at 7 p. m., by Elder J. F. McDowell.

Adjourned to meet at Benwood, W. Va., (near Wheeling), the first Saturday and Sunday in December, 1883.

#### SOUTH-EASTERN ILLINOIS DISTRICT.

Conference was held in the Brush Creek Branch, August 10th, 11th and 12th, 1883. August 10th, 4 p. m. Met in prayer meeting till the district president arrived, at 5:30, when the conference was fully organized by choosing Apostle Thomas W. Smith to preside, and I. A. Morris clerk.

Preaching by G. H. Hilliard, Friday night.

Saturday morning. Branch Reports: Tunnel Hill 78, including 5 Elders, 1 Priest, 2 Teachers, 1 baptized. Alma 15, including 1 Elder. Brush Creek 75, including 2 Elders, 2 Priests, (both inactive), 2 Teachers, and one Deacon; one baptized. Dry Fork 19, including 3 Elders, 2 of the above members scattered; one cut off. Deer Creek 24, including 1 High Priest, 1 Elder, 2 Teachers, and one Deacon; 14 of the above members in a scattered condition, 3 removed by letter, one died and one cut off. Springerton 65, including 2 Priests, 2 Teachers and 1 Deacon.

Resolved, That a committee of three be appointed to hear complaints, and that T. W. Smith, Henry Walker and John F. Thomas, be said committee.

Ministerial Reports.—G. H. Hilliard reported as delegate to General Conference, also as district president, T. P. Green, High Priest, Isaac M. Smith, John F. Thomas, Henry Walker, I. A. Morris, D. P. Brown, John F. Henson, and Martin R. Brown, Elders reported. Henry A. Huffhines, Teacher reported.

Committee appointed at last conference to adjust difficulties existing in Alma Branch, reported as follows. We find differences of opinion existing between brethren Brewer and Brown, which were submitted to us for our decision, five points presented were not sustained, two were. Our decision was sustained by the branch. Respectfully submitted, G. H. Hilliard, I. A. Morris, J. F. Henson, committee. Report received and adopted, and committee discharged.

On motion G. H. Hilliard was recommended to the Bishop to be appointed as his agent for this district.

On motion Dry Fork and Deer Creek branches were requested to unite as one; present officers to resign, and new election to be held.

Saturday evening. Bro. T. W. Smith addressed the conference.

J. W. Stone was granted a license. J. W. Stone was appointed to labor under the direction of district president. Brn. I. A. Morris and J. F. Henson, were appointed to labor in Marion county. All the Elders of this district were requested to labor as circumstances will permit till next conference.

Isaac M. Smith was elected president, and Isaac A. Morris clerk.

Saturday night. Preaching by J. W. Stone.

Sunday morning. The Saints spent an hour in

prayer, and adjourned to a grove near Father Caudles. 10:30 a. m. Preaching by Thomas W. Smith. At 1:30 Bro. Smith again spoke. Sunday night. Preaching by I. M. Smith.

Adjourned to meet at the Dry Fork Schoolhouse, Friday night, on or before the full moon in December, 1883.

#### CENTRAL KANSAS DISTRICT.

Conference convened at Scranton, August 18th, 1883. Meeting appointed at 9 a. m., with Bro. David Williams presiding.

Branch Reports.—Netawaka 24, including 5 Elders, 1 Priest. Scranton 32, including 5 Elders, 1 Teacher, 1 Deacon; 1 received by letter, 2 baptized, 1 expelled, 3 removed. Good Intent 25, including 1 Elder, 1 Priest, 1 Teacher; 1 died, 3 united by letter. Centralia 24, including 2 Elders, 1 Priest, 1 Deacon; 1 received by letter.

Elders' Reports.—Griffith George, J. D. Jones, Wm. Hopkins, James Buckley, J. B. Jarvis, F. Lofty, Joseph Menzies, Wm. Menzies, Daniel Munns, David Williams; Priest, H. Parker; Teacher Peter Adamson, Deacon Walter Menzies, reported.

On motion the following Elders were appointed to preach. Elder Wm. Menzies at 2 o'clock; in the evening at 7 o'clock, Elder D. Williams. Sunday morning preaching by F. Lofty. Prayer and testimony meeting at 2 o'clock. A good spirit prevailed. Sunday evening, preaching by G. George and D. Williams. Resolved, That we uphold this Church in righteousness, by our faith, prayers, and means.

Resolved, That we sustain Elder D. Williams as our presiding Elder over this district; also Daniel Munns as our secretary.

Elders 12, 1 Priest, 1 Teacher, 1 Deacon.

Resolved, That we adjourn and meet again at Good Intent, Atchison Co., Kansas, November 10th and 11th, 1883.

#### DES MOINES DISTRICT.

Conference was held at Des Moines, in the Saints' Church, on the 31st of August and the 1st and 2d of September, 1883.

Preaching by I. N. White.

Saturday, 1:30, conference assembled for the transaction of business. I. N. White presiding, John Sayer secretary.

Branch Reports.—Edenville 77, including 10 Elders, 2 Priests, 2 Teachers, 1 Deacon; 6 baptized, 5 removed by letter. Sheridan 46, including 1 Elder, 2 Priests, 2 Teachers, 1 Deacon; 1 dropped by her own request. Des Moines Valley 46, including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 died. Newton 48, including 4 Elders, 2 Priests, 3 Teachers; 3 removed, 1 died. Des Moines 55, including 3 Elders, 2 Priests, 2 Teachers, 2 Deacons; 1 received by letter.

Elders' Reports.—Wm. C. Nirk, John Davis, George Walker, Moses Houghton, Samuel Longbottom, J. S. Roth (baptized 4), I. N. White, R. Etzenhouser, reported. Priests D. C. White (baptized 2), and Calvin Merrill, reported. Teacher Ezra Merrill, reported.

Report of the Elders' Committee chosen to examine the difficulties existing in the Sheridan Branch:

We, your committee appointed by the last district conference to investigate and try to adjust certain troubles in the Sheridan Branch, find, after visiting the parties concerned, and

calling them together, that certain grievances existed, and after examination of which we endeavored to have them forgive; and we believe the troubles were settled, with one exception. His reason for not becoming reconciled to the branch was, he could not sustain what he claimed were improper appointments of branch officials. Yet we see no reason why they should not be sustained, and we recognized them as appointed. Now, we your committee ask our release.

On motion, the report was received, and the committee continued till next conference.

Resolved, That the president and secretary of district see to procuring a book for recording of minutes. Such expense to be raised by collection at this conference.

Resolved, That we sustain the Spiritual Authorities of the Church in righteousness.

Resolved, That we sustain I. N. White as president of the district, and John Sayer as district secretary, till next conference.

Preaching on Friday at 8 p. m. by I. N. White. Preaching Saturday at 8 p. m. by S. Longbottom, assisted by Moses Houghton.

Sunday exercises: Prayer and testimony at 9 a. m. Preaching at 10 a. m. at the Governor's Square, by J. S. Roth, assisted by R. Etzenhouser. Sacrament and fellowship meeting at 2 p. m. Preaching at 4 p. m. in the Governor's Square, by I. N. White, assisted by R. Etzenhouser. At 8 p. m. preaching in the Church by Wm. C. Nirk, assisted by Priest Jamison.

Resolved, That we sustain I. N. White as Bishop's Agent, D. C. White as district treasurer, till next conference.

Resolved, That the next conference be held at the Des Moines Valley Branch, on the 7th, 8th and 9th days of December, 1883, at 8 p. m.

### Miscellaneous.

#### NORTH-WEST MISSOURI DISTRICT.

Conference of the above district will be held at Salt River Branch, Macon county, Mo., commencing on Saturday, November 3d, 1883, at two o'clock p.m. Wagons will meet all who come, at Macon City; train comes in between ten and eleven o'clock.

GEORGE HICKLIN, Dist. Pres.

#### BORN.

MILLER.—At Washington, D. C., September 14th, 1883, to Bro. William L. and Sr. Jennie Miller, a son; named William L.

#### DIED.

SCOTT.—At Lawrence, Michigan, August 29th, 1883, Velva Luetta, daughter of Bro. Columbus and Sr. Flora L. Scott, aged one year, one month and nineteen days. The physician pronounced her ailment meningitis. The first spasm was severe and in thirteen days, during which she was unconscious, her earthly life closed as peacefully as the fading of a summer eve. A large concourse of friends and neighbors met to sympathize with the bereaved parents on the funeral occasion.

D. C.

BERRIER.—At Nebraska City, Nebraska, September 12th, 1883, of dropsy, brother Mark Berrier. Born in Burke Co., N. C., February 5th, 1818, and at one time was a member of the Christian Church, in Carroll Co., Missouri, but for

some years gave no attention to religious matters. This last sickness was of about six weeks' duration, and when satisfied that the end of his earthly pilgrimage was near, he sent for the Elders, who administered, and he received the promise of strength and time to obey the gospel, which he did August 28th, 1883, Bro. J. W. Waldsmith officiating. Funeral from the house. Elder Robt. M. Elvin preached the sermon from Hosea 13:14. Thus ended a life journey of 65 years, 7 months and 7 days. He left an aged companion and several married children.

**GHREIST.**—At Emerson, Iowa, August 31st, 1883, Sr. Sarah Jane Ghreist, daughter of Bro. Isaac and Sr. Drucilla A. Sheen, aged 41 years, 4 months and 7 days. She was born at Kirtland, Lake Co., Ohio. She has been a sufferer for many years. She has borne her sufferings, including her last sickness, which was protracted and severe, with Christian fortitude. At the place of her death she was held in high esteem, which was manifested by the large concourse of friends which assembled at her funeral. Funeral services conducted by the Pastor of the Presbyterian Church.

**CROUCH.**—Jane, wife of John Crouch was born on the 17th of April, 1829, in Oxfordshire, England, and died July 25th, 1883, in Harrison county, Missouri, of consumption, aged 54 years, 3 months and 8 days. She with her husband obeyed the ordinances of the gospel in June, 1849. They subsequently came to America, and in 1856 went to Utah; but, overwhelmed by the evils they found there, they came out in 1857, having remained eight months only. So far as known to the writer, she loved the truth to the close of her life, and was a faithful woman in the duties thereof. Funeral sermon by Henry A. Stebbins.

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2jun

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, October 13th, 1883.

### DEDICATION AT MONTROSE.

As had been previously arranged, we visited the Saints at Montrose, Lee county, Iowa, September 1 and 2, for the double purpose of attending the quarterly conference of the Nauvoo and String Prairie District, and to be present and assist in the dedication services of the Saints' Chapel there. We reached Montrose on the morning of the 1st, in company with a number of the Saints from Burlington, and found Uncle William Smith, B. F. Durfee, S. J. Salisbury and others already arrived.

The conference session began at 10:30, and was presided over by Elder B. F. Durfee, president of the district. Elders O. P. Dunham, W. D. Morton, Sen., J. R. Lambert, J. Lambert, T. Revell and a number of others were in attendance, and the business session passed off pleasantly. Bro. Joseph R. Lambert spoke in the evening to an excellent and well pleased audience.

On Sunday morning the house was filled at an early hour, Bro. B. F. Durfee was put in charge of the services. A number of the choir of the M. E. Church had agreed to assist in the singing service, and Sister Jennie, wife of Bro. Charles Newberry, sat at the organ. Appropriate hymns had been selected, and after the opening song and prayer we delivered the dedicatory discourse, the prayer was offered by Bro. William Smith.

The following brief relation of the circumstances of the building of the chapel was given in the discourse, and are placed before the HERALD readers because of the lesson of patient and persevering well doing which they teach.

The subscription list for funds to build with was started April 28th, 1871. The original list has the names of one hundred and twenty-eight subscribers, and a total of \$472.50 as the starting fund. The leading names on the list are William Anderson, John Thornton, Nephi Shumate, F. Borley, Sarah A. Best, E. A. Newberry, Maggie Simpson and Martha Oman. The movement originated with the first two named. The first building committee was composed of J. Thornton, Wm. Anderson and N. Shumate. Under their charge the site was located and the building erected, so that services were held in it the Fall following. A subsequent list gave forty names and a little over \$200 to the fund. During the next five years but little was done. Bro. Thornton died and Brn. Anderson and Shumate removed. Bro. Borley, of the original list also died. About seven years ago the sisters of the Branch, under the impression that the building would not be finished otherwise, conceived the idea of forming a society having for its object the finishing of the church. Sr. Eliza A. Newberry was chosen as its first president and held her place four years. Sr. Ruth Turner succeeded her for a year, and for the last two years Sr. Sarah Shroeder has been in charge.

The society began its efforts seven years ago last March, and by dint of patient toil raised means to enclose the lot, then to put the siding on, then the furnishing, and lastly the painting and window blinds. All this has been done in as many successive steps, as moneys were found to be in the treasury, the society having been determined to create no debt. Whenever funds sufficient were realized, a committee was appointed to attend to the work designed and make the outlay, Thomas Revell and Charles Newberry being the committee on siding; the committee on furnishing were E. A. Newberry and Sr. Reed.

The principal means employed by these sisters were, first the making and sale of all sorts of needle work, including articles of wearing apparel, ornaments, &c. At festivals held at intervals these were sold and the proceeds husbanded for the purpose designed. The meetings of the society

were held weekly, and were kept from lapsing by the faithfulness of its members, any one or more of whom formed a quorum for business. In several instances the regular meeting was held with but one, two and three present; the services were prayer, reading of Scripture, then work, then dismissal.

The exhibition of determination to succeed made by the society, enlisted the sympathy of the citizens, and whenever they were permitted an opportunity they gladly helped the object, giving the comfort of their presence and substantial aid at all the festivals and public services of the Church in the interest of the building of the house.

The whole cost of the building is about \$1200, nearly one half of which was raised and expended under the management of this sisters' society. And while those who originated the movement to build and gave it being and shape are justly entitled to great credit, those who took up the burden of completing it, after all efforts of the brethren had stagnated, leaving the building in an unfinished and unsightly condition, are much more entitled to credit. The first had the prestige of business enterprise and energy to back them, while the latter had to work against both. The men labored in what is supposed to be their sphere, the women out of it—as many good brethren suppose.

The society could have had the house finished long ago, if they would have consented to accept a debt to be afterwards worked out. This they would not consent to. They preferred to wait, and complete it by slow approaches all paid for as they advanced, rather than to feel the burden of debt.

If any of the Saints are striving to build elsewhere, let them take courage from the example afforded by the Saints of the Montrose Branch.

We preached in the chapel the evening after its dedication, and on Monday night listened to a good sermon in the same house from Uncle William Smith.

The attendance on Sunday all day, at the preaching morning and evening, and in the afternoon prayer and testimony meeting was very large, more than filling the house.

## EDITORIAL ITEMS.

WE arrived home and re-entered the HERALD rooms' October 5th, in good health and spirits, having attended the Reunion, preached in Omaha, lectured in Council Bluffs, and preached and lectured in Nebraska City, Nebraska, and preached in Shenandoah, Iowa, since September 13th.

Since the writing of his last letter published in the HERALD, Bro. R. J. Anthony has been locked out of the M. E. Church in north Alabama. The doors and windows were nailed. This action of those who controled the house, Bro. Anthony writes, hurt no body but themselves.

Bro. I. N. White writes us that he is at present in Grundy county, Iowa, laboring in connection with Bro. Roth. Also that he intends visiting north-east Iowa, and requests Saints desiring his labors, to address him at once at Edenville, Iowa.

Bro. E. C. Brown of Fonda, Iowa, writes us that on September 15th he was thrown from a horse, and narrowly escaped being killed. He has so far recovered that he expected to be in Plymouth county, October 5th, to administer to a sick sister residing there. He preached three times at Coalville the fore part of September.

Bro. H. P. Brown writes us that another was baptized at Oakland, California, September 23d, by Bro. Wm. Anderson. It was Sr. Hattie Shale, Bro. J. S. Julian's youngest daughter.

Bro. E. A. Dandall, of Elvaston, Ills., wrote September 25th, that Bro. Solomon Salisbury had visited the Elvaston Branch two weeks before, preached to them twice, and left a conditional promise to return and stay with them a few days in October. Bro. Dandall writes of his firm belief and hope in Christ, and his assurance that the bitterness we sometimes taste here, will be exchanged for sweets in the sweet by and by.

Decatur county, Iowa, now comes to the front on the apple question. Bro. Norman W. Smith, of Lamoni, has brought to the office four apples grown upon the farm of Father Green, a short distance from Lamoni, which weigh three pounds. Two of them are of the "Striped Sweet Pippin" variety. The variety to which the other two belong not known to the grower. All that Decatur needs to make it a good fruit producing county, is a little labor bestowed upon the planting and properly caring for trees.

Bro. M. B. Williams of Middletown, Butler Co., Ohio, on the 26th ult., wrote as follows: "I am holding meetings in Middletown every two weeks, in a private house; the attendance is small, but the

attention good, and I think interest in the doctrine increasing."

The two-days' meetings at Armstrong, Kansas, and Kansas City, and Independence, Missouri, just closed, are reported as having been interesting and likely to produce good results.

Bro. A. J. Cato, under date of October 1st, informs us that he has opened a new place near Cook's Point, Texas. He had excellent liberty in preaching, and feels very well over the effort to preach to those who had never heard the gospel sound before.

## EXTRACTS FROM LETTERS.

Bro. W. Vickery wrote from Plano, Illinois, October 1st:

We are all well, except Bro. John Rothard; he was hurt last Friday by the rupture of a blood vessel by a heavy lift. Quite a number of Saints have moved here, some from Wisconsin and some from Sandwich. We have fair congregations, quite as good if not better than a year ago. There was a Bro. Soule with us yesterday; he lives in Aurora and thinks he can get us a place to preach in that city. I have quite good liberty in presenting the Word. There is a good deal of building going on in Plano this Summer and Fall. A Town House, a double brick store, two stories high; and a large number of dwellings, some of them very fine ones.

THE following statement made by Governor Murray of Utah, in an interview in Chicago, published in the *Chicago Tribune* of September 19th, may be of interest to the readers of the HERALD:

Speaking of the results following the practical application of the Edmunds bill, Gov. Murray said: "It turned out just as I expected; Congress would not take the bull of polygamy squarely by the horns for fear of doing the Mormons injustice, and consequently, through fear of doing wrong, failed to do what was right. I believe the Commission under the Edmunds bill faithfully executed the terms of that statute in the disfranchisement of polygamists, but it had no effect upon the result. Not beyond twenty per cent of the Mormons are polygamists, but the remaining Mormons, or monogomists, as they are called, are largely in excess of the Gentile population, and as they stand ready to do the bidding of the Mormon Church, they can easily out-vote the Gentiles and control the election of members of the Territorial Legislature. This they did, carrying every district, and as a matter of fact, many polygamists are to-day holding office, who are denied the right to vote. These are those who held over under the terms of the law. If the evil is to be controlled and eradicated, Congress will have to come up to the sentiment of the country, and to my way of thinking on the subject, and give the President the power to appoint, and the Senate to confirm a Legislative Council or Commission, who may frame a code of laws for Utah in unison with the spirit of Christian civilization, the laws of Congress, and the adjudications of the Supreme Court of the

United States, and not leave legislation, as it is now and has been for thirty years, in the hands of a body in theory elected by the people, but practically appointed by the head of the Mormon Church. There is precedent for such a course. The District of Columbia formerly had a Mayor and City Council, thereby governing itself; but Congress took away the right of self-government from the people of the District, and now they are governed by Commissioners appointed by the President. This, Congress can do with any Territory, and if something of this kind is not done in the case of Utah, and that speedily, other and more heroic remedies will have to be applied."

"Is Mormonism on the increase?"

"Yes; the Mormon immigration into Utah is very large and growing. Probably they increase in the proportion of three to one to the Gentiles. They are also settling in the adjacent States and Territories. The fact is Mormonism is to-day broader, deeper, and stronger than ever before. It is aggressive in every sense of the word, and must be dealt with in an aggressive manner."

## QUESTIONS AND ANSWERS.

*Ques.*—Did Orson Hyde go to Palestine and pray on the Mount of Olives that the land may be blessed? Is it a part of our Church History?

*Ans.*—We do not know. It is so stated. It is not a part of our Church History. It is believed by some that he did not go, by others that he did.

FROM an interview with Rev. H. W. Beecher, published in the *Kansas City Journal* of September 24th, we clip the following:

"Have you investigated the Mormon problem?"

"Some, and I gained considerable knowledge of its inside history from ex-Mormons. Then I looked into the present condition of the people, and endeavored to find out how that religion kept its hold upon so many people. President Taylor called upon me and took me out to ride around their capital city, and I talked briefly with him on the subject. I also collected a great many documents, which I intend to use when I get home."

"What conclusion have you arrived at regarding the permanency of the institution?"

"I have no apprehensions at all in regard to the spread of polygamy. None in the least. The system will be worn out and worn away as the monuments in the garden of the gods. It is certain to be swept away."

"But there are 15,000 converts every year."

"No difference. Polygamy is bound to go under."

"On what do you base your prediction?"

"On my observations, which there is not time now to repeat."

"There are 200,000 now, when there were but 80,000 ten years ago, are there not?"

"Yes, the Mormons are increasing in numbers and as long as there is organized emigration there will more be transported and the industrial system of the Mormons will do those emigrants good. The man would have to be pretty low down though to be raised morally or spiritually

by the institutions. Not more than one family out of ten are polygamous. Polygamy is the exception and not the rule. There is a difference of testimony in regard to this but I believe the statement just made is correct. I say that polygamy is bound to go down and young man if you live a few years longer mark my prediction.

THE following from the Nebraska City *News* of October 1st, 1883, will be as good a report of the Dedicatory services held at Nebraska City, on September 30th, as need be given.

GIVEN TO GOD.—IMPRESSIVE DEDICATORY SERVICES AT THE LATTER DAY SAINTS' CHURCH.

The dedicatory services held September 30th, by the Latter Day Saints, at their chapel, on Kansas street, were largely attended and were very interesting. The pulpit platform was occupied by the following persons from abroad:

Elders Joseph Smith, of Lamoni, Iowa; G. A. Blakeslee, of Galien, Mich.; A. H. Smith of Independence, Mo.; Edmund C. Briggs, of Carson, Iowa, and M. H. Forscutt, of St. Joseph, Mo. Members of the church were present from Ashland, Wilber, Syracuse, and the vicinity of the city for twenty miles, and from Tabor and Shenandoah, Iowa.

At 10:30 the services began, Elder Joseph Smith being in charge. He read a hymn beginning, "Oh bow thine ear, Eternal One," which was sung to the old tune of Duke Street. Bishop Blakeslee then led in a fervent prayer for divine guidance and protection, after which Elder Smith read psalm 91; another hymn was sung and the sermon was delivered.

The following is a brief synopsis of the discourse:

The groves were the first temples in which men worshipped. When men ceased to worship in them, however near or remote that period may have been, it was the result of disposition on the part of man to congregate together, and the dispersion into different parts of the earth, where men were compelled to exist under different conditions of climate and surroundings rendering the erection of tabernacles and covered altars necessary.

God's sanction to the building of sanctuaries was given in the command to build the Tabernacle. The sacred character of these sanctuaries is shadowed in the imperative nature of the command; "see that thou make all things according to the pattern shown thee on the mount." The tabernacle was typical of Christ, and its worship of that "sanctuary and the true tabernacle which God pitched, and not man," shown by the apostle in the 8th chapter of his letter to the Hebrews. This true tabernacle was pitched by Christ as the mediator of the better covenant which was to be established among men, as prophesied by Jeremiah in his 31st chapter, and as it is clearly declared by Paul in Hebrews.

This covenant is the gospel one, and is to be established with men as individuals. The means by which men may avail themselves of the benefits of that covenant is given in the revelation of Christ in the New Testament Scriptures. The conditions precedent are belief in Jesus as the Redeemer, and an obedience to his commands in yielding to the ordinances of the gospel, by which

life in Christ and consequent salvation are obtained. Those who accept the terms are received of Christ and receive power to become the children of God, being heirs with Christ according to the covenant. "Met, Lord, to dedicate," was then sung to the tune of "Nearer my God to thee," when the dedicatory prayer, replete with pathos, expressiveness and solemnity was offered by Elder Forscutt.

The exercises closed with song and a benediction.

Thus did this people consecrate their altar place and tabernacle to the worship of God and the services and good of man, stating that the gospel of Christ should alone be preached from sacred desks.

The following will be of interest to the readers of *The News*. The branch of the church in this city was organized April 8th, 1866; Elder R. C. B. Elvin was its first presiding officer. The organization took place in a small, private dwelling, on the north side of the city, across the run, then occupied by Mr. Elvin.

The officer now presiding is J. W. Waldsmith, whom our citizens know. Since the organization the records show an enrollment of 300 members, 200 of which have been received by baptism. Of this number about 120 form the present membership; of the rest, some have died, some departed the faith, and many removed to other places. The society bought the building dedicated by them yesterday on December 1st, 1881. They have expended in its purchase and proper repairs something over \$950, all of which has been paid by the society itself, no call for means having been made upon the public, either directly by subscription, or indirectly by festival or collection. The attendance was large and a good spirit and feeling seemed to prevail.

Services were held in the afternoon and evening, as announced, both of which were fully attended.

FROM the following treatise on the science and religion of the Aztecs of Merico, a reprint from the *Chicago Times* clipped from the *Arizona Silver Belt*, it is easy to gather that the Aztecs at the time the Spaniards conquered Mexico, were possessed of the remnants of a very high state of civilization; that they had once had a knowledge of the true Christian religion, but had fallen into transgression and adopted practices not in harmony therewith, and thus this religion had become distorted and dismembered, just as we find it among this people at the time Cortez invaded Mexico. The stern logic of events, which truth loves and error both hates and dreads, will unequivocally settle all questions by and by.

#### THE RELIGION OF THE AZTECS.

When Cortez conquered Mexico the world was surprised to find a civilization of so high an order in a land supposed to be inhabited by savages. The cities, houses, tables, dress, ornaments and luxuries, as well as the order of government, of this newly-found people compared well with the social and civil institutions of the opposite shores of the ocean. In some things the Mexicans were behind the Spaniards and the French. In some

things they outshone the historic nations. It is singular, and hardly to be accounted for, that the Aztec had measured the solar year more accurately than the learned astronomers whose names were the great lights of science. Indeed, they had reached the solution of this difficult problem so nearly that the variation of their calculation from that of later scholars now accepted as final, was hardly more than two minutes of time, giving them a calendar that would not need the correction of a day for more than 700 years.

The religion of this people was in some respects quite as remarkable. Coming from what quarter of the globe no one knows beyond conjecture, they had attained knowledge and usages that, had they not been conjoined with practices of the most barbarous character, would stand alongside some of the beliefs and usages of the Christian world. They believed in one God, a spirit, the creator of all things, to whom they addressed prayers that would not dishonor the litanies of the Christian church. Man was as nothing. This "invisible, incorporeal one God, of perfect perfection and purity," was the all and in all of the universe, who dispensed judgments, showed mercy, and from whom proceeded all the power of man to walk in the path of truth and virtue. In language which any worshiper might use, they prayed in almost verbatim of Moses and the Psalmist: "Wilt Thou blot us out, O Lord, forever? Is this Thy chastisement sent for our destruction or for our reformation? Impart unto us of Thy mercy, Thy great gifts, which we are unworthy to receive through any merits of our own." This one God was the keeper and guardian of the good, and their avenger against their enemies. This simple monotheism, however, did not stand alone. This one supreme God had created inferior deities. The unity spread itself out into numerous divinities, whose work it was, in one department and another of the universe, to do the behests of the supreme deity. The Aztecs are regarded, therefore, by some as polytheists. They are so only in a limited sense, for no God was to them more than a servant of the Almighty. Some of the religious ceremonies of the Aztecs are very striking.

They baptized their children, and they had an idea of new birth and a salvation being in a way connected with it, much as Christians hold the same usage. Their priests encouraged confession after the manner of the Roman clergy, and like the Roman priest, pronounced an absolution which was regarded as binding in heaven and on earth. Indeed, it sometimes stepped in between the criminal and the penalty of the law, the spiritual subordinating the temporal power. They practiced penance, flagellations and pains. Their temples were numerous, some of them elegant and costly, as well as those more humble. The priesthood was very numerous, and almost each day being a festal day of some sort, the people were like the ancient Egyptians, used to perpetual religious ceremonies. Their temples being of pyramidal form, several stories high, and the altar on the top, the processions winding on from staircase to staircase and the acts of the officiating priests were seen from a great distance. Their view of the future world comprehended three estates. The brave, the heroes who fell in battle, and those who were offered in sacrifice, at death passed into the presence of the sun whom

they followed in his course through the heavens, and then, after a suitable period, their spirits entered into birds and flowers and they floated off into paradise. The wicked, comprising the greater part of mankind, went away into everlasting darkness. The third estate, a sort of limbo, or negative existence, without pleasure and without pain, was reserved for those who died of certain diseases, which fantastically enough, and yet reminding one of old Hebrew usages, unfitted men for the pure heavenly world.

THE *Omaha Bee*, published for Council Bluffs, in its issue for September 28th, 1883, gave the following notice of the lecture of the Editor of the *HERALD* in Council Bluffs.

THE temperance address given by Elder Joseph Smith, president of the Church of Latter Day Saints, is pronounced by those who heard it as one of the best discussions on that subject ever delivered in this city. It is to be regretted that there were not more of our citizens present to hear it, for by staying away they lost much. Still there was a good sized audience, and their attention was held closely to the finish. It is also to be regretted that so able a discourse has been so misrepresented by *The Nonpareil*. It reports Elder Smith as expressing himself as not believing that intemperance could be checked or prohibited by law. On the contrary, he expressed himself as strictly in favor of a prohibitory law, and cited numerous instances to show that it could be enforced.—*Omaha Bee*.

## Correspondence.

BIRDSEYE, Dubois Co., Ind.,  
September 18th, 1883.

*Bro. Joseph Smith*:—I came to these parts some few days past, by the way of the Air Line Road, and I don't think it has its equal in this state in point of locality. In short it is from Louisville to this place, sixty-two miles, and from trestle into tunnel, and out of tunnel into cut, and then on to trestle near all the way to this point. Found Bro. Jas. Ferguson, one and a half miles from Birdseye. Made arrangements for meeting at this place for Sunday night, at a house used by all denominations, but claimed to belong to the Methodists. Bro. Ferguson went four miles, on to Anderson and announced meeting for Friday night. We went. Moderate turn out only, too short notice. Saturday went to Maryetta, in Crawford county, some twelve miles. Held meetings in school-house. Fair turn out. At night on Sunday at Wablock. Started from there to fill our appointment at Birdseye. On our way got a complete soaking, and at the meeting house the crowd began to gather, and all of a sudden in came Mr. Emmon, the Metho list sexton, and said, "Are you going to force your way here? I have come to let you know you can't have it." I said I am a stranger here, know no one. Do not desire to occupy it, if it will cause disturbance. Then the citizens, taking it into their hands, a private house, owned by Mr. Holowell, was seated, and then there was quite a procession marching from the old dilapidated church, to the new house of Mr. Holowell, Good attention and fair liberty. Meeting to-night at the same house.

The thinking and fair minded citizens of this place, propose to hear and decide for themselves. The men whom we have the most trouble with, are men that make the most noise about sanctification; and if set apart at all, to our mind it is to the work of the adversary. The Saints in these parts that we have seen, are well, though people seem to want to leave. Those two points, I understand, have never heard the doctrine of the Church before. Pray for me.

Yours, in the covenant,  
M. R. SCOTT.

WHEELER'S GROVE, Iowa,  
September 7th, 1883.

*Brother Joseph*:—The Holiness people in this place have just closed their camp meeting, which they held on our land about twenty rods from our house, as beautiful a grove as you ever saw. Their ministers say that it is the most beautiful place in the west for camp meeting purposes. The result of this meeting they claim is an increase of ninety-two who have been wholly sanctified. Besides this, they claim that two or three sick have been healed through faith and prayer.

There is a small band of Saints here, that is still striving for the Master's cause to the best of their ability. We have had some preaching here this summer. Bro. Henry Kemp came here in July, and staid a few days, and the result of his labors was three baptized. We think brother Kemp is a good man in the right place. Come again brother Henry. Brother Nutt has also been preaching in our branch every two or three weeks for the last three months. As the result of his labors, three more have been added to the Church by baptism, all grown people, for which we feel thankful to our Heavenly Father. Bro. Nutt is a very spiritually minded man, and is trying to do his duty. The desire of my heart is to do right. Please remember me in your prayers, and this little band of struggling Saints.

Yours for the truth,  
S. C. SMITH.

OGMORE VALE, Wales,  
September 12th, 1883.

*Dear Herald*:—I am now alone in the Ogmores Branch, with only my dear wife and daughter to hold meetings with. All the Saints of this branch except us three, have moved out of the valley to other places. We are only ten now on the branch record, and seven of them are scattered. But I am not disheartened, for all this; for we were told before it came to pass, that Satan would try us as he did Job, but the faithful should escape, and woe be to them that did fall back, for better had they never been born. This was given through the gifts of the Holy Ghost, by several of the branch; and when all seemed to be right. Since those revelations were given, one who indulged in taking too much strong drink, was hurled from the carriage in the pit to the bottom, in such a manner as caused great surprise to all others in the shaft of the pit at the same time, and not one of them was hurt a bit. Another emigrated to America and has died since. Another disregarded the order to be dutiful, being a Teacher, but neglected to do so, and went on Sunday to do that he ought not, and caught cold through getting wet which turned to a fever, and he died. Others had to be expelled for bad conduct and apostasy, so that Satan seems

to get the best portion of the brethren who called themselves Saints; for he has done his best to destroy the work in this place. So under these circumstances I feel to do my best to get things to rights, by telling the people all about it; and I think by distributing a few tracts, and having the help of the Lord, to gain the victory, and to prove that the Reorganized Church of Jesus Christ of Latter Day Saints, is far above all such conduct as is practiced by these bad men.

Please take notice, Thomas Hardee has emigrated to America, and since he left the people ask me what is the difference between us and the Salt Lake saints, and thus I have an opportunity to tell them which seems to surprise them, they having taken us to be but one church, although they were told the difference many times.

On the 26th August I had the opportunity of defending the true faith before a large assembly, after one Elder Reese who is on a mission from Utah, and two others had told their tale. Reese said he was not sent to preach about polygamy, or that Adam was their God, for he did not believe such things; and they begged to withdraw. A Wesleyan Minister took occasion to run down Mormonism, and all concerned. But he soon found out he had, like Mr. Reese, made a mistake, and he begged to withdraw, to which the people consented. So I think the thin end of the wedge has entered, and by the help of the Lord will be driven home.

THOMAS VENABLES.

COOK'S POINT, Burseson Co., Texas,  
September, 1883.

*Dear Herald*.—When I wrote to you last I was at Bandera, where Bro. Smith left us. While there we succeeded in getting the saints to meet together oftener than they had been doing, and those that did meet seemed to enjoy themselves. I think the principal cause of the lethargy among the saints there, as in other branches, is the officers' neglect of their duties. From Bandera we went to Oak Island, in Bro. Alexander Hays' wagon. We stayed there several days, preaching as circumstances would permit, and I think succeeded in awakening an interest at a school-house, known as Prairie Summit; and had it not been for some things taking place that made it necessary for us to leave there, I think more good might have been done. We went from Oak Island to the Live Oak Branch, in Bastrop county, which notwithstanding its infantile condition, was getting along well. We stayed there two or three weeks, preaching as often as we could; and while there I baptized four. From there we went to Bell county, to attend the quarterly conference of the Central Texas District, (Elmwood Branch). The conference passed off pleasantly with but two or three exceptions. On Monday evening one was baptized, the writer officiating. On Tuesday we were taken to Temple, by Bro. John Wilson. Went from there to Burseson county, and preached twice at a new place, but there was not sufficient interest to justify a continuation of the meeting; hence we left there and went to Bastrop county again, and preached a few times, all my labors being done under great difficulty, for I was afflicted mentally and physically to such a degree, that I began to think that I would have to succumb to that monster disease, and be a helpless invalid, or be consigned to my last earthly resting place. As a last resort, under the circumstances, I resolved

to visit Dr. Hassell, a brother, in Anderson county, and see if he could do any thing for me.

So we parted with the Saints of the Live Oak Branch on the 3d of August, and on the morning of the 5th, arrived at Elkhart, and a walk of two miles brought us to Bro. Hassell's. On the next day he began to give me "physic," and now I can say that I am well, or as well as I have been for ten years. To God be all the praise. I will say to the brethren and friends whom I was with while sick, if I did or said anything to hurt their feelings, I ask their pardon, and also ask their prayers in my behalf, that I may never have to pass through another such ordeal. During all my afflictions the Lord did not entirely forsake me, for which I feel very thankful.

The prospects in the mission are not what we would like to see; yet we will work on, and leave the result with him who doeth all things well.

Bro. Joseph, you offer an apology for intruding (?) the letters of L. O. Littlefield, and your replies, into the *Herald*. I do not think it is any intrusion, if it is necessary to use all the *Herald* for two months to vindicate the cause of Christ, and put down the corrupt doctrines that are taught in Utah, I say amen to it. Your letters to Mr. Littlefield are splendid. Give it to him every time he needs it.

Yours in bonds,

A. J. CATO.

CABOOL, Texas Co., Mo.,

September 28th, 1883.

*Bro. James Drown*:—I will answer your questions through the *Herald*. Others may ask the same. The land I spoke of in Wright and Texas counties is uneven on surface, some level, some hilly, some living water on it, two-thirds without living water on it; timber land for all purposes. Most of the land has rock on it. Some quarter sections would not afford more than thirty or forty acres tillable land; some quarter sections two or three forties would do to cultivate. Bro. Schofield, of Norwood, could describe that part of the country better than I.

Your brother in the one faith,

B. A. ATWELL.

LAWRENCE, Michigan,

September 28th, 1883.

*Dear Herald*:—Some time during last May I wrote you from Kirtland, Ohio. I was blessed greatly while laboring in that section. A spirit of liberality is manifested toward our people in Kirtland and adjacent vicinities, that is indeed commendable. More openings for the preaching of the gospel may be procured there than can be attended to by the laborers at liberty to be there. I feel very thankful for the kindness shown me while in Ohio. In the latter part of June I was summoned home by the illness of our little babe. At my arrival home, she seemed to be recovering, and, in a few days, seemed to have fully recovered from the sickness. While at home, and on the first Sunday in July, I had the pleasure of baptizing wife's sister, Lulu Bass, here in the Lawrence Branch, who, we believe, will be an estimable Saint, and do good in the cause. We also labored at Hartford and vicinity in Michigan in the month of July, encouraging the Saints. On the 3d of August I went in company with Bro. D. Campbell to Galien, expecting to go on to Coldwater, Michigan, the next day; but the Saints did not agree to our passing on so rapidly,

and being urged to stay over the following Sunday, we stayed, Bro. Campbell passing on to fill an appointment at Coldwater the same Sunday. We did the best we could, speaking morning and evening, to fair sized audiences. Before leaving Galien I had the pleasure of baptizing two—Sisters Howell and Harner—on Monday, the 6th of August. The confirmation meeting in the evening was a pleasant one. Passing on to Coldwater I joined Bro. Campbell again, and preached twice during the week at the Ball School House, to a house well filled, and most of them young. We were encouraged at these meetings, by the Spirit and the presence of so many. Bro. Campbell and I filled appointments at Clear Lake, Indiana, on August 13th. Bro. Campbell discoursed on the gradual development of the Christian character in the morning. We had a good time. Leaving Clear Lake on the 14th, along with Sister Kelley, who had kindly taken us down there in the carriage, we returned to Coldwater, and thence to Kirtland on the 17th, about sun set. I found a telegram awaiting me, announcing the severe illness of our babe, that terminated fatally on the 29th of August.

Having been on the sick list for the last four weeks, have done but little. Held a few meetings at Marcellus, in Cass county, lecturing twice in Centennial Hall on the Mormon question, to large audiences. Some of our Adventist friends at Marcellus confess to agree with us on spiritual gifts, making the discovery by studying Mark 16: 16-20; Acts 2: 39; 10: 44, 45; 1 Cor. 1: 1-8, with 1 Cor. 13: 8-13, that the gifts are conditionally promised till the Church "imperfect," or militant, becomes the Church triumphant, or "perfect." And further, that God's children, are under obligation to God by commandment, (see 1 Cor. 12: 31; and 14: 1, 12, 37, to seek to attain them). And that every preacher and prophet must "acknowledge" this to be commanded. One minister agreed with us publicly on this. I think of starting to-day for Lapeer and Sanilac counties, this State, to be in the field of labor.

As ever, your colaborer,

C. SCOTT.

HEARNE CITY, Texas,

September 23d, 1883.

*Dear Herald*:—To-day I am alone, sad and lonely for him who was dearer to me than life; God through his wisdom has called him home. It was in 1878 that Bro. A. J. Cato, traveling and preaching in this (the South-west) Mission, called on Mr. Belcher and myself. We then lived near Hearne. Bro. Cato preached as circumstances would permit, and when he left we were both believing. Bro. Cato returned to our house in May, 1879, and began to preach again, and on the 18th of May, 1879, he led Mr. Belcher and myself down into the water, and there we were baptized. In a few days Mr. Belcher received a great testimony by having a sore leg healed that had been sore for six years. He was ordained to the office of Elder by Bro. H. L. Thompson, February 22d, 1880. He did his duty as an Elder until the 27th of April, 1883, when he was taken sick. He received a great testimony, showing him his suffering in all the agonies the human body is subject to. We tried to persuade him that his work was not done here, but he said his vision was too clear that God had called him to a better work; and on the 7th day

of July, he departed this life, aged 46 years and 25 days. His funeral was preached at the grave by Bro. Cato, assisted by Bro. Thompson. Mr. Belcher was rational to the last. He selected Revelations 14th for his funeral text.

Although I am left with six little children to mourn his loss, I do not feel discouraged in the work. I ask the prayers of the Saints, that I may be faithful to the end, and bring up my children to praise God's name.

Your sister in Christ,

FANNIE BELCHER.

GREEN'S LANDING, Maine,

September 17th, 1883.

*Bro. Joseph*:—Our branch here has been in a very low state for some time, but of late the Saints seem to be awakening to the sense of their duty. We are not blessed with much preaching here, but lately we have organized a Sabbath school, and have prayer and testimony meetings every Sabbath.

There are good Saints here, desiring to be saved in the kingdom, and it seems to me hard that we can not have some one to help us in this great work. Brn. Gilbert and Sheehy visited our branch a few weeks ago. I think their labors were greatly blessed. They were good brethren, and seemed to encourage and strengthen the Saints very much. We were sorry to part with them, and we hope they will be sent this way again. May the Lord prosper his work in this part of the vineyard, is my prayer.

I remain your sister in the gospel,

LAURA EATON.

BEVIER, Macon Co., Mo.,

September 22d, 1883.

*Dear Brother Joseph Smith*:—I just returned home to Bevier day before yesterday. I have since I left home visited the Hannibal and Salt River branches, found all nearly right with them. Then to St. Catherines, Linn Co., Mo., where I was to debate. But the man has backed out, and says he was too hasty, and too much excited, and should not have spoken as he did at the time that I preached in the Methodist Church. I find that this made many friends for our church. The people show by their works; for when the two churches were closed against me by the two preachers in St. Catherine, and I went south to preach in Union Church, by request, some of the richest men in the town got the Temperance Hall for me, and sent me word that the hall was ready for me at any time. I made appointments, and the people turned out well and the Lord blest me in speaking. Good order was had. I feel sure that good was done. One lady went around to take up a collection for the Congregational minister, and she went to one of the richest men in town, and asked him what he was going to give; he told her he would not give anything, as they had closed the churches against the truth. What he had to give, he should give to the Mormon preacher, and he made his word good.

I am requested to return there again as soon as I can. I can have the Temperance Hall in that place at any time, and the school houses are open for me. I was sent for to the Walnut Township in the northwest corner of Macon county, Mo., where the school house was ready for us. Bro. David F. Winn, from Salt River, went with me. We had a good time, and made many

friends, and I was requested to come back as soon as I could. Every place I go the Lord blesses me with his Holy Spirit. I feel assured that there will be an ingathering in these places before long, if they can be attended to.

I remain as ever in gospel bonds,

GEORGE HICKLIN.

KEIGHLEY, Butler Co., Kan.,

September 23d, 1883.

*Dear Herald:*—As I have received several letters of inquiry about this country, I take this way of answering them. The land for \$1.25 per acre is close to settlement. We can raise corn, wheat, oats, and in fact every kind of crops that will grow in any country in the south-west. Soil is limestone. Winters mild, with very little snow. The \$1.25 land is being settled fast; but there is \$1.25 land from eight to ten miles from the railroad. There is no homestead land here. The one dollar and twenty-five cent land must be settled. You have to live on it six months. Then you can pay the \$1.25 and get a deed. You can pay one-fourth down each year, till you pay it. You can deed only one hundred and sixty acres. There is deeded land that can be bought from six to forty dollars per acre, owing to the improvements and locality. We burn wood and coal. The coal is shipped here. The nearest coal bank is thirty miles from here. The cheapest lumber for building purposes is \$2.50 per hundred feet. I don't know the rates from Chicago, as there is no agent at our depot yet; the railroad have just put it up in shape. This will do good. I am well satisfied with the country.

Your brother in the one faith,

MOSES TURPIN.

NEW PROVIDENCE, Ind.,

September 29th, 1883.

*Bro. Joseph Smith.*—Since I wrote you I have been laboring in some new places, one in particular with Bro. James G. Scott, at Marysville, Indiana, with good success; found an old-time saint, a sister; she had just heard of the Reorganization, and that you was at the head of the church. She said that she never expected to hear the sound of the gospel again; she felt rejoiced to welcome us to her house; she has two sons and two daughters at home. She was baptized by Elder Davis fifty years ago. Others here are believing the work.

Your brethren,

JAMES M. & JAMES G. SCOTT.

WARNOCK, Belmont Co., Ohio,

September 22d, 1883.

*Bro. Joseph Smith:*—About ten and one-fourth years ago, while laboring in a certain locality, I had determined to go to Bro. Jesse Sheldon's—but I received a letter from another place requesting me to come and preach. I hesitated, and inquired of the Lord what I should do, and the Spirit said: "Go to the place from whence you received the letter, you can go to Belmont county some time again." The "sometime" came this week. Often I have thought of it. I have been busily engaged in ministerial labors, and have been blest much with the presence of the Divine Spirit. I labored for some time in Pittsburgh, Pa., and God was with us. Bro. Geo. H. Hulmes, president of the branch, is a man of patience, wisdom and stern integrity. Bro. Richard Salyards, a Teacher, is a true specimen of a

good worker—careful, deliberate. All the Saints with whom I met are alive, and earnest, honest workers. I wish to mention Bro. Ralph G. Smith as an example of those who are always seen at the services of God's house. He permits no small thing to preclude his attendance. He is also of the number who endeavor to live their profession. I do not say this by way of flattery, but as a hint to young Saints to do the same thing.

From there I went to Wheeling, and Benwood, where I labored for three weeks, preaching to attentive audiences. The Benwood Branch is young in the gospel work, but faithful. They have done a noble work—worthy of imitation by Saints elsewhere. They number about twenty, are not rich in this world's goods, but have made a successful effort in the erection of a church edifice, and on the 9th inst. opened a Sunday School with forty-six in attendance, and on the 16th there were fifty-five present. God has spoken comforting words to them, and has wisely forewarned them.

While at Wheeling, and in the delivery of my lecture on "Utah Mormonism, Its Doctrines and Usages," I made the following statement, during which it actually seemed to me that the roof opened and the power of God came down and completely enveloped me, and raised me from the floor. I know God was with me: "We, as a church, made the first blow at Utah polygamy, and by the help of the Infinite we mean to strike, and *strike*, and STRIKE at the accursed system, until it shall fall 'neath the anathema of Him who said: "It's a doctrine of hell! And inasmuch as we were the first to strike, we mean to be the last to leave, the last to quit!" It is blessed to know that the Lord confirms his own word, presenting the heavenly witness in its declaration. We can say to the Church: "The gospel has come to you, not in word only but in power and full assurance of the Holy Spirit."

Work in this district is on the improve. Bro. G. T. Griffiths is laboring with commendable zeal, attended by God's favor. He has done and is doing much good.

Yours in truth,

J. FRANK McDOWELL.

No. 911 Broadway, OAKLAND, Cal.,  
September 29th, 1883.

*Bro. Joseph Smith:*—Last Wednesday evening I baptized and confirmed Bro. Jean Baramia, born at Bonashara Point, the southern portion of Hindoostan, Asia, in April, 1849. He was raised in the Isle of France, and speaks the French as well as Hindoo, Japanese and English languages. He also reads English. He is married to a colored lady. They were and she is now a member of the Catholic Church. About seven years ago he began to have manifestations that the church he belonged to was not right, and that there was and should be a church, teaching the gospel as anciently. He visited most of the protestant churches, and failed to find what he was seeking after. Falling in one day with Bro. James Steele, of our city, he instructed him in the gospel more perfectly. After attending our meetings and investigating some three or four months, he became anxious to obey. About two weeks before the Java earthquake, he came into my office and related a vision of the whole affair, which he had seen, and which was fulfilled literally about two weeks afterwards. He is the

first convert from Hindoostan I ever saw. He is a bright fellow, with the appearance of a mild and quiet spirit.

Last night we elected branch officers; I was re-elected president, and accepted the trust.

Yours truly,

H. P. BROWN.

TURNBULL, Monroe Co., Alabama,

September 15th, 1883.

*Bro. Joseph:*—I left Brn. Anthony and Chute last Sunday at Bro. Pagus', preaching at Mount Zion Church, of the Methodist persuasion. Bro. Anthony is doing a good work in our district. He baptized twenty-six in Lone Star Branch, five in Pleasant Hill, one in Bro. James Hawkins' neighborhood. He will preach here the 4th Sunday. We want him to return to this mission after the Spring Conference. Every body wants him to come back. He suits this mission. Both Saint and sinner wants him to come back. He has made friends every where, and the Lord is confirming his word with signs following.

Bro. Monroe Booker, of our branch, had a little boy thrown from a horse running at full speed down grade. In falling the horse jumped on him. The print of the hoof was left on the stomach and the points of three ribs. He sent for Brn. R. J. Anthony, G. R. Scogin and myself. We went and administered to him, and he was healed almost instantly. His bowels were badly swollen, and some of his ribs fractured. He got up the same evening, and next day was playing with the children. Never complained any more. Ever praying for the welfare of Zion, I remain your brother in gospel bonds,

W. J. BOOKER.

## Summary of News.

### NEWS SUMMARY.

Sep. 27th.—The strike of the English weavers has been settled, and they will resume work.

It is reported that Roumania has entered the German Austrian alliance.

The Pope is enquiring through his agents, why so many Catholics are becoming Freemasons.

Turkey is about to inform the powers, that if Bulgaria lapses into a state of anarchy, the Porte will step in and preserve the peace.

The steamer Rotterdam, stranded on the coast of Zealand.

Russia is angry over Bulgarian affairs, and proposes to have a talk with Europe about them.

Several of the proposals of France have been rejected by China. The French Prime Minister and the Chinese Ambassador are in Conference about Franco-Chinese affairs. The French are making some progress in Tonquin. The Black Flags have abandoned several places to them.

The schooner Pilot, for Chicago, was run down by another craft, and nearly disabled. Twelve miles south of Point Peter, Ont., the steamer Peerless was sunk. The barge Frontenac was struck by another vessel and sunk.

Sep. 28th.—Three shocks of earthquake were felt Thursday at Agram, Hungary, the Croatian Capital.

The Porte, in its note to the European Powers relative to the condition of affairs in Bulgaria, calls their attention to the armament of Bulgaria.

Dispatches from Hanoi state that Col. Bichot

started the 17th with two battalions of troops to reconnoitre the country abandoned by the Black Flags and demolish their defenses. He will return to Hanoi by the left bank of the river. The negotiations in Tonquin will be conducted by Tricou, the French Minister to China, at Peking. The French legation at Hue is guarded by marines from the fleet. The Annamese Government has sent orders to the military Mandarins disbanding all Annamese troops who have not given their adhesion to the French authorities.

China claims both banks of the Red River, with the neutral zone south. The French Government has declared it cannot accept these terms, because to do so it would lose all the fruits of its expedition, obtaining neither the Delta of the Red River, the rich mining districts of Tonquin, nor a monopoly of trade with the southwest provinces of China.

Tidewater Logan, charged with having originated the recent riots at Canton, China, was found guilty of manslaughter and sentenced to seven years' penal servitude.

The Huntingdon (Pa.) Car and Car-Wheel Works have succumbed under financial pressure with liabilities at \$200,000. The 400 employes who are thrown out of work have not been paid for two months.

Sep. 30th.—Twenty-one Croatians who were concerned in what they deemed to be the patriotic work of removing Hungarian escutcheons from public buildings at Agram were sentenced to terms of imprisonment varying from one week to six months, Saturday. They have appealed.

Gourkho, the Russian General, has returned to Warsaw after an inspection of the fortifications and of the railway lines converging on the Austro-German frontier. Orders have been given to the railways to have in readiness military cars and tenders and 50,000 ambulance beds. The captains of all private steamers on the Black Sea have been warned to be in readiness to transport munitions and troops, and war material, and to cease to execute private orders. Gen. Gourkho in conversation freely avows his belief that war will shortly break out.

Yesterday forty-one young Indians arrived at the Feehanville Training School, near Chicago, where they will receive an industrial education. Among the young braves is a son of Sitting-Bull, who is now in his twenty-third year, and who has a wife whom he left in Dakota.

The white people in the vicinity of St. John's Settlement, Dakota, are apprehensive of an Indian outbreak, growing out of the opposition of Little Bull and Little Shell to the Government survey defining the Chippewa Reservation.

A recently-published statement of the yield of precious metals shows that in 1882 the output of gold in the entire world was valued at \$118,000,000 and of silver at \$94,000,000. It is a fact not generally understood that Russia is the third greatest producer of gold, the yield of that country being \$30,000,000, only \$21,400,000 less than the United States, and \$2,000,000 less than Australia. The United States is the greatest silver producer, the yield in 1882 being \$16,950,000. Australia, though ranking second in the production of gold, contributes scarcely any silver to the world's supply, while Mexico, a great silver-producer, yields but little gold. The comparative data show that the United States is the only nation in which both of the precious metals are found in great abundance.

Oct. 1.—A small force of French troops has started from Harphong for Bac Ninh, where it will probably meet a French expedition from Hanoi. All is quiet at Canton.

Nihilistic circulars have been issued at St. Petersburg demanding that the Russian Government shall cease its cruel treatment of prisoners, especially women.

Alfonso left Paris this morning for Spain, and the mob were considerate enough to let him go in peace. Madrid is highly incensed over the insults offered the King Saturday, and Alfonso will be a perceptibly bigger man on his return than when he went away.

The *Mark Lane Express*, in its review of the British grain trade the last week, says: The cold and wet weather has hampered the gathering of the remnant of the harvest, and also been very unfavorable for the threshing of grain. The samples of new English wheat that have arrived are generally in bad condition. Damp samples are unsalable, and dry samples barely maintain previous rates. Flour is very dull. Foreign wheats are very depressed and supplies large. The arrivals of flour are heavy. Pacific coast flour does not appear suited for the London market. Maize is gradually cheapening. Mixed American, Friday was quoted at 26 shillings ex-ship. Cargoes off coast are lifeless. There were twenty-three arrivals and seven sales. Ten were withdrawn and eleven remain on sale. Trade forward is depressed. Sales of English wheat for the week, 72,844 quarters at 41 shillings per quarter, against 58,211 quarters at 40 shillings 4 pence per quarter for the corresponding week last year.

Fifteen thousand steel and iron workers of Glamorganshire and Monmouthshire, England, have struck against a reduction of ten per cent in wages. The employers urge, in view of English and American competition, that they must either close the works or reduce wages.

Proctor and Sons, corn-millers at Newcastle, England, failed yesterday for £150,000.

Twenty-seven of the leading clearing houses of the United States for the week ending Sept. 30 report aggregate clearings of \$1,014,518,362, as against \$950,389,162 the previous week, and \$987,452,962 the week preceding. As compared with the same period last year the last week's clearings show a decrease of 20.8 per cent, against a decrease of 21.5 per cent for the week previous. The recent heavy failures in New York, the long drought, and hesitancy on the part of buyers have had much to do with the diminished returns. Colman Bros., a New York and San Francisco clothing firm, have failed for \$600,000. The Glen Woolen Company at Hampden, Mass., is trying to settle with its creditors, with liabilities estimated at \$65,000.

The yellow-fever patients on board the steamer Newbern at San Francisco are recovering and no new cases have been developed. Out of a population of 10,000 at Tapachula, Mex., 1,200 have died within the last few days from black small-pox.

The Ashton, England, weavers on a strike have returned to work.

Since November last the redemption of 3 per cent bonds has caused a contraction of the currency to the amount of \$10,000,000, and the banks are trying to devise some means of relief.

A conference concerning contagious diseases among domestic animals has been called by Commissioner Loring, of the department of

Agriculture, to be held in Chicago Nov. 15 and 16.

Oct. 2.—King Alfonso arrived at Madrid yesterday afternoon, and was enthusiastically welcomed by the Spanish people. A grand popular reception followed at the palace in the evening, at which 30,000 of his subjects were present.

The statement of the Imperial Bank of Germany shows a decrease in specie of 30,000,000 marks.

It is reported that the American steamship Chacorna is ashore near Manila and will be a total loss.

Secretary Folger is considering the feasibility of issuing 2 per cent bonds, to be used as a security for National Bank circulation.

At New York the clearing-house transactions for the fiscal year aggregated \$41,362,138,453, the daily average being \$137,704,402. The total transactions since the clearing-house was organized in 1853 amount to \$715,201,540,337, with a daily average of \$77,612,755.

Oct. 3.—Affairs in Canton, China, are in a very critical condition. The populace is greatly excited over the result of the Logan trial. Communication between the English quarter and the city is entirely cut off. Incendiary placards are posted on the walls of the Viceroy's palace daily, and are torn down by the police. They proclaim that should the French fleet threaten an attack, the mob, first of all, will kill all foreigners and destroy their property. The mob is ripe for rebellion. Mandarins of the highest rank are insulted and spat upon while going through the city. Troops are being drawn from the outlying forts to guard the palace of the Viceroy. The foreign quarter is safe, being under the cover of six gunboats, including the United States steamer Palos. The Juniata was expected in a few days last Saturday. Much uneasiness is felt by foreigners elsewhere. Even in Hong Kong precautions have been adopted. Arms for volunteers have been deposited in two banks, and the night patrols have been increased. Reports from many parts of the Empire state the Chinese are dissatisfied with their rulers, and signs of internal commotion are visible. A fleet of Chinese gunboats has been brought together before the forts on the islands at the entrance to the Canton River.

Advices from Madagascar state that the Makobo, commander of the Hovas, has offered rewards for the slaughter of the Captain of any French man-of-war which shall wreck or burn any vessel. The same advices report the French garrisons at Tamatave and Majurga virtually blockaded.

For several years that portion of West Virginia in and about Phillippi has been terrorized by a series of bold and aggressive robberies and outrages. The violations of law were so frequent and so successful that the people seemed paralyzed with fear. Valuable cattle were poisoned, barns burned, and other depredations committed. Recently, however, suspicion pointed to an organization known as "Red men," which had wigwags in various parts of the mountainous counties of the State. This organization claimed that it was organized to put down lawlessness in the counties where the arm of the law was weak. In it, and at its head, were many men prominent in their own community, and whose honesty and integrity were unquestioned. One of these men was Marion Howes, a whisky-gager in the employ of the United States, and Circuit Judge. Another

was Noah Kittle, a prominent farmer. Albert Price, a Deputy United States Marshal, was also a high dignitary in the order, which had its headquarters at Philippi, a village of 200 people in the Allegheny Mountains, on Tygart's Valley River. The place was isolated, and afforded a fine field of operations for the band.

During the recent big gale the barge Treat was cast adrift on Lake Huron. She went to pieces yesterday, and her crew reached shore almost famishing after six days of the most terrible suffering.

Canterbury and Haskell, boot and shoe manufacturers at Boston, have failed for \$190,000.

Snow is falling in Canada, and the weather is cold.

Value of imports of merchandise to the United States, for the twelve months ending August 31st, \$706,804,564; for the previous twelve months, \$742,008,913; decrease this year, \$35,204,349; value of exports of merchandise for the twelve months ended August 31st, \$820,710,919; for the previous twelve months, \$737,325,758; increase, \$83,385,161.

Small-pox has made its appearance in Charleston, Ill. Two persons have died.

At Hermosillo, Mexico, the death-rate from yellow-fever is about twenty a day. Many lives could be saved with proper medical treatment and nurses, of which there is great need.

A letter from Dr. Valladez, at Mazatlan, Mexico, states that between Aug. 15th and Sep. 16th, 380 deaths were reported in that city from yellow-fever. Another letter from the same place to a physician says the fever is moving south, and that Presidio, Concordia, Rosario, and Oualacan were visited by the disease. Out of one battalion of 600 soldiers 150 had died. At the date of writing the fever was abating for want of fresh material.

The patients aboard the steamer *Newbern*, in San Francisco, are reported improving, with the exception of the fireman, who is not expected to live. No appearance of any cases in the city has been reported.

#### FIRES, STORMS AND ACCIDENTS.

Sep. 27th.—Loss by fire at Chicago, Ill., \$5,000. Kankakee, Ill., \$13,000. New Hampton, Mo., \$10,000. Galveston, Tex., \$20,000. Charlevoix, Mich., \$10,000.

Sep. 28.—Loss by fire at St. Michael's, Md., \$15,000. Indianapolis, Ind., \$8,000. The post office in Fulton, Ark., burned. Loss by fire at Elmo, Tex., \$10,000. Lime Rock, Ala., \$10,000, and the life of one man. An aged colored woman was burned to death in a small house in Bloomington, Ind. At Chaska Hill, Minn., two freight trains collided, killing four men, almost an entire car load of cattle, and wrecking several cars. Near Valley City, Dak., a railroad collision killed two men, and wrecked an engine. Near Duluth, Minn., an engine ran into a freight train and seriously injured several men. Near Wheeling, W. Va., by the breaking of an axle, nine cars were smashed to pieces. One man had his arm broken. Near Boonville, Mo., a circus train was ditched, causing a loss of \$15,000. Two men were badly injured. Near Shippensville, Pa., a freight train of two engines and fourteen cars went through a trestle, killing one man and seriously injuring three others. A steamboat boiler exploded at Albany, N. Y., yesterday, instantly killing three men and injuring several others.

The schooner David Vance crushed into a sec-

tion of the Adams street viaduct, Chicago, yesterday afternoon, badly demolished that structure, crushed a teamster, who is not expected to live, and injured three others more or less seriously. There were several narrow escapes. It will cost the city \$7,000 to repair the viaduct.

One street car running into another, in Milwaukee, Wis., killed one horse, and seriously injured a man and woman.

Sept. 30th.—Loss by fire at Milwaukee, Wis., \$100,000. Three firemen were badly injured. Portsmouth, O., \$14,000. Batavia, O., \$10,000.

A powder mill explosion at San Francisco, Cal., blew to atoms forty Chinamen, and one white man. An oil tank explosion at Brooklyn, N. Y. caused a loss of \$20,000. A house was maliciously fired at Shelbyville, Ind., and two of its inmates burned to death.

Capt. John Allen was by accident thrown off the deck of his schooner into the lake about two miles from Oswego, N. Y., Saturday night. His son jumped in to save him. Both were drowned.

Oct. 1.—At Amherst, N. H., lightning struck and burned a house, killing one of its occupants. Loss by fire at Trenton, Mo., \$30,000. De Kalb, Ill., \$15,000. Commonwealth, Wisconsin, \$7,500. New York City \$22,000. Mobile, Ala., \$35,000.

Kansas and Missouri were visited by severe storms last night. Four persons were injured and much damage done to property. Indiana was also visited by a disastrous storm of hail and wind. Buildings were unroofed, whole orchards destroyed, and trees carried long distances by the wind. A cyclone struck Lexington, Ky., and did \$5,000 worth of damage to the town, and \$10,000 to the surrounding country.

Near Naples, Italy, a train was thrown from the track and five persons killed and forty injured.

Near Fort Plain, N. Y. two trains collided, killing one man and injuring several others.

Oct. 2.—The exposition building at Pittsburg, Pa., was entirely destroyed by fire. Loss by fire at Atlanta, Ga., \$50,000. Mt. Pleasant, Iowa, \$40,000. Carmi, Ill., \$6,000.

In various parts of New England, in Virginia, Indiana, and Kansas, destructive storms of wind and rain occurred, blowing down telegraph poles, unroofing houses, etc.

A rope broke in a coal mine at Leigh, England, precipitating the cage to the bottom of the shaft and killing six miners.

Oct. 3.—The loss on the Pittsburg Exposition Building, burned yesterday, is about \$1,000,000. The Neal Block at Oswego, N. Y., burned, injuring three persons. Loss by fire at New Orleans, La., \$20,000. Quebec, Ont., \$30,000. Attleboro, Mass., \$20,000. Monmouth, Illinois, \$3,500.

The steamer *Carrie* sank yesterday afternoon, near Petersburg, Va., during a heavy storm. The crew were picked up by a passing steamer, except the fireman, Alexander Peete, who was drowned. The crew were in the water for an hour before they were rescued.

The steamer *Anderson* encountered a severe storm fifteen miles from Decatur, Ala., yesterday, carrying away her upper decks and doing considerable other damage. Three deck-hands were drowned.

#### CROP REPORTS.

In some parts of Illinois the freeze was severe, and unripe corn was entirely destroyed. A terrible drouth is prevailing in Jackson County, Ills.

Wells are giving out, creeks drying up, and vegetation withering. In Mason County, Ill., corn is 65 to 70 per cent of a full crop. Wheat good. Fruit Scarce.

From some parts of Iowa reports come that the frost of September 26th, did no damage, and from other parts to the effect that it did great damage.

Fifty per cent of the corn grown in Dakota is ruined by the frost.

Much fall wheat has been sown in Indiana and Illinois. A hail storm of unusual severity swept over Carroll County, Ind., September 29th, doing great damage. The corn crop of Indiana has been greatly injured by frost, and what is not totally destroyed is of a very poor quality.

The Michigan apple crop is below the average, and of a very poor quality. The same is true of Indiana.

Louisiana is suffering from an excessive drouth. There has been but a single shower for three months. The crops are bent and parched for want of moisture and all the staples except rice have greatly deteriorated.

#### LOCAL NEWS.

LAMONI.—About eleven o'clock of Sunday night, September 30th, Mr. D. E. Bedell, living about seven miles northeast of here, was aroused from sleep by his little seven year old girl, who was sleeping by his side, who informed him that she had heard somebody hallooing. He paid but little attention to her, and was soon almost asleep again. The little girl, hearing a roaring noise, again called his attention, and this time he arose and went to the window, and to his astonishment discovered that his barn, located about fifty yards from the house, was all aflame. The fire had proceeded too far to control, and the building with its contents was almost entirely consumed. Three horses, valued at \$700 were burned to death, and two others very badly injured. The loss is estimated at \$1,400. Mr. Bedell is confident that the fire was the work of an incendiary. A strong smell of kerosene oil while the fire was raging and afterwards; the hallooing heard by the little girl; and the fact that some parties were heard to pass Mr. Fletcher's house, about half a mile from Bedell's, shortly after the time when the hallooing was heard, are some of the reasons for this belief. Five hundred dollars reward is offered by Mr. Bedell, for the arrest and delivery into proper custody of the guilty parties.

Mr. Eugene Dancer has built an extensive coal and wood shed, and a one story addition to his house, upon his property just south of the *Herald* Office.

Sr. Mattie Conover has started a restaurant and lunch house three doors from the Post Office.

In Eden Township, Decatur county, Frank Hamilton, a boy of twelve years of age, son of Dr. A. Hamilton, caught his arm in a cane mill, and tore the flesh from above the elbow to the shoulder. At last advices was getting better.

#### FINISH THY WORK.

Finish thy work; the time is short,  
The sun is in the west.  
The night is coming down; till then  
Think not of rest.

Finish thy work; then wipe thy brow,  
Ungird thee from thy toil:  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work; then go in peace,  
Life's battle fought and won;  
Hear from the throne the Master's voice,  
"Well done, well done!"

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

## Original Poetry.

### MY DREAM OF HEAVEN.

One night, worn and weary, I went to my bed,  
And my sorrows and cares hardly press'd,  
When a beautiful vision came into my head,  
And I dreamed I was safe with the blest.  
No cares or sad thoughts overshadowed their brow,  
They rejoiced in full glory above;  
The light from the Lamb did brilliantly shine,  
All full on the Saints of his love.

But how can I tell you the beauties of heaven,  
Revealed unto me in my dream,  
To mortals or angels it never was given  
The power to describe the blest theme.  
I'm longing to tell it, but feel at a loss,  
So wonderful 'twas, and so grand;  
And all upon earth seemed but refuse and dross,  
When compared to that far better land.

But now, if my memory will serve me aright,  
I will tell of my dreaming so fair,  
Of the glories and beauties of this world so bright,  
And the peace and the happiness there.  
I saw the archangels with gossamer wings;  
There did seraphs and cherubims raise  
Their voices in rapture, as each one now sings  
So sweetly his great Maker's praise.

I have seen the bright sun sink away in the west,  
Like a flame of pure amber and gold;  
But that, when compared with the Saints' happy rest,  
Was as nothing at all to behold.  
With rapturous awe I gazed all around,  
New glories kept meeting my sight;  
A stream of pure happiness constantly found,  
In this beautiful heaven so bright.

Its gates of rich pearl did in grandeur surpass  
Far more than my thoughts could conceive;  
Its streets of pure gold were like clear shining glass,  
More glorious than man could believe.  
Its high walls were studded with rich precious stones,  
Like sapphires and rubies they shine;  
In brilliance and beauty so matchless, they show  
The Maker and Builder Divine.

In amaranthine bowers all clothed in white,  
On their brows are inscribed the new name;  
The white stone that glistens so lovely and bright,  
Were the Saints with the emblems of fame.  
On earth they were never ashamed of the cross,  
And conquered through Christ's mighty love;  
All worldly-sought gain they counted but loss,  
And they reign now with riches above.

And some I saw there, who on earth were oppressed,  
In troubles passed over life's race;  
But in joy they arrived at the home of the blest,  
And were saved by the riches of grace.  
Their clothes, soiled and ragged, were taken away,  
And white robes were supplied to each one;  
In glory celestial reflecting Christ's ray,  
In his image they shone like the sun.  
I saw a clear river, so pure and so bright,

That flowed on, refreshing all there.  
It dazzled my eyes as it streamed in the light,  
And like chrysal resplendently fair.  
The lamb to this river of water did lead,  
The flock he redeemed with his blood,  
In lovely green pastures his saints he did feed,  
And his love comforts them in that place.

The blest tree of life was there bearing fruit,  
Of its virtues all there could partake.  
All blessings were there the righteous to suit,  
And those who had lived for Christ's sake,  
Who'd accomplished some mission for him upon earth,  
To bring others to love him and praise,  
And lead them to seek for the Spirit's new birth,  
Who from death to a new life did raise.

My soul seemed enraptured with holy, sweet joy,  
Seeing myriads of Saints walking there;

In hymns of loud praise their time they employ,  
Singing sweet in that region so fair.  
On a throne of bright jasper the Almighty King,  
Displays the rich fund of His love;  
The rainbow illumines, the choirs loudly sing,  
And fill the whole heaven above.

One I loved I saw there with scars and with wounds;  
Calm, holy rays beamed from his face;  
With loud hallelujahs his temple resounds,  
All his Saints now rejoice in his grace.  
Sweet music arose now from trumpets and strings,  
Flowing melody on my ear broke  
In praise of their Savior, the great King of Kings,  
While in extacy sweet from my dream I awoke.

ELDER WILLIAM KENDRICK.

LONDON, England.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE IMMUTABILITY OF THE GOSPEL.

IS THE gospel of Christ a specific law and rule of action, by which all men may be saved in the kingdom of God? Yes, because it is the perfect law of the Lord. Ps. 19: 7. Again, it is the law of the Spirit of life in Christ Jesus, and it makes us free from the law of sin and death. Rom. 8: 2. Hence it is the perfect law of liberty. Jas. 1: 25.

Have we an assurance that God has not, and never will change this gospel plan of saving men? Yes, because it was, and is, and ever will be, the same, and it is as immutable as God himself, and there was not nor will be any other; and all that are saved, and all who will be saved, are saved by it. Is the foregoing answer in harmony with the revealed word of God? Yes. Paul certified that he received the gospel by revelation of Jesus Christ. Gal. 1: 11, and that it originated in eternity, before the world was. That God before he had framed the world, laid the scheme of life and salvation according to the good pleasure of his will, having predestinated us unto the adoption of children by Jesus Christ, to himself, wherein he hath made us accepted in the beloved, [Christ]. He had chosen us in him, Christ, "in whom we have redemption through his blood, the forgiveness of sins, wherein, [or in him], he hath abounded toward us in all wisdom and prudence."—Eph. 1: 4, 5, 6, 7, 8. That in him, Christ, men are to receive blessings and become children. Also the same apostle informs us, that "the gospel was preached before unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

The foregoing quotation is in harmony with Genesis twelfth chapter, and according to the account given by Moses and the Psalmist it is plain that God had revealed

the gospel to Abraham, with promise and by oath unto Isaac, and confirmed it unto Jacob. Gen. 22: 15-18; Ps. 105: 8-10; also Gen. 28: 14. So the promise was to Abraham, Isaac and Jacob, that in them and their seed all the families or nations of the earth should be blessed. Paul says, "to Abraham and his seed were the promises made. He said not and to the seeds, as of many, but as of one, and to thy seed, which is Christ."—Gal. 5: 16. According to this explanation, the promise to Abraham and his seed stands in this light: that in thee, and in Christ thy seed, shall all the families of the earth be blessed. The foregoing settles the question who the seed was, and we must be particular to notice, that it is in Abraham and his seed, which is Christ, that all the families of the earth shall be blessed; and not out of them. Again, we can see by the foregoing, that it is not enough for us that we should be a regular descendant from Abraham to entitle us to the blessings of heaven, but we must be in his seed also, which is Christ. So to obtain eternal life, we must be both in Abraham and in Christ, also his seed. It is evident that Paul excludes the seed of Abraham according to the flesh from being the children of Abraham according to this promise. See Romans 9: 6-8. Only such could be saved as had faith like faithful Abraham, it matters not from whom they descended, whether they were Jew or Gentile, bond or free; for if through faith they were enabled to get into Christ Jesus, they would be Abraham's children, and heirs according to the promise. Paul in his epistle to the Galatians, solves the mystery concerning true believers being put into Christ, and becoming Abraham's seed, and heirs according to the promise. Hear him: "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."—Gal. 3: 26-29. This explanation carries the gospel that Paul preached in his day, to its legitimate issue, and shows what it was that was preached to Abraham; and that it was that same plan that originated in eternity before the world was, wherein God purposed in himself to reinstate man into divine favor, which he had lost by sin and transgression, that they might be sons of God, and heirs of eternal life and immortality. This is the blessing

spoken of in the promise made to Abraham, that God would confer upon all the families of the earth. And this, God's immutable plan of life and salvation, which was revealed to favored Abraham, and again to the world by Jesus Christ and his Apostles, having neither beginning of days nor end of years, it is as a mighty cable that reaches from eternity to eternity, and can not be broken, neither can strength be added to it or taken from it. Heaven and earth will pass away, but the gospel, the word of God, endureth forever; and every nation, kindred, tongue and people must hear it. The dead shall hear it.

Jesus says: "This gospel of the kingdom, [not another], shall be preached to the ends of the world, for a witness." From the testimony we have of the mind and will of God given in his revealed word, who can doubt, or who can admit the thought that he will at any period of the world save men in his kingdom by any other means than "this gospel of the kingdom," according to his promise made to Abraham, which God confirmed by an oath, and it is impossible for him to lie, and therefore it can not be repealed while there remains one son or daughter of Adam to be saved. This is in harmony with Paul's teaching. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, [gospel], confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast."—Heb. 6: 17-20.

It may seem strange in the face of so much evidence of the immutability of God's perfect law, that wise men of the world will construe it to establish some new, or different theory, by which many different creeds are formed, which have a form of Godliness, but deny the power thereof. Let them take heed, every man's work shall be tried by fire. The apostles had learned of Jesus that God the Father was the author and finisher of the gospel scheme of life, and that he had not purposed to give it out to men that they might remodel and change, or ignore the ordinances at will, and make such improvements as they believed would be more convenient for their purposes. Many have taken this honor to themselves, notwithstanding Jesus had forewarned them of that fatal error. See Matt. 7: 21; 22: 23; also Matt. 15: 6-13. Paul well understood the immutability of the gospel

he preached. Hear him all ye ends of the earth: "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1: 8, 9.

The foregoing should be conclusive that there is but the one plan of saving men, and that it is the gospel of Christ. It is also evident that the apostles so understood Jesus, or Paul would not have said, if an angel preach any other gospel, let him be accursed. Note the commission given the apostles, Matt. 28: 18-20. Jesus said, All power was given him, and he commanded the apostles, "Go ye, therefore, and teach all nations." Why teach all nations? Because the promise was unto all the nations of earth. What were they to teach all nations? First, the gospel, for they were to baptize them (all nations) into Christ. Second, they were to teach them (all nations) to observe all things (not a part) whatsoever "I have commanded you, and lo I am with you always, even unto the end of the world." Mark tells us that they went forth and preached, and the Lord (according to his promise, "I am with you always") working with them, and "confirming the word (the gospel) with signs following."—Mark 16: 16. It may be asked here, what signs? I refer to the signs spoken of in Mark 16: 17, 18.

From the foregoing it may be safe to say, if men or an angel from heaven preach any gospel that these signs do not follow, it is not the gospel of Christ. It might be well to notice in this connection, that the gospel of Christ is a compendium of fixed principles. In Hebrews 6: 1, 2, Paul enumerates six principles of the doctrine of Christ: faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. In Romans 6: 17, he calls it "that form of doctrine which was delivered you." I understand the definition of form to be shape, method, order, which characterizes all God's laws.

There are three of these principles applicable to all true believers in Christ, and must be administered by one having authority from God. Faith is the first principle, and essential to salvation, because Jesus says, "He that believeth not, shall be damned."—Mark 16: 16. Repentance, the second principle, is also essential to salvation, because Jesus says, "Except ye repent, ye shall all perish."—Luke 13: 3. The third principle is baptism for the remission of sins. Acts 2: 28. It is essential to salvation, "For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3: 27. And in Christ, the Beloved,

we are made acceptable to God. In Christ we have redemption through his blood, the forgiveness of sins; and in Christ God will abound towards us in all wisdom and prudence. Eph. 1: 6-8. Or in Christ's words, "He will send the comforter, that will guide us into all truth, and shew us things to come."—John 16: 13. The fourth principle of the gospel is the laying on of hands. The importance of this principle few understand. By the laying on of hands by one having authority from God, we receive the Holy Ghost. Acts 18: 14-17. By the application of water, and by virtue of the blood of Christ, and the operation and power of the spirit that quickeneth, those three agree in one, and bear witness that we are born of the water and of the spirit, (1 John 5: 8), and are sealed with the Holy Spirit of promise, (Eph. 1: 13, 14), and receive the adoption of sons, "the Spirit itself bearing witness with our spirits, that we are the children of God; and if children, then heirs of God, and joint heirs with Christ."—Rom. 8: 16, 17. Jesus says, "Except a man [not a child] be born of water and of the spirit, he can not enter into the kingdom of God."—John 5: 5.

In conclusion let me say with all due regard to the rights and liberty of all men to believe and choose for themselves, as they alone must be accountable to God; but to the honest in heart who are seeking after truth, if you would inherit God's kingdom, you must accept the same gospel Peter and Paul preached, and from the heart obey its mandates.

JOHN MATTHEWS.

VINCENNES, IOWA.

"I AM THE VINE, YE ARE THE BRANCHES."

THE foregoing Scripture is the words of Christ unto his disciples, endeavoring to show the close connection between himself and his disciples; the close proximity that should exist between himself and them, or the union that should be, to make them one. The figure taken is very illustrative of the unity that should exist between Christ and his Church; for he says, "I am the true vine, and my Father is the husbandman." And again: "Now ye are clean through the word which I have spoken unto you." "Abide in me, and I will abide in you. As the branch can not bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." To further show the oneness of Christ and his Church, we will quote Paul, or a portion of his third chapter to the Ephesians: "In stirring up their pure minds by way of remembrance; telling

them to submit themselves one to another in the fear of God." And further he says: "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ, also loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself; for no man yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery but I speak concerning Christ and the Church."

Thus Paul desires to impress on their minds this union, or oneness, that should exist between Christ and his Church, as a God-loving husband and wife, and says, "I speak concerning Christ and the Church." The vital force, or divine energy, by which Christ spoke and performed his wondrous works was evidently the Spirit of God. And that power which he promised the branches, or each individual member. He promised them ability to perform the same works he did, and greater, if they would abide in him. By what power were these works to be done? By the Comforter, the Spirit of Truth, which Spirit was to guide them into all truth, and show them things to come, and bring to their remembrance, whatsoever he had taught them. It was also to declare that which had not as yet been revealed. The Spirit is therefore the principle, or power of divine revelation. This comforting power was to be given to each individual member. Therefore it is necessary that each member of his body should be supplied with a portion, more or less, of this life sap from the vine, which is Christ.

Wherever you see a tree that is all alive and each branch of that tree clothed with beautiful foliage, and often laden with fruit, most assuredly that branch, or member of that tree, or vine, is abiding in the tree, or vine. So it is with the Church of Christ. Jesus Christ is the same yester-

day, to-day and forever; therefore his Church is the same, and the gospel the same, and has the same foundation, which is revelation, or which the foundation rests upon.

"Apostles and prophets, evangelists, pastors and teachers." "Therefore the building is a perfect one, and rests upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. The Church, as a building, with its foundation resting upon revelation, even the rock which Christ told his apostles that his Church was built upon. He saith, "Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man who built a house and digged deep, and laid the foundation on a rock." Now then, there is but one rock, but one foundation, but one building; and as Paul in another scripture says: "Endeavoring to keep the unity of the Spirit in the bond of peace. In one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God, and Father of all."

And again, Paul writing to the Corinthian brethren, says: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." John saw when there would be a joyous union, or re-union of Christ and the church, not of the different churches, or bodies, that claim to have a form of godliness, but deny the power thereof. No, God forbid; for they are not the chaste virgin, but are many, and are diverse from each other. Christ has but one wife, and her name is one. John heard them saying, "Let us be glad and rejoice, and give honor to him; for the marriage of the lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write blessed are they which are called unto the marriage supper of the lamb. And he saith unto me, These are the true sayings of God."

Ever praying that that unity and oneness may exist that Christ prayed for, as recorded in the seventeenth of John's gospel. May peace and the love of God rest and abide with his people, Amen.

J. ARMSTRONG.

He that spends all his life in sport is like one who wears nothing but fringes, and eats nothing but sauces.

We are more sociable, and get on better with people, by the heart than by the intellect.

#### LETTER FROM ELDER MILLS.

*Dear Herald:*—Having been appointed a delegate from the Southern California District to General Conference, through the generous donations of the Saints in this district who so nobly contributed to send me on that long and expensive journey without the aid of the Bishop, I left home on the nineteenth of March, calling at the City of Angels, or Pueblo de Los Angeles, twelve miles from the Pacific Ocean, and built in the foot hills, is now fast extending westward from the old adobe part of the city, which is giving way to gorgeous and imposing structures, with modern improvements everywhere visible, on out through the beautiful green leaved orange groves, with the bright yellow golden fruit peeping from among the green foliage in clusters, more beautiful than painters' art can portray. Its zaujus, or water ditches from the Los Angeles river, winding and running around like silvery ribbons, furnish an adequate supply of water for irrigation. The city is fast filling up with eastern people. While standing upon Fort Hill, and gazing over city and valley, I noted the wondrous change since 1854, when I first gazed upon it from the same spot with P. P. Pratt and others, who have since passed away from earth.

My first night I staid at the hospitable home of Bro. Wm. Howland, at Green Meadows, six miles westward, with whom and his excellent family, with Saints and neighbors who congregated, had an enjoyable time, declaring the word one brief hour in evening. Early next morning, bidding all adieu, *via* Los Angeles, leaving Bro. Schnell, family, and many kind hearted Saints, took rail to San Bernardino, where I tarried a few hours with Brn. Allen, Harris, Holt, Aldrich, Ridley, and others too numerous to mention, whose names and works are recorded by angel pen and in the Lamb's Book of Life.

The parting over, I am seated in an emigrant car, with modern improvements, ticketed for Kansas City. Have plenty of room, only eleven persons in same car, some for Texas, others for Florida, and four for Eastern States, old Californians returning to visit former homes and friends. Stretched out on the adjustable seat for the night, I have hours for meditation, as we are fast whirling away from the Golden State, speeding on over desert and plain, waste and drear, known as the Great American Desert, nearly destitute of vegetation, the unfriendly abode of the roving, bloodthirsty Lamanite, the terror of the lone and weary traveler, or prospector, who so wearily treads its burning sands

and thorny mazes, in search of the hidden treasures of the ancient mountains, or the "chief things of the lasting hills," whose tops are seen in the distance, towering heavenward. The eye wearies in gazing out upon this sea of desolation during the succeeding day till two o'clock, when Fort Yuma is shouted through the train, and every one is busy during the hour of our time-killing stay. Here rolls the quiet, muddy waters of the Colorado river, evidently under contract to fill up the Gulf of California, as the Sacramento river is the Bay of San Francisco. Yuma is an old military station, mostly adobe buildings, with low, flat dirt, or tile roofs; and some recently constructed wooden buildings. The depot is large and suitable, like most of the Pacific Railroad car buildings are, tasty and imposing. The grounds and improvements around the fort look quite warlike, and bear the impress of Uncle Sam, decidedly. The pretty green latticed quarters on the hill look cheerful. All around are crowds of half clad Lamanites, or Yuma Indians, selling pine nuts, canes, stones of doubtful value, buying of us oranges, apples and bread. Aside from the river this is a terribly dry and hot place. Even the little crested necked, horned toads looked almost roasted. A fearful neigh and snort of our iron horse, and we slowly pull out, and wind our way o'er extended desolation, marked as though the legendary fires of ghehenna had long done their work upon it. Just at night we pass two emigrant wagons, with ten souls, making slowly for the coveted mines, which they do not reach, for only twelve hours later they are all ruthlessly massacred by the relentless savage.

Passing this belt, we arrive at Pucson, (Tucson), one of the largest towns in Arizona. Near by is some excellent land. The irrigated crops look fine, barley is ready to cut for hay. A few orchards and vineyards are scattered about for quite a distance, with many adobe huts in sight, and small bands of cattle feeding on the wild grasses, chiefly gietta grass. The tunic bearing cacti abound. The natives indolent, and of Mexican descent, look dry, sere, and yellow, as if they subsisted chiefly upon chile con carna, (dried red pepper and beef pulverized and mixed equally), rendering them fire proof inside and out, hence the fiery rays of Sol can make no impression on them; while here and there the more provident white residents build with fly roofs and double walls, so a current of air can pass over and around their habitable ovens. But here we are at the dry looking town of Benson, the railroad junc-

tion to Guyamas, Mexico, and the nearest station to Tombstone, Arizona, (highly suggestive name). Another snort and puff, with sundry bumps and thumps, and we roll to Lordsburg, built of mountain pine, dry as tinder, droves and trains of ox and mule teams, freighting to the mines. Considerable silver bullion is corded and piled up at the depot. Much mining and milling machinery, amalgum pans, &c., all testifying of the chief industry of the country, and by which Ingersoll says every greenback can raise its hand and swear, I know that my redeemer liveth. Along here I was annoyed not a little by one passenger, the most ingenious and inveterate blasphemer I ever heard. His dialect was an unbroken chain of oaths and curses, fairly exhausting Satan's vocabulary. Finally I accosted him with "Where did you graduate, sir?" Answer, indignantly with an oath, "Perhaps you don't like swearing?" Replied, "I was thinking how it would read after the industrious angel had reported it all, and how would you like to hear me, sir, abuse your kind and good father, without any cause, if I were under the greatest obligations to him, and owed him my all, my life in his hands," &c. Blasphemer hesitated, looked down troubled, finally apologized to me, and ever after checked himself in conversation when using expletives. Oh! what a change will be wrought when the will of God is done in earth as in heaven.

From Wilua to Demming, a new and growing place, where I judge there is a strong enterprising spirit among the gamblers, as three of them were shot during our brief stay of half an hour, and no tears shed over it, apparently. Here we change cars, taking the Atchison, Topeka & Santa Fe road through New Mexico, Colorado, and Kansas, thence on to Rincon Junction. Killed half an hour here. Saw a train-load of the Mexican militia running down to Las Cruces, having on board a band of cattle-thieves, killed and captured by them up in the mountains. All were jubilant over it. The old commander was hilarious. It took two men to put him on the train. He acted like white men do when they are drunk; but perhaps he was aping this part of civilization. Rolling on at midnight, bang it goes, squeals, grunts, cries of help, and oaths, in the darkness, shattered lamps, and everything pitched on beam ends; nobody killed. It is only the daring cowcatcher of an iron horse in the rear, that has charged headlong into our rear car, demoralizing it, so turn outside the track, and on we go again better prepared to sleep than before. This is on the

Rio Grande, or Large River, whose waters we are in sight of most of next day, and which might and should be utilized in irrigation, which would render the land very productive. This is the Lord's Day; no chance for preaching to fellow passengers, only one of them has any use for religion. Him I instructed and gave tracts to.

We pass San Marcial, Albuquerque, and several small Spanish towns of the same pattern, indeed, quite forbidding. There is much good government land here on the Rio Grande, which will ere long be taken up, and irrigated, especially along the line of the road. In the afternoon we pass opposite the old and famous trading-post of Santa Fe. It lies twenty miles off to our left, or northwest of us. Am told its thick-headed citizens opposed the road's passing through it, and now it is killed, left out in the cold, and feels quite sensible of it. We now start up the heavy grade in the Comanche Canon, so named from the Indians of that tribe, who used here to attack and rob the Santa Fe traders. On the summit we come to the small station of Glarietta, which we slowly reach by the aid of two heavy locomotives. Next we pass the ancient Pecos Mission. Some eighty rods to our left, in a quiet little valley, stands the old weather-beaten and time-honored church, with its two crumbling towers and chime of bells, and within whose walls, history tells us, the illustrious Montezuma was born. A long, narrow, underground passage once connected this building with an old fort near half a mile away. So I was informed by a venerable old *Padre* there. It is astonishing what an amount of labor in building the missions was done so long ago all over California and Mexico by Jesuit priests, and what control they obtained over the Indians universally. Their footprints are seen in every valley and on every stream. The fruit-trees were all of the same varieties, the small, black mission grape, large green pears, and black and white Smyrna figs, the pomegranate, and blood peach from Mexico, which grows wild in South America, and I think, is traceable to the Nephites. Last night our car is entered by three burly, ugly-looking, heavily-armed Mexicans, looking for coin. They were not agreeable companions, and so a good young Mexican from California with whom I am acquainted, occupying next berth, just sent them out, telling them we were all his friends, and were well armed, and were bravo, &c. We felt better when they left us untouched, though they took revenue from three or four other men in next

car, and left. All this is pleasant to dream upon, as we trundle and thunder along. Occasionally the light of the conductor's lantern lights up our sleepy eyes, as he "recounts his worthies, stumbling in his walk." (Nahum). We pass the town of Las Vegas in the night, and La Trinidad on to La Junta, (Hunta), on the Arkansas river. Much good timber along the river, with moist pasture lands. Our first snow is seen to-day, all telling us we have passed from the semi tropic's perpetual summer, to a more rigid zone and clime. This is in Colorado. Even the small towns we are passing are of a very different style and structure. Herds of cattle and flocks of sheep, with plenty of feed, tell us of a growing and soon to be prosperous country, capable of supporting a large population. Good grain land, well watered, with plenty of coal and wood. On into Kansas, towns thrifty and more numerous as we proceed. Well cultivated farms cheer the eye.

Tuesday night had a good long visit with the gentlemanly and intelligent conductor, who seemed to be pleased with the gospel, and its work. Expect to see him in the kingdom. We parted with feeling words, and moist eyes. Leaving Emporia at eight in morning, mid rain and sleet, on through farms and villages, over a well cultivated region along the Caw river. The country is more and more lively, till afternoon we stop in the noisy, stirring, growing depot in Kansas City. After a short run again seated in a car, off for that appointed spot and city of Independence, Missouri, which old time Saints never tire in conversing about. As we now pass old fortifications in ruins, camps and battle grounds, pointed out by a fellow passenger, also saw marks of shot and shell among the trees. He told of many a poor fellow comrade who fell in the fratricidal war of the Rebellion, and related with a sigh his bloody experiences of those days of carnage and death, which it took to wipe the living lie from our banner of freedom. I could not refrain from telling him of the Lord's timely warning, given the nation through the Seer in 1832, and in 1840, when these scenes were plainly advertized, and again get rid of your slaves by the year 1850, either by emancipation or purchase, else you will pay their price in blood and in millions of treasure. Here was the warning given, and a means of escape pointed out, both of which were ruthlessly trodden under foot by the nation, both north and south. But his words did not pass away unfulfilled.

But here, in a broken, singularly pictur-

esque country, we are at the depot in Independence. Quickly seated in the express wagon of Bro. John Brackenbury, which is in waiting, up the gravelly hill, past the far famed Temple Block, on some two hundred yards beyond, halt, and unload at the former residence of Bishop Partridge, nearly half a century ago; but now owned and occupied by our good brother F. C. Warnky and family, formerly from California, and by whom I was made welcome. In half an hour we were all in an excellent prayer meeting of the Saints, in their spacious new brick church. Here I found with these Saints, the same good Spirit enjoyed among the Saints in California. Here I enjoy the first sound night's sleep since leaving home, ten days before, and on the morrow am to do the city, and view its interesting features.

D. S. MILLS.

SANTA ANA, Cal., Aug., 1883.

#### PROPHECY FULFILLING.

THE subjoined article from the New York *Sun* is another and startling evidence of the prophetic mission of Joseph Smith the Seer. In September, 1830, fifty-three years ago, he gave the following revelation:

"Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me."

Doctrine and Covenants, sec. 28: par. 5.

AN ALARMING DISEASE.—WORMS WHICH EAT UP PEOPLE ALIVE IN KANSAS.

A CORRESPONDENT of the New York *Sun* describes a new and horrible disease, at first confined to Texas cattle, but which has begun to attack human beings in Kansas. On the plains of Texas lives the screw worm fly, the terror of cattle. A fight between Texas cattle usually ends in one of them being wounded. The smell of the blood drifts down the wind, and the attracted screw-flies course upon the scent, anxious to deposit their eggs in the wound. The flies do not alight, but drop a glutinous substance which adheres to the wound. The substance contains hundreds of eggs, which hatch in twenty-four hours, when the worms burrow into the flesh and the animal is literally devoured alive.

The screw-worm is a little over half an inch long. It is corrugated and exceedingly hard. When put under the point of a knife and pressed upon, the worm slips from under the steel and flies through the air as though made of rubber. Imagine a white half-inch screw having a pointed head instead of the usual slotted one. That is a fair representation of the screw-worm.

The flies have been blown by south-west winds into Kansas, where they have attacked men and women. One case, reported in a medical journal, is worthy of note. The patient had long suffered from ozena. On the evening of August 22d, 1882, this man complained of a tickling sensation at the nose, that was promptly followed by exhaustive sneezing. This in its turn was followed by intense pain in the region of the eyes and cheeks. The physician in attendance mistakenly supposed that the pain was the result of ozena. The discharge from the nostrils was purulent and tinged with blood, and exceedingly offensive. The breath of the patient was revolting. It may be that his condition was so extremely offensive that the attending physician did not make an examination that would have revealed the presence of the disturbing cause. For two days the man suffered intense pain. All remedies administered failed to give relief. On the evening of the 24th of August there was a sudden and profuse discharge from both nostrils and the mouth. Instantly all pain ceased. There was no longer any involuntary discharge. The pus was with difficulty expectorated. The soft palate had been destroyed, and the tongue could no longer be used in speech. When this stage of the disease had been reached, a screw worm, much to the astonishment of the attending physician, fell from the mouth of the dying man. One after another, in obedience to the laws of their nature, full grown screw worms wiggled from his nostrils and mouth until 360 of them crawled from the honeycombed head and throat. The man died. An examination showed that the fishy part of the interior of his head had been almost devoured. By throwing back the head and depressing the swollen tongue, the vertebræ were exposed to view. There were other cases in which the worms were removed by forceps, and the patients, though dilapidated, recovered. All those attacked had catarrh.

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## Selections.

### GOOD RESOLUTIONS.

PERSONS of gentle and yielding dispositions are startled when they come in contact with a rugged nature and iron will. For there are these giants of humanity who shape their resolves as the furnace and trip hammer shape masses of metal. They bear down all opposition, compelling weaker spirits into compliance. Yet the power and tenacity of purpose that surprise temperaments of a finer and frailer mold do not belong exclusively to the bold and the great, for even the most unobtrusive persons are capable of it at times. It is a trait of character in men to form their resolutions with fervor and impetuosity; but the milder and quieter spirit of woman comes silently and almost unconsciously to determinations that are not shaken or altered by the wear and tear of even a whole lifetime. Man is gifted with strength, woman with endurance. The difficulty for dispositions of average power and perseverance is found, not so much in coming to a resolution of sufficient intensity, but in keeping it for any length of time. The smooth water of an Alpine fountain may be frozen into a mass as hard, apparently, as glass, but the hot rays of summer soften it until it yields gradually, and at length finally melts away altogether. Bad habits take a long time to form, and they can not be thrown off without exertion. The good habit which replaces them can only be formed by a repetition of good acts. Drops of water falling from the roof of a cave, form, in the course of time, a stalactite, bright and strong to behold. The process, though, of this wonderful formation is slow and barely perceptible. So do single small acts of our will form themselves by repetition into lasting and unshaken habits.

## Conference Minutes.

### LITTLE SIOUX DISTRICT.

Met pursuant to adjournment at Moorehead School-house, Monona county, Iowa, at eleven o'clock a.m., Saturday, September 1st, 1883. Elders J. C. Crabb and Phineas Cadwell were elected president and assistant president, and Wm. C. Cadwell and J. W. Wight secretaries. The first forenoon was spent in listening to some well-timed remarks by Bro. Charles Derry.

Afternoon Session.—Branch Reports.—Union Center, same as at last report. Little Sioux 163; 2 baptized, 1 removed by letter. Magnolia 176; 1 gained by error in previous reports, 5 baptized, 1 received by letter, 1 removed by letter.

Official Reports.—J. Frank Mintun, of the seventy, by letter. Elders David Chambers (by letter), J. W. Wight, Z. S. Martin, Pryor Stevens (baptized 3), John Conyers, Wm. C. Cadwell, E. McEvers, Wm. Cowleshaw; High Priest, Charles Derry, baptized 2; Elder R. H. Wight, John Thomas of the Seventy; Elders J. M. Putney, E. R. Lanphear, Richard Farmer (by C. Derry); Priest, Wm. T. Fallon; Elders Edgar Sherman, Dorman Lewis; High Priests, Phineas Cadwell and J. C. Crabb, reported.

Elder Phineas Cadwell, on behalf of the committee appointed at last conference to investigate the matter of members of the old Morning Star

Branch being as they alledged illegally cut off, reported that such a claim was made by them, and that some claimed to still be, and desired to be, recognized as members of the church; and recommended that Bro. Brigham Reynolds in particular be so recognized.

On motion, the report was received, committee continued, and recommendation with reference to Brother Reynolds adopted.

Resolved, That Brn. Lanphear and Farmer be continued in their present field of labor, on Willow.

Resolved, That branch clerks be requested when making reports to district conference, to name the title of brethren officiating in any of the ordinances named in said report.

On motion, a two days' meeting was appointed at Reynolds' School-house for Saturday and Sunday, October 13th and 14th, 1883; and Elder E. R. Lanphear was placed in charge.

Resolved, That when this conference adjourns, it does so to meet at Magnolia, the second Saturday in December, 1883, and continue over Sunday.

Prayer meetings were held during conference on Saturday and Sunday evenings. Preaching Sunday morning by Elder J. C. Crabb, and Sunday afternoon by Elder Charles Derry. One was baptized while conference was in session.

### WYOMING VALLEY DISTRICT.

Conference convened at Hyde Park, August 25th, 1883, at 2 p. m., Bro. H. S. Hill president, Bro. J. J. Thomas clerk *pro tem*.

Branch Reports.—Plymouth 16, Elders 3, Priests 2, removed by letter 1. Hyde Park 23, 2 Elders, 1 Priest, 2 Teachers, 1 Deacon.

Elders Wm. W. Jones, L. B. Thomas, J. Baldwin, H. S. Gill, John J. Morgan, reported in person, and William Crum by letter. Teacher William Harris, Deacon J. J. Thomas, in person.

Bishop's Agent's report. Since last report received \$11.15. W. W. Jones, agent.

Resolved, That we sustain H. S. Gill as district president for the next three months.

Resolved, That we receive Bro. Wm. Harris's resignation as district clerk, and that we return him a vote of thanks for his faithful labor in that office.

Resolved, That W. W. Jones shall be the district clerk for the next three months.

Prayer meeting at 9 a. m. Sunday. Preaching by H. S. Gill at 10 a. m. Saints' meeting at 2 p. m. Preaching in the evening at 6 p. m., by J. Baldwin and S. B. Thomas.

The general authorities of the Church were sustained in righteousness.

Adjourned to meet at Nanticoke, the last Saturday and Sunday in November, 1883.

### INDEPENDENCE DISTRICT.

An extra session of conference of the above district was held in Saints' Chapel, at Independence, Mo., August 11th, 1883. Alexander Smith being called to the chair, stated that charges of a very grievous nature had been preferred against the president of the district, Bro. F. J. Franklin, which necessitated his demanding Bro. F. J. Franklin's license, thus leaving the district without a president. Bro. J. C. Foss was elected president of the district, and Bro. John Brackenbury vice-president.

The president of the district was directed to

appoint two days' meetings in all the branches of the district, between this and October conference.

Adjourned to meet at Independence, Missouri, October 13th, 1883.

F. G. PITT, clerk.

### SOUTHERN CALIFORNIA DISTRICT.

Conference convened at Laguna, Los Angeles Co., California, August 18th, 1883; D. S. Mills president, E. J. French assistant; N. W. Best clerk.

Branch Reports.—Los Angeles 27; including 1 Priest, 6 baptized, 1 removed. Laguna 24, including 3 Elders, 2 Priests, 1 removed by letter, 2 ordained, 1 married. New Port 142, including 1 High Priest, 7 Elders, 8 Priests, 3 Teachers, 1 Deacon, 3 baptized, 2 received on certificate of baptism, 3 received by letter, 1 died.

Official Reports.—D. S. Mills, High Priest; Elders E. J. French, John Brush, P. M. Betts, H. L. Hemenway; Priests H. Ladd, D. L. Harris, Peter Penfold, John Damron, Wesley Thomson; Deacon Jasper Wixom, reported.

Richard Allen reported as Priest and Bishop's Agent as follows: February 17th, 1883, balance due the church, \$1.68. Received since \$120.50. Paid out \$2.75.

Preaching at 7 o'clock p. m., by D. S. Mills. Sunday morning 8:30 o'clock, prayer meeting. Eleven o'clock, preaching by D. S. Mills. Two thirty o'clock, sacrament and testimony meeting. Half past seven preaching by D. S. Mills.

Monday morning, eight o'clock, prayer meeting. At ten o'clock proceeded to business.

Resolved, That we sustain Bro. Joseph Smith and his counselors, also all the spiritual authorities in righteousness.

Resolved, That we sustain Bro. D. S. Mills as district president, until after the next conference.

Resolved, That we sustain Bro. E. J. French as Bro. Mills' assistant.

Resolved, That we adjourn to meet at San Bernardino, at the call of the president.

## Miscellaneous.

### SOUTHERN NEBRASKA DISTRICT.

The quarterly conference of Southern Nebraska District, will convene at the Hallenbeck School-house, two miles north-east of Elmwood, Cass Co., Neb., October 14th, 1883, at 10:30 a. m. The visiting Saints will enquire for Brn. H. Hallenbeck or A. Tyson. All letters or reports address to me at Elmwood, Cass Co., Nebraska. Come brethren and bring with you the good Spirit and desire for the good of the cause of peace on earth and good will to man.

ROBT. M. ELVIN, *Dist. Sect.*

NEBRASKA CITY, Sept. 30th, 1883.

### ADDRESSES.

A. J. Cato, Caldwell, Burleson Co., Texas, in care of W. M. Sherrill.  
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.  
Bishop G. A. Blakeslee, Gallien, Berrien Co., Michigan.  
G. T. Griffiths, corner of Jacob and Forty-Eighth streets, Wheeling, West Virginia.  
H. C. Bronson, Box 167, Kewanee, Illinois.  
Thomas W. Smith, Jeffersonville, Wayne Co., Illinois, care of Elder George H. Hilliard.

"I never complained of my condition but once," said an old man,—“when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented.”

MITE SOCIETY.

Report of the Sisters' Union Mite Society, of Lamoni, Iowa, organized April 12th, 1883. The society has had up to date twenty-one meetings. It has received by collection, and earned money to the amount of \$31.81. It has done work for different individuals to the amount of \$12.00. There are now on hand, quilts, comforters and carpet rags of the value of \$23.00. Amount of money now in the treasury, \$15.70. Number of members, 51. Average attendance twenty.

MRS. H. C. SMITH, *President.*

SARAH C. BASS, *Secretary.*

MARY WHITE, *Treasurer.*

LAMONI, Sept., 13th, 1883.

BORN.

HART.—At West Oakland, California, September 14th, 1883, to Bro. and Sr. William Hart, a daughter. Mother and babe both doing well.

MARRIED.

KING—BROWN.—At the residence of the bride's mother at Watsonville, Cal., September 19th, 1883, by Elder Daniel Brown, Bro. Wm. P. King and Sr. Elizabeth R. Brown.

DIED.

SOUTHWICK.—At Delavan, Walworth county, Wisconsin, July 26th, 1883, of consumption, Miss Ida Bell Southwick, daughter of Bro. H. and L. E. Southwick. She had been long afflicted with this terrible disease, but had borne all her sufferings with patience. She was baptized by Bro. H. A. Stebbins in 1870, and adhered to the faith until her death. She was 23 years, 2 months and 7 days old. The funeral services were held at the house, Rev. Dr. Collie officiating. She was interred by the side of her brother and sisters. The funeral was largely attended.

Dead, in fresh young girlhood!  
Gone home, in the prime of life!  
Free, from the world's temptations,  
Free from its care and strife.  
The Savior looked with pitying eye,  
Upon his weary child;  
And then she heard his tender voice,  
Calling in accents mild,—  
"Come home! Come home!  
You are weary at heart,  
For the way has been dark,  
And so lonely and wild,  
Oh way weary child,  
Come, oh come home."

Respectfully dedicated to Mr. and Mrs. H. Southwick in their bereavement, by

CYNTHIA WILLIS.

AGNER.—At Clarksburg, W. Va., September 2d, 1883, from a paralytic stroke received nearly two years before, Bro. Jacob Agner. He was baptized June 4th, 1883, and kept the faith until the end. Also at same place and time, Leona, infant daughter of Bro. W. F. and Sr. Elizabeth Wigner. Funeral sermon for both preached by Elder D. L. Shinn.

WILCOX.—At Shenandoah, Iowa, August 23d, 1883, Maggie E., daughter of Bro. E. S. and Sister C. A. Wilcox, aged one year, seven months and seven days. Funeral services by Rev. Cotton, of Christian Church, in the Saints' Church at Shenandoah, Iowa., at 10 a.m., August 25th. The heartfelt sympathy of the entire community is with the parents in this their sad affliction.

A bud of earth, transplanted  
To Heaven's summer-land;  
Thou'lt bloom in fragrant beauty,  
Thy keepers, the angel band.

And when we meet thee, we'll joy on thy love;  
We loved thee on earth, thou'lt love us above.

KERSTETTER.—At Topeka, Kansas, August 7th, 1883, of colic of the bowels, and infantile remittant fever, George Willard, infant son of Bro. Lewis and Sr. Matinda Kerstetter, aged one year, seven months and thirteen days. Funeral service by Elder William Lawrenson.

WILDER.—At his residence in York county, Nebraska, September 9th, 1883, Bro. Levi B. Wilder, in the 78th year of his age. He was stricken with paralysis on Wednesday, August 29th, and was unable to speak to his end. He united with the Church in 1835, and was a firm believer in the first principles of the gospel and a constant reader of the *Herald*.

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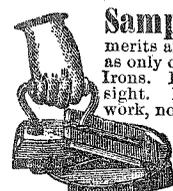
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**JOSEPH SMITH - - - EDITOR.**

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# THE SAINTS' HERALD.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
 "WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, October 20th, 1883.

### EXTRACTS FROM LETTERS.

Card from Bro. H. S. Dille, Lawton, Michigan, states as follows:

We are in good health, enjoying the ordinary blessings of life, though poor, and also a goodly portion of the Spirit of the Master. I remember with gratitude your many acts of kindness, and desire you to present my love to the brethren of the Herald Office, and to the many others with whom I have been pleasantly associated in the past. God bless you all.

Bro. John Smith wrote from New Bedford, Massachusetts, October 8th:

Brn. Z. H. Gurley and E. L. Kelley were here last week, their cheering words and noble speech did us good.

This indicates that Bro. Gurley is in the field and at work for the Master.

### EDITORIAL ITEMS.

Bro. C. A. Bass, of Beloit, Wisconsin, sends us a clipping from the *Toledo Blade*, of Toledo, Ohio, in which a correspondent rehearses the Spaulding Story for the benefit of Bro. H. C. Bronson, now preaching at Maroa, Illinois. Bro. Bronson will now have a chance for a reply to good effect.

Bro. and Sr. Sheba and Laura Bell, of Hutchinson, McLeod county, Minnesota, will gladly welcome an Elder there. They are six in family, and the only ones there of the faith, that they know of, and are desirous that the word shall be preached there.

Bro. W. R. Calhoun, of Cortland, DeKalb county, Illinois, desires the prayers of all the Saints. He is in poor health and wishes the aid derived from the sources of all strength to man, prayer and the answer from the Father of all good.

Bro. James W. Gillen was at Sandwich, Illinois, and spoke there Sunday, October 7th, morning and evening. Sr. Ruth Dennis reports it as having been spoken of as a good effort.

Bro. L. D. Ullom wrote from Benwood, West Virginia, October 6th, in an encouraging manner of the late successful effort to build a church there. He united with the Church after a good deal of reflection, being fully convinced that it was the Lord's work.

Bro. A. N. Bishop arrived at Harrisburg, Pennsylvania, a few weeks ago. He visited New Park, and preached twice on Sunday, on September 30th, to the New Park Saints. Bro. M. O. Matthews writes that the effort was well timed and well received. One was baptized during his visit.

THE sum of £78 7s 6d less £1 19s 9d, cost of draft, was received at the Herald Office, October 10th, 1883, from Sydney, Australia, subscribed by the persons and in the sums named below, for the purpose of assisting to pay the expenses of a missionary to be sent to that distant field.

| Wallsend Branch.  | Sydney Branch.      | £ s d   |
|-------------------|---------------------|---------|
| Thomas Gregory    | Bro. Farmer         | 1 5 0   |
| William Lewis     | Sr. Carr            | 1 0 0   |
| William Rodger    | Peter Brown         | 1 10 0  |
| Edward Eade       | Richard Ellis       | 4 5 0   |
| Joseph Eade       | William Ellis       | 1 0 0   |
| Edward J. Howarth | John Wright         | 10 0 0  |
| Sr. Webster       | J. Wright, Tithing  | 50 0 0  |
| Miss Ada Lewis    | J. Wright, for Her- | 1 6 0   |
| Mrs. Isaac Jones  | alds and Hopes      | 0 0 0   |
|                   | J. Rodger, on Her-  | 0 9 0   |
|                   | alds and Hope       | 0 0 0   |
|                   | Total               | £78 7 6 |

This amount will be paid over to the Bishop subject to the object for which it is sent.

THE following sentiment was expressed by Brn. Charles Derry and Z. S. Martin, in the late conference of the Little Sioux District, and is fairly just and wise. One thing that increasing years helps men to understand and appreciate is the value of time and folly of wasting it in indirect talking. Hence the fewer and simpler the words, and the more direct the argument the more pleasing the speech.

Elders Charles Derry and Zachariah S. Martin spoke with reference to ministers of the word devoting their whole time to the work, and

thought that the history of the latter day dispensation demonstrated that success in leading souls to Christ depended more on a plain, simple, presentation of the fundamental principles of the gospel, such as many if not all the ordained servants of God could do without necessarily taking too much of their time from their daily labor by which they must support their families, for study and research, rather than on those elaborate attempts at profundity and oratorical display which have characterized too much the efforts of many of the younger members of the priesthood in the latter stages of the work. They thanked God for the spirit of research that had taken root in the minds of many of our young Elders, but thought that it would be well for them to remember in presenting the results of their investigations into the deep things of God before the Church and the world, to dress their thoughts in as simple language as possible.

BRO. E. H. GURLEY wrote from Blenheim, Ontario, October 8th. Four had been baptized at Petrolia, two by Bro. J. N. Simmons and two by Bro. E. H. Gurley. Bro. Gurley was to return to Petrolia the following week. It appears that we made quite a mistake in Bro. Gurley's letter. We made him to state "when Bibles cost two, or three dollars each, and a man would give a load of hay for two or three chapters." He writes us that it should be, "when Bibles cost two hundred or three hundred dollars," &c. The mistake was an easy one to make, as the copy was "\$200, or 300" without the points of enumeration, or the ciphers for cents. We apologize for the error and trust no harm was done.

Bro. Gurley also writes that "Bro. Lake is also battling for the right, with all the vehemence of his nature."

### QUESTIONS AND ANSWERS.

LEON, Butler Co., Kansas,  
September 18th, 1883.

*Dear Herald:*—I wish to ask through your columns: If an Elder in the Church of Jesus Christ of Latter Day Saints, endorsing L. O. Littlefield's letters as published in *Heralds* of August 11th and 25th, or asserting, either publicly or privately that spiritual wifeism is ordained of God, be permitted to preach or officiate in the name of said Church? B. F. MILLER.

*Ans.*—There can be but one answer to the question of the foregoing letter. No

officer of the Reorganized Church of Jesus Christ of Latter Day Saints, no matter who, or what his standing, is authorized to assert, or advocate any sort of spiritual wifery, as a doctrine, or tenet of the Church; nor to so state his own belief on the subject as to convey the impression that such was, or is, or is to be a tenet of the Church. A member of the Church, officer, or otherwise, is entitled to believe what he pleases, in respect to any and all subjects; but he is not at liberty to avow, teach, or advocate in the name of the Church, or as an officer or member of the Church, any doctrine or belief contrary to the accredited faith of the Church. His bond of membership demands that his private views and beliefs, while they may be sacred to him, must not invalidate his usefulness to the body, nor be presented to the disparagement of the known theories of the body; but must be subordinate to the expressed beliefs of the Church, on the subjects involved. The mere holding of an opinion or belief on any subject, not in exact harmony with the faith of the body, may not prevent a member or an officer from acting in the name of the Church, providing such view or belief is not expressed or taught as the faith of the Church, or advocated by such member in the name of the Church. Such holding of opinions and beliefs not in harmony with the body must if known militate against the member holding them, and very gravely affect his influence to his discredit, and as a consequence to the discredit of the Church. Any officer of the Church found teaching the dogma of polygamy or spiritual wifery, should be at once silenced and made to answer for his disregard of his bond of membership and good fellowship.

*Ques.*—Will all resurrected bodies be immortal?

*Ans.*—We do not know. And for the following reasons.

1. The subjects of the first (future) resurrection will not be subject to the second death; while those raised in the second (future) resurrection will be.

2. The Terms "life" and "immortality," as used by the apostle in the expression "Life and immortality are brought to light through Jesus Christ," are not used to signify the same condition.

3. The final condition of those who attain unto the first resurrection, and who have part in the thousand years secondary probation; and those who accept gospel terms elsewhere, and are relieved of the punishment of the thousand years exclusion from the "rest of the righteous," is that of an entrance into the "celestial city, and "ac-

cess" to the "Tree of Life," that they may eat and live forever.

4. The word "immortal" as used in the dictionary and in common speech means, "not subject to death;" as opposed to "mortal" which means "subject to death." The word states that those who attain to the first resurrection will not be subject to the second death. The autithesis of this is that those who do not attain unto the first, but do rise in the second resurrection are subject to, and may die the second death. If the word "immortal" is to be understood as applying beyond the grave in the same sense as now used, and in regard to the second death, then those subject to that death will not be immortal, for they may die.

5. The second death is by many thought to be simply and only a banishment from God. By many others to be a dissolution of the body and spirit, similar to the first death. If the second death be a banishment from God with a perpetuation of life, immortality must mean something more than "life eternal," and those who die the second death (banishment from God) may have life without being immortal. If the second death be a dissolution of the spirit and the body, then clearly there will be resurrected persons who will not be immortal, because they are subject to death.

Our opinion is that those who through obedience to the gospel obtain remission of their sins (and retain that remission) and secure the better resurrection, will be permitted free access to the Tree of Life and will continue to live in immortality and eternal life. But those who refuse to obey, or fail to keep a remission of their sins, will not be permitted access to the Tree of Life, and hence will be subject to the second death, and will not be in a condition of immortality and eternal life.

*Ques.*—If a man should give his name as John Jones and join the Church under that name, and afterward say that was not his name but that his name is Charles Smith, is he a member of the Church, or does his giving the wrong name make it needful for him to be re-baptized.

*Ans.*—He is a member of the Church. The name should be corrected on the branch record, in accordance with the facts, upon a statement of the reasons for such change being given.

"When He bringeth in the first begotten into the world, He saith, And let all the Angels of God worship him. . . Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1: 6, 9.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

## Correspondence.

WEBBERVILLE, Ingham Co., Mich.,  
September 9th, 1883.

*Dear Herald:*—Bro. Cornish came here August 25th; he preached five times with good liberty. We had the use of the school-house. There was a good turnout, and good order prevailed. There was a large number very much interested. He set the people to thinking. I think much good will be done. While Bro. Cornish was here he baptized three, and confirmed them, and blessed four children. We were blessed and encouraged. The Spirit of God was with us. We feel strong in the Lord, and in the latter day work. Some of the people here are very anxious for another Elder to come. They want to know more of the gospel as taught by our Elders. They think he is the smartest man ever preached in this place. Any Elder passing from Chicago to Detroit or back, please come here, and we will pay the extra expense. Some are finding the time long. We live on the Northern Lansing Railroad.

Your sister in the gospel,

MATILDA BILLINGSKY.

OSHKOSH, Wisconsin,

September 23d, 1883.

*Bro. Joseph Smith:*—I am glad that your and L. O. Littlefield's letters appeared in the *Herald*, for the same reasons that you gave in September 15th number. I am much pleased to see the work of God going on as much as it does. If we would all be willing to learn and practice economy and righteousness, there undoubtedly could and would be more than ten times the Elders out in the field than at present, and the work would blossom as the rose. Elders can not live from the wind, nor their families from charity. Many would be willing to sacrifice home, comforts of life, to go out and preach the gospel, and stand insults of the deepest kind almost daily, and very many hardships besides, if they had the means to do with. When will we learn to sacrifice all that we can consistently get along without, for the gospel's sake? How long will some of us live thus—use tobacco which is calculated for sick cattle and bruises, but not to make unclean subjects of ourselves, in spitting tobacco juice over our clothes and rooms, etc., and spending money for the miserable stuff, as also in smoking, which causes lots of fires, therefore destruction of property in two ways. God will not for any length of time after giving warning after warning, dwell in unholy temples. If we will treat the commands of God and words of wisdom with contempt, and thereby cause the young members of the church, and those of little faith to stumble. I ask myself as well as my brethren and sisters, if we care so little for the weak, how can the love of God be within us? How long will we for an excuse for not keeping the word of wisdom say, "Well, there are worse things than not to keep the word of wisdom. I only drink a glass of wine or strong drink once in a while when I meet with my friends, or I don't use very much tobacco, it don't cost me

more than fifty cents per week; and besides I pay my own money for it, or I use tea or coffee very weak, and not very hot, or I only use very little meat in Summer, when it says, "And these [speaking of fowls, beasts and animals] hath God made for the use of man, only [remember only] in times of famine and excess of hunger."

I have heard so many flimsy excuses for not keeping those parts of the word of wisdom mentioned, and the other parts, as also very many other things, that I wrote as I did. I wrote with no hardness to any one whatever, and I do ask any one whom the coat fits to put it on at once, and not wait and sleep along with an everlasting sleep. We should be sober minded at all times, consistent in talk and action, fervent in prayer, and driving in business, telling the truth at all times. Not selfish or greedy, keeping mild tempered at all times, telling no evil, (which is my greatest fault), but only good, (or nothing if we know no good). We should teach the first principles of the gospel in all mildness to our children, when they are eight years old and continue to teach them so, and command them to keep every whit of the commandments of God, and to do things that are pleasing in the sight of God besides, out of their own free will. Above all we should try with all our hearts to do that which is pleasing in the sight of God at all times, and try and give no unjust offense.

Yours,

JOSEPH LAMPERT.

PORT SANILAC, Michigan,

September 4th, 1883.

*Dear Beloved Saints:*—Through searching and investigating for the truth, and hearing others tell their experience and give their reasons for believing the gospel, restored as in the days of Christ, and God gave me his Spirit, by which I yielded and came into obedience to that gospel. Now I can say to the world, that I know it is true, for God has given me his Spirit to testify of the same, as he has promised in his word, by which Spirit I have received a knowledge, which corroborates with the Scriptures. I can say I know the gifts and blessings are for the Saints, if they will only live for them. Pray for us, that I may grow stronger, also that my companion may embrace the gospel.

From your brother in Christ,

C. E. MEAD.

BUCHANAN, Henry Co., Tenn.,

September 26th, 1883.

*Bro. Joseph:*—Since I wrote you from Bellville, Illinois, I have been laboring in Obion and Henry counties, Tennessee. Have generally enjoyed good liberty in presenting the word. Had the pleasure of baptizing two. My health has improved some. Intolerance and prejudice, I am sorry to say, still have a strong hold upon many of the people in Henry county. The inclosed threatening letter was received by Bro. Griffin while I was preaching at his house. Notwithstanding their threats, we continued to preach and as yet we have not been molested. Some of our congregation, however, hearing that there was talk of mobbing us, (or kukluxing as they called it), were afraid to come out, and our congregations were smaller in consequence. There are some very pious (?) people in this country, who never having heard any of our Elders

preach, hate us supremely. Some of the preachers of different denominations encourage this feeling, and warn their congregations not to go out and hear us. "The truth shall make you free," but, sad thought, these people are not free to hear the truth. How sorrowful their condition, "The blind leading the blind." Apropos of what Bro. Heman C. Smith wrote from Texas about the opposing influence the liquor traffic exercises toward the gospel. Just before our meetings several jugs of whisky went into that neighborhood. Did whisky have any thing to do with writing that threatening letter? The Saints have many bitter enemies in this county, and within a mile of their chapel there is a distillery kept by a bitter opposer, who is happy to constantly renew the spiritual weakness of the enemies to the truth. As a people we can not with safety encourage intemperance; but as lovers of the true, the pure and the good, we will help to remove this block in the wheel of the world's progress.

The sad news came to us a short time ago that the spirit of our dear sister, Mrs. Mattie Evans, had gone to rest. We loved her, we still love her. Living unto God she is not dead. The inspiration of her dying hour, the hallowed look upon her face as she stepped from time into eternity, should encourage those dear to her, who remain—encourage them to love the kind Father who blessed the dear one in dying, encourage them to live for the happy meeting that awaits the children of God. "Thy will be done."

Your brother in Christ,

FRANK P. SCARCLIFF.

CLAY CENTER, Kansas,

October 4th, 1883.

*Dear Herald:*—I thank my Heavenly Father that I am still among the living, and enjoying the favor of the Lord, (or at least I feel so), and would like to say to my brethren that are imbued with the idea that there are no blessings for the people of God, except in Zion, (or Lamoni), that they are mistaken; for God is not slack in his blessing's to those that love him and keep his commandments, whether they be in Jury or in Kansas. We read that the pure in heart are Zion. If that be true, the living pure lives will make the heart pure, and fit it for Zion, or to dwell with the pure and the good. Now I can not see that the country will have anything to do with this work of purifying the heart. We have heard much about moving from this filthy place, to this and that place of purity. You may call me a skeptic, but I don't believe any of this nonsense. All places are alike as far as filthiness or purity of heart is concerned. They all belong to God's foot-stool, and were declared by him in the day he created it, as not only good, but very good.

While I may readily admit that some parts of the earth are surrounded with greater natural advantages, and are more inviting, yet when we think of those most favored spots, and there look for the pure in heart, will we find them any more plentiful than in a more unfavorable clime. We think not. The gospel is the power devised in the councils of heaven for purifying the hearts of the filthy inhabitants of the earth. The Lord said go preach it to every kindred, nation, and tongue under the heaven, "Saying with a loud voice, Fear God, and give glory to him that made the heavens and the earth, and fountains of

waters." There are none exempted. All must hear, from the cold and sterile north to the fruitful plains of the Sunny South. No compromise in this command. All must hear this trumpet; and it is he that fears him that made the heavens and the earth, (that obeys), that will be of the pure in heart. If they are the light to the world, the leaven that is to leaven all, they must be thoroughly mixed with the raw material, that the whole may become leavened. In this I perceive that, while the Saints are scattered and mixed up with society, they open the channels of gospel knowledge to those around them, not by living unholy lives, but by lives of holiness, and by others their good works are seen, and many are persuaded to turn from their filthiness, and to honor and glorify the name of our Heavenly Father.

Dear brethren, I don't want you to think by what I have written, that I disbelieve in a local Zion, and the gathering of the Saints. I heartily endorse the doctrine of the gathering of the Saints to Zion, the building of the Temple, and expect a cloud to rest upon it and the glory of the Lord to be revealed. But I ignore the idea that the land of Zion will make mens' hearts pure. If a man's heart is impure, and his habits are filthy, moving from Indiana or Florida to Zion, will not purify his heart, or cleanse his person or habits. And thus it is written, "He that is filthy will be filthy still." For this cause Zion's children were moved to the far west, to a desert land, that they should not pollute the consecrated spot by their abominations, nor bring disgrace upon it. I believe the time will come when the redeemed of the Lord will return to Zion, with songs of everlasting joy. But not until the land has been "redeemed by judgments, and her converts with righteousness," (that is by keeping the commandments of God), and we shall hail the coming of that day, and bid all God speed that are engaged in the great work of Zion's redemption. I remain as ever your brother in the gospel of "peace on earth and good will to men."

ALMA KENT.

St. LOUIS, Mo. 1445, Madison St.,

October 1st, 1883.

*Dear Bro. Joseph:*—I enclose you a copy of an unknown tongue, which it was the lot of the St. Louis saints to hear at their Testimony meeting Sunday last. I say it was their lot, and a happy one too.

I never felt the influence of the spirit so strongly before, with but one exception; that was a few weeks before. At that time I felt it so strongly that I could hardly arise to my feet, and after getting up could say nothing for some time. When I did speak I had said only a few words when the spirit prompted me to say that I know this work (the teachings of the Latter Day saints) is true. I had never made that statement before, and I restrained the promptings of the spirit at this time; obviously because I had always thought it not a good plan to say so unless I was positive that it was true, not from my own views, but from its having been revealed to me by the spirit.

I felt the spirit about as strongly again yesterday, and I arose not knowing what I was going to say. Before I sat down I bore my testimony to the truth of the work, and thank God for it. I do not think it would be out of place to state

right here that my wife had been praying that I should have and bear this testimony, but she did it without my knowing it.

As for the saints—Bro. Reese was one of our number—they all felt good. They could not help it. After they had borne their testimonies they received the assurance that their worship was accepted, as see the unknown tongue on the separate sheet enclosed, and which please publish together with my letter if you have any room in the *Herald*.

Praying for the prosperity of the Sons and Daughters of Zion I subscribe myself, Your Brother in Christ,  
JOHN S. PARRISH.

UNKNOWN TONGUE GIVEN BY R. D. COTTAM,  
AND INTERPRETED BY NOAH N. COOKE.

"Yes my children, your worship is acceptable to me. Live together in love and I will bless you abundantly with my spirit, saith the Lord of Hosts. Live ye in the love wherein ye have been made free, and I will bless you abundantly. O my young servants! seek earnestly the best gifts. Live before me and I will bless you as I have promised, with an abundance of my Holy Spirit; and I will raise up others who shall have the power and demonstration of the Holy Spirit, and many shall be converted to me."

Brethren and sisters be steadfast. Remember, I speak by the power of the Holy Ghost that is in me. Remember this is the word of the Lord unto you; amen.

St. Louis, 1302, Broadway, Sept. 30th, 1883.

CHELLENHAM, Mo.,

October 4th, 1883.

Bro. Joseph.—I returned here on October 1st, from Franklin county, where I had been laboring through September in new fields, and left there fully confident that the foundation for a good work is laid. Shall return again in the near future, with the expectation of reaping where I have sown. When I arrived here on the night of the 1st, I went to Bro. Wm. Williams' store, and as it was raining I left my satchel, borrowed an umbrella, and went to my old stopping place, Bro. Thomas Williams', and stayed all night. Next day I went to the city and did not return until yesterday, when I found Bro. Williams' store in ashes, with all its contents. Three other buildings were burned. Several poor families saved nothing but their lives. The store building belonged to Sr. Maggie Davis, who lives in a cottage in the rear of the store, which was saved together with its contents, though in a somewhat damaged condition. The fire was supposed to be the work of an incendiary. My loss makes it necessary for me to go to the city and purchase a clean shirt, in order to a change. My large leather satchel was packed full of clothes, books, papers, &c., including my license and certificate of appointment, family pictures, &c. Shall remain in this section until after our district conference, and try to do for the best in the good work. Yours in hope,

B. V. SPRINGER.

DUNNVILLE, Dunn Co., Wisconsin,  
September 25th, 1883.

Dear Herald:—I have seen in your columns a letter by J. Gallop, who wishes to know what power it is that is spoken of in Daniel 7:7: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong

exceedingly; and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." It is the fourth kingdom from the kingdom of Babylon, which is the kingdom raised up by Romulus, who builded the great city of Rome, the Roman pagan power. You will find another description of in Daniel 2. Read the interpretation from verse thirty-five. You will find that Nebuchadnezzar was the first king, the head of gold, the silver breasts the Medo-Persians; (these two powers God acknowledges, as you may see in verse 37, and Isa. 45:1-5). The third kingdom of brass is Greece, Alexander the Great, who by his own power conquered the world. It is said that he wept because there was not another world for him to conquer. The legs of this image were iron, the fourth kingdom. When Alexander died, the kingdoms of the world were divided between four generals of Alexander's kingdom. From the one of the east Romulus and his brother came, the feet of the iron legs, the fourth kingdom, and it is the same power of Dan. 7:7. John the Revelator had a vision of the same power, 13:11.

But this fourth beast still reigns, only has its name changed from Pagan to Christian, as I now will show: "And the fourth kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all things, and as iron it breaketh all these, so shall it break in pieces and bruise. [The Roman power did subdue the world and the Jews also.] And whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided. But there shall be in it of the strength of the iron; forasmuch as thou sawest the iron mixed with miry clay, [the Pagan power was divided when Constantine became the head of the apostate gentile Christian church. But it kept the iron with it, for the feet were all iron. The toes only were mixed with clay]. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly weak. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [mark they would mingle with men, but not with the seed of God], but they shall not cleave one to another, even as iron is not mixed with clay."—Dan. 2:40-43.

Now how literally this scripture is fulfilled in our day. It is the toes that will not mix. The toes did not make their appearance until after Luther and other Protestants separated from the iron feet of Popery; and they have divided and subdivided ever since. They have been striving to unite all the sects for the last fifty years. But every sect that separated still brought some of the iron with the clay, and they never can unite. Revelations 13:11, shows the Pagan power. The fourth kingdom (from the 11th verse to end) is the divided part of that power; and as the Pagans received their power from the dragon, (see verse 2), so the divided part receives that power from him. Verse 11: "And I beheld another beast, coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon; (12th verse), and he exerciseth all the power of the first beast before him, [now can any one show that these two powers are not one, I mean the old Pagan power and the present Popish power, that now reigns upon the seven mountains,

kingdoms of this world], and causeth the earth and them who dwell therein to worship the first beast, whose deadly wound was healed."

I will make a few remarks on this wounded head. The head that was wounded was the first head of the Pagan power, Romulus himself; when the Sabines came upon them to avenge their insult in stealing their young women for their wives. Romulus sent their wives to plead for their husbands, saying that they were kind and good to them. Had it not been for these women that interceded for them, the Roman-Pagan power would have been overthrown.

"And he causeth all, both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."—Rev. 13:16, 17.

The name is the Holy Catholic Church. The mark of the beast is put on the forehead after the Priest sprinkles a few drops of water on the face. He then dips his fingers in oil, and puts the sign of the cross on the forehead. The sign on the right hand. One of the laws of the Roman Catholic Church is, that they are to have no dealings with heretics, if it can be avoided. But if they can not help doing it, they are to put between them the sign of the cross, before they transact any business. It is done by taking the finger of the right hand, and touching their left breast, then the right, then the forehead, then the pit of the stomach. It is done very quickly. This makes the sign of the cross. This is the mark on the right hand.

We will now come to Revelations seventeen. "The angel said unto him, Come up hither, I will show unto thee the judgment of the great whore that sitteth upon many waters."—v. 3. "So he carried me away in the spirit, . . . and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." For this dragon, see chap. 12:4. This dragon is the devil. See verse 8, chap. 12. The same power that gave to the beast of chap. 13:2, his power and seat. So we find that the seven heads and ten horns belong to the devil, dragon, serpent; and he bestows them on those who will worship him. Here is the Church of the Devil.

This woman was arrayed in purple and scarlet colors and decked with gold and precious stones and pearls, having a golden cup in her hand. \* \* \* This harlot church is not the glorious church John saw in Rev. 12, clothed with the sun, (the priesthood of the Son of God), the moon under her feet, (the kingdom), and on her head a crown of twelve stars, (the twelve tribes). See Joseph's dream, Gen. 37:9. The sun and moon and eleven stars made obeisance unto him. The priesthood belongs to Joseph. The woman that rides upon the red dragon, is the Gentile Church. John wrote to the seven churches in Asia that the Jewish Church was hidden in a place where she could be nourished. And Paul knew this. Read Romans 11:3-6; 8:17. "The beast that thou sawest was, and is not." That is to say, the beast thou sawest was, but is not yet what she will be. John saw the beast in its Pagan Power. And yet it is the same. The dragon that carried the woman is the devil. "And here is the mind that hath wisdom. The seven heads are seven mountains on which the

whore sitteth. And the beast that was and is not, even he is the eighth, and is of the seven." This eighth head is Poperly. But we see he is of the seven. Rev. 17: 10, 11. This helps us to understand the words "was and is not," and yet is the same in all its changes. And the mountains Poperly sits upon, are kingdoms, and not the seven puny hills Rome is built upon.

Now, as I said at the commencement of this letter, that the beast of Rev. 13, is Pagan Rome, with the legs of Daniel 2, the iron legs of Daniel 7: 7, are in all these several figures, the self same power. The little horn of Dan. 7: 8, and the beast with the two horns like a lamb, of Rev. 13: 11-13, is Poperly. That is Pagan Poperly. If any man can separate Paganism from Poperly, he would oblige the writer.

JOHN MACAULEY.

TEMPLE, Bell Co., Texas,  
October 2d, 1883.

*Dear Herald:*—Upon our arrival in Bell county, August 17th, we were made welcome by many tried and true Saints and friends, and we could but enjoy our surroundings, contrasted with our experience in Red River county. On the 18th, in company with Messrs. Charles and Thomas Norwood, I went to Belton, and attended the meeting of the Texas renowned evangelist Major Penn. I had tried to make some allowance for reports I had heard of him, but I was disappointed. He did not come up to my expectations; but if ever I hear him again he will come nearer to them, for I shall expect nothing, and do not think I will be disappointed. While there we were the guests of Elder Jerry Hensen of the Disciple faith, and were very kindly entertained.

Sunday night, the 19th, I attended a lecture of J. D. Shaw, at Temple. Mr. Shaw withdrew from the Methodist Church, of which he was a leading minister, sometime ago, because of a disbelief in some of their principal doctrines. The whole gist of his discourse shows him to be at present a disciple of Col. Ingersoll. He is a fluent and interesting speaker, and said some things damaging to popular orthodoxy; but did not cause a ripple upon the waters so far as the faith or Latter Day Saints is concerned.

Bro. Montague and I remained at Elmwood Branch until September 5th, during which time we held several meetings. On the 5th we started for Llano county with team and buggy, Mr. Charles Norwood furnishing team, and Bro. H. L. Thompson the buggy. We are under many obligations to them for their kindness. We arrived at Uncle Lamoni Wight's on the 8th, and had an enjoyable visit with Bro. Storm and family, and my relatives. In consequence of Methodist meetings in the neighborhood, we were unable to do much preaching; but on the 16th we had the great privilege of baptizing two. One of them my cousin, Miss Hattie Wight, the other Mr. Samuel W. Bird, a stepson of Bro. Storm. We returned to Elmwood arriving on the 27th, and preached twice there on last Sunday. Came here yesterday, and are striving for an opening. Prospects are favorable. Bro. Montague will continue with me a short time. While west, Uncle Lamoni, wife and child, Bro. Montague and I, went to Pedernales, and finished the wall around the grave yard, a work we have been engaged in for two years, and are at last able to say that our efforts are crowned with success.

September 22d, in company with Bro. Montague, Miss Nellie Ferguson and cousins Hattie, Sophie and Henry, I visited Honey Creek one of the old settlements of the Lyman Wight company. While Bro. Montague was looking round the old place the rest of us climbed Pack Saddle Mountain, and had a ramble over its rugged crest, from whence we had a fine view of the surrounding country, and returned much pleased with our trip. No trace of the old encampment remains, by which a stranger could locate the spot; but it is undoubtedly fresh in the minds of many who are now scattered upon the earth.

Bro. Cato is at Elkhart. We will all meet for the first time in the mission, at conference the 13th. We hear favorable news from Red River county. It is generally admitted that we proved all we proposed to in the debate, and many are anxious to hear the other proposition discussed. Will the readers of the *Herald* please remember this mission in prayer. We need your earnest and continued prayers. To the Saints in the mission I would say, let us arise to more activity, and shake off our apathy and coldness. The work is worthy our best efforts, and the field is wide and extending daily. We must be equal to the emergencies arising, or suffer loss. With anxious solicitude for the cause,

I am as ever,

HEMAN C. SMITH.

## Summary of News.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### NEWS SUMMARY.

Oct. 4.—Anti-Jewish outbreaks in Ekaterinoslav and other districts in Southern Russia have led to the proclamation of martial law.

The Supreme Tribunal of Norway has impeached the whole Ministry of the country. Their trials began yesterday with the case of the Prime Minister.

While the French Government officials are still quarreling among themselves at Paris, it is reported that Spain, not content with the mere statement that President Grevy privately apologized to Alfonso, has resolved to ask for the publication of Grevy's apology in full in the official Journal. The French Government has ordered an official investigation into the incidents attendant upon Alfonso's visit, with a view to discovering who caused the disturbance on that occasion.

The following handbill has been distributed broadcast in China, lately: "The Europeans do not belong to the human race; they are the descendants of apes and geese; their appearance resembles that of apes; their heart that of the devil; for this reason they are called 'koul-tse' (European devils). This race of savages worships neither heaven nor earth, does not honor its parents, has no reverence for its ancestors. Besides this the sanctity of family ties is unknown. A veritable herd of dogs and pigs, their talk is of equality; they have no idea of social hierarchy, and know no distinction between father and son, King and subject. These famous English particularly, what are they? A small tribe confined in a corner of the sea, on an island not larger than a hand. Their sovereign may be male or female; half of their subjects are men, half animals.

You say, 'But if this race is so savage, how is it that they can manufacture steamers, railways, watches—none of which we, the sons of the celestial Empire are able to make?' You are simpletons! Do you not know that these Europeans, who come into our country under the pretext of preaching religion, in reality only come to snatch away the eyes and the brains of the dying, to extract blood from children? and with these eyes, these brains, and this blood they make medicinal pills, which they sell in their country, and so acquire ability to do all these things. Only those who have eaten of our Chinese substance, have their eyes opened sufficiently to make the discoveries of which they are so vain. But remember what our holy books say: 'The proud enemy shall without fail be conquered.' Their greatest confidence is in their steamboats. With these boats they have many a time offended the Spirit of the Sea. Let me have my way and I swear I will exterminate them all to the last, and none shall return home. If the Emperor only would send a few regiments against them! If a few are insufficient, let all the armies of the Empire be sent. Fortune may be inconstant, our patience will tire out, and we shall be victorious. You say yet, 'But if they are so dangerous why do our mandarins allow them to sojourn in our country?' Listen! Our mandarins do but tolerate an evil which they can not mend, but at the bottom of their hearts they suffer it but grumblingly. Quite recently, going to court, I had the opportunity to talk to a great dignitary, who frankly avowed that they were only waiting for an opportunity to exterminate this pest. And, in fact, it could be easily done. Of real European barbarians scattered throughout the Empire there are but very few; the immense majority only consists in false barbarians, disciples of their religion. Now, all the Empire is divided into districts, the districts into counties, having each its Chief of the National Guard. Well, let each district, each county, under the command of its Chief, begin to pursue all these savages. If they try to resist, let the alarm be sounded that all the districts, all the counties, may rise like a single man, let Mandarins and subjects unite in one common effort, that at last these barbarians may know that they can not without punishment brave the wrath of the whole Empire."

The French army, in the opinion of the most competent judges, has not progressed any in the last year.

Trade in the bleak and inhospitable clime of Northern Siberia, Asia, is on the increase.

The expulsion of the Salvation Army has been demanded at Neufchâtel, Switzerland.

A slave dealer is being tried by court martial at Cairo, Egypt.

At London, Messrs. Serse & Sibeth, East and West India merchants, have failed with liabilities of £250,000; and at Newcastle-on-Tyne, Joseph Pollard & Co., corn merchants, have failed with liabilities of £80,000.

A. S. Herman, manufacturer of knit and woolen goods, New York, failed for \$50,000.

Leland Stanford, Moses Hopkins, Irving M. Scott and Gov. Perkins, appear among the Directors of the Pacific Steam Agricultural Manufacturing Company, incorporated at San Francisco, yesterday, with a capital of \$5,000,000. The enterprise is said to be one of the most important ever started on the Pacific Coast.

The striking window glass workers at Pittsburgh are said to have formed a combination to compete with their late employers. Fourteen left for Belgium yesterday to work, declaring that they can make as much there as here.

A horrible tragedy occurred Wednesday, near Lampasas, Mexico, where an insane mother killed her five children and then committed suicide.

Fifty-six cases of smuggled opium were seized at San Francisco yesterday.

Clabe Young, one of the notorious Young brothers, desperadoes who have terrorized Southwestern Texas, has at last been captured.

The excitement in the vicinity of Philippi and Clarksburg, W. Va., over the exposure of the Red Men continues. Kittles, the man who confessed, this morning pleaded guilty on an "omnibus" charge and was sentenced to nine years and four months. He took his sentence calmly. Albert Price went up for ten years. Price was a prominent lawyer and Sunday School teacher. As the result of Kittles' confession the officers arrested Jacob T. Huffman, ex-County Treasurer, and he is in custody at Clarksburg. Other arrests will follow. The organization is said to number at least a hundred members. The company to which Kittles belonged was known as Company C, Regent's Tribe of Crows," but the private work was the same in all branches. Noms de plume and passwords were used. Signs and grips were in use to such an extent that a book of them was kept. Art. 9 of the constitution provided that all transactions of the lodge should be kept secret, and any violation should be punished with death with the concurrence of the lodge. Art. 10 provided that any one divulging the name of any party belonging to the society, either directly or indirectly, intentionally, should die. By Art. 13 any loss that any member should sustain unavoidably under orders of the lodge, all other members should share equally with him. Following is the roll of Company C: Spotted-Tail, President; Red-Cloud, Vice-President; Capt. Jack, Secretary; Every-Time, Captain; Wis-Kat, First-Lieutenant; Steadfast, Second-Lieutenant; Copperhead, First-Sergeant; Spunangle, Unmovable, George Devil, Slim-Jaws, Pop-Eye, Hackletown, Berkshire, Chickasaw, John Bull, Cherokee.

At Mazatlan, Mex., out of an opera company numbering thirty-one members seventeen died of yellow fever, including prima donna Peralta, in less than three weeks. Within two weeks more only five of the original troupe were left living. The medical men were all sick, and two of them died. The victims were buried hastily and uncoffined. Three hours was the usual interval between death and burial. For the last week the deaths have not averaged more than twenty a day. The disease is, however, sweeping interior towns like wildfire. The courts are all closed, the Judges having fled beyond the jurisdiction of Yellow Jack. The spread of the disease is believed to be largely due to the ignorance displayed by physicians as to the character of the fever. Only three deaths have occurred in the last two days at Guaymas, Mex. Twenty-six are reported from Hermosillo and all along the road are victims overtaken by the fever and unable to proceed further. News from the Yaqui River reports the spread of the fever among the Indians. A letter announces the death of two of a party who left Guaymas in August.

One man aboard a steamer at San Francisco, died of yellow fever.

Oct. 5th.—At a meeting of delegates at Manchester, England, representing 170,000 miners, it was determined to ask for an advance in wages of fifteen per cent.

A committee of Invincibles is said to have been formed at Dublin, having paid spies throughout the British colonies and in North and South America, to hunt down and exterminate all informers.

Max Wallstein, a New York dealer in knit goods, made an assignment yesterday, with nearly \$70,000 of preferences. His liabilities are estimated at \$100,000. The commercial agencies, which seem to have known Mr. Wallstein, did not rate him, believing that he was doing too much business.

Spain, through its Ambassador in Paris, has presented Premier Ferry and Challemeil-Lacour a note setting forth her grievances in connection with Alfonso's reception by the Parisian mob, and demanding the punishment of those who were so unkind as to hoot and hiss and cry "Down with the Uhlan King." It is reported that President Grevy's private apology to Alfonso for the conduct of the mob will be officially published, and the leaders in the demonstration punished. A Spanish mob at Saragossa took a hand in affairs yesterday, when they began to stone the French Consul's residence, in which pleasing diversion they were rudely interrupted by the police and driven away. Thibaudin, the French Minister of War, whose sympathies were rather with the anti-Alfonso crowd in Paris, is said to have resigned, and it is understood that President Grevy has accepted his resignation.

After a torchlight procession to-night in honor of Sir Stafford Northcote, at Belfast, Ireland, the Orangemen smashed the windows of a convent and two newspaper offices.

The leading weekly grain circular, of Liverpool, England, says: Wheat is quiet but steady. Previous prices are well maintained. Cargoes off coast are firmly held. One cargo of California brought rather more money. A few only remain unsold. To-day there was an average attendance at the market. There was a moderate business in wheat at about late rates. There was a fair retail demand for flour, but prices were not altered. Corn was in good request and prices one pence lower.

The most sanguinary encounter which has yet taken place in Croatia, Hungary, is reported from Farkasevee last night. About 600 peasants assembled with the intention of making a disturbance. Military aid was summoned from Kreuth, and seventeen men with one officer came. They were received by a storm of stones, and two men were dangerously wounded. After two summonses to disperse, which were not regarded, the officer in charge gave the order to fire, when ten peasants were killed and many wounded. Two companies of infantry left Agram for Farkasevee to-day. It is evident that only an overwhelming military force will be able to restore order in these provinces, but even this will be of no avail for a length of time. Moderation and leniency will be necessary to quiet the excited population. When the States Treaty was concluded Hungary granted Croatia as much self-government as possible, but it undertook to have the taxes collected by its own

officials. Many Croatian districts, Zogorie especially, are exceedingly poor from being too thickly populated, and the taxes have lately been exacted mercilessly from even those whom bad harvests had reduced to misery. There is no wonder, therefore, that these people, who know the Hungarians in no other character than as tax-collectors or executing officers, should begin to hate Hungary. They have another cause for their antipathy, for before Bosnia was occupied a part of Croatia formed a section of the Empire's military frontier, and as frontier guardians the Croats of the bordering districts enjoyed many privileges. In return, however, each man was a soldier, and answered for the safety of the frontier with his life. As such, they followed the imperial banner. Now, at the instance of Hungary, the frontier has been dissolved where it borders on Bosnia. The Croats have been deprived of their honorable occupation, and for the imperial banner has been substituted the Hungarian flag. The ignorant people therefore consider themselves oppressed and ill-treated by the Hungarians, and this is the chief cause of their excitement, which will not abate soon.

The trials of the members of the Norwegian Ministry, who have been impeached by the Supreme Tribunal, have been postponed until the first of December.

A division of the Chilian army, infantry, cavalry, and artillery, has left Callao to attack Montero.

Twenty-two deaths from yellow fever at Hermosillo, Mexico. Three at Guaymas. The general health of yellow fever patients in Mexico is much improved by cooler weather.

A slight shock of earthquake at Salt Lake City.

Oct. 7th.—The students of the St. Petersburg University have been the instigators of Anti-Jewish riots at Dorpat and other places near the Russian Capital. They are also charged with being the authors of incendiary fires.

An Orange procession returning to Belfast from a meeting addressed by Sir Stafford Northcote, near that city, was attacked by the Catholics, Saturday. A desperate fight ensued, during which many on both sides were severely wounded.

Two thousand people at Neufchatel, yesterday, demanded the expulsion of the members of the English Salvation Army from Switzerland.

No confirmation has been received of the rumor that an outbreak had occurred at Canton, China, and that the United States Consul, Seymour, had been killed.

Negotiations between France and China are reported suspended. Preparations by the French for more vigorous, aggressive movements, in Tonquin, are being made.

Nihilistic proclamations have been issued solemnly sentencing the Czar of Russia to death, because he failed to grant liberty to the people.

Advices from Ica, in Peru, state that the chillians evacuated Chinchua September 28, and that preparations were being made for the evacuation of Tisca the 4th inst.

Mr. Warden, the Secretary of the London & River Platte Bank of London, Eng., has disappeared, taking with him \$550,000 of securities lodged with his bank for safekeeping.

The principals of the large firm of accountants

of Messrs. Waddell & Co., finding it inconvenient to pay a dividend in a liquidation under the existing Bankruptcy act, have sagaciously sought safety in flight.

Hardly had the city recovered from the shock caused by the disappearance of Messrs Waddell and Warden when a fresh blow was dealt by the failure of Suse & Sebets, one of the oldest firms of Lime-street. The liabilities are estimated at about £300,000.

The Socialists will meet at Pittsburg, Pa., in National Convention next Saturday, the 13th inst., and remain in session several days. Delegates are expected to be present from Boston, Baltimore, St. Louis, Omaha, St. Joseph, Mo., and other western cities. Herr Most will probably preside.

Oct. 8.—Advices by mail from Java and Sumatra corroborate the statements telegraphed at the time of the great volcanic disturbance.

Switzerland will soon protest that France is building fortifications in Savoy, in conflict with existing treaty engagements.

George Warden, the defaulting Manager and Secretary of the London & River Platte Bank, has been arrested at his sister's house in London, Eng.

Mark Miller & Co., stock-brokers, have failed owing to the defalcation of Warden. The other firms will probably be compelled to suspend from the same cause.

Simon Mack & Co., wholesale clothing dealers of 487 Broadway, New York City, made an assignment yesterday, giving preferences to creditors of \$302,030. The debts of the firm amount to \$700,000.

Last week's aggregate clearings reached over a billion dollars, but are considered to represent a serious decline in the volume of traffic expected at this season of the year. The business wave which now seems to have so far subsided started at this time in 1880. In that year the weekly total of the country's clearings began to increase in October, and by midsummer in 1881 had reached a figure not much below \$1,700,000,000.

United States Consul Seymour has not been assassinated. The canard was started in an obscure town in the North of England.

In the Episcopal Convention at Philadelphia yesterday, Bishop Wilmer, of Alabama, denounced religious revivals as "wild orgies which possess a deadly fascination for the negroes."

Near Natchez, Miss., there have been sixteen deaths from small-pox. At Brewton, Ala., there have been seventeen cases of yellow fever, and two deaths. One case of yellow fever near Sumpterville, Fla.

Prof. A. H. Worthen, the State Geologist, from Springfield, has been at Chester, Ill., during the last week packing the recently found mastodon bones, and he has taken them to the State Museum at Springfield. The length of the skull is three feet; breadth, two feet; thigh-bone, three feet long; diameter of tusk at base, eight and a half inches; length of longest tusk preserved, five feet six inches. Then there is another tusk that was attached to the head, but was broken off three feet from the head. The shoulder-blades are immense, and measure about two feet six inches across. The leg-bones are from five to seven inches in diameter in the center. The specimen is well-preserved, but of course is not complete. Some pieces of ribs and a few bones

of the feet were found, but sufficient of the remains have been found to construct or form an estimate of its immense size. Some idea may be formed by saying the bones so far preserved weigh nearly 1,000 pounds.

Oct. 9th.—The French claim a victory in Tonquin. The force which beat the Annamites numbered 550 men. France's agreement with the Black Flags in Tonquin grants them arrears of pay and free possession of the territory between Lao and Hung Hoa. Epidemics have decimated the forces of the Black Flags, and many more are deserting. They abandoned their works near Hanoi and retreated beyond Dai and the Rapids Canal towards Lao Kai. They have also partially evacuated Sontoy. The French troops are in excellent health and spirits.

The appointment of Gen. Campenon as French Minister of War, to succeed Gen. Thibaudin, is officially announced at Paris.

Lieut. Stoney, who was sent into Alaska bearing Government gifts to the Indians who succored the officers and crew of the burned Arctic steamer Rodgers, in 1881, believes he has discovered a river north of the Yukon, exceeding that great waterway in size and importance. The natives declared that the new stream was 1,500 miles long, and twenty miles wide in certain places. The Lieutenant hopes to be permitted to return to the north on a journey of exploration.

New York City loses \$310,000 through the coupon frauds in the Controller's office.

Oct. 10th.—Five thousand miners are out on strike in Lanarkshire, Scotland.

France does not feel like making any further apology to Spain. The Spanish Ministers are divided as to the course which may be properly pursued, and a Cabinet crisis is not improbable.

The commander of the Black Flacks in Tonquin, Yang Fu, has issued a threatening proclamation in which he styles the French "sheep and dogs," and his soldiers, "heroes;" and also challenges the French army to come forth and meet him. Foreigners are still in danger at Canton, China. The new Chinese Viceroy is merely a converted cut-throat. In his youth he was the flourishing leader of a band of highwaymen. The Chinese Ambassador intends to ask the mediation of England as between France and China.

The Spanish Ministry has virtually resigned.

Two ocean steamers collided off Gravesend, England, and one of them was badly damaged. Two others collided off Gibraltar, and received damage estimated at £10,000.

In the election of Tuesday, October 9th, Ohio, as a state went Democratic, and Iowa Republican. Bro. E. Banta was elected as Representative from Decatur county, by a majority of 274.

The number of business failures in Canada during the last nine months was 329 as compared with 161 during the corresponding nine months of last year. This is an increase of over 100 per cent. The increase in the amount of the liabilities is much greater, being from \$1,940,555, to \$5,939,514. The Dominion financiers are naturally alarmed at this showing.

The Swiss State Council has issued a decree expelling Miss Booth and all foreigners suspected of an intention to organize Salvation-Army meetings.

At Lyons, France, the Anarchists yesterday poured a bucket of petroleum over a policeman

and set it on fire. The man was terribly burned. The mob afterward attempted to fire the stables of the municipality.

At Pesth, Hungary the Lower House of the Diet yesterday, 187 to 105, passed the resolution of the Hungarian Prime Minister for the settlement of the escutcheon question in Croatia. It provides that the present Croatian inscriptions be retained and the Hungarian and bilingual be discontinued.

Three shocks of earthquake yesterday reminded San Francisco that the Pacific Slope is still a comparatively unsettled country.

A sudden fall in temperature, followed by snow, surprised the ranchmen on the plains to-day. About six inches of snow had fallen at eleven o'clock to night at Denver, and it is still snowing hard, with no wind blowing. Four inches of snow lies on the ground at Sidney to night, and it is still snowing, with the thermometer at 28. Between one and two inches of snow fell at Cheyenne at eleven o'clock to night, and a light, "still," fall continues.

#### FIRES, STORMS AND ACCIDENTS.

Oct. 4.—Pilling's woolen mill at Rochdale, England, burned last night. Loss, £25,000.

Loss by fire at Oshkosh, Wis., \$60,000. Chicago, Ill., \$200. Utica, N. Y., \$12,000. Elmira, N. Y., \$25,000. Beaumont, Tex., \$15,000. Chatham, Ont., \$50,000. The Neal Block fire of yesterday, at Oswego, N. Y., \$50,000. Pittsfield, Mass., \$35,000.

Near Tarport Station, Pa., a passenger train was wrecked, nine persons injured severely, and many more slightly. By the fall of the roof at White Oak Mines, Pa., this morning, Richard Caffer, and Anthony Curley, were instantly killed. The fall of a ladder at Providence, R. I., killed one man. Two men in Chicago were injured, probably fatally, by falling from trains.

Oct. 5th.—Loss by fire at Chicago Ill. \$9,000. Sandy Lake, Pa., \$50,000. Eau Claire, Wis., \$45,000.

A boy fell from the third floor of a hotel at Indianapolis, Ind., and was killed. A Philadelphia and Reading train ran into a street-car in Philadelphia yesterday, killing four persons and injuring ten others more or less severely. The accident happened on the outskirts of the city, and was due to the neglect of the railroad company to provide a safety-gate at the crossing and to the fact that the driver was compelled to perform the double duty of driver and conductor. A section of a freight-train ran into the caboose of the other on the Newark Division of the Pan-Handle killed Thomas Cranshaw, brakeman, and injured another man.

Oct. 6th.—The large dry-goods house of Blowenstein & Bros., at Memphis, Tenn., was destroyed by fire. Some of the adjacent buildings were considerably damaged. The loss was about a quarter of a million.

The business portion of the Village of Passumpsic, Vt., was destroyed by fire. The loss is estimated at \$20,000. The insurance is about \$9,000.

Loss by fire at Minneapolis, Minn., \$63,000. Logansport, Ind., \$2,000. Near Poughkeepsie, N. Y., \$60,000.

A car on the Western Dummy Road was derailed near Oak Park, Chicago. There were about fifty passengers in the car at the time, and many of them received very serious bruises.

Oct. 8.—A dispatch from Gevi Samika, Japan

says that while a performance was going on in a theatre at that place Friday night a fire broke out and spread with such rapidity that seventy-five persons lost their lives in the flames and one hundred others were injured more or less seriously by being knocked down and trampled upon in the panic that ensued. A number of persons escaped by jumping from the windows.

Loss by fire at Memphis, Tenn., \$170,000. Wishicot, Wis., \$20,000. New York City, \$50,000. Howard, Ia., \$9,500. New Orleans, La., \$30,000. Lasalle, Ill., \$3,000. La Crosse, Wis., \$1,000.

About 6 o'clock this morning lightning struck the barn of Joseph Mo, six miles north of St. Paul, Minn. The building with contents was entirely burned. Four men were in the barn at the time. One Robert Rarer was seriously injured, being insensible for several hours. Twenty-eight head of cattle and twenty horses were in the barn when struck. One man had just finished milking a cow when she fell dead. Another had just harnessed a horse that was killed. The loss is \$3,000 to \$5,000.

A large rick of hay, about twenty tons, belonging to J. W. Cooper, two miles north-east of St. Paul, Minn., was also struck and burned.

C. Jarl, a shoemaker of St. Paul, was on a farm in Traverse county, about ten miles from there, where the house was struck, and two children sleeping on the floor were killed. Another, a boy 15 years old, was dangerously injured, being left totally blind. A traveling-man reports the house of a blacksmith at Donnelly was struck and his wife killed and two children severely injured. It was the most fatal storm that has ever visited that part of the country.

A railroad accident near Lowell, Mass., caused a loss of \$10,000.

Oct. 9.—A train on the Canada Pacific Railway was derailed near Deaux Rivers and four cars were smashed and burned. Two hundred passengers were on board, a number of whom were severely injured, and two killed.

A fire at Petrolia, Ont., caused the death of one man, and destroyed a large amount of property. A canning factory burned at Utica, N. Y., loss \$30,000.

Oct. 10.—"Springhurst," near Grover's Hill, Conn., the summer residence of Thomas W. Pearsall, banker, of New York, burned yesterday. The loss is about \$125,000. Loss by fire at Middleport, N. Y., \$10,350. The fire is still raging, and the fire department from Albion, N. Y., has been summoned to their assistance.

Fouteen thrashers were sleeping under a granary near Moorhead, Minn., Tuesday night. The floor of the granary broke and 1,400 bushels of oats descended upon the sleepers, four of whom lost their lives.

A hand car accident near Wankan, Wis., instantly killed a little girl, and fatally injured three other persons.

#### CROP REPORTS.

The cotton crop report for September of the Memphis district, comprising Western Tennessee, Northern Arkansas and Northern Alabama, compiled from 344 responses, is as follows: "The summary indicates a decreased yield throughout the Memphis district of 30 per cent. as compared with the previous year. Last month a decrease of 20 per cent was foreshadowed, and in the July report a shortage of 12½ per cent. The increase

in the percentage of loss is attributed to the unfavorable influences due to the hot, dry weather which prevailed from the latter portion of August to the middle of September. Long continued drouth deprived the plant of moisture needed for its full development, and hurried it forward to maturity, causing a heavy loss by rust and shedding. West Tennessee reports a decrease of 8 per cent. The percentage of loss in North Arkansas has grown from 30 to 40 per cent, while returns from North Mississippi and North Alabama remain about as before, indicating a decreased yield in those sections of 38 per cent. Several correspondents note a greater proportion of seed than usual, which, if general, will still further largely reduce the number of bales of lint produced in this district."

The corn crop around Bedford, Ind., is about safe from the frost, and will be an average one.

But one rain has fallen in Yazoo county, Miss., since last Spring. There is no water in the cisterns, and but for the river there would be much suffering.

The Minnesota State Statistician issues the following report of crops: Wheat is turning out better than anticipated. This is specially the case in the Central and North-western counties, which suffered more or less from drouth. The straw is short, and a fewer number of stacks gathered from fields than last year gave the appearance of a less crop. On threshing, however, it is reported that the yield is for the most part in excess of last year. Between 200 and 300 more bushels are claimed to have been thrashed from five stacks in Douglass County, this season than were obtained from eight stacks last year, the size of the stacks being the same.

The acreage in wheat as reported June 1st was 271,637, and returns received since October first, give an average yield of fourteen and eighty-nine hundredths bushels per acre, giving an aggregate crop of 38,305,373. As much as three per cent, however, has been destroyed by storms, which reduces the average per acre to fourteen and forty-five hundredths bushels per acre, or an aggregate of 37,156,211. Returns show a greater area in wheat by 64,466 acres than that given in the preliminary statement of the State Statistician.

There will be but half a crop of corn in the southern part of Rock County Wisconsin, and the northern part of Winnebago County, Illinois. The temperature has been freezing on a number of occasions and nearly every clear night lately ice has been formed. Some farmers whose corn has been spared from the early frosts think their seed will be worth \$5 per bushel next spring, as many farmers will not have any seed-corn, or, in fact, any corn fit to crib.

#### PEACEMAKERS.

At the London School Board examination on Scriptural Knowledge, a boy, in his first year of apprenticeship, wrote the following brief but expressive answer to the question:

"What is the special blessing promised to the peacemakers?"

"They shall be called the children of God.' This promise is specially fitted for them because God is the souch of all true peace. We are also told that Christ is the Prince of Peace. Our Savior calls himself our elder brother; so, therefore, the peacemakers are truly called the children of God."

#### WISHES AND PRAYERS.

ONE reason why your prayers profit you so little is that you do not pray for what you want. You know that you do not pray for what you want. You know that your wishes are not in harmony with the divine will, and you hush your wishes to silence, and pray for what God will give to sincere seekers. But you are not—pardon our frankness—you are not a sincere seeker. You would blush to ask the thing you covet. Your foolish heart is set on the evil and frivolous, and for that only could you really pray. You must want what the good heaven offers you before your prayer will be effectual. It must be in harmony with two wills—yours and God's. Until it is in such harmony it may do you some service by fixing your attention upon the cause of your troubles. A worship in which the worshipper tries to bring his heart into acquiescence with the divine will may do him a great service; but it can not be effectual prayer. When prayer flows out of our true wishes and responds to the promise of our Lord, we "ask what we will and it is done unto us."

The man whose prayer is always answered is a man whose wishes revolve in the sacred circle of duty and honor. This man is hearty in his prayer and God is quick in answer because of the heartiness. Can anything be simpler or clearer than the logic of effectual prayer? The human wish is an answer to the divine order; the soul cries on earth for the things ordained for it in heaven. The preparation of the heart means "a heart in every thought renewed and full of love divine." Our Savior gave a Magna Charta to prayer, but he conditioned it by, "If ye abide in me and my words abide in you." "No great work is hard in the doing" was a lesson of our childhood. The great worker has learned to do easily what is beyond common hands. Nothing better illustrates the truth than prayer, wherein everything is easy when once the heart's wishes rest and play in the lap of sovereign Law.

You may have heard of the old colored man who dwelt in a little cottage alone. He had a habit of saying the same prayer every night without change of word or tone. One petition was, 'Oh, Lord, send de good angels, and take ole Lummis home.' Lummis was his name. The boys of the neighborhood, knowing that this was a stated request of the old man's prayer, stationed themselves near the door one night, waiting until he came to the place. Now a 'place' to come to in a prayer is not the best thing; no matter if it be a 'place' in a beautiful book of prayer, or a 'place' in the custom-made prayer of an old negro in his cabin. If any difference, the negro has the advantage. But on this occasion, just as the old man came to the words, 'Oh, Lord, send de good angels and take ole Lummis home,' one of the boys rapped on the door. 'Who's dar,' said Lummis, in considerable alarm. 'The good angel of the Lord, was the tender answer. 'Why, w—what dy'e want he'ah?' said Lummis. 'I've come, now, to take poor old Lummis home.' 'Why, bress you soul, honey,' said Lummis, in terrible trepidation, 'ole Lummis he move away from he'ah about three weeks ago.'—*Selected.*

"Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10.

## Original Poetry.

## VOICES OF THE BLEST.

In the silent shades of night,  
When we're past the cares of day,  
When of those beyond we thought,  
Thus they seemed to us to say:

"In our bright Elysian home,  
We are gently calling, come  
Oh ye well beloved of earth,  
To our blest and happy home.

"We have passed adown the years,  
Through the gateway, too, of time,  
Now eternity is ours,  
Soon, dear one, it will be thine.

"For the hours are fleeting past,  
And the years are rolling by;  
See to it, as thus they pass,  
That your treasure is on high.

"Joys ye can not now conceive,  
Are our happy portion here;  
Lack we aught 'tis only this,  
All these joys with you to share.

"Could we wish our earth-life back!  
Come again with you to dwell?  
Nay, 'tis past, as seemed Him good,  
For He doeth all things well.

"What is death, a pang of pain,  
To the righteous soul the door,  
Opening wide to Paradise  
And its glories evermore.

"Oh! then walk the shining way,  
That we too in weakness tread;  
Peace shall be your angel guide,  
And it leadeth home to God.

"When your days of earth are past,  
And the morn of heaven breaks;  
'Mid the sweet seraphic sounds  
Which the angelic host awakes,

"We shall wait to welcome you,  
And our faces you shall see;  
Oh! the joy to meet again,  
Nevermore to parted be.

"Is not this well worth thy strife?  
Doth not joy thy bosom swell?  
Again we say, be faithful,  
Trust in God, and all is well."

VIOLA V. SHORT.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

## SERMON BY ELDER W. W. BLAIR,

AT THE OLD MEETING HOUSE,  
LAMONI, APRIL 22d, 1883.

AFTER the singing of the closing hymn, Bro. Blair read the 10th chapter of John's gospel entire, and said: The thought that occupies my attention the most, is found in the 37th verse of this chapter. "If I do not the works of my Father believe me not." And it is thus that the Jews had evidence of the divinity of Jesus Christ, in the spiritual works that he wrought. It should be borne in mind that Jesus was teaching those that were Jews, professed believers in Moses and the prophets, that they believed that Christ was an impostor, and that they did not believe in the divinity of his mission. For

the truthfulness of his words he refers them to the works he was doing, told them that they could see that the evidence of his divine authority, and the truthfulness, and righteousness of his work were before them.

All professing Christians think this a most potent argument, and they have reasoned upon it time and time again, condemnatory of the Jews, and proving Christ and his mission, they have done well; but the argument is just as good, we hold, in confirmation of God's work in these days, as it was for God's work in that age of the world, so that we may say to those who profess to be Christians, and believe in the works as related in the teaching of Christ, that there should be no difficulty in believing in this strange work in which we are engaged.

We often reason, as others have done before, to show the condition of the Jews, examine their history from its beginning to its close, in order to give evidence of the divinity of the Scriptures, and why? Because the promises and prophecies with regard to the Jews are, some of them, having their plain fulfillment at the present time. From the days of Abraham to this time, we see they have been having their literal, plain fulfillment. So we see in regard to John and Christ, as promised in the New Testament. The fulfillment of these things stands out as a striking evidence in proof of christianity, and the two taken together form important witnesses of the divinity of the same. Apply this rule to the marvelous work in which we are engaged; and when done the logic is unanswerable. If the christian world would use this argument they would find it equally potent in proof of this work, and also in regard to their own position before God.

There are many old Latter Day Saints who stand aloof, and will have nothing to do with the Reorganization, because they say it is a myth, and there is no truth in it. But they have not read their books, and studied them thoroughly, or they would have known through prophecy that the Reorganization was a necessity. They can not, or they will not, see that it is divine, that the work we have in hand is the work of God. We hold that from the commencement of time God's work has always been predicated on prophecy and promise, so that the people living in the different ages of the world, looking upon those promises, could see the light and avail themselves of the opportunity to walk in it. The Apostle Peter says in his time, "We have also a more sure word

of prophecy, whereunto ye would do well to take heed, as unto a light that shineth in a dark place until the day dawn," &c. Prophecy that was written aforetime was not so much for the benefit of those who lived at the time of the declaration, as for the benefit of those who live at the time it has its fulfillment.

The Jews had the word predicting Christ's advent on earth, and the works he should perform. He came doing those works, and hence you have evidence in the divinity of the word spoken, as well as the work Jesus came to do. People who have never been skeptical in their minds pass over it without considering the magnitude of the claims of Jesus. He claimed that he was the Son of God in the strongest sense of the term; he claimed that he was actually God, and refers the Jews back to their Scripture, in order that they may see that it was not inconsistent. "It is written in your Scriptures, I said that you were gods, and the Scriptures can not be broken," &c. They thought that he was a blasphemer. The Savior referred them back to their Scriptures to give them the benefit of them and their teaching. It was a great claim that the Savior made! He claimed to be the resurrection and the life; that his Father gave him power to lay down his life and to take it again. It was a marvelous claim. No wonder they thought he was an impostor, or mad. When we go back to the prophecies we discover that concerning the earlier periods of his life there were predictions made respecting the character of Christ, telling where, and when he should be born, his parentage, &c. Jesus came just in fulfillment of these scriptures; but the Jews, in general, being educated away from these scriptures they could not see the fitness of Christ in this regard. The Savior came in fulfillment of this prophecy! He was born of Israel, in the tribe of Judah; he came at a time when the sceptre had departed from Judah, and the lawgiver from between his feet; he came at the close of these prophetic particulars, when the Messiah should be manifest. Some of the Jews seemed to have a correct understanding of the prophecies in relation to Christ's first advent, and were looking for this Messiah, called Jesus. Not only the Jews, but the Samaritans also were looking for him; they were a people not of Israel, were strangers, originally brought from other lands, and were not natives of the place; they seemed to have light upon the subject and were expecting him. As for instance the woman at the well whom Jesus had conversation with, who replied

to his sayings, "I know that Messiah cometh who is called Christ. When he is come he will tell us all things. Jesus said unto her, I that speaketh to thee am the Messiah." But when it was heralded by John the Baptist that Christ had come, they could not see that Jesus was the proper person. Born in a manger, of lowly, obscure parentage, the reputed son of the carpenter,—they could not endorse it! And to-day they say, "You talk of this work being of God, it began with a poor ignoramus away down in New York; began with a people that had no wealth, were obscure, low-born, ignorant and lazy." They can not bear the idea that God's work should come forth from such a source! There was good old Nathaniel, as good a man as he was, was very decided in his opinion that no good thing could come out of Nazareth. It could not be that the Messiah could come from there, that little, insignificant, despised place; he asks, "Can any good thing come out of Nazareth?"

And so it is with people now, they can not believe that God would stoop so low to carry out his work from such a humble source, when the facts are that such is in accordance with God's doing in all the world. When he would commence his work with Israel, to bring them out of bandage and gather them to the land of their fathers, he takes a young man who had gone out of Egypt, fled a fugitive to the land of Midian, and was tending the flocks of Jethro, and while following his vocation the Lord appears to him and says, "I am the God of thy fathers, Abraham, Isaac and Jacob," &c.; and there commissioned him to go down into Egypt to deliver his people out of bondage. Again following the history of God's dealing along, we come to the time when Israel would have a king, which the Lord consented to, after telling them what a king would do for them. But he did not go to the high and lofty ones; there was a Saul, the son of Kish, a tall fellow in stature, who stood high above his fellows, the Lord selected him. In those days they used to go and consult with the Seer upon what seems to us very trivial things, but it appears it did not to them—Saul's father had lost his asses and sent his son to enquire of the seer their whereabouts, and he went to enquire, looking, no doubt, like a great many green boys would do now—and I am not prepared to say that God does not like these kind of men now—and when the seer saw the lad, he tells him he is the Lord's anointed. Saul could not believe that the Lord had called him, and he says, "Am not I a Benjaminite, the

least of all the tribes in Israel, and my father's family the least of all the families of Benjamin;" but Samuel says to him, "You go down to the 'hill of God' and you will meet a company of prophets, with pipe and harp and they shall prophecy, and the Spirit of the Lord will come upon thee, and thou shalt be turned into another man." He went according to command, and after meeting the company the Spirit of the Lord came upon Saul and he began to prophesy, and the saying went abroad that Saul was among the prophets.

But says one, Why choose one so young and inexperienced; why not choose one of maturer years and riper wisdom? Because that such characters are tractable and teachable, and the Lord can teach such in his own way, better than he can the old stock, and they do not know any better than to take the Lord at his word, and do exactly as he commands them. The Savior says, "Don't put new wine into old bottles, lest the bottles burst and the wine is spilled. It is so with God's work now. You take one that is thoroughly established in his own estimation, and if God selects that man, before he gets through with him that man will want to counsel his God. In the case of David's calling we find the Lord selects an individual of humble origin. He tells Samuel to go to the house of Jesse, the Bethlehemite, for he had provided a king among his sons. Samuel did as commanded, had the seven sons of Jesse called, and looking upon Eliab's manly form, and fair exterior, declared "Surely the Lord's anointed is before me;" but the Lord told Samuel that man looked on the outward appearance, not so with the Lord, he looketh on the heart. Abinadab was next called, then Shammah, and all of the seven sons of Jesse, fine portly fellows, but the Lord had not chosen either of them. Samuel asked Jesse if he had not yet another son,—he knew that the Lord's anointed must come from that house. Yes, there is the youngest one, keeping the sheep. Send and fetch him. As soon as David came in the Lord said, "Arise and anoint him, for this is he!" The little shepherd lad was brought in, why? Because the Lord could train him up according to his design, to accomplish his will through him, and the Lord said, "Him have I chosen;" and the Spirit of God after the anointing rested upon David. The character of David is sadly marred, in some respects, by some of his actions, but taking the general make-up of that man's history from the time that God chose him, and he was one of earth's remarkable and wondrous men. The Lord

always chose his servants from among the lowly ones of the earth. Christ and John the Baptist both came of lowly parentage, and they were made two of the principal instruments in glorifying God. This history agrees with Paul's statement, who says, "Not many mighty, not many noble were called, for God had chosen the weak things of earth to bring to naught things that are." And one of the reasons assigned was, that no flesh should glory in his presence. And now, if God acts consistently with himself, as he has done in all past ages, to establish his church and kingdom, he would begin with the lowly ones, the humble ones of earth, those who are not corrupted by prejudice; so that instead of being an evidence against the work, it is in favor of it largely, that God chose Joseph Smith and his followers, in their weakness, their poverty and the like.

Just so in regard to this Reorganization. When God essayed to again organize his Church, instead of revealing himself through High Priests, or an Apostle of the Church, or some who were prominent ministers of the Church, He commenced away up yonder in the borders of the people, with some of those noble men and women, the lowly ones of the earth; poor in this world's goods but rich in faith, who lived away from the business marts of the world, away up yonder in the hills of Wisconsin—I was going to say mountains, they came pretty near it. There is where God commenced the work of the Reorganization.

A few days since I heard a man—who was once an apostle—who said it was nonsense to say that the Reorganization had commenced with such a low class, the Lord would not commence his work in that kind of a style! If God would not do it he would not work in harmony with himself! When God commenced his work in the days of John the Baptist, he sent his angel to a lowly, poor Priest, who told him that his wife should have a son. Elizabeth received strong evidence, when the mother of our Lord went to visit her, and Zacharias also received strong evidence of the divinity of the work to be done by his son, after that he had been punished for his unbelief; and others there were who received evidence of the truthfulness of that work. And so it was with those who commenced this work in which we are engaged, in Zarahemla! They knew that the work was divine, not by the power of man, but of God, and the work began in the way it did in the days of Joseph the Seer, and that class of works—if they were works—performed by the people

of God, were in harmony with what transpired in ages past. Now if the Lord had commenced his work with men of rare talent, and men who had a large amount of wealth, the skeptic would say, no wonder at all that these men could build up, they had the money to build up with. It is indeed, no wonder that that class of men could build up a work. But they can not say that of Moses' day, nor of the days of John the Baptist and the Savior, neither can they say it of the days of Joseph the Seer! We refer them right back to the origin of the work, and the character of its beginnings, in the influence and power of the Almighty, his overruling providence in behalf of his work, dispensing the spiritual power to his Saints, whereby they too could do the works of their Father, as evidence they were sent of him. "If I do not the works of my Father, believe me not," says Jesus. In the establishment of the latter-day work, was it not doing the works of the Almighty? We find in the prophecies, that God would commence a marvelous work, "A marvelous work and a wonder," says Isaiah, and he gave such evidence of it, that the people might not be deceived in regard to it. It was to come forth just before God would bless the land of Israel, and cause it to bring forth in its strength; and he tells them it will be in a day when men will honor God with their lips while their hearts would be removed far from him, and their fear towards him would be taught by the precepts of men. You and I have seen a good deal of this kind of work, it is quite common, honoring God with their lips while their hearts are away, very far from him. Men and women faithfully go to church, and pay the preacher, and help to build up their particular society, when to use a significant but not elegant phrase, they "don't care the ashes of a rye straw" about any religion. They say it is good enough for women, children and dolts; but it is too small for us, and they are heedless about it; still they will go to church and sing psalms with the choir, but their heart is not there. They honor God with their lips while their heart is far from him. I saw a little thing in proof of this,—or it will serve as an illustration,—while traveling with Bro. Banta to fill our mission assigned us in California. We went to see, and had gotten into the Pacific ocean, when Sabbath came—it is not so boisterous as the Atlantic, it was so stormy there, you know, they could not pray—and a fine day presented itself, and according to ship custom, prayers must be read. The Captain found out that Bro. Banta and I were ministers, and accosting

Bro. Banta [I was down below] he said, We would like you to read service for us to-day. Bro. Banta told him he hadn't done anything in that line. He found out from the brother where I was, and came down to me, and said, "Please come and read service for us. It is a rule that is imposed upon us, and must be complied with." I politely told him I was not accustomed to that manner of worship, and with all due respect, would have to decline. He then said, If you will not do it, I shall have to. After making some further enquiries—which on the spur of the moment I could not answer—he went to deck to make preparation for the services. The stars and stripes were flung to the breeze at the mast head, the bell rang, the people came in, and along came the captain, in his brusque nautical style, and he read the service, never stopping for periods, or stops of any kind, but seemed to want to get through in a hurry with a hard job as fast as he could, when through he picked up his cap and went on deck again.

I mention this to show the frivolity that is practiced all through the land. They have an apparent worship, but their heart is not in it, their soul is not in it; and just exactly as Isaiah said it should be in these days so it is. Their fear towards God is taught by the precepts of men, and they honor him with their lips, and their hearts are far from him. As we have before indicated, this should be in the day when this marvelous work should commence and the land of Judea should be brought into fruitfulness. We hear from that country tidings of the exact fulfillment of the prophecy, the land is yielding bountifully under God's blessing. We look abroad in the world and find that Israel is—with one exception and that is in Russia, and I think I can recognize the hand of the Lord in driving them out of there—gaining favor with all the world; but *they also* are drawing near to God with their lips, while their hearts are straying far from him,—and there may be such in our church, if there are, God pity them, or rather they ought to pity themselves.

We read that God should restore the work by an angel; and here comes a man, and testifies in the time indicated, that God had restored it in the manner described, by the means of a heavenly messenger: Is not this a great evidence of God's work? Say you so, you believe that God established his work with Joseph the Seer? Now the prophecies through him say that there should be a falling away, by the church, in these latter times. Well, says one, I never thought about that! And you had a Book

of Covenants and never thought of it? We have been taught that when God commenced his kingdom it should not be left to other people. I believe that too, but you construe it one way, and I another. We believe that the membership should not be destroyed, but this does not say that the church should not be disorganized. Well, we never thought of it in that way before! The prophecies are very clear in regard to the latter-day apostasy. In the commencement of the latter-day work, the effort was made to have all the Saints gathered. That was the leading idea, but when the Reorganization should commence it would find the Saints scattered abroad. Mark you, evidently the gathering first, but through disobedience a scattering, and in this condition God's ministry was to find them. This indicated a latter-day work!

I suppose you would like to hear something about conference. We have been having a conference at Kirtland. It was there where the first stake was planted, where the church in its infancy first gathered to; there the Temple was reared; there the work had formed in a more complete sense than before; there the endowment was given, and from there men went out and in the strength of God did a mighty work. So that, mark you, Kirtland is a place of a great deal of importance to the Church of Jesus Christ of Latter Day Saints. We held service for ten days. It was like building up the old waste places. In the Book of Covenants you read that the Saints shall return and build up the old waste places of Zion, and we think this implies that some of them shall be laid waste, and the prophecy was that the Saints should *return and build* them up, and it seems to us that the time had come to build up Kirtland. I went to Kirtland in 1860 and in the fall of that same year saw some rare specimens of spiritualistic power. Martin Harris was there, James Twist and family were there, who afterwards became identified with the Reorganization, and there I learned a great deal about the church's former history. There I saw as if it had been a cage of devils! Elder James Blakeslee was there, he had preceded me. I had been through Ohio, visiting some of the branches on the outskirts; while he came up through the central part of the state, and supposing that Kirtland would be a central place for preaching, had secured the Temple for the purpose. We went to look at the place, and I saw it was no place for me to preach in. Caricatures of every description almost, on the walls, and visitors had desecrated the walls and pulpits, and so defaced them

that my soul was pained; some had even herded sheep in the assembly room; and my heart was sick as I looked on this picture, and I felt that I could not preach the gospel of Jesus Christ in such a polluted place. At this time we saw a power manifested that was anything but that of Christ! There was a kind of a called meeting to be held at the Temple; the invitation was circulated extensively, so that men from quite a distance were there, it was composed chiefly, we believe, of what they style themselves, free-religionists. Bro. Blakeslee and I attended the meeting, and were invited into the stand. A Mr. Todd attempted to speak, he spoke about five minutes, and was choked down, he could not speak, and this after coming several hundred miles for the purpose. Another gentleman arose with stern determination on his face, and began to tell them what they proposed to do. He appeared to be well advanced in years, and had talked about fifteen minutes, when up sprang a fellow with hair reaching to his shoulders, and a wild expression in his eye [I often think of it, it was like a "Jack in the box"] he sprang on his feet and shook his fists and down went the speaker. He came to the speaker's stand, and went through the same jesticulations—I was satisfied what ailed the man—Martin Harris came over to us with blanched face apparently frightened. I said to him, I guess the devil is in that man. I watched the man, I was satisfied from the first he was coming over to the speaker's desk, and I was questioning in my mind whether I should throw him off, or rebuke him, when the testimony of the Spirit came, "This is not your meeting, step out." I stepped out, Bro. Blakeslee did the same, and that man sprang upon the teacher's desk, then upon the pulpit, then sprang upon the second, and still higher till he reached the topmost pulpit, and upon reaching there, he took off his broad cloth coat and tore it into shreds. The people fled out of the house like sheep, and the men—they generally get the start if they can—went out first and left the ladies to get out as well as they could. There was a young woman there who, when the man sprang upon one of the pulpits and made a terrible hiss, fell down prone upon the floor. The women seemed to be very much frightened, and well they might

Bro. Blakeslee and myself, started up to see that no personal violence should occur, and when we got on the outside of the crowd, this poor creature was looking up, caught sight of the man, and immediately went into spasms. By the time they got

her to the threshold of the Temple, my heart was touched, and Bro. Blakeslee coming up, we laid our hands on her, and she came to herself, the devil was rebuked. Well, we have been holding a conference in the interests of the Reorganized Church, and from the indications I saw, the time has never been so propitious as it is now. Greater unity, the finest preaching, the most talented preaching, it seemed as though it was systematic, it seemed it was like putting the stones in Solomon's Temple; in short, it seemed as though God superintended the chief part of it.

There was a gentleman, a leading man there, by the name of Carpenter, who, with his good lady was present during the most of the services, and a man says to him, "Well Carpenter, what do you think of it?" He replied, "If the Bible is true the Latter Day Saints are right. Think of it? I never saw in my life as fine a body of men, as has here assembled today!" A Representative—whether to the State legislature, or to Congress, I am not prepared to say—was present also, determined to see and know for himself all he could, he attended very regularly our meetings, and watched carefully the movement of things. A Reporter asked him what he thought of it. He spoke in the highest terms of the proceedings, and said our conference was decidedly a success. We were wonderfully blessed, not only with tongues, interpretation and prophecy, &c., but in all the phases of the conference, the Lord by his Spirit was with us.

Building on those old foundations is a manifestation for good, and we believe that the assembling at Kirtland in Conference capacity will be productive of great good to the cause. For my own part, I would like to see the work more vigorously prosecuted than ever. I would like to see less of bitterness and jealousies, and more unity and harmony prevailing, especially among the standard bearers in the kingdom of our God, which I believe would result in greater prosperity to the work on every hand. We have seen what some are pleased to call a reformation. We are going back to those old time places for this purpose, to build up and reform them, and that in fulfillment of God's word. I remember when Bro. Gillen and I first met in 1860 or 1861. We could get, probably, all in this room that belonged to the Church at that time. Our numbers were very limited, there was very little wealth among us, but I tell you God was there; and from that day to this the work has been steadily growing, sinking its roots deeper and deeper until we have reached

our present condition. All speaks well for the condition of the work, and we must not despise these small things at the commencement of the work. Systems that have been built up by men will eventually go to the four winds. "Every plant that our heavenly Father hath not planted will be rooted out." God is the author of this work, it has been carried on thus far by his hand, and will be eventually carried off triumphant over all opposition. And now let me exhort the Saints to live together in unity and brotherly love, dealing kindly with each other, and with gentleness reproving the erring one, winning him back with love, and may the feeling of love be extended to all, out of the Church as well as in. The longer I live and see the experiences in the Church, the more I see the necessity of conquering by love. If that does not win them back nothing will. May God bless you all. I never felt better in the work, we have all to cheer and to encourage us to press steadily on, every one doing his duty to the world and to each other. May God bless you, Amen.

Reported for the Herald by E. Stafford.

#### THE SITUATION.

SOME people are constitutionally full of confiding and exulting hope, while other some inhabit the bogs of black despair. The first named class is often victimized by misplaced confidence, but rally quickly and go on the shining way; while its more unfortunate neighbors forever dwell beneath the raven wing of their mental idol. Too much, "peace, for all is well in Zion," is a withering fanaticism that begets a fair flower, which is the forerunner of poison fruit. Animadversions, or jealous suspicions are annoying, hurtful or intolerable; but we are to "watch," as well as supplicate, and "prove" ere we embrace firmly. What I want to get at is simply, that I am not at all satisfied with the tardy progress of the cause we have espoused. I tell you something vital is out of tune, and how to get it in harmony is the grave problem before the house. We are not able to say as one of old, "I have labored more than they all;" but it does appear to me that some of the high officials can find the revenues of the Church oftener, and with a better grace than they can go into distant highways and preach to the poor, "without purse or scrip." When the inspired Jethro was instructing Moses how to reorganize the Hebrew commonwealth, he observed that their judges should be "such as fear God, men of truth, *hating covetousness,*" for "the gift blindeth the wise, and

perverteth the words of the righteous." Elisha refused the proffered reward of Captain Naaman, the Assyrian leper; and Daniel said to the generous king, "Let thy gifts be to thyself, and thy rewards to another." "It is more blessed to give than to receive;" but the major part of the folks prefer the minor blessing. Pecuniary substance and domestic felicity are towering influences; while an undue love for "filthy lucre" leads men and women to deplorable straits. The soldier looks for pay day; the rustic garners a portion of grain and fruit; the herd boy is entitled to his bowl of milk, and those that preach the gospel *all the while* should live therefrom. God cares "for oxen," but they should "tread" or wear a "muzzle." Heathen priests may "make merchandise of the gospel" and bring the profession into disrepute, but honest toil should be rewarded. The reigning pontiffs at Jerusalem were reveling in wealth, while the child of Mary had not where to lay his head. Many ancient worthies were spurned from the marts and thoroughfares of man, to wander in destitution; but when Constantine enriched the clergy, the corruption of the christian profession went on with renewed and accelerated vigor. In the infancy and purity of this Church they were poor; but as the years rolled by, numbers and strength flocked to the standard. That "root of all evil" grew in official ground, especially in the hearts of the first Twelve, to an alarming and ruinous extent. Like the wicked priests of King Noah's time, they oppress and rob the poor, and spend their hours of idleness in riotous living with harlots. When any one in the first organization spoke about, or tried to restrain the growing evils, they were warned to be submissive, or they would be ostracized as wicked apostates. Cajolery and promising positions of honor and trust, were means resorted to in order that the councils of authorities might whirl them into the vortex of lust, bloodshed and complete degradation. Among the rivals of commerce and trade, some have honestly and signally failed; while others have broken full handed. Ill gotten gains have not been wholly confined to slick fingered manipulators, in secular pursuits, but high churchmen have, too often, abused privileges, and thereby brought distrust and disaster upon religion. There is a current adage that in "times of peace we prepare for war," and I can not, for the life of me, see any detriment to progress to guard with jealous care the financial interests of the Church.

With the exception of the one hun-

dred dollars I obtained to pay my way to, and from the Mecca of America, I have not drawn fifty dollars for all the eight years of active labor in the missionary field, while others have asked and received double that amount per month. These figures do not smack much of equality in temporal affairs. Those thus favored do not believe in a salaried ministry, and neither do we. It is not presumed that any are growing very rich that labor in word and doctrine; but lessons of economy and industry should be taught to the receiver as well as the giver, and thus maintain our equilibrium. We would not have any one to suppose that we have entirely subsisted upon faith and good wishes, during all these years of sacrifice and toil; for many a kind friend and generous Saint has come to our rescue. Perhaps some would feel honored to lavish their generosity upon the First Presidency or the Twelve, forgetting that those of low degree, who devote their time and talent, have to eat and wear, as also provide for their own household. When the Church asks a man to "thrust in his sickle," she should stand in his shoes, so far as the common comforts and necessary staples of life are concerned. Those that will not move out until they are well "heeled," should "heel it" to the corn field and learn the lesson that seed time precedes the harvest. You throw a stone violently into a pig pen, and the one that is hit does the squealing. I was hit last April when I was denied one hundred and fifty dollars to stay my wavering fortune for the ensuing year, and so you see I fancy that I have a right to squeal; and if not, why not? We do not claim to have found the panacea for every saintly disorder; but only to "speak that I may be refreshed."

I heartily deplore the customs of the Dark Ages, that paid the spiritual advisers in proportion to the rank and authority they held. If that stupid folly is repeated again in this latter day work, infidelity will sweep the communicants thereof, and distrust will rekindle throughout the world. I am sorry to know that through all this section our people, as a whole, spend vastly more for tobacco than for the work of God. They are often free to "testify;" howbeit, their own book says the weed "is not for the body" but for "all sick cattle," &c. From whence did the above advice emanate? For "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now, I would not say that a man or a woman can not use the forbidden stuff without entirely losing the Spirit of God;

but it bores me no little to see the presiding officers of districts and branches insist by practice in being "filthy still." (Rev. 22:11). I would be pleased to refresh their pure minds (?) by a gentle reminder that the motion of a General Conference decided that detestable habit "expensive, injurious and filthy, and should be discouraged by the ministry." Almost every little wharf waif I see is either a miniature smoke stack, or looks like he had the mumps, or something of the kind.

Now, dear Saints, if we are not wise and judicious with the "mammon of unrighteousness," it is self evident that we will never attain to the "true riches," as also "saith the law." When any one, in these days of poverty, wants too much temporal assistance, let him resign his charges, and look after his own domestic affairs awhile. This church, however, should have ten times as many in the field as it has. It should cherish the hope that the missionary force may be indefinitely augmented, so that the work would be "cut short in righteousness." In fact, each member should feel a personal and continual responsibility; and embrace every opportunity to do good, with willing alacrity and cheerful zeal. "Words fitly spoken," as well as offices of kindness, are good investments; for they perish never, but vibrate and thrill with the accumulation of years. We can not afford to be parsimonious, for the "liberal soul shall be made fat;" and those who sow bountifully shall reap proportionately. One end of the scales might be termed the spiritual, and the other the temporal arm of the church, but each should receive proper attention and care, and thus bring around and perpetuate a glorious equipoise.

Bro. Edward's exegesis upon the law of tithing is lucid, masterly, manly and irrefragable. I am glad and thankful to behold the young man, with his talent, time and energy, engaged in such praiseworthy achievement. I hope his good health may remain intact, that the circle of divine knowledge may continue to expand, and that his precious life may be prolonged greatly. Bro. Blakeslee's industry, in his office and calling, is highly commendable; and his precedent, in practicing what he preaches, in tithing himself for the past year, is surely the proper line of conduct in our temporal guardian. Tithing, when properly understood, is a most merciful arrangement in the divine economy. It takes from the prosperous only in seasons of accumulating gains, and dispenses to the poor in times of adversity, and also for the building up of the kingdom of God's

dear Son. Whenever the effects of a steward are yearly increased, the Master only asks for a tenth, and that, too, when the earth is the Lord's. That is the demand of an inflexible law, but gratitude and mercy provide a wider range. Strangers should be entertained, the sick nursed, the widows and orphans alleviated; the dying consoled and the dead buried. All such claims upon our charity come under the following, or kindred heads; viz, Free will offerings, oblations, donations, gifts, &c., and should be wisely and happily performed, with an eye single to the glory of God. The accumulation and dissolution of fortunes contaminate the generation that greedily collects, as well as their lineal successors that scatter abroad. Necessity draws out the latent forces, and develops will power, nerve and brain. Poverty is the grandest legacy the parent can bequeath, because money or position must be earned to be appreciated, and made subservient to the possessor. The person that devotes his or her whole time to manual toil, to the detriment of intellectual and spiritual development, makes a palpable mistake. With these and other parallel, stubborn facts before us, why will men wholly work and pray for "me and my wife, my son John and his wife, us four and no more; amen and amen?" It would surely be more wise and just, generous and tender, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to deal thy bread to the hungry, and that thou bring the poor into thy house. When thou seest the naked to cover him." If these conditions are faithfully observed, "light," "health" and "glory" will all be forthcoming, and "then shalt thou call and the Lord will answer," thou shalt cry, and he shall say, "Here I am." We have endeavored to show that legacies bequeathed to children oftentimes render, or make them idle, effeminate, ungrateful, prodigal, vicious, and debaucherous. Why not then be open-handed in life? We can "give to the poor" and bring the Lord into the list of our debtors. We can establish and perpetuate seminaries of learning, endow charitable institutions, "cast into the treasury" of the church and build up the kingdom of God in all the world. Let me admonish some of our gray haired warriors to remember the work of God in their last will and testament. Humanitarians abound among the sects and the world's people. "The children of light" should be in the van in "every good word and work." When opportunities are neglected, they are lost; hence we can not afford to let them slip.

I believe in the nobility of labor, in both the mental and physical realm. The preacher that will not be industriously occupied, with mind or muscle, or both, should be sent adrift, afoot and alone, "with the buttered side of bread down." If evil is not rebuked, vice and virtue are brought on a level. If indolence is fostered, the hardy child of toil loses the meed of praise. We have not been writing to, or about any individual; hence if any good soul thinks I need hauling over the coals, let him please steer clear of the columns of the *Herald*, and write to me personally.

Better liberty in presenting the word I could scarcely ask for, but the result is hardly obvious, and your humble servant feels disconsolate and perplexed. There is almost a dead lock in the wheel of progress; but we mean to toil on, wait and pray. I am sensitive when I see swarms of the "young, the fair and the stony faced," whirl along the giddy avenues of life into premature death, and an insatiate hell. If Ingersoll and Beecher's "intellectual development" theory would only knock these sectarian pens to pieces, I would be glad. The operations of an infidel clergy; the upheavals of the priest-ridden laity, and the fiery eloquence of the liberals or skeptics, are engines of power playing upon the wavering walls of mystery Babylon. This "unclean and hateful bird" cage is to be burned, and if R. G. is to apply the lucifer, so mote it be. When the cage is "no more," perhaps we can get some of the liberated game, and cleanse them with the "washing of regeneration." Go it Bob., and knock the crazy old thing "higher than Gilderoy's kite;" and we will be out in the field and take some of the fragments on the fly. Every thing under the sun will be tested, and thoroughly tried to the core. The wood, hay, stubble, and chaff, or, in other words, the corruptible works of the world, will vanish before the winnowing, and shaking, purging, and weighing, purifying and refining ordeal of the Lord Almighty. As the scoffers multiply, and the gathering gloom lowers threateningly, let us use, in a dextrous manner, the shield of faith, and we will conquer; and thus saith,

M. T. SHORT.

We are not that we are, nor do we treat or esteem each other for such, but for that we are capable of being.

Neither worth nor wisdom comes an effort.

#### LAND FOR SALE.

I will sell 160 acres of good Prairie Land, enclosed with a good wire fence, situated  $\frac{1}{4}$  of a mile from a R. R. Depot on the C. B. & Q. R. R., and 4 miles from Lamoni, in Decatur Co., Iowa.

SAMUEL FORREY,

20811

Leon, Decatur Co. Iowa.

#### EVOLUTION.

THIS was the theme of the renowned Rev. Henry Ward Beecher's lecture in Oakland, September 5th. With his oratorical and philosophical proclivities, he was privileged to present to the vast audience of the intelligent, cultivated and refined of Oakland, the culmination and concentration of truths that have evolved in his richly stored and massive brain, during his long and eventful Christian life. His new revelation, or intuition, as he is pleased to term it, is in the abstract, the Darwinian theory moralized, and substituted for the Bible statement of the creating and peopling of the world. Mr. Beecher claimed for the Old Testament that it was the best thing that under the existing circumstances could be produced. But science has revealed the fact that this earth is one hundred thousand years, or more, old; and the old mythical theory of the Bible story concerning the creation of man, has been exploded. The hypothesis of evolution has already a sufficiency of material evidence for the justifying of the theory. Mr. Beecher said:

"This globe was once what the gases distribute; what nebulae are—duly fused, illy formed matter. Gradually condensed, it falls into a regular orbit, and commences at circulation. Passing through chemical changes, it becomes a solid globe. The atmospheric action upon the rocks is ground, afterwards enriched by vegetable matter, its condition is ripe for organic life. As in the vegetable so in the animal kingdom, the first germs of vegetable life are simple cells, and through the various changes of unfolding, developed vegetable life. The earliest animals were merely cells, coils, germs, slowly changing their forms; first cells, next worms, fish, birds, then the quadruped kingdom, after this bipeds. Man a modification of the anthropoid ape, by a special act of disseminating a portion of divine nature, constituting him a thinking, reasoning man."

Mr. Beecher's theory imposes upon our better judgment this difficulty. If the body of man was derived from the lowest brute, the mind must also have sprung from the same source. The experiment of learned scientists on the evolution theory, has proved that there is no such thing as spontaneous generation. If this be true, where does Mr. Beecher's theory begin, and whence comes the original germ of life. Again. There are no material facts to prove a passage from mere organism to sentient life. In Mr. Beecher's theory, the lower forms creating and developing into the higher, the lower must perish. But science tells us that there are now found all over the earth the lowest forms that ever existed in any age. All scientists have as yet failed to find any connecting link between man and the lower animals. According to the history

Conference Minutes.

NAUVOO AND STRING PRAIRIE DISTRICT.

Conference convened at Montrose, Lee county, Iowa, September 1st, 1883, at the Saints' church, B. F. Durfee was chosen president, John Stevenson secretary. Elders Joseph Smith, William Smith and Joseph R. Lambert addressed the conference.

Afternoon Session.—Branch Reports: Montrose no changes since last report. Burlington 1 removed by letter, 1 died. Rock Creek no changes since last report.

Elders' Reports: Elders B. F. Durfee (in writing), William Smith, Thomas Revel, W. D. Morton, Henry T. Pitt; Deacons Wm. Lanyon and Bro. Schade reported.

John H. Lambert, Bishop's Agent, reported: On hand last report \$5.67. Received since \$13.80. On hand now \$19.47. Of this sum, three dollars were for district purposes.

Resolved, That the next conference be held at Burlington, Iowa, on Saturday, the first day in December, 1883, commencing at half past ten o'clock a. m.

Solomon Salisbury was elected District President for three months.

John Stevenson was elected secretary for three months.

Officials present: First Presidency 1, Apostle 1, High Priests 3, Seventies 1, Elders 5, Priests 1, Teachers 4, Deacons 2.

The following two days' meetings were appointed. Elvaston, third Saturday and Sunday in September, 1883; Keokuk, fourth Saturday and Sunday in September, 1883; Rock Creek, first Saturday and Sunday in October, 1883; Montrose, third Saturday and Sunday in October, 1883.

Evening session: Preaching by Joseph Lambert. Sabbath morning: Met to dedicate the church. Elder Joseph Smith preached. One child was blest. Afternoon session: Two children were blest.

WESTERN MAINE DISTRICT.

Conference convened in the school-house at Little Deer Isle, Hancock county, Maine, August 25th and 26th, 1883. J. J. Billings was chosen to preside, M. R. Cousins, clerk.

Branch Reports.—Brooksville 41, no changes. Green's Landing 41, two added by baptism.

Official Reports.—Elders 7, Priests 2, Teachers 1, reported. Elders John Gilbert and Frank Sheehy spoke of their trip through Maine and into Nova Scotia; of the low state of the cause, and also the effort that should be made by the Saints to work for the spread of the cause.

J. J. Billings, as Bishop's Agent, reported on hand last report \$10; received nothing and paid out nothing; on hand \$10. L. C. Gray, as district agent, reported \$10.73 on hand.

Resolved, That the \$10.73 be paid to Sheehy and Gilbert.

L. C. Gray resigned as district agent. J. J. Billings resigned as district president.

Resolved, That when we choose a district president we do so by hand ballot.

The Bear Isle Branch on motion was disorganized, and the clerk of the district instructed to give its members certificates to join the nearest branch.

Bro. W. G. Pert was chosen district president.

Resolved, That when the conference adjourns it does so to meet with the Brooksville Branch, November 24th and 25th, 1883.

All Elders are hereby requested to report by letter or person; and failing to do so are liable to forfeit their licences.

Resolved, That M. R. Cousins be sustained as district clerk. J. J. Billings was sustained as Bishop's Agent. Resolved, That we uphold by our faith and prayers the authorities of the Church in righteousness.

Evening session. Remarks by all of the Elders. Sunday session. Preaching by Elder Frank Sheehy at 10:30 a. m. By Elder John Gilbert at 2 p. m. Sunday evening session was conducted by J. Gilbert.

POTTAWATTAMIE DISTRICT.

Conference was held at Downsville, August 25th and 26th, 1883. Bro. C. A. Beebe president, and Frederick Hansen clerk.

Elders' Reports.—Peter Anderson, B. Hardin, C. A. Beebe; Priest R. H. Hansen, reported.

Reports of Branches.—Wheeler's Grove, 80; 6 baptized, 4 removed, 3 expelled. Weston 18.

Report of Bishop's Agent.—Last report cash on hand, \$22; received since in tithings and offering, \$16.50; total amount, \$38.50; paid out, \$35; on hand \$3.50. Andrew Hall, Agent.

District Treasurer's Report.—Last report cash on hand 40c.; received \$8.10; total amount \$8.50; cash on hand \$7.

Report of committee appointed at last conference to audit the Bishop's Agent's books: "We your committee, having been appointed at the last conference to examine the Bishop's Agent's books, report that we have done so, and hereby certify that the figures of receipts and expenditures are correct, and balance the same as formerly reported by Bro. Hall. C. A. Beebe, Robert Kirkwood, committee.

Brn. R. H. Hansen and Peter Anderson, were continued in their former missions. Brn. B. Hardin and A. Bybee were continued in their missions. Bro. Hans Hansen was requested to labor as his circumstances would permit. Brn. Studley and Premo were requested to labor as they find openings.

Resolved, That a two days' meeting be held at each branch, and also at each important mission in the district during the next quarter; and that we secure the services of an efficient Elder to help conduct the same.

According to the above resolution the following two days' meetings were appointed; in Mackland School-house, second Saturday and Sunday in September. In Crescent City, last Saturday and Sunday in September. In Weston, first Saturday and Sunday in October. In Wheeler's Grove, second Saturday and Sunday in October. In Garrison School-house, fourth Saturday and Sunday in October. In Downsville, first Saturday and Sunday in November. In Council Bluffs, third Saturday and Sunday in November.

Resolved, That we elect a district president at each successive conference, by ballot.

Bro. Peter Anderson stated that he had translated some tracts into Danish, and desired that the conference should help pay for them.

Resolved, That each branch president be, and is hereby requested to take up a collection, and forward the same to the Bishop's Agent for the purpose above named.

Resolved, That Bro. Andrew Hall be, and is hereby appointed district treasurer, and that each branch take up a collection and forward the same to the treasurer.

Resolved, That we tender a vote of thanks to Mrs. Downs for the use of her grove.

One baptized during conference.

Preaching during conference by Bro. C. Derry. Bro. C. A. Beebe was elected president for the next three months.

Adjourned to meet at Wheeler's Grove, on the last Saturday in November, at 10:30 a. m.

MONTANA DISTRICT.

Conference convened at Reese Creek, on the 25th of August, 1883; Gomer Reese president, M. J. Eukes clerk pro. tem.

Branch Reports.—Gallatin 48, including 5 Elders, 2 Priests, 1 Teacher, 1 Deacon; 5 baptized.

Elder W. W. Blair was invited to take a part in the business of the conference.

Bishop's Agent's report read, and referred to a committee of two. The president appointed brethren Thomas Harris and W. D. Kelly as committee.

Official Reports.—W. W. Blair of the First Presidency; Elders J. E. Reese, James Bamber, Gomer Reese; Priests, T. Harris and J. Pritchard; Teacher, T. Reese; and Deacon W. W. Haws, reported.

Committee on Bishop's Agent's report, reported the report accepted. Committee discharged.

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

Resolved, That we sustain W. W. Blair as

of races, we are forced to the conclusion that the oldest remains discovered in the vallies of the Nile and Euphrates, in India or China, tell of advanced civilization, rather than savages. The earliest crania, as the Engis and Neandirthal skull, Huxley concedes denote no inferiority of mental capacity. Man in every stage, and in every place, gives evidence of capacity for improvement, possessing all the essentials of true humanity, as spirit, reason, and moral sense.

The true conception of progress shows us that condition of civilization is no criterion by which to measure the lapse of time, or the capabilities and powers of man as man. Civilization, which is the van of all that is of the past, and that which is particularly modern, has its source in the influence of the Spirit of the gospel.

Mr. Beecher's theory of unfolding destroys the Bible history of Christ, disregards the doctrine of the fall of man, and repudiates all revelation from God. The ordinances of the church he considers non-essential, and the whole plan of salvation as a kind of moral school. But he believes in a future of happiness, which man is destined to enjoy. But by a parity of his reasoning he can have no hope of the future, but a gradual unfolding, to a higher and better condition through countless ages. The inconsistency of the theory of man's evolving from nothing, and becoming a tower of wisdom, power, and glory, eternally, and intelligent men its advocates, is marvelous to a thinking mind.

Some of the divines of the Evangelical faith have waged a war against the Darwin Evolution theory, and claim that they have long since expunged the doctrine of there being a hell from their faith. That Beecher, a disciple of Col. R. G. Ingersoll, is not genuine orthodoxy. They are fearful of their rickety, tottering, man-made crafts, lest Beecher's lever might demolish their Christianity, and they lose their salaries.

W. A.

LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards. JOSEPH SMITH, Agent, 25aug Lamoni, Iowa.

FARM FOR SALE.

A farm for sale in Decatur county, situated 6½ miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to I. N. DELONG. 1sep

FARM FOR SALE.

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

T. C. JACKSON, Davis City; or J. SMITH, Lamoni, Iowa.

8sep2m

President of the Rocky Mountain Mission, by our faith, prayers and means.

Resolved, That we sustain Gomer Reese as President of the Montana District.

Resolved, That when this conference adjourns, it does so to meet at Reese Creek, Montana, on the 10th of November, 1883.

Resolved, That J. E. Reese take a mission to Deer Lodge, as soon as practicable.

Preaching at 7.30 p.m. by W. W. Blair.

Sunday morning, 10 a.m., prayer and testimony meeting. Afternoon session, preaching by W. W. Blair to a large congregation. The ordinance of baptism was attended to, J. E. Reese officiating. Evening session, the ordinance of confirmation was attended to, W. W. Blair spokesman. The Lord's Supper was administered.

Miscellaneous.

NORTH-WEST KANSAS DISTRICT.

The next quarterly conference of the above district will be held with the Goshen Branch, November 10th, 1883, commencing at ten o'clock a. m. A full representation and reports of all branches are desired if possible. Come Saints and friends, one and all, and bring the spirit of love and peace with you.

ALMA KENT, *Dist. Pres.*

BORN.

ROBERTS.—To Bro. J. Frank and Sr. Lucy C. Roberts, in Henry county, Tennessee, July 3d, 1883, a daughter. Blessed September 3d, 1883, by Frank P. Scarciff; named Annie Crocket.

MARRIED.

WILLFONG—DAVIS.—At the residence of Mrs. Norris, Kansas City, Mo., September 19th, 1883, by Elder Hiram Falk, Mr. Geo. M. Willfong to Sister Sarah J. Davis.

DIED.

HEPWORTH.—Armstrong, Kansas, September 28th, 1883, Edith J., daughter of Bro. George and Sr. Elizabeth Hepworth, aged 5 years, and 7 months. Funeral services conducted by Elder J. C. Foss.

BRONSON.—Near Fillmore, Andrew County, Missouri, September 22d, 1883, Sister Amanda Bronson, in her 46th year. She united with the church and was baptized by Bro. G. E. Deuel, in 1868. Lived a faithful member until her death, when she quietly fell asleep in Jesus.

LOAR.—At Edenville, Iowa, September 9th, 1883, Parley Belle, daughter of Bro. W. S. and Sr. J. Loar, aged 5 years, 10 months and 27 days. Ah! how can we picture the faith and the trust, That held us in joyous control; Or the hopes that have faded forever to dust, The beauty that beamed from her soul. Or the love that illumined her wonderful eyes, Reluctant she faded away; Like the lingering light of the glorious skies, At close of a midsummer day. D. C. W.

A. J. Cato, Caldwell, Burleson Co., Texas, in care of W. M. Sherrill.  
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.  
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.

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The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY, 8sep3m Independence, Jackson Co., Mo.

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2jun

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

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JOSEPH SMITH - EDITOR.

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# THE SAINTS' HERALD.

"HEarken to the word of the Lord: for there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: except in case of death, when either is at liberty to marry again."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, October 27th, 1883.

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## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, October 27th, 1883.

ON September 14th we mailed to the *Utah Journal*, a reply to the last published letter of Elder L. O. Littlefield, requesting the *Journal* Publishing Company to print it in that paper. The letter has been returned to us, declined, upon the ground, as stated by the Editor of the *Journal*, Mr. B. F. Cummings, Jr., that "sufficient of the controversy between yourself and Mr. Littlefield had been printed in the *Journal*, and that to continue it in our columns longer would surfeit subscribers with matter which was losing its interest to them." Mr. Cummings wishes us to believe that no disrespect to us is intended by the *Journal* management in declining to publish our letter.

We shall print the letter in our next issue, so that the readers of the *HERALD* may see what it was that would be likely to "surfeit" the subscribers of the *Journal*, if published in that paper.

### THE WORLD MOVES.

MUCH is said now-a-days and much has been said in the late past, about breadth of platforms, and the world's moving; and the masses seem to find entire satisfaction in the belief that they stand upon broad platforms, and are moving in *some* direction rapidly, without inquiring whether the planks of which these platforms are composed are sound, or whether their movement is in a right or wrong direction—whether it leads to life or death.

The correct position seems to be this: Our platform should be broad, *not* because it comprehends *any* error *but* because it comprehends *all* truth. Our motion should

be as rapid as is consistent with safety, provided we are first satisfied that we move in the right direction.

The world's history demonstrates the fact, that men possessing but little truth and yet desirous of sailing under a standard that should show breadth of platform, have always made up their deficiency in sound planks by the addition of unsound ones, and sometimes absolutely rotten ones; so that those who have trusted these platforms for salvation simply because they were broad, have found in the end, to their almost infinite sorrow and regret, that breadth without soundness can not save.

The present generation has two peculiarities written upon it in very bold and large letters,—great perceptive powers and small powers of generalization. The effect of these is to fill the world with a host of known facts in both science and religion, but to furnish no mind capable of organizing them into the grand army of truth, that shall march to certain and glorious conquest. Some superficial investigators, so soon as they have gone far enough to know that the world is possessed of an abundance of facts, with a satisfied air cease to enquire further, and seek to stop further inquiry and objections to their positions by answering with a knowing toss of the head, "The world moves," forgetful of the great and serious question before alluded to, Does it move in the right direction? This answer sets in a strong light the vanity of those who pretend to great knowledge; for of what use is it to him who desires to reach a certain port to know that his vessel moves, without further knowing in which direction it moves, and that said direction is the right one. The great cry that has saluted our ears for so many years, that the world moves, and that the platforms upon which social, political and religious organizations stand are broad, can serve but one useful purpose; *viz*: to start inquiry as to the direction in which progress is made, and as to the soundness of the planks of which these platforms are composed.

We hold that there must be somewhere an unchanging, basic principle of truth, else there can be no real progress. Suppose a company of men set about to erect

the Temple of Truth, and succeed in their generation in only laying the foundation stones. Another company in the next generation, discovering what seem to them imperfections in the work of their predecessors, tear it down, and having less time than their predecessors to build up because of the additional labor of tearing down, they of course leave the building less advanced than the former workmen. Will some wise advocate of the "world moves" theory, please tell us how long it will take at this rate to push to its glorious completion the Temple of Truth?

The mistake in this cry about progression seems to be this: The discarding of one principle, and the acceptance of another, is regarded as progression, without ascertaining whether the principle discarded is of more or less value than the principle accepted. This is change, but not always progression.

The only wholesome change is from that which is imperfect toward that which is perfect; hence all things subject to this change are more or less imperfect and erroneous, and therefore could not have been adopted by a perfect God to the perfect salvation of man. The sum of this reasoning is that if all the principles of revealed religion, and science, are liable to be supplanted by others of a different and contradictory character, then none of them are from God; for if they were, they would not be liable to the charge of imperfection, and if not liable to that charge, then certainly not susceptible to change.

If no basic, unchanging principle can be found on which to build, then the world instead of progressing, travels in a circle, each succeeding generation first tearing down and then doing over the work of the preceding one.

To show that much of what man does is imperfect, and hence that there is great necessity for change, is to prove nothing in *this* controversy; for the claim made is that God, not man, is perfect, and that God's principles, not man's, are perfect also. When we acknowledge the perfection of God, and hence the perfection of his laws, how strange and contradictory to still hold that a change may make them still more perfect. When we acknowledge

that the highest peak of the earth's mountain ranges has been reached, what folly to claim that by leaping into the air we may reach a higher. To argue as these advocates of change from that which is perfect to that which is more perfect do, is to destroy all connection between thought and our means of expressing it, and to set us adrift upon a shoreless sea, without vessel identity, without personal identity, without the identity of the world, the universe, or the God of the universe.

If there is no standard of perfection, there can be no progression toward perfection; for how can we go toward that which is not. If there is a standard of perfection, then there is nothing impossible, nothing improbable in the belief that it has been, somehow and somewhere, revealed to the world. Let investigation determine these questions, without being wheedled into the deceptive belief of security, by the idle cry, "The world moves."

BRO. W. W. BLAIR sends us the following for the *Herald*. It is apt and in time.

WHAT SHALL THE BOYS DO?

Parents are continually confronted with this question. Many parents answer it wrongly. The father desires that his sons shall not undergo the toil and self-denial that he has undergone, forgetting, or perhaps not realizing in any proper sense, that it was that toil and that self-denial that made him the man he is. The mother has her foolish notions about the respectability of certain grades of employment which enabled those following them to wear good clothes and exhibit a few of the superficial evidences of refinement and culture. The boy, with his inexperience and inability to look below the surface of things, is easily led to follow the well intended but foolish judgment of his parents, and commence life by swelling the list of bookkeepers without a ledger, doctors without patients, lawyers without clients and genteel clerks without employment.

The first thing the parent or teacher should do is to study carefully the boy's aptitudes. Having done this, he should be taught that any kind of honest labor is honorable and that what he could do best should be his calling, no matter whether it is to make shoes or carriages, to raise cattle or butcher them. Many a boy who might in time become a good farmer, owning a farm and home of his own, becomes an indifferent hand-to-mouth salesman in a store at a salary that will only barely keep soul and body together and provide no accumulations for sickness and age. Many a boy who, by learning the machinists' trade, could some day be at the head of a great manufactory, remains in obscurity and poverty because his parents thought the profession of bookkeeper would be more genteel.

A little study of the advertising columns in a great daily journal, or an inquiry among the leading business men of any thriving town, would cause a revelation that should serve to deter parents from making semidudes of their sons by

crowding the already overcrowded positions of clerk and bookkeeper with them. In the city of New York there are at the present time 5,000 bookkeepers out of employment, and of the 25,000 who have more or less steady employment in that calling in that city very few receive \$25 per week, while a far greater number are glad to accept \$10 or \$15. A business man of the city lately advertised for a clerk at \$10 a week and had seven hundred applicants for the place. In view of these facts the parents of boys should urge them to learn trades, to go into the shops or on the farm, anywhere where honest work is to be done, and to avoid as they would the pestilence the semi-genteel callings, which are so overcrowded that the majority who are dependent on them have no hope of more than the bare subsistence while they remain in them.

## Correspondence.

KEOKUK, Iowa,

October 2d, 1883.

*Bro. Joseph Smith:*—Bro. Wm. B. Smith and I remained at Montrose after you left, until Wednesday and baptized two more, making five altogether. Left there, came to Keokuk, held two meetings, then went to Farmington, held four meetings, and left a good impression there. Then came home to Keokuk, held five meetings, had a good time, got the saints wakened up, and had the best meetings we have had for a long time. Good feeling prevails in Keokuk. Three united with the branch, and think more will come in soon. This branch is in good condition at present. We have given our meeting house a new coat of paint, (white) with green blinds, and the little church looks fine, and the saints are enjoying the Spirit; and we have a good turnout. I am satisfied that the Lord helps them that help themselves.

Bro. Wm. B. Smith left for home last week, thinks of coming back this winter, and I hope he will, for he left a good impression in this branch, and at Farmington.

Bro. O. P. Dunham is still with us in Keokuk, doing some excellent fireside preaching, bringing about a good feeling among the saints.

Still remaining your Brother,

B. F. DURFEE.

KEELER, Mich., Oct. 9th, 1883.

*Dear Herald:*—I should like to hear from some of the brethren, through the *Herald*, on the parable of the unjust steward, in Luke 16, and especially the eighth and ninth verses. The ninth is a source of wonderment to me. My husband, daughter, and myself, are the only Saints here, where we are almost completely ostracised from society on account of our faith. We go six miles to Hartford to meeting every Sunday, the weather permitting. We have had a great many evidences of the healing power of the Lord in our family since we came into the Church, four years ago. I know this work is of the Lord. I know if we are faithful the Lord will verify his promises to us. I have been very much interested in the letters written by Bro. Joseph and L. O. Littlefield. I think Bro. Joseph is breaking down his strongholds.

Your sister in the one faith,

ANNA ROBERTSON.

MONSERRAT, Missouri,

October 11th, 1883.

*Dear Brother Joseph:*—The two days' meeting is over at this place. Brethren E. Curtis, J. Brackenbury, with myself spoke during the two days' meeting. Brother Curtis left us on Monday for home. Brother Brackenbury and myself have been speaking every evening so far this week, to attentive listeners. On Tuesday, the 9th, I baptized two, the wife of Brother Josiah. M. Curtis, she was a member of the Presbyterian Church; also George H. Harris, who was one of the roughest men of the place, so he told me; and at the close of Wednesday evening's meeting his old company tried to convert him back to the old habit in presenting him with a bottle of whisky; but like a man of God he said, "Boys, I know I've been with you, and done bad, but I've turned from that, and I don't want you to tempt me any more in giving me a bottle of whisky; for I'll never drink any more. I hope God will forgive you." The outsiders here say to Bro. Harris, "We're glad, George, you've taken the step you have." This must be good news to his brother who belongs to our Church in Tennessee. His wife will obey, no doubt. His boy fifteen years of age, is rejoicing over the steps his father has taken. Several are near the kingdom. Brother J. Curtis, president of the branch, with all the members, are feeling well; and I must say there is a good class of people here, in and out of the Church.

We leave for home to-day, to attend conference, and expect to visit this place soon again, and keep the camp fires blazing. I have more calls than I am able to fill.

Yours truly,

J. C. FOSS.

BLENHEIM, Ont.,

October 9th, 1883.

*Dear Brother:*—Some circumstances have prevented me from doing as much as I had anticipated doing when I left the Spring Conference. My health is usually good, and my desire for the spread of the gospel is not less, and my faith in its truthfulness seems fixed upon the rock, and grows stronger every day. As the different testimonies occur, in earthquakes and storms and tempests, and the other calamities that are daily transpiring, which were to follow the testimonies of the Lord's servants, but who received them as signs of the last days, "or the hour of God's judgment;" and I fear the saints don't regard them with that degree of interest and confidence, to arouse them to duty, that they may have oil in their lamps, and be ready to enter into the marriage supper.

There are no very serious troubles with the saints in this mission; but a drowsy, sleepy, careless indifference seems to lie upon them. But what can I do more than to preach the word, and cry repentance unto them. The work of the last days is God's work, and he will bring it to its ultimate triumph in his own way, and use the varied means and ways to bring it about in accordance with his purposes.

The conference at this place has just closed. We had a peaceful time. The preaching was in plainness, and in demonstration of the Spirit, and the saints have returned to their homes with renewed faith. Bro. Gurley is with me; expects to go with me to the Usborne Conference, on the 13th and 14th inst. Then we expect to labor for

a while at Petrolia, and then he will return to his home. Bro. Deuel has not put in an appearance, and I presume he won't; he has not notified me. My missionary help has been very limited. The local laborers have helped some.

Was pleased to hear of the pleasant time at the Reunion Meeting. Hope they may be continued to the good of the saints and the glory of God. I think we might have some in the East. I hope Bro. W. H. Kelley will have one in Michigan. I think the Canada saints would be glad to unite with them in a union meeting.

I think that in your answers to Mr. Littlefield, you kept your feet on the rock. I have no fears so long as you shall remain there. His last letter is weak, where he has to resort to the idea that there are two laws for polygamy. I think it is far-fetched, and that he is out of argument. He has to multiply laws, as no doubt he would like to multiply wives unto himself. Their own sword will cut their heads off.

Joseph, use the pure *stone, rock*, word of God, and they must fall before it; and the sword, the word of the Lord, which they have had in their possession, must and will behead them. God speed the time. Shall try and do the best I can for the spread of the truth.

From your brother in the bonds of peace,

J. H. LAKE.

BLUE RAPIDS, Marshall Co., Kansas,  
September 20th, 1883.

*Bro. Joseph Smith.*—The last effort of L. O. Littlefield, of Utah, to fasten upon Joseph Smith the stigma of polluting the gospel of Christ, by introducing therewith the monstrous doctrine of polygamy, made me resolve to give to Israel everywhere a brief testimony of the reasons I have for faith in the Church, restored to that which is reasonable, respectable, pure and law-abiding. It seemed to me it would do no harm now, to set forth some things that at other times would be almost unlawful for man to speak. I will assure all who may take notice of this letter, that though I am a comparative stranger to many in the Church, yet I have been constantly working in and for a district of the Church ever since its erection as such, five years, since, in nearly every position of trust in the gift of my brethren, of said district. And now I wish to answer the question why I have thus worked, through trials, and sorrows, and sacrifices, which are unnecessary to state, but which must be evident to all must be made by a young man, in thus disinterestedly laboring for the prosperity of an apparently unfortunate and disgraced church and cause.

A few years since a member of our Church in high standing, alluded to certain names in the Book of Doctrine and Covenants, which are there applied as being given by God to certain ones on earth, as fictitious names. The names thus alluded to seem to be of Hebraic origin. About three years since my own mother was alluded to, to me while impressed in the night by the spirit of God, by a name in the Hebrew language signifying a plant, or a plant of renown, and a short time after this I was warned in a dream or vision of being about to pull up a plant, at which time I was about to receive a deed to a large portion of my mother's estate. Remembering what I had been shown in the above in the above manner, the deed after being made out was left in my mother's possession to destroy

if she wished to do so, until her death, and thus saved her from some uneasiness and trouble at least in her last years. Again, while receiving a premonition, as I believe, of the ruin and downfall of a certain branch of the Church, I was shown plainly printed across its pulpit desk the word, "Ichabod." Having to consult a dictionary to ascertain the meaning of this word, I found this also to be of Hebraic origin, signifying "the glory has departed." These two occurrences give me faith that those in the revelations of the Book of Doctrine and Covenants are by no means fictitious. I should probably have not alluded to the above, however, but for the reason that I may see around me less respect for some things contained in that book than there is elsewhere in the Church. The interpretation given, the first time I ever heard speaking in an unknown tongue in this country, was to the effect that, among other things which have since occurred, there would be many souls saved in the kingdom of God in the vicinity where I then resided, Clay county, Kansas. That tongue and its interpretation were declared to be true, to the writer of this letter by an audible voice from the heavens. The Goshen Branch of the Reorganized Church now flourishes there, having members in it following the different occupations and professions, some of whom have been elected to the highest positions of trust in that county. The Clay County *Dispatch*, the official paper of that county, in referring to the converts being made to the Church there, said: "If all the Latter Day Saints were as upright citizens as those who are joining the Church here, we should think one man's religion just as good as another, if not a little better." Let any one, whether he be in Utah sacrificing his efforts there to a cause which has been and is continually shadowed by the monstrous incubus of polygamy, whose ruin must eventually be wrought by it, or in the labyrinths of the world-wide darkness of Babylon, consider the above circumstance of evidence. An Elder of the Church of Christ, that church which this testimony is designed to aid, boldly prophesying in interpretation of an unknown tongue, that a great work of salvation would there be accomplished, all of which was declared to be true, in the ears of mortal man, by the same heavenly voice which was audibly heard by Saint Paul, which converted him to the faith of Christ; or if not the same voice, we know what we have above stated to be true, and that it occurred in the month of April, 1877. Does not the Bible in the twelfth chapter of first Corinthians, plainly state that prophets and the gift of prophecy and of tongues are some of the constituent elements of the Church of Christ, and having the above things so given to me and which I now testify of to all, is there left any room to doubt the conclusion that "the kingdom of God has come unto us."

When the Committee on Removal were engaged in selecting the present site of Lamoni for the headquarters of the Church, I received a testimony to which I will invite your attention, and then conclude. I seemed to be suddenly transported to the slope of a high range of mountains, which was covered with snow and ice. It seemed to be away to the north, an impression which would naturally arise by seeing snow as far as I could see around me. I was looking up toward the summit, when I saw, apparently, the first ones of a large company of people pressing

toward me, and toward the south or east. The scene then suddenly changed, and I saw these same people coming through and almost filling the country round me, and pressing toward one common destination, and that was in the southern part of the State of Iowa. It was perfectly apparent to me that they were entering an inclosure through a gate, or door, which I could plainly see, and that was in Southern Iowa. I then went over near the place of entrance, and looked in and there I saw ranged in regular order this same company. The men seated by themselves looked the most patriarchal of any I ever saw. I doubt that the tribe of Levi could have furnished a more imposing and God-like company of men. In passing away, I saw at one side, separated from this company, it seemed, as they passed in the entrance, a large number of goats, very repulsive in their appearance, and their actions impressing me with one thing,—immorality.

These things have given me hope and faith, that the Church restored to its former trustworthy foundation, would succeed and yet be an asylum of safety to scattered and forsaken Israel, either from the north or west, and that it is in very truth the kingdom of God spoken of in the Book of Daniel, to be set up in the last days.

Let us also be faithful to the few things contained in our books, which may seem peculiar to some. If any should doubt the above testimony, I will establish my responsibility in testifying of them by furnishing certificates of appointment and election to various public positions of trust filled while receiving them, as well as recommendations in black and white as to my ability and character as a citizen and a neighbor. May God help us to always feel the sentiment that was inscribed on the banners of one of the crusades against the polygamic Mohammedans, who held possession of the holy city of Jerusalem, "Not unto us, O Lord, not unto us, but unto thee be all the glory."

Your brother in faith and hope,

MAHLON SMITH.

LAMONI, Iowa, October 15th, 1883.

*Bro. Joseph.*—I thank you for your editorial advising moneyed men to associate their strength financially, so as to aid those wishing to gather into the "regions round about." I am ready to put in all my money and time and labor for such a work, if it can be gotten to work right away, and that the blessings of the Lord may be retained for his own work. Let me ask the brethren and sisters to reserve all their life and fire insurance money for this purpose. Let us remember that we are but stewards holding the blessings of the Lord in our hands, whatever it may be; and in this association, let us have a system of helping one another in times of loss. If we expect the Lord will use us in building a place of refuge that will stand the test of this increasing storm, we must be willing to spend our time and means for his work.

I would also say a word to the brethren that have advocated the common stock plan in the past. Let us do the best we can for the present to increase our light, and then let our steps be firm and steady in its brightness. Please let us hear from you on this matter through the *Herald*.

Yours in prayer for Zion's good,

M. N. COLE.

FONDA, Iowa, October 10th, 1883.

*Bro. Joseph*.—I have just returned from Portlandville, where I was called by two letters from Sister Christy, to come and administer to her, having been sick for nearly two years, and having lost all faith in the science of man, concluded to call on the higher power. I was to have been there on last Friday night, but got there on Thursday evening. I found her suffering intense pain in her head and right eye. I complied with James' instruction, and the next morning I found her up and at work, and Saturday evening rode four miles to town, and attended meeting, presided over by me. The Baptists of that place tendered the use of their neat little church for that purpose. They also did the singing, accompanied by the organ. I preached three discourses the best I could. Portlandville I learn has heretofore been ably represented by Brn. Lambert, Derry and Longbottom; and I felt rather skittish in opening my battery of small caliber on the same field. But I was urgently requested to come again.

I left Sister Christy feeling quite smart; I also found a Sister Smith there at my meetings, whose health is quite poor. My health has been poor for months.

With love to all the faithful, I am as ever,  
Truly,

E. C. BROWN.

ELKADER, Iowa, October 7th, 1883.

*Bro. Joseph*.—Engaged as I am in a warfare against spiritual wickedness in high places, I need some of the weapons to fight with. The weapons I speak of are spiritual, not carnal, but "mighty through God, in putting down the strongholds of Satan." This weapon of warfare all Saints are entitled to enjoy, when they have their faith truly established in the gospel of Christ, which bringeth great blessings of joy and peace to the souls of all who are his faithful followers and believers in him who is not only able but willing to give good gifts unto all his children who diligently ask and seek after them. Such blessings come in the order of the promises and teachings of Christ to his Apostles, "ask and ye shall receive, seek and ye shall find." I am decidedly of the opinion, that if these rules advised by the Savior were more generally applied by persons doubting the divinity of Christ and of his written word, there would be less unbelief and fewer infidels in the world. The weakness of man is shown in the fact that "men love darkness rather than light, because their deeds are evil." The proof of Christ's words is to be realized by the application which is made of them; and if men become too proud to humble themselves and thus despise the injunction, "Ask and ye shall receive," nothing else could be expected but ignorance and unbelief, and consequently infidelity become the ruling sin of the world. This condition of things in the present age is remarkably lamentable, as this spirit of unbelief is stultifying the moral perceptibilities of the human heart, and with its criminal tendencies leading thousands of its votaries into the goal of sins, misery, debauchery and ruin. And it must be evident in looking at this state of things, that if God ever, in any age of the world, revealed himself to man to correct the sins of earth, the present state of things would seem to demand the attention of some divine power, to be set on foot to turn away the current of sin and evil that is

sweeping like a mighty avalanche throughout this broad earth. And while men are teaching for doctrine the commandments of men, the sin of unbelief in the divine mission of Christ still remains unchecked.

It is no marvel then, that this Book of Mormon revelation, and the appointment God made in the mission of Joseph Smith as a prophet of God, have made their appearance in due time, to set the world thinking upon some of these strange things. The reason why the unbelieving world does not obtain the knowledge of God is, they do not ask for, nor do they seek to find it.

W. B. SMITH.

STARKVILLE, Colorado,

September 20th, 1883.

*Bro. Joseph*.—I have lived here about two years and a half. This is a coal mining town, belonging to the Carbon Coal and Coaking Company, made up of all classes of men, from almost all countries. When I first came here it was the worst place I ever saw. It seems that wherever I go, it is proclaimed before, or by the time I get there, that I am a Mormon Preacher; but here they had me reported to have seven wives. I had accepted the name of preacher, and of course could not be idle. I labored until I had a Sunday School, and I did some preaching, handed around tracts, *Heralds*, *Hopes*, the *Life of Joseph*, and some one has had them continually ever since. But when I was almost discouraged, brother James Caffall came, and labored here and vicinity some five or six weeks, and this was a great blessing to me, if not to the people. I am still living in hopes that the seed sown will yet bring forth fruit. If the Lord permits, I shall hold meetings again the first Lord's day in October. I expect brother James Kemp here on or before October 15th, and then we shall try and make the mountains ring again with the gospel trump. You may know something of my feelings, when I say that Bro. Caffall is the only Saint that I have seen since I have been in Colorado, and I thank the Lord that I have seen and known him. I ask an interest in the prayers of all the saints, that I may always be found in the Master's work. Ever praying for the welfare of Zion.  
Your brother in Christ,

J. W. KENT.

GRAND MANAN, N. B.,

September 25th, 1883.

*Bro. Joseph*.—It is with pleasure I undertake to inform you of the success of our late conference held at Addison Point. The foundation for it was laid on the previous Thursday evening, by Bro. E. L. Kelley, at Jonesport, by the preaching of a very interesting and instructive sermon. On the following Saturday, p. m., met with the brethren at Addison for conference. Brn. Kelley and Sheehy were invited to take part with us, which they did; and the success of our conference was mainly attributable to their wise counsel. On Saturday evening we met a large congregation in Addison Point, and listened to a very interesting discourse by Bro. Kelley. On Sunday evening in same place, had the pleasure of listening to a very interesting and instructive discourse on finance by Bro. Kelley. Congregation very large and interested, and subject, so far as I have heard, entirely satisfactory. I hope that the impression may not be spasmodic, but may be followed with substantial results. Bro. Sheehy occupied the

stand in the afternoon and with good liberty. Preaching again in the evening, with large attendance, and unabated interest. From what I can learn, the people in this district are becoming interested.

I have no fears or doubts as to the ultimate results, if wise counsel prevails; otherwise, ruin and disgrace. If we have any doubt as to what will be the effect produced by certain causes, we have only to call to mind the past, and as surely as "like begets like," so will be the result. "God is not mocked." I feel that the time is near when "two or three" will be agreed. Seemingly much precious time has been lost, because of misunderstanding. It is time we learned that God can not and will not bless our efforts if put forth in unrighteousness. I believe the time is near when the latter day work in this district will occupy a position before the world never before enjoyed by us. We want men approved of God; and when such men rule and direct according to the "law of the Lord," the people will cease to mourn.

So far as I know and have heard, the Elders sent into this district thus far have given entire satisfaction; and, as was recently said of them, "They are the right men in the right place." I understand that Bro. Gurley is coming into this district. We shall be pleased to meet him, and will do all we can to make his visit pleasant.

Yours in bonds,

JOS. LAKEMAN.

## Summary of News.

Oct. 11th.—The revised estimates of the French budget are said to show a deficit of 55,000,000 francs, which the Minister of Finance proposes to cover by a reduction of the Governmental expenses.

It is reported that the Black Flags have quarreled with their allies, the Chinese regulars.

A Chilian force of 280 men surprised a band of Monteneros near Frias, South America, killing 150 men and capturing eighty horses. The Chilians suffered no loss.

Rebel bands entered the city of Port Au Prince, West Indies, pillaged the stores, set fire to the houses, and murdered all those resisting. Among the killed were two generals. The troops finally dispersed the rebels.

The accounts which are given of the Caspian oil district will abash even the most sanguine speculators in Western Pennsylvania. Mr. Marvin writes from Baku to the *Morning Post*, London, that he has witnessed the tapping of the 375th well, and that oil is spurting from it to the height of 300 feet and flowing at the rate of 2,000,000 gallons a day.

Twelve hundred Chinese left San Francisco yesterday for home. Nine hundred of them provided themselves with return certificates.

The deposits in the savings-banks of California the 1st of July last were \$56,507,163, an increase of more than \$3,000,000 within a year. The number of depositors Jan. 1st was 74,250, about one in twelve of the population.

Nearly half a million bushels of grain were taken out by the lake vessels to-day.

Off New York two small vessels collided, resulting in the sinking of one, and the sending of the other back to port for repairs.

Oct. 12.—A Roman Duke promises to the Pope 60,000 Catholics who "will strike" for the restora-

tion of his temporal power. Spanish Politicians are busy constructing a new Cabinet.

A French transport has started for Tonquin with 790 men and a quantity of war material. Further fighting is thought to be necessary before Tonquin can be considered conquered by the French. The Yellow Flags are reported disbanded.

Two shocks of earthquake occurred at Agram and Zagorie, Hungary, Thursday evening.

The Village of Laestrella, Province of Tereul, Spain, is inundated. Sixteen houses are destroyed and over forty lives lost.

All the 3½ per cent bonds have not been sent in to be paid off, though, they have all been called. But revenue is pouring so fast into the National strong-box that secretary Folger announces that he will have to begin at once to pay off the 3s. A Washington dispatch states that it is not expected at the Treasury Department that the calls of 3s will disturb the National banks very much, as only a few of these bonds are held as security for circulation. It is on that account that the Bankers' Convention devoted so much of its deliberations to the question of how to prevent the contraction of circulation that was following the redemption of the bonds. At the date of the last report by the Controller of the Currency just one-half of the bank circulation was based on the 3s. The banks, the dispatch said, held \$33,000,000 of 4½s, nearly \$105,000,000 of 4s, \$40,000,000 of 3½s, and \$179,000,000 of 3s. All the 3½s have since been called, and the Secretary of the Treasury is about to begin the retirement of the 3s. As these are called the banks must either give up their circulation or must buy the 4s or 4½s at a high premium.

At Dubois, Pa., near Bradford, the Rochester & Pittsburg Railroad Company has a strike of miners on its hands which has reduced its shipments of soft coal from 300 cars a day to nothing. The strikers, through the use of brass bands and other terrifying devices, have bulldozed the whole region. Yesterday a special train with twenty-four formidable detectives arrived at Bradford and were taken to the theatre of disturbance.

A mining company was formed in millwaukee with a capital of \$6,000,000.

Oct. 14th.—Placards have been posted throughout the Island of Hainan, off the Chinese coast, threatening Mandarins and foreigners. Serious rioting has broken out.

The suspension of negotiations between France and China is complete. The Government at Peking have instructed Tseng to hold aloof until the French Ministry is more consolidated. Their policy is to keep matters in statu quo until the Chambers meet under the impression that the determination of the Deputies to cut down all foreign expenses will make it much easier for the Chinese to negotiate. Meantime Challemlacour has instructed M. Patenotre, the new Envoy to China, to hasten his departure and to resume negotiations at Peking, where the Chinese Government is absolutely refusing to carry on any further negotiations with M. Tricon.

Franco Chinese merchants assert that France has only two courses to fall back on—the Bource treaty or to prepare to march on Peking.

A riot occurred at Foo Chow, China, owing to the French Consul's having objected to the burial in ground adjoining the foreign concession of a Chinaman who died from cholera. The temper

of the Chinese at all treaty ports is dangerous.

The new Spanish Cabinet has been sworn in.

The revolution in Hayti West Indies, has reached an acute crisis. The City of Port au Prince, in that island, has been destroyed by fire, the work of sympathizers with revolutionists. The city is in the hands of a pillaging mob, and is being shelled by Government ships in the harbor. The foreign residents are in peril. Five gunboats belonging to European Governments are now in the harbor.

The majority against the prohibitory amendment in the Ohio election of Tuesday was 70,783.

Oct. 15.—Irving Bishop, the London mind-reader, who was bitterly attacked by Labouchere not long ago, failed four times in succession last Saturday night to give the number of a bank-note, and afterward fainted. He has since been dangerously ill of congestion of the brain.

The British Minister, Shaw, will receive an indemnity of 60,000 francs for the losses sustained by him at the hands of the French in Madagascar.

A farmer named Spence, living near Cork, Ireland, was attacked and murdered with pitch-forks. Ten persons are arrested.

The Black flags are massing at Bacninh. A fight is expected when the French reinforcements arrive.

There was a fierce gale on the coast of England to-day. Two of her Majesty's training brigs were driven into collision and subsequently went ashore near Plymouth where they remain in a dangerous position. Assistance has been sent them.

The new steamer Euripides, Capt. Herd, from New Orleans Sept. 17, via Falmouth for Elsinore, is ashore at Hjelmen. Assistance has been sent.

The training brigs which collided and subsequently went ashore near Plymouth in the gale yesterday are both safe.

The brother of Zlatpoliski, the Nihilist leader, in Russia, has been arrested.

A strong shock of earthquake, lasting eight to ten seconds, was felt on the Island of Chios yesterday. Several houses were destroyed and some persons injured. A shock was also felt at Syra and Smyrna. There was much damage and loss of life at Aivoli.

Dr. Koch, of the German commission which went to Egypt to investigate the cholera epidemic, reports that he has discovered that cholera is due to a living, threadlike microscopic organism, resembling that seen in cases of phthisis.

The Supreme Court of the United States decided unconstitutional the first and second sections of the act of congress known as the Civil Rights law of 1875. Cases were brought under the law to the highest legal tribunal from the States of Kansas, California, Missouri, New York, and Tennessee, and had been under consideration for a year. The complainants were colored men, and had been denied their rights as the law defined them in hotels, railroad-cars, restaurants, theatres, etc. The Supreme Court holds (Mr. Justice Bradley writing the opinion and Mr. Justice Harlan only dissenting) that Congress had no constitutional authority to pass the above sections under either the Thirteenth or Fourteenth Amendments. The Fourteenth Amendment is Prohibitory upon the states only—that is, it declares what the States shall not do, and does not allow Congress to sit as a State Legislature in those matters, passing original laws, but simply

directs Congress to make corrective acts—to undo the effects of State laws, when they are repugnant to the spirit of the amendment. Thirteenth Amendment related only to slavery. As to the Territories and the District of Columbia, the Supreme Court holds the Legislative power of Congress in the premises is unlimited.

At length the business of the country, as reflected in the clearings, shows a genuine improvement, the large sum of \$1,107,071,622 being given as last week's total for the country. Not many weeks ago the total was \$400,000,000 less. It cannot be truly said that times are getting hard when eleven hundred millions in checks have gone through the clearing-houses in six business days of one week.

In 1866 the surplus of National revenues over expenditures was \$37,000,000; in 1874 it was only \$2,000,000; in 1881 it was over \$100,000,000; in 1882 over \$145,000,000; and in 1883 it was \$133,000,000.

The blue laws of Connecticut were yesterday enforced at East Haven, where fourteen persons were fined \$4 and costs for riding in a public highway Sunday.

Zembrona & Co., of Monterey, Mex., have failed, Liabilities, \$800,000. Hyamas Brothers, of New York and San Francisco failed for \$156,000.

Oct. 16th.—Messrs. Moody and Sankey opened their Gospel labors at Cork to-day. The doors were besieged by a mob, who derided those who entered the building. Policemen dispersed the rioters.

An outbreak of trichiniasis is reported in Ermleben, Prussian Saxony. One hundred and eighty persons are suffering. Four deaths have occurred. Four hundred persons are prostrated by trichiniasis in ten villages in Saxony. Sixty sufferers are in a hopeless condition. Deaths from the disease are occurring daily.

Prime-Minister Ferry, in a speech at Havre, foreshadowed the withdrawal of the present embargo upon the importation of American bacon.

The remnant of King Cetewayo's party having assembled with the intention of rescuing Cetewayo from the Inkankla Bush, where he has been in hiding, Chief Usibepu, whose forces have been watching the borders of the reserve near Babango, surprised them and slaughtered one-half their number. Cetewayo has surrendered to the British President, and will be conveyed to Natal.

It is said the French Government has resolved to act energetically against all agitators. The manager of the *Drapeau Noir*, an anarchist journal at Lyons, has been arrested, and other arrests of proprietors are expected.

The trial of eighteen Socialists on the charge of high treason has begun at Olmutz, Moravia.

A foreign Socialist, with a forged passport, has been arrested at Reval.

A sanguinary affray occurred yesterday at Mivava, Upper Hungary, between Slavs and Magyars. The troops were compelled to fire upon the rioters, and order was restored with much difficulty.

The English Society for Promoting State-Aided Emigration will inquire into the condition of the working classes in the East End of London, with the view of ascertaining how many persons may feel inclined to emigrate to North-western Canada. The results of the inquiry will be furnished the Government.

The strike of switchmen continues at St. Louis,

The yards of the railways centering at East St. Louis are full of cars, loaded and empty, creating a great freight blockade.

Pinkerton police in uniform patrol the mine works of the Rochester and Pittsburg mining companies at Beech Tree and Punxutawny, Pa., and the mines were working a full complement of men. Low grade miners between Dubois and Pittsburg are weakening, and it is thought the strike will soon be over. At Reynoldsville both sides are firm, and things look blue.

To-day's proceedings of the Illinois Presbyterian Synod, at Alton, Illinois, were of a missionary character, following the missionary sermon delivered by the Rev. H. H. Jessup, D. D., last night. About 125 delegates and nearly as many ladies from various points were present at the opening exercises in Presbyterian Church at nine o'clock. The church was decorated with flowers and plants, and a large and beautiful missionary map was stretched across the church just back of the pulpit.

The Episcopalians in their convention at Philadelphia Pennsylvania had a wrestle with each other to amend the Nicene Creed to suit certain liberal members of the ministry. The result is given below in a clipping from the report in the daily newspaper.

S. Corning Judd, of Chicago, found fault with the Nicene Creed. He said it was not the Nicene Creed. It had been altered in several places at the Council of Toledo 1,400 years ago. He did not want the work of two ecumenical councils meddled with, and this would be done if it was called the Nicene creed. He closed his remarks with a passionate burst: "I would rather obey God than man, and the universal church than one part of it. Leave it as it was in the old prayer-book. I will never repeat the felique."

Dr. Huntington said he was astonished at the gentleman's remarks, for the committee had fixed the rubric to suit Mr. Judd and his friends by putting in the expression, "Commonly so called."

"They are commonly so called only in the Angelican and Roman Catholic churches, and nowhere else in the world," hotly answered Mr. Judd.

A ripple of laughter was raised when the ever serene Secretary sweetly responded: "I believe that those are the communions with which we are the most familiar," and sat down.

Mr. Judd's proposition was voted down,

William H. Maffet, clerical deputy from Northern New Jersey, moved that the words "and; any churches may omit the words, 'He descended into Hell,' etc., to the end of the rubric, be struck out, and that there be a marginal note stating that "He went into the place of departed spirits" would be an equivalent expression.

Dr. Adams, a fiery low-church clergyman, at once objected to this omission as a tendency to make doctrinal changes. Dr. Fulton, of Missouri, claimed that the expression "He descended into Hell" was a condition under which the episcopate was founded by the English church in 786.

The amendment of the Rev. Mr. Moffet was voted down by a vote of 93 to 128.

Dr. Wakefield, of Indiana, wanted Hades instead of Hell, but found no supporters.

The Rev. Dr. James Rankine, of Western New York, moved that the word "and" be substituted for "or" in the rubric under discussion so that it would read: "Any churches may omit the

words: 'He descended into Hell,' and may, instead of them, use the word 'etc.'" This would not allow the person to leave out either or both of the expressions as is now done under the present reading. The amendment was lost."

The Supreme Court of Massachusetts has sustained the decision of the Superior Court at Pittsfield that a common victualer at Great Barrington, licensed to sell liquor, was guilty of keeping a public bar. Under this decision and the understanding of the law it is alleged that the public bar of nearly every hotel in Massachusetts can be closed.

Two thieves shot each other to death in a New York saloon, at two this morning. Their names were John Walsh and John Irving.

A new cable company to lay ocean cables between America and England has been formed in New York.

There will be a small working Republican majority in the general assembly of Iowa this winter. A late telegram from Des Moines to the associated Press states. The outlook now is that a statute will not be passed, but that the halting members who got through by narrow majorities, and they are quite numerous, will take refuge in submission, and again formulate an amendment for ratification at the polls. This will be a shifting of the burden upon the shoulders of the people. Meanwhile the saloon interests in such cities as Des Moines and Ottumwa are crying for prohibition. They claim that the high license resorted to by several Iowa cities will certainly exterminate them. They know that in such cities under prohibition the power to tax them is taken away, and that the sale of liquor will be forever restrained. Here in Des Moines the Saloonkeepers were scarcely visible on election-day. Generally they are to be seen at the polls, and are interested workers. Their absence being unusual, inquiry among them elicited the universal answer that for them prohibition is preferable to the \$1,000 license. The enactment of something like the Nebraska law by the forthcoming Assembly would be the triumph of the best moral forces of the State.

The address to the colored people adopted by the colored men in council at Springfield, Illinois, contains the following: "Individually we are weak, and pecuniarily we are poor, but by co-operation—by a joint union of effort and operation—we will be enabled to overcome the effects resulting from our weakness and poverty. We therefore urge upon our people the formation of cooperative organizations embracing every branch of legitimate business, and thereby concentrate our scanty earnings and combine our influence to the end that we may eventually take our rank and station among the nations of the earth."

Quassia chips are now used in the manufacture of lager beer in the place of hops; what next.

Lumber operators have entered into a coalition to curtail the production of that useful material. Half crews will be sent into the pineries. Higher prices will prevail as the result.

The latest issue of the "Blue Book," which gives the salaries of all Government officials, shows that there were in the year prior to its issue forty-seven Postmasters in the country whose salaries for the entire year were less than \$1 each; eleven who received less than 25 cents for their year's work; and that Postmaster Sloan, of Perilla Post-Office, White county, Tenn., actually received the munificent salary of five

cents for his entire year's labor in behalf of the community and the Post-Office Department.

Agriculture does not pay in England as it used to do, and the landlords are the sufferers. Lady Willoughby D'Evesby has seven farms of 2,500 acres on her hands in Lincolnshire. She loses probably \$15,000 a year by this. A Rutlandshire landlord has an equal quantity of land untenanted.

Jacob Nelling has confessed to the killing of Ada Atkinson; but says he does not know why he did it. It is rumored that he will be lynched.

Zora Burns was murdered at Lincoln, Illinois. No traces of her murderer have yet been obtained.

Oct. 17th.—Thirty thousand miners at Wigan, Eng., have demanded an immediate increase of wages.

It is reported from Constantinople that 1,000 lives have recently been lost in earthquakes on the western coast of Asia Minor. The survivors are in a dreadful plight. Most of the houses collapsed at the first shock, burying their inmates. The people who escaped became panic-stricken, and sought the fields, where many are still huddled together in a starving condition and suffering from cold. Help for the stricken people is going forward from Smyrna. The Porte has issued a notice stating that 20,000 persons are homeless and pleading for immediate assistance. A Government commission will start as soon as possible to aid the local officials. The report that 1,000 perished is confirmed. The shocks completely destroyed six villages and seriously damaged many others.

*Figaro* publishes the narrative of a French officer of the particulars of a massacre of natives at Hue by French sailors. The story relates that after the natives ceased to resist they were driven from the burning village unarmed and then shot down in piles, the Frenchmen afterward murdering the wounded.

The Annamite envoys have arrived at Hanoi prepared to execute a treaty with France.

Trichiniasis is spreading in Saxony. Twenty deaths have occurred so far.

The Porte has ordered the peremptory collection of the obnoxious tithes on the Island of Crete. The Christians will resist payment and trouble is feared.

At St. Petersburg the trial of sixty-three members of the Nihilist Red Cross Society is concluded. All were sentenced to be sent to Siberia. The testimony of informers and others proved the society had ramifications in every part of the Empire.

An important move in cable telegraphy has been made by J. W. Mackey and James Gordon Bennett. They have at last signed a contract for two cables across the Atlantic Ocean with Siemens Bros., near London. The new lines are to be in operation next summer.

The schooner *Petrel*, built in 1847, water-logged near Sheboygan, Wis., yesterday, and sank in trying to enter the harbor. She has gone to pieces.

Hiram Exstein, a heavy dealer in men's furnishing goods at Buffalo, N. Y., failed yesterday for \$350,000.

William W. Kirker, teller of the first national Bank of Ironton, Ohio, has disappeared. It is charged that he has absconded with \$17,000 of the funds of the bank.

In New York the National Association of Wholesale Druggists began their annual session,

electing officers and transacting the customary preliminary business.

At Owsley's Hall, on West Madison street, Chicago, the Northwestern Bee-Keepers' Society is holding its fourth annual convention. The members report a large yield of honey in this region this year.

#### FIRES, STORMS & ACCIDENTS.

Oct. 11th.—Loss by fire at Chioago, Ill., \$10,000. Two firemen were badly injured. Butte, Mont., \$5,000. A steamer valued at \$18,000 burned at Portland, Maine.

A freight train smash up occurred at Hanover Junction, Wis., on the North Western Railway yesterday. Three engines were demolished. A fireman was killed. Ten passengers were injured by the derailing of a coach on the Texas Pacific road, near Marshall, Texas.

None of the injured in the late storm at Arcadia, Wis., will die. The storm struck the town at midnight. It came from the southwest, and upon its approach the air was so charged with electricity that lights could not be made to burn, and people rushed to their cellars in the darkness to avoid the danger which seemed imminent. The entire atmosphere was of a peculiar reddish-green color, with a strong sulphuric odor, and the deafening roar of the tornado is utterly indescribable. Barns and outbuildings were lifted from their foundations, torn to fragments, and scattered promiscuously in all directions. Broken boards, trees, bricks, and stones filled the air, and were hurled with such violence in some instances as to drive them through the sides of buildings. Damage was done amounting to thousands of dollars.

Oct. 14.—Loss by fire in Chicago, Ill., \$1,500. At Saxton, Mo., the post office was destroyed. Brockton, Mass., \$20,000. Needham, Mass., \$34,000. Winnipeg, Manitoba, \$100,000.

Twenty-three draft horses were suffocated at the Moerlein Brewery, Cincinnati, by the escape of pure ammonia used in cooling-cellars at a point under the brewery stables. The passengers in a street car passing about the time narrowly escaped being stifled.

Three men named Martin Koch, Charles Schworchorn, and Henry Carson were instantly killed at Castalia while trying to drive across a railroad track ahead of an Indiana, Bloomington & Western train. A boy named Thomas Lanman, who was in the wagon with the men, was badly hurt.

Oct. 15th.—Loss by fire at Pittsburg, Pa., \$65,000. New York City, \$61,000. Near Milwaukee, Wis., \$3,500. Fonda, Iowa, \$25,000.

A panic in a Jewish synagogue in Russia Saturday resulted in the death of forty women and the wounding of about thirty others. The crush was entirely in the women's gallery of the building.

A panic of school-children occurred at Waterbury, Conn., yesterday. Six hundred children rushed headlong down stairs, after the Sunderland fashion, but without horrible results, although many of the little people were badly bruised and one girl very seriously wounded. Too much attention cannot be given to the dangers surrounding the egress of children from the upper floors of crowded school-buildings.

Yesterday the two span bridges on the Central Road near Aguas Calientes, Mexico, fell with a construction train of eighteen cars and two engines. Engineer Dileury Hopkins and three

Mexicans were killed. The train is a complete wreck.

Two engineers were struck by a train and dangerously injured at Baltimore, Md. At a curve north of Connellsville, Pa., a young woman and three children were struck and killed by a passenger train.

All the horses in the stable of the Moerlin brewery, where the ammonia pipe burst last night, that were not killed outright were so effected by the gas as to make it necessary to kill them. Sixty-one fine horses are lost by this singular accident.

Oct. 16th.—Loss by fire at Watseka, Ill., \$15,000, accidental. 200,000 pounds of tobacco, with a factory and its machinery were burned at Lynchburg, Va.; loss over \$45,000.

Oct. 17th.—Alegro, a town near Brescia, Italy, burned yesterday, and a thousand persons are homeless.

A passenger train going east on the Vandalia Road left the track near Hagarstown, Ill. The fireman was killed and the engineer badly hurt in the wreck.

#### CROP REPORTS.

The present condition of cotton assures a yield in the United States, of 5,800,000 bales, but, the plant being of perennial growth, it will continue to produce until killed by frost.

The corn and wheat crops have suffered somewhat during the last month from drouth and frost. The estimate of 1,600,000,000 bushels for corn, or twenty-three and a half bushels to the acre, will be verified, while the returns for wheat point to a yield of at least eleven bushels per acre or 415,000,000 bushels, 88,000,000 bushels less than last year.

At a meeting of the Louisiana Sugar-Planters' Association, Oct. 11th, reports were read from correspondents in all the sugar-producing parishes. These reports show a falling off of about 33 per cent on last year's crop, although there has been an increase of acreage. The best calculations are a product of 160,000 hogsheads, though this result is contingent upon the most favorable conditions, as an excess of rain following the prolonged drouth and succeeded by an early freeze will be likely to diminish the crop materially.

The leading weekly grain circular of Liverpool, Eng., under date of October 12th, says: "The grain trade is dull, with a tendency in favor of buyers. Business is restricted. There was an average attendance at to-day's market, and moderate business. Prices were occasionally one pence lower. In flour there was a fair trade at unchanged prices, and a good demand for mixed corn, which advanced one-half pence.

The reduction of the State average in the corn crop heretofore reported is now stated authoritatively as follows: Michigan, from 60 per cent to 45; Wisconsin, from 76 to 50; Ohio, from 82 to 63; New York, from 77 to 57. The reduction is seven points in Illinois and five in Indiana. The high September figures have been materially reduced by the frosts. The loss of condition from drouth has been more apparent, causing slight reductions in the September estimates of many Southern States. The general average condition is 78, six points less than Sept. 1st,—four from frosts in the North and two from drouth on the Atlantic seaboard and south of the frosted areas. It is five points below the October average of 82, while there is 4 per cent increase

in area. It is twenty-one points lower than the October average of the census crop. The product of the year will be close to 1,600,000,000 bushels, with more soft corn than last year, mostly in the regions that consume their entire crop.

The returns of the yield of wheat per acre indicate a production of about two and a fourth bushels per acre less than the crop of last year. It is but nine and a half bushels per acre in Ohio, ten in Illinois, and but a fraction above ten in Indiana. It is above twelve in Michigan and thirteen in Minnesota, Iowa, and California. The Missouri average is twelve bushels; Dakota and Nebraska exceed sixteen, and Kansas averages about seventeen. These averages in the several States are based on systematically recorded results of thrashing. While a revision of the records of the season may cause slight local changes, it is certain the final average yield will not differ much from eleven and three-tenths bushels per acre. The aggregate will exceed 400,000,000 bushels, and may reach 420,000,000. The quality is not up to the average yield.

Oats are a full average of a series of years, or about twenty-eight bushels for the whole country.

The range of State averages in the West is from thirty in Missouri to forty-one in Kansas, about thirty-three in the Ohio Valley, and thirty-six in the Northwest.

Nebraska and Kansas have the largest yields. The crop will aggregate about 500,000,000 bushels and the quality is high, averaging 98; 100 being the standard.

The barley crop average is between one and two bushels per acre more than last year, approximating 50,000,000. California, New York, Minnesota, Wisconsin and Iowa, contribute three-fourths of the whole product.

The potato crop is in better condition than any year since 1875. The average is 93, while the October averages of 1882 and 1878 were each 99. The prospect is favorable for a crop above the medium.

The tobacco crop will be below the average. The average condition in Kentucky is 77; Virginia, 64. The Maryland crop will be good. The average of the seed-leaf States is low. The general average condition is 82.

Does your manner grow cold and forbidding as you grow older? Do the little children answer your questions with great timidity and avoid your presence as far as possible? It is a bad sign. It is not well for them nor for you. Come out into the sunlight. Make your life so bright that the little ones shall run with joy to greet you. Lead a merry, joyful, sunshiny life. And fill other lives with all the happiness you can. It does not pay to be morose. It does pay immensely to be a bright warm-hearted Christian.

If you cannot speak well of your neighbors, do not speak of them at all. A cross neighbor may be made kind by kind treatment. The true way to be happy is to make others happy. To be good is a luxury. If you are not better and wiser at the end of the day, that day is lost.

As daylight can be seen through very small holes, so little things will indicate a person's character. Indeed, character consists in little acts, habitually and honorably preferred; daily life being the quarry from which we build it up and rough-hew the habits that form it.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### WHY DO IT?

JESUS said to the Jews, "Why call ye me Lord, Lord, and do not the things which I say?" And again, "It is not every one that saith unto me Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." What proportion of the will of God is required of those who claim that they can call Jesus Christ, Lord, "by the Holy Ghost?" Answer. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Not by every word that has proceeded out of the mouth of God, for this would not be reasonable, neither (in many cases) possible. Duties were required of the servants of God in other ages, which are not demanded at our hands, nor did the command apply to any body else, then or since. For instance, the command to Noah, to build the ark, after given dimensions; or the command to Moses to make a serpent of brass, and put it on a pole, to be seen by the snake-bitten Israelites, and the connected word of God, to them given, "Look and ye shall live." Or the command to Joshua to march the hosts of Israel around the walls of Jericho, seven days, with the promise that obedience would secure the downfall of the city. Or the command, by the mouth of the prophet Elisha, to Naaman, the leper, to dip himself "seven times in the river Jordan," and the promise, that he should be healed. Or the command of Jesus, "Go into the village \* \* \* and find a colt tied, \* \* bring him to me." Or the command, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your bodies, what ye shall put on." Or the command, "Ye ought also to wash one another's feet." Or the command, "Go ye into all the world, and preach the gospel to every creature." And a host of commandments, and instructions given by the Almighty through prophets and apostles, and by the Lord Jesus himself, which were in their very nature, and under the then governing circumstances, clearly local in their application, and applied then and there, and at no other time or place. The same form of expression as that of Matt. 4:4, is found in a revelation, given to the Latter Day Saints, in September, 1832, and if any should seek to take advantage of the above reflections, and question the application of

any "word of the Lord" given in other days, or to other people; yet the force and authority of present revelation ought not to be questioned, particularly when it evidently applies to the present generation, or the church of to-day, for the word reads, "And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for ye shall live by every word that proceedeth forth from the mouth of God."

In the ages or dispensations of the past God revealed his will to the people, unfolding what was to them "present truth" to which they were not permitted to "add or diminish aught." "God," says Paul, "at sundry times and in divers manners, spake unto the fathers by the prophets."

Not only in Asia, but in America, and not only here, to the ancient inhabitants, the Nephites and others; but in "these last days" God has spoken; and his word is written, as well as in the Bible, and the Book of Mormon.

"The dead," says John the Revelator, "were judged out of the things which were written in the books, according to their works." Jesus says of those who receive not his word, "The word that I have spoken, the same shall judge him in the last day."

Who is it that receives Christ's words? "He that receiveth my law, and doeth it, the same is my disciple, and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you." Again, "If ye continue in my word, then are ye my disciples indeed." "Why call ye me Lord, Lord, and do not the things that I say?" Why do it? If it be the purpose of God to judge man by "the things written in the books," and that Christ's words, (which by the way, he says were his Father's words, or the words of God), shall judge men in the last day, and as we are to live by that "which proceedeth out of the mouth of God," or "present truth," (and if we do not live by it, we will certainly die or be condemned by it), then it is high time that we had begun to "remember the new covenant, even the Book of Mormon, and the former commandments, not only to say, but to do according to that which I have written."

Ignorance as to what the former commandments teach, is not excusable in any member of the church, much less in the priesthood; for God commands in the very first section of the Doctrine and Covenants, "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled," hence, ignorance in this matter is

not justifiable, but is really transgression; for the command is, "search."

If admission into the kingdom of heaven is promised on the condition of doing the will of God, and that will is revealed in his commandment, it becomes the duty of every member of the church to read, or search the revelations of God, to learn what the will of God is. If there appear commandments which were evidently local in their application, that is, such as were given to individuals, requiring them to perform certain work, and which was, or was not performed by them as the case may have been, such local commandments of course could not be required of others, or if required of others, would necessitate a direct command to them. But such as are general in their application, or if given to another people, are by revelation to the church to-day, declared to be still in force, and applicable to us of the Reorganization surely must be heeded, or else the displeasure of the Almighty must be expected, as it will certainly be deserved.

If God has truly said that "The works and the designs and the purposes of God can not be frustrated, neither can they come to nought; for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round." If these are the words of God, then what excuse can any one offer for continual, persistent disregard of the things revealed as the "will of the Father." It is simply vain to say, that "if God commands me to do thus and so, or to give up this or that habit, I will do it." "It is not a commandment, but simply a word of wisdom." Yet is it not a revelation: is it not a "word that proceedeth from the mouth of God?" And is it not a commandment to "live by every word that proceedeth from the mouth of God?"

Of what authority, therefore, is a preface to a revelation, saying that it is "not by commandment or constraint" in the face of the declaration, that the Saints "shall live by every word," &c.? I deny the right or authority of any man to weaken the force of the word of God, by way of apology; for he says expressly, "What I the Lord have spoken, I have spoken, and I excuse not myself." How much less then shall mortal man "excuse" the Almighty, by saying in substance that there is no one even constrained, much less directly commanded in the case. That is, no one is under constraint to observe the "thus saith the Lord;" or that they are not under ob-

ligation to "live by every word" of God, although it is said to be the "order and will of God in the temporal salvation of all Saints in the last days," and "adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints."

But even if it is only designed for "temporal salvation," what are the Saints to be saved from? "I the Lord, give unto them [who keep these sayings, &c.], a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." That is, they shall live by the word of God, or if they disregard it, they have no promise; hence shall die; being disobedient.

But suppose that this "word of wisdom" is only a "covenant or church article," as some say. But then its observance is enjoined by a commandment; as see. "The Elders, Priests, and Teachers of this church \* \* shall observe the covenants, and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." And right here I would give my opinion, that what is meant by the words "if ye receive not the Spirit ye shall not teach," is not preaching the gospel, but teaching the covenants and church articles, for it is evident that the Spirit should direct as to the times and seasons, or the proper occasions for teaching "these things." Jesus said something about casting pearls before swine. The Elders are to study to approve themselves workmen, to "preach the word; be instant in season, who are out of season," and to be "ready always to give an answer to every man that asketh" "a reason of the hope." The plain fact is, that the ministry are bound by a positive commandment, to not only teach, but to observe also themselves, the covenants and "church articles," and as to what may be called the law, if they do not keep that, then they are unworthy their calling; for they can not be Christ's disciples, and if a man is not worthy the name of a disciple, much less is he of being an ambassador of Christ.

Would not Paul have presented a consistent walk, and a lively spectacle, after exhorting the Saints to not "be conformed to this world," &c., to have lit a pipe, or called for a chew of tobacco, or have sailed into a saloon, with some boon companion, and taken a glass of beer or something stronger? A disciple of Christ! A follower of Jesus! What is the evidence of that relationship? "If any man will come after me, let him deny himself, and take up his cross and follow me. And for a man to take up his cross is to deny himself

all ungodliness, and every worldly lust, and keep my commandments."

In section 42, Doctrine and Covenants, God gives the church the "law," or sundry "commandments," if you please. Shall the Elders regard them? The Lord says to them, "Ye shall see that my law is kept." Suppose they do not, that is, suppose they suffer it to be trampled under foot, to be ignored, or at least disobeyed, what then? Clearly, they are transgressors themselves, they are unfaithful to their trust; are not worthy of their calling. "Ye shall see that my law is kept." "He that saith he receiveth it, (the law), and doeth it not, the same is not my disciple," &c.

What saith the law? How readest thou? "The Elders, Priests and Teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon." "They shall observe the covenants, and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit." "Thou shalt not kill," "Thou shalt not steal, thou shalt not lie," "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." "Thou shalt not commit adultery," "Thou shalt not speak evil of thy neighbor, nor do him any harm." "And behold thou wilt remember the poor, and consecrate of thy properties for their support." "Again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty, the beauty of the work of thine own hands." Thou shalt not be idle. "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs, and mild food, and that not by the hand of an enemy." "Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than would be for thy support, thou shalt give it unto my store-house, that all things may be done according to that which I have said;" "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my church, and he that doeth according to those things shall be saved, and he that doeth them not shall be damned, if he continues," &c. Please read. Again: "Every person who belongeth to this Church of Christ, shall observe to keep all the commandments, and covenants of the church.

"And if thy brother or sister offend thee, thou shalt take him or her, between him and her, and thee alone; and if he or she

confess thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her unto the church, not to the members, but to the Elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. If any offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her, whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things." And beside these, all other commandments given the church, through the present Joseph, as well as those given through the Martyr. But after all, what will it avail? Hundreds will admit these sayings of the Spirit to be in truth "the word of the Lord," but who will hearken! The Lord said, "My people do not consider." They will say, "I know this to be the work of the Lord." "I am willing to do all that I can to further the work." And many cry Lord, Lord, both long and loud, but still do not the things that he says. The foolish virgins once had their lamps trimmed and burning. They were once ready to meet the Bridegroom, but alas, they failed to be ready at last. "It is not every one who saith unto me Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "Why call ye me Lord, Lord, and do not the things which I say?" *Why do it? What will it avail?*

T. W. S.

#### EPISTOLARY.

To the Saints scattered in Nebraska. Especially to those of the Northern District; Greeting: Having reason to believe that some irregularities exist which tend to interfere with your peace, and with no desire to be dictatorial, or to curtail your liberty, we respectfully submit the following: We are with you anxious for the preaching of the gospel;—believe it should be the primary object. But think there must be a system by which it may be accomplished. One of the most important works of a district conference is the inauguration of measures to spread the gospel wider and wider. The scarcity of laborers may lead presidents of branches and others, to receive any one that may come to them with a claim, without other evidences of being representatives of the Church. This should

not be. Not that we would have you suspicious, or to look upon strangers with distrust. But precautionary measures have been thought expedient as a preventive to fraud or imposition. To which we think you ought to be aroused. To receive those sent by action of General, and your district conferences to labor among you in word and doctrine, is your duty, in which we would not see you behind any. And to know those who are thus, and those not so appointed is your duty. Will you see to it? You have read, or heard of wandering stars. One, among other characteristics of these wanderers, is having no special, or specific object or purpose in life. Yet always on the move, seeking whom they may impose on, or devour.

There is no district in Nebraska, Iowa, Kansas or Missouri but will give every Elder or Priest within its respective limits all the labor in traveling and preaching he may need. When therefore you see Elders skip over their own boundaries, exhibiting piety and unbounded love for the latter day work, and claiming to be under great apprehension of condemnation if they fail to preach the gospel; and who on invitation preach a sermon, and then ask you to pass the hat; or worse than that, assume the responsibility of going among the Saints, or to the Bishop's Agent, soliciting means, you may know that Elder is not using a liberty, but taking license, violating the order that the Church is seeking to maintain; and though feigning piety, is being governed by policy for selfish purposes. To the presidents of the respective branches we respectfully suggest the putting forth efforts to prevent such scandalous proceedings.

You may ask: Have we not a right to invite an Elder, not of our district, to preach? Yes, you have. But you should have other proof than his bare word, that he is an Elder. And then you must discriminate between those coming on a friendly visit, and those who want to make a profit of you because they are Elders. In view then of some past events, (which we have no wish to resurrect), we, in addition to the above, suggest the following. Your first duty is to sustain those appointed as above referred to, and to be kind and courteous to all, irrespective of creeds or nationalities. And to co-operate with the Bishopric in inducing the Saints to pay over their moneys to the Bishop, or his appointed agents. Should you know of any, especially those not appointed to labor in your district, seeking to collect money from the Saints, you should first admonish them to desist, and if they

refuse, report them to the Bishop, his Agent, or those in charge of missions. To watch for iniquity is incompatible with our religion; but to be alive as watchmen on Zion's walls, is but our reasonable service.

We advise activity and unity among branch officials. For your consenting to accept positions in the body is tantamount to a covenant to acquit yourselves of duties incumbent on your respective positions. Unity and a thorough understanding among yourselves is most essential for success. And as a healthy spiritual condition of a branch is largely due to proper activity of officials' efforts ultimating in unity among yourselves, are imperative.

To our minds the practice of one Elder berating, and seeking to blast or tarnish the reputation of others is most despicable, and no greater evidence can be given of a barrenness of true manhood, to say nothing of the love, or Spirit of God. The resorting to such a practice disqualifies the one so acting as a proper representative of the Church. We trust due and prompt efforts will be made by you to check and prohibit such practice, if you should witness it. No matter who the individual may be,—do not tolerate it. If you do, you will be partially culpable for the evil growing out of so ungodly a practice. Let every head of a family resolve that his hearth-stone is one sacred spot, where the character of his brother shall not be tarnished or the tongue of the slanderer heard; and much, very much will be thus accomplished to prevent evil and promote peace. The teacher is commanded to see that there is no hardness or evil speaking, etc. What then would be thought of an Elder who would seek to tear down what he is commanded to build up, or practice what he is to strive to prevent. You must learn to be watchful, without being suspicious. For the practice of slandering or backbiting there is no justification or excuse. For however much one member may be wronged by another, the law provides a way for redress. And efforts to prevent infringements on the recognized laws of the Church are incumbent on you.

We learn that there exists at Lamoni a sewing society which meets at stated times, twenty or thirty sisters in number, at which times considerable sewing is done; and while none are gagged, there is a preventive to the practice of tattling or backbiting. And should any one so far forget herself as to say aught savoring of tattling, she is called to order. If so, every lover of peace will say, God bless the sewing society of Lamoni, for if they thus labor, much

will be done to build up and keep peace within their borders.

You will learn that the giving of all the surplus property, as a beginning of tithing is deferred for the present; for the following reasons: 1st. The Church has prepared no suitable books. 2d. When the Church receives all the surplus property of its members, she must be prepared to give inheritances. Much remains to be done to reach this. You will also learn from instructions by the Bishopric, that in the mean time the Church is expected to bring offerings, tithings, or consecrations, as God has prospered them; and that Israel is to be his own exactors. Who needs to complain of that?

Thinking we may ere long visit and talk to some of you (at least) face to face, we let the above suffice for the present, ever wishing and praying for your welfare.

Respectfully, and in hope,

JAMES CAFFALL.

W. M. RUMEL, *President of District.*

TRUTH ACCEPTABLE WHEREVER IT  
MAY BE FOUND.

FRIEND HERALD.—My mind is oftentimes exercised, and I am really perplexed to know right from wrong, to draw the line of demarkation between truth and error, as these principles are found to exist in the politics, religion, and social habits of mankind. To my mind it is much more difficult than some may suppose. It has been argued that a revelation from God, expressive of his will in the delineation of right principles, is superfluous, or unnecessary, upon the ground that human wisdom or instinct, independent of Divine command, is a sufficient guide to those who desire to do right. That the law or principle of conscience constitutes a rudder by which we should steer our craft of moral selection and action is true, but it seems to me that the history of human experience verifies the belief, that conscience unaided by superior instruction, is inadequate to the proper determination of the real character of every principle. And shall we deny that even this inborn monitor of the human soul is in a measure flexible, subject to the bias of education? To my mind, like every function constituting a part of that wonderful blending, the inner or intellectual man, it is susceptible to education and development.

Aside from the germ of our individuality, we are made,—mentally, morally, and physically,—of the elements that have surrounded us in mortal life. Farther back than this I can not go consistently, nor do I care to peer into the mysteries of the

mysterious past. A knowledge of the pre-existent past is not nearly so important as an understanding of future possibilities and present privileges and duties. Our convictions relative to everything pertaining to life will be found in exact ratio to our opportunities for learning and our aptness to learn. This places individual responsibility to God in proportion to privileges extended. "To him that knoweth to do good and doeth it not, to him it is sin."

We do not feel called upon to offer an apology for the sins of our race, but will express the belief, however, that many of the evils apparently cherished by men have been errors of the head rather than of the heart. While some are, perhaps, willingly and willfully blind, ignorance—a want of the knowledge of the truth—is the prime cause of much evil in the world. Could the veil that now separates fallen man from the future abode prepared for him be rent, the intellect moved by that intense inherent desire for happiness, could not fail to lead many aright who now under present conditions and influences go astray. Is it not possible, or rather probable, that though sinful as man seems prone to be, the picture illustrative of human depravity has been by some overdrawn? I maintain that humanity is not wholly responsible for the circumstances, conditions, and influences that surround it. Satan, that vile intelligence that delights only to do evil, was in the world before my eyes beheld the light of terrestrial dawn; and if I had anything to do with the event of bringing him here, it comes not with the radius of my knowledge. I herewith assert my desire to do all things that are right, just, good, and pleasing in the sight of our Heavenly Father, but must confess to coming far short of it; nevertheless I give full credence to the idea of accountability to him, and of future judgment "according to our works." It is a part of the Divine economy "in bringing many sons unto glory," that men shall be tried that their moral worth may be practically known, not only to God, but to other men and themselves.

Every day we are adding material to the superstructure of our future existence—so to speak, we are building the house in which we must live; and whether it be beautiful to behold, or rough and ungainly in appearance, we shall then know if we do not now, that that house is of our own building. The infidel, the schismatic, and the saint of God, each is erecting the building of his own choice. As it is impossible to frame a good substantial edifice from

imperfect material, how needful that we select the very best available. There are no other people I love so well as those with whom my lot is cast—the Latter Day Saints; no church to which I give credence as being the one body of Christ but the one organized by divine command, April 6th, 1830; no gospel that I deem to be the gospel of Christ, but the one taught by Paul, by Peter, John, and Jesus Christ, the Head. Nor have I sought to compromise the truth with any for fear, or to gain favor; but I am free to confess that as I continue to mingle with Saints, would-be Christians, and non-professors, and learn to look upon both sides of every question without bias of mind, my views in a general way are subject to constant change, or modification. The boy who goes to school should not suppose that because he has a knowledge of the school's existence, his education is complete; nor should his brain become so filled with self-sufficiency as to leave no room for the entrance of useful instruction and information.

I am led to contemplate the Church of Christ. I think of her toils to win honest souls to the path of immortal glory; of the willing sacrifice many have made to advance the cause they knew to be true; but withal I can not forget the frequent demonstrations of human weaknesses, and the follies of those called to be children of God.

O, that we could ever be willing to learn, that we could be submissive to the Divine Will, that we could remain susceptible to the intuition of the Holy Spirit of God. Dear Lord, give us grace that we may see aright, wisdom that we may walk worthily before thee, love to blend our souls in sweet accord, strength to meet every fiery dart of the adversary, and bring our spirits into subjection to the mandates of thy just and equitable law! So shall our joy be perfect and our reward certain and secure. O, how grand, how noble is the calling of the saint of God, in the true representation of the interests of his kingdom. Like the Master they are as "lights to the world." The object of physical or spiritual light is to impart its radiance and blessing to every creature whom it may reach. Then I ask, is it reasonable to suppose that the church of Christ has been reflecting the light of God for these fifty years, while the rest of mankind outside of its pales remain unaffected and unbenefitted by its glorious influence? To my mind the world in its religious, political, scientific, educational, social, and domestic relations, has been more or less moved upon and influenced by the sacred power and enlightenment of a restored

gospel. The success of the latter day work is not to be measured by the abstraction of numbers baptized into the church. It is to be comprehended by the influence it has upon society both in and out of the church. The general character of theology taught throughout the civilized world to-day, is of a higher moral character, and reflects a better light than did the religious teachings of men prior to 1830. And withal the hymns of modern origin are of a better cast with some exceptions, than those of bygone days. Think of the times of witchcraft, superstition, and religious intolerance, as compared with the moral character of to-day's religion. The facts are that religious bigotry and priestly despotism are giving place to the freedom, light, and liberty of the gospel of peace and life. What the culmination of religious creeds will be, we are not prepared to say. It seems sufficient to believe that "Truth is mighty and will prevail."

A sister asks in the *Hope* if it is right for her to take part in the exercises of a Union Sunday School.

How can it be wrong? Should we not encourage every effort to do good? The real essence of precept taught in these schools is, that the Bible is the word of God, that Jesus is the Savior of the world, in whom we must believe and trust for our salvation. And the youthful mind is encouraged to the belief that "Virtue has its own reward," while the practice of sin will result in punishment and abject sorrow. It does not depreciate the merits of a restored gospel for us to acknowledge and encourage the good we see in others not of our faith. Suppose there was no moral and religious teaching other than that done by the Latter Day Saints, what per cent of the people would be reached? What would the world of mankind know about God, Jesus, and a promise of salvation? and how many would be prepared to hear and obey the gospel when properly and authoritatively presented? I wish to ask my radical brethren (if there are any) why not go to the heathen Chinese, the mussel men of Arabia, or the Modoc of America to gain intelligent converts to the cause of Christ, if the Christian enlightenment of the "Sectarian world" is altogether falacious.

"Every one to their notion;" but your correspondent would much rather preach Christ as the Savior, and the Bible as containing the word of God, to those who have been thus led to believe, than to go where the rays of Bible truth never have shone. To my mind when the Elders of Israel go to the fair sons and daughters of America and Europe, with the super-excel-

lency of revealed truth, winning them to a knowledge of the unchangeable God, they but exemplify the precept, "Other men have labored, and ye are entered into their labors."

I believe it is possible for even Saints to be egotistical, boastful and self-willed. Be our disposition as it may, the gospel is conservative in its character, and smiles encouragingly upon every effort toward intellectual and moral advancement. While seeking to evade the vanities and evils of this sinful world, we should exercise caution not to trample upon or cast from us the pearls of intellect and virtue that are found intermingled with much that is erroneous in character and harmful in its tendency. The command, "Contend against no church save it be the church of the devil," does not authorize us to shake hands with every sectarian idea and custom; neither does it warrant us in being aggressive and presumptuous in our manner of presenting the truths we hold sacred and dear. "Overcome evil with good," admonishes us that if we wish others to walk nearer to God, we must show them a better path than the one in which they now tread, rather than obstruct the one they have essayed to follow. Love for the sons of men is what we need. Could our preaching and example be like that of the Savior, then would our success be certain, and our reward eternal and secure.

May the kind Father of mercies grant us wisdom and light, direct our feet in the pathway of peace, and finally exalt us to His Celestial abode, we humbly pray, in the name of his Son Jesus Christ, Amen.

G. S. HYDE.

BURNETT, Neb., Aug. 27, 1883.

The following from the New York *Sun* of September 11th, 1883, and the statement we give after it from the Attleboro, Massachusetts, *Advocate*, of September 29th, will enable the Saints to dispose of the matter satisfactorily.

#### BRIGHAM YOUNG'S DISCIPLE.

MR. EVANS' ATTEMPT TO PRACTICE POLYGAMY IN A NEW ENGLAND VILLAGE.

AMOST within the sound of the voice of the leaders in Boston of other violent crusades against the institutions of Utah has stood undisturbed for many months a house dedicated to the worship of God according to the peculiar tenets of the Latter Day Saints. The village of Plainville is a section of Wrentham, four miles from the center of that town, and two miles from North Attleboro. It is completely isolated from railroad or telegraphic communication, but has become quite well known because of

its large jewelry manufactories. The only church of any denomination in the village is that under the name of the "Plainville Branch of the Reorganized Church of Jesus Christ of Latter Day Saints." The church edifice is quite a large one, well built, and is located upon the main street. A large proportion of the money for the building was subscribed in Wrentham and Attleboro, some of whose people are of the Mormon faith. Three of the leaders of the movement were arrested a short time ago at the instance of some people who had become disgusted with the community, and wanted to break it up. These are Jackson L. Evans and Mrs. Catharine B. Cobb, each charged with polygamy, and Miss Kate L. Whitney, charged with immoral conduct. These parties had been active in making converts, having made many proselytes from among the Baptists and Methodists.

The *Sun* correspondent saw Evans in jail here this morning. He said he was converted to the faith of the Latter Day Saints some time ago. He was one of the foremost men in the organization of the church at Plainville. By permission of the School Committee the meetings were held first in the village school house. The church met with great hostility and calumny on account of the doctrines promulgated. After a while the people began to be enlightened, discarded their prejudices, and went to the meetings in large numbers. Many converts were made.

The church building was put up as soon as the secretary had raised enough money. It is paid for, and the regular attendance is large. The membership is constantly increasing. One of the elders is going to Washington as soon as Congress convenes to use his influence against any anti-Mormon legislation that may be introduced. In conclusion Mr. Evans said:

"The Utah Church is called 'The Church of Jesus Christ of Latter Day Saints,' and the addition of the word 'Reorganized' constitutes our identity. We claim the privilege of worshiping God according to the dictates of our own consciences, and allow all persons the same privilege, let them worship how, where, or what they please."

When the prisoners were arraigned in court this afternoon the room was crowded. Many of the audience were women. Evans is about forty-five years of age, and of forbidding aspect. As he stepped into the dock he looked around at the eager faces, smiled faintly, crossed his arms over his breast, and assumed an air of injured

innocence and martyrdom, occasionally giving his long black beard a complacent pull. Miss Whitney is a slender, dark woman of twenty-three years, with handsome black eyes, glossy raven locks, and a rather intellectual and attractive face. She came into court with a babe in her arms. Mrs. Cobb is about twenty-five years old, with a bright rosy complexion and a handsome face.

S. A. Cobb was the first witness. He testified Evans came to his house and held meetings there. Evans kissed and hugged all the women, including Cobb's wife. Evans became more and more familiar in his actions. He did not think much about it at that time, for he was full of the religion. He afterwards protested against the frequency of these demonstrations, when Evans said he could not help it. He then thought Elder Evans had a clean heart, and would do nothing wrong. Cobb finally discarded the faith.

James M. Cobb corroborated his son's testimony. He left the church when Evans told him that one day while reading his Bible he had a revelation that he must include more than one woman in his family. He had immediately begun to fulfill this mission, and had lived happily ever since.

Mrs. Cobb, for the defense, testified to her faith in the Mormon doctrines. Miss Whitney's testimony was to the same effect.

Evans testified that he was a Scriptural expounder, farmer, wheelwright, and a little of everything. It was pleasant at Cobb's, because he had so many seasons of prayer with the ladies.

District Attorney Benjamin said the proceedings were a disgrace to the town. Judge Rockwell made a strong charge to the jury. The jury agreed upon a verdict of guilty, after half an hour's deliberation, on all the charges.

DEDHAM, Mass., Sept. 10th, 1883.

From the Attleboro, Massachusetts, *Advocate*, September 29th, 1883:

LATTER DAY SAINTS VS. MORMONS.

To the Editor of the *Advocate*:

There appears in the New York *Sun* of September 11th, a series of statements with reference to the Saints' Church in Plainville, which are calculated to mislead people and do injustice to the citizens of Plainville in general, and members of the church referred to, in particular, which I wish as a representative of said church, with your permission through your columns, to correct. The *Sun* correspondent says: "The only church in the village of

Plainville is that under the name of the Reorganized Church of Jesus Christ of Latter Day Saints," which is true; but he goes on to say that "three of the LEADERS of this 'Mormon movement' were arrested a short time ago at the instance of some people who had become disgusted with the community and wanted to break it up." The name of Jackson L. Evans and two women are given, charged with "polygamy and immoral conduct;" that these parties had been active in making converts, having made many proselytes from among the Baptists and Methodists, etc. The article goes on to state: "The *Sun* correspondent saw Evans in jail here this morning [Sept. 10th]. He said he was one of the foremost men in the organization of the church at Plainville." That one of the Elders was going to Washington as soon as Congress convenes to use his influence against any anti-Mormon legislation that may be introduced. "In conclusion Mr. Evans said: 'The Utah church is called the Church of Jesus Christ of Latter Day Saints, and the word 'Reorganized' constitutes our identity. We claim the privilege of worshiping God according to the dictates of our own consciences and allow all persons the same privilege,'" etc., etc.,—this is what the *Sun* article says. Now for a few facts: Mr. Evans and the women referred to, so far from being "leaders" in the church at Plainville, are not now, nor ever have been, connected in any way with this people anywhere nor at any time, as the church records, and subjoined affidavits will show, or as Plainville citizens well know. Mr. Evans told the writer, yesterday, in Dedham, that he had never attended one of our meetings in Plainville or anywhere else; that he knew nothing of us only by report; never had any interview with the *New York Sun* or any other reporter upon the subject. Below is his affidavit together with that of the officer in charge of Dedham prison, Mr. Henry White, to whom I am indebted for courtesy and evident desire to see justice done to all.

DEDHAM JAIL, Mass., Sept. 20th, 1883.

"This is to certify that I am not now, nor ever have been, a member of the Church of Jesus Christ of Latter Day Saints at Plainville, Mass., or anywhere else. Have never been in any way connected with any Latter Day or Mormon church in my life, and the statements made in the *New York Sun* by its reporter, so far as they concern me in any way with the above people, are utterly without the truth or any foundation whatsoever. The *New York Sun* reporter, did not interview me in jail the morning of Sept. 10th, or upon any other occasion on this or any other subject; never saw him to my knowledge; furthermore, the officer of the prison, Mr. Henry

White, states that no such interview ever took place.

(Signed) JACKSON L. EVANS."

"Witness, ULYSSES W. GREEN.

"Before me appeared the above named Jackson L. Evans, this 20th day of September, 1883, sworn and subscribed that the above statement is true.

HENRY WHITE, *Justice of the Peace.*

"I hereby certify that no such interview as described in the *New York Sun* of Sept. 11th, 1883, took place between any reporter of the *New York Sun* and Mr. Evans.

"HENRY WHITE, Officer in charge."

In conclusion, Mr. Editor, as a representative of the church, incorporated under the laws of our country, and known as the Reorganized Church of Jesus Christ of Latter Day Saints, I wish to state that we are in no way connected with the people in the west, known as Utah Mormons, and have nothing to do with them save in condemnation of their polygamy and other kindred abominations. No Elder from Plainville or anywhere else in this church, proposes to favor in Washington or anywhere else, the crime of polygamy, no matter under what guise, whether in Utah or Massachusetts. "A rose by any other name would smell as sweet," says Shakespeare, and although we *do* ask the privilege of worshipping God according to the dictates of our own conscience and allow all men the same privilege, yet we do avow our belief that such worship shall not conflict with the law of God as revealed to this church of Christ up to the year 1844, nor the laws of the country in which we live, and through which we claim the right to be protected in our belief, so long as such belief does not interfere with the rights of others. It is a misfortune for which we are not to blame that we have to answer as a church to the name which the Utah people bear; but the burden of their crimes and apostasy from the original faith, we do not propose to rest under, or without protest submit to such misrepresentations on the part of the *Sun* reporter or anyone else. This man was given an epitome of our faith and has taken the liberty to manufacture a sensational story, for which the *Sun* is noted, and he probably was paid so much per word or line, at our expense.

Respectfully yours,

M. H. BOND.

BOSTON, Mass., September 22d, 1883.

The happiness of life is made up of minute fractions—the little soon-forgotten charities of a kiss, a smile, a kind look, a heartfelt compliment in the disguise of playful raillery, and the countless other infinitesimals of pleasant thought and feeling.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Conference Minutes.

### SOUTHERN INDIANA DISTRICT.

Conference convened at Union Branch, Jefferson county, Indiana, August 11th, 1883, Harbert Scott president, V. D. Baggerly clerk *pro tem*.

Morning Session.—Appropriate remarks by the president. Then the session was devoted to prayer and testimony.

Afternoon session.—Branch reports: Caanan 18; 1 Priest, 1 Teacher. Eden 26; 1 removed by certificate. New Trenton 16.

Elders' Reports.—In person, Harbert Scott, Jas. G. Scott, Moses R. Scott and James M. Scott. Samuel Rector reported. Priests' reports: In person, Wm. Burton, William R. Foster, V. D. Baggerly; and John H. Bywater by letter. Teacher Wm. Winscott reported in person.

Bishop's Agent, Sam'l Rector, reported: From November 10th, 1882, to August 11, 1883, received \$21.60. Paid out, \$14.50. On hand, \$7.10.

The report of the court of Elders in the case of Bro. John S. Christie, was presented as follows: We your committee, appointed last conference to act as a court of Elders in the case of Bro. John S. Christie, of Olive Branch, beg leave to report, that after a careful examination of all the evidence in our reach, we are of the opinion that his character as presented in the evidence renders him unworthy of the confidence and fellowship of the Saints, and we do so recommend to this conference. M. R. Scott, Samuel Rector, Harbert Scott, Court.

The recommendation of the court was accepted and the court discharged.

Resolved That the president of this mission give Bro. James M. Scott an Elder's license.

Resolved, That we sustain the president of this mission, with the Authorities of the Church, by our faith, prayers and means.

Resolved, That we sustain the authorities of the district in righteousness.

Resolved, That this conference adjourns to meet at Union Branch, Jefferson county, Indiana, the 9th of November, 1883.

Preaching during conference by Elders H., M. R., and James Scott.

### UTAH DISTRICT.

Conference was held in Mission Chapel, October 6th and 7th, 1883. Elder W. W. Blair acting president, and Elder E. Barrows clerk. E. C. Brand chosen to report.

October 6th, morning session, 10 a. m. Elder Blair reviewing the progress of the Church in Utah during the past twenty years, showed that thousands had been redeemed from the errors of Utah Mormonism, most of whom had emigrated East. The odium that had been cast upon the work in the East, had also been removed, and the work was progressing in all directions.

Reports of Elders.—The following Elders reported in person: W. W. Blair, Joseph Luff, E. C. Brand, W. Gibson, T. Burt, John Taylor, John Eames, John Hart, Joseph Brown, John Weaver, Henry Marriott, Wm. Aird (by letter), and Henry Grimm.

Resolved, That Elders W. W. Blair and T. N. Hudson be appointed to act as delegates to represent the Utah District in the April Conference, to be held at Stewartsville, Mo., April 6th, 1884. Elder Joseph Luff then tendered his resignation as district president, on account of his intended departure for the East. He was released, and a vote of thanks tendered for efficient services.

E. C. Brand was elected to succeed him in the presidency of the district.

Elders Wm. Gibson and Thomas Burt were assigned missions in Central and Southern Utah. Elder John Eames was sustained in his labors at Cheyenne. All the ministry in the district requested to labor as their circumstances permit.

Evening session. Prayer meeting at 6:30, and preaching at 7:30 p. m. by Elder J. Luff.

Sunday, October 7th. Half-past ten a. m., preaching by Elder E. C. Brand. At one p. m., Sunday School, and at 2:30 Sacrament meeting. Prayer meeting at 6 p. m.; and at 7 o'clock farewell address by Elder J. Luff.

Adjourned to meet in the Mission Chapel, Salt Lake City, April 6th, 1884, at 10 a. m.

#### KEWANEE DISTRICT.

Conference met at Buffalo Prairie Chapel, September 15th, 1883. H. C. Bronson president, J. L. Terry clerk.

Branch Reports.—Kewanee 77; 2 baptized, 8 dropped from branch record. Millersburg no change. Rock Island no change. Buffalo Prairie 73, 1 baptized. Princeville 14, one received by letter.

Bishop's Agent reported having received in the past six months \$178.48, and paid out \$189.

Elders J. L. Adams (baptized two) I. B. Larue, Charles Hall, J. F. Adams, M. T. Short, J. W. Terry, J. W. Gillen, Charles Reynolds, H. C. Bronson, J. L. Terry, and John A. Robinson, reported. Priests W. T. Clark, Bert Willy and Lewis Tryon, reported.

Resolved, That this conference instruct the secretary of this district to visit the several branches of the district, and assist the branch authorities in getting their records in a more perfect condition; and for the carrying out of the resolutions passed at district conference December 2d, 1882, pertaining to the making out of branch reports; and each branch so visited see that the secretary's traveling expenses are paid.

Official strength of conference, 3 Seventies, 8 Elders, 5 Priests, 2 Teachers, 2 Deacons.

Prayer and testimony meeting at 7 o'clock. Nine o'clock September 16th, prayer and testimony. At 11 o'clock preaching by J. W. Gillen, 2:30 o'clock preaching by J. A. Robinson, 7:30 o'clock preaching by J. W. Gillen.

Adjourned to meet at call of president.

#### EASTERN IOWA DISTRICT.

Conference was held at Buffalo, Iowa, September 1st, 1883. Elder C. C. Reynolds was called to the chair, F. H. Williams was chosen clerk.

Visiting brethren invited to participate in the deliberations of conference.

Branch Reports.—Financial report of Butter-nut Grove Branch: tithing \$6.70; freewill offering \$1.26. Total on hand, \$7.96. Apostolic Branch 30; 1 Elder, 2 Teachers, 1 Deacon, 5 baptized.

Elders' Reports.—M. T. Short, Bro. Hall, M. G. Maudsley, I. Larew, C. C. Reynolds, reported.

Bishop's Agent, C. C. Reynolds, reported. Received \$12.65; paid out \$13.64. Balance due Agent \$0.99.

Bro. Hall was notified that he would be expected to preach at 7:30 p. m. Bro. M. T. Short, September 2d, at 10 a. m., and at 7:30 o'clock p. m. Bro. Johnson and Ruby at 3 p. m., September 2d.

By vote the spiritual and temporal authorities of the Church were sustained in righteousness.

Adjourned subject to the call of the district president.

### Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

#### MITE SOCIETY.

Received from the Shenandoah Mite Society of the Latter Day Saints' Sunday School, \$9.83 as free will offering. We pray that the good Master may bless them in their effort to spread the gospel.

G. A. BLAKESLEE, Bishop.

GALLEN, Mich., Oct. 8th, 1883.

#### LOST.

At the Reunion Meeting in Leland's Grove, a lock of auburn hair, braided, and fastened at the end with a piece of green silk ribbon. Is only of value to the writer or his family. It was sent to the writer twenty years ago by his wife, when he was on his mission to England, and has had a place in his Bible ever since, until lost out at the above meeting. Any person having found the above hair, and will send it by letter to Charles Derry, Magnolia, Harrison county, Iowa, will confer a great favor.

CHARLES DERRY.

#### BORN.

TURNER.—At Clinton, Clinton county, Iowa, September 5th, 1883, to Bro. Warren and Sr. Elma Turner, a daughter named Eliza Cynthia. Blessed September 23d, 1883, by Elder David Holmes.

REDFIELD.—At Shenandoah, Page Co., Iowa, August 26th, 1883, to Mr. William and Sr. Ella Redfield, a son. Blessed at Nebraska City, Neb., September 30th, 1883, and named Carl Allen.

HOLENBECK.—Near Elmwood, Cass county, Nebraska, May 19th, 1883, to Bro. John W. and Mrs. Emma J. Holenbeck, a daughter. Blessed October 14th, 1883, by Elder Robert M. Elvin; named Oral.

THORNTON.—At Bushberry, Cass county, Nebraska, July 19th, 1883, to Bro. William W. and Sr. Flora E. Thornton, a daughter. Blessed October 15th, 1883, by Elder Robert M. Elvin, and named Nora Maud.

#### MARRIED.

BRAYTON—LEATHER.—At the residence of the bride's parents, Fall River, Massachusetts, October 11th, 1883, by Elder John Gilbert, Mr. Peter Brayton, to Miss Mary E. Leather. May the blessings of health, peace, and prosperity attend them.

#### DIED.

EVERETT.—At Liberty, Cass Co., Nebraska, April 15th, 1883, of inflammatory croup, Ida Ellen, eldest child of Bro. John and Sr. Rachel R. Everett, aged 3 years, 7 months and six days. Funeral sermon October 7th, 1883, by Elder R. M. Elvin.

ROBERTS.—At Johnson, Rhode Island, September 29th, 1883, of typhoid pneumonia, sister Mary A. Roberts, aged 28 years, 2 months and 3 days. She was baptized into the church November 20th, 1881, by Elder C. N. Brown. She was possessed of a sweet disposition, and was beloved by all who knew her, and died strong in the faith. A large assemblage of Saints and friends attended the funeral. Her husband and one child mourn her loss. Funeral services by Elder John Gilbert.

HARDWICK.—At Liberty, Cass Co., Nebraska, March 21st, 1883, of membranous croup, Rachel Alice, only daughter of Bro. George and Sr. Elizabeth Hardwick, aged 1 year, 11 months and 12 days. Funeral sermon October 7th, 1883, by Elder Robt. M. Elvin.

HIGGINS.—At Salt Lake City, Utah, October 12th, 1883, of diphtheria, Harald F., son of Dr. C. W. and Sr. Pauline Higgins, aged 3 years and 12 days.

"Go to thy rest, fair child!  
Go to thy dreamless bed,  
While yet so gentle, undefiled,  
With blessings on thy head."

BABBITT.—At the residence of his son, L. L. Babbitt, near Stewartsville, Missouri, August 22d, 1883, High Priest Loren W. Babbitt. Father Babbitt, as he was familiarly called, was born September 19th, 1806, at New Malby, Berkshire county, Mass.; was baptized in 1832, and ordained one of the Seventy about the same time. He was with the church in her journeyings, her trials, and sufferings, and participated therein. He was present and took part in the Pentecostal season in the Kirtland Temple. Whenever he would recall and recount the glorious hours of spiritual light and life and liberty that were enjoyed on that memorable occasion, his face would light up with joy, and tears of gladness would fill his eyes, as he thought of those heavenly seasons. Following the fortunes of Brigham for a while, he became convinced that his place was not with the usurpation, and on April 6th, 1863, he was baptized by Elder Frank Reynolds at Amboy, Lee county, Illinois, and was confirmed by Elder E. C. Briggs. He was ordained a High Priest on April 7th, 1866, at Plano, Illinois, by Elder E. C. Briggs. He passed away without any visible sign of suffering. He closed his eyes and fell calmly to sleep. He was administered to a few hours before his death, and in fulfillment of the promise, his death was sweet unto him. Funeral discourse preached by Elder T. W. Smith, to a large congregation. Elders I. N. Roberts, D. J. Powell, L. D. Flanders and Thomas Worrell, taking part in the services.

NEWMAN.—At Lamoni, Iowa, September 22d, 1883, Mr. Stephen F. Newman, aged 73 years, 10 months and 14 days. He was born in 1809, in Seneca county, New York; but for the last fifty years was a resident of Chatauque county, where he was honored and esteemed for his integrity and uprightness. He also so trusted in the honesty of others that he lost the most of his property through men who proved unfaithful to their word and to his trust. Although he seemed to be strongly opposed to our faith in Christ, yet his last wishes showed that he was not without confidence in it. For after residing here last winter, he returned in the Spring to New York, and while there defended us in conversation, and in his last illness he desired to return to Lamoni, requesting that if he should not live to make the journey, that his body should be brought here

for burial. His physician there said that he was sustained by this strong desire, and so the journey was made lying upon a bed, and he lived nearly a week after his arrival here. His wife, Sr. Lovina Newman, survives him, as do all of the five daughters who were born to them. Two of them are members of the Reorganized Church of Christ, namely, Sr. Kennedy of Logan, Iowa, and Sr. Wicks of Lamoni. Of Mr. Newman, as expressed by one of old, it may be said, "A good name is better than rubies." The funeral sermon was preached by Elder H. A. Stebbins.

JONES.—At Renick, Randolph county, Missouri, September 13th, 1883, of summer complaint, Hyrum, infant son of Bro. Richard and sister Margaret Jones, aged 1 year, 7 months and 20 days. Funeral service by Priest William Vincent.

Though your darling child is taken,  
From your bosom to the urn,  
Soon the sleeping dust will waken,  
And its spirit will return.

GAITHER.—At Burlington, Iowa, September 25th, 1883, of a congestive chill, Sr. Sussia H., wife of Bro. B. R. Gaither, aged 51 years. Born in Maine, in 1832. Funeral sermon preached by Elder W. B. Smith, September 27th. Bro. Gaither has been sick ever since the death of his wife. He requests the prayers of the Saints in his behalf.

MATTHEWS.—At Shenandoah, Iowa, September 22d, 1883, of paralysis, Sr. Mariah M., wife of Bro. Wm. C. Matthews, aged 52 years, 11 months and 5 days. Was born at Avon, Washington Co., N. Y., and was baptized July 19th, 1868, by Elder S. S. Wilcox. She had suffered from sickness for the past eight years, but was considered almost recovered, when this sudden and unexpected visitation transferred her spirit to the paradise of God, to await the first resurrection. Funeral held in the Saints' chapel. The house was full. Sermon by Elder Robt. M. Elvin.

GREEN.—At his residence, near Lamoni, Iowa, October 4th, 1883, Elder A. J. Green. Born in the State of Maine, November 8th, 1814; married October 10th, 1847. Baptized and ordained an Elder June 13th, 1869, by Elder George Morey. In youth he was religiously inclined, and carried the New Testament in his pocket a great deal of the time. He visited Nauvoo after the death of Joseph the Martyr, for investigation of the gospel work; but hearing some utterances from B. Young, became disgusted, and returned to his home in the east. After the reorganization of the Church, he was found by Bro. Morey, in Iowa, and by him baptized and ordained. He died firm in the faith, and had for some time been under the conviction that his departure was at hand. He leaves a wife and three children. Funeral sermon preached at his residence, by Elder Charles Jones.

PETERSON.—At Grant Township, Nodaway Co. Mo., June 29th, 1883, of rheumatism, Sr. Dorthea Peterson. Was born 22d February, 1814, at Nastrup, Tusted Denmark. Baptized September, 1869, at Malad, Idaho, by David H. Smith. Confirmed by E. C. Brand. Funeral conducted by N. N. Bjerregaard, Priest of the branch, at the grave yard at Guilford. Elder A. N. Bjerregaard made a few remarks. Funeral services by Elder Wm. Woodhead, July 15th, 1883.

ROBERTS.—In Henry Co., Tennessee, March 9th, 1883, Sr. Nancy Roberts. She had been afflicted with a severe cough since 1867, and suffered a great deal. She was confined to her

bed at intervals, until about two years before her death; after that she scarcely ever left it. She was born the 12th of January, 1802, in Roan Co., North Carolina, baptized in 1839, by Washington Brannan. She died in the hope of a glorious resurrection.

"I KNOW men, and I tell you that Jesus Christ is not a man." "Alexander, Cæsar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*; and at this hour millions of men would die for Him." "If you do not perceive that Jesus Christ is God, very well, then, I did wrong to make you a general." (To General Bertrand).—*Napoleon Bonaparte*.

Dr. Holland observes: "I have never seen a man who was really remarkable for acquiring muscular power, and at the same time remarkable for mental power."

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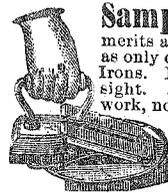
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2jun

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A farm for sale in Decatur county, situated 6½ miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to  
I. N. DELONG.  
1sep

**FARM FOR SALE.**

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.  
T. C. JACKSON, Davis City; or  
J. SMITH, Lamoni, Iowa.  
8sep2m

**LAND FOR SALE.**

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.  
JOSEPH SMITH, Agent,  
Lamoni, Iowa.  
25aug

**FOR SALE AT A BARGAIN.**

A three run Custom and Merchant Mill; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a Saw Mill attached, driven by a 35 Horse Power Engine. Mill building 40x60 feet, four stories high. Also, 80 Acres of Land with the mill.

The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY,  
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**JOSEPH SMITH - - EDITOR.**

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# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Nov. 3d, 1883.

### SURFEITED.

WE publish in this issue the letter written in reply to Elder L. O. Littlefield's last published, which reply we sent to the Utah *Journal*, requesting its publication. It was sent back to us, with the statement that the Officers of the Journal Association were of the opinion that any further publication of the Smith-Littlefield controversy would be likely to "surfeit" the subscribers to that journal. Of course the *Journal* management must look after the mental and moral tastes of their readers, and when it is known that those readers have dainty and disordered mental and moral stomachs, any sort of mental food likely to be indigestible, and to bring on a paroxysm of moral nightmare, such as results from indigestion, it is their duty to have such weak digestion in regard, and by rejecting improper, or hard articles, prevent bad results.

The pith of this reason for declining to publish our last letter in the Utah *Journal* will be seen when it is contemplated that Mr. Littlefield is himself attached to the Journal Office, either on the editorial or working staff of employees, or is a joint stockholder and one of the management, or possibly both, which we are inclined to believe. He has had access to each reply we have sent the *Journal*, before its publication, and has carefully seen to it that not one of our letters has gone to the readers of the paper without the foil of his subsequent argument sent out with it. This he had the power to do, and we do not complain, as the opportunity for presenting our views on the vexing topic dis-

cussed was fully as fair as we expected from those holding the control.

The Editor of the *Deseret News*, while affecting to despise the weakness of our letters, came to the help of Mr. Littlefield, and added to that gentleman's effort the weight of his own argumentation, certainly giving to an observer the impression that there was some ground to fear lest some of the joint readers of the *News* and *Journal* might be led away by "Mr. Smith's sophistries."

The day was when Mormonism feared no investigation. That day, alas! passed away when somebody, under the shades of secrecy, introduced that which required darkness and double dealing to establish it, and now requires *secrecy*, *duplicit*y, and *unfair dealing* to perpetuate it.

Elder Littlefield expresses great anxiety that we may be able to see the error of our way, and retrace our steps to the acceptance of what we have been trying to overthrow. The *News* man also reads us a homily about being governed by antipathies, and convictions, forgetful of the fact that controls all men, what he loves he fosters and protects, what he hates he repels. The *News* man finds fault with us for acting upon our convictions in rejecting polygamy, but glorifies himself because that upon his convictions he received and advocates that doctrine.

Both Mr. Littlefield and the *News* man assume that we are and must be convinced, and that our continued denial and resistance are the result of sheer obstinacy and willfulness. Who is the best judge in regard to the convictions of one's own mind, the person stating his convictions, or the person holding adverse convictions. Suppose if we were to state that both Elder Littlefield and the Editor of the *Deseret News* knew that the doctrine of plural marriage was from the devil, originated with the ruler of the sulphurous regions, and that their present advocacy of it was due to their willful obstinacy, and against their convictions as to its origin and its ruinous tendencies, would they, would anybody else think us to be the proper judge of what those men really believed upon conviction.

It seems to be a mortifying and vexing

fact to the leading men of the Utah Polygamic Church, that the wife, (legal and only wife), and sons of Joseph Smith have refused to bow the knee to the Baal of unrighteousness, set up in the valleys of the mountains, to be worshiped in practice only "in Utah," and not anywhere else. And in the frantic endeavors of these men of Utah to convince and overawe us into a cessation of opposition, if not into an acceptance of their pet dogma, they get exasperated, and shout: "Your father did it! Your father did it! You *know* he did! You know you are not honest when you deny it! We bear our testimony to you that he did! That ought to convince you; and it does!"

And when we state that we do not accept either testimony, or doctrine, they conclude we are altogether unbelieving, have not the spirit of our father, do not understand what he taught, &c.

It really seems to us from the tone of what is written and spoken by these men whose doctrine we are opposing, that they have so long indulged themselves with thinking themselves the repositories of all truth, all knowledge, all wisdom, that when they deign to speak, or write, it must be taken as the end of controversy; that their speech is the oracle from which there must be neither defection, nor variance; that the realm of fact must hold its breath, and all things stand proved when one of them says "I bear testimony." It has been stated, and it sometimes looks as if there was reason to believe it true, that the extraordinary importance with which these Utah Elders have invested their "holy priesthood," their "establishment of the kingdom," has led them to conclude that whatever they hold in regard to religion, law, politics, or social ethics, is the acme of all that is wise, rational, or just; and he who dares to hold contrary is a fool, or of the devil. We hope for the sake of common consistency that this idea is a wrong one, and that there is a sufficient amount of human goodness and frailty left in Utah to recognize the futility of claiming infallibility for the decrees of their priesthood in the face of the errors of their past record; and that there is also enough common sense left with the lead-

ers to accord to other men earnestness of purpose and honesty of conviction though those men differ from them never so widely.

IN THE statistics of the Utah Church, as given by George Q. Cannon, at their late conference held at Salt Lake City, are the following significant figures. Membership in Utah 176,000; number of families 23,000; 2,300 were born during the last six months, one to every ten families; of this number 1,200 are males, 1,100 females. There are 12 apostles, 58 patriarchs, 3,885 seventies, 3,153 high priests, 11,005 elders, 1,500 bishops, and 4,400 deacons; number of priests and teachers not given. If these last average with the deacons, 4,400 priests and 4,400 teachers may be added; total officers 32,755. 2,005 more than half the male members of the church are officers; and more than one fourth of the entire membership are officials. The births are twelve male to eleven female, a bad, very bad statistical argument for polygamy, a strong protest made by nature against it. If this disparity between the sexes continues until these children arrive at marriageable age, and all marry, one man one woman, each husband one wife only, one hundred of the men will have no wives. If two hundred of the men, one fifth of the whole number, about the proportion now in polygamy, marry two wives each, then three hundred of these men will be without wives—better they had not been born, for they can never marry and be glorified.

The statistics of the census of 1860, 1870 and 1880, all point to the same protest. In 1860 there were 20,255 males, 20,018 females; in 1870, 44,121 males, 42,665 females; in 1880, 74,471 males, 69,436 females, an excess of 230 males in 1860, 1,456 in 1870, and 5,035 in 1880. The genius of polygamy, if the theory is worth anything, should long since have contrived some means of mending the methods of nature in this respect so contradictory of the ethics of the doctrine.

SAMUEL D. MOORE an elder of the Brighamite church, resident of Paysen, Utah, returning from a mission in the South passed through Lamoni, on his way home. He visited some of his relatives residing here, and at his return home reported his trip. Among the rest of the things are the following:

"On his way home he stopped a few days at Lamoni, Iowa, the head quarters of the Josephite Church, to visit some relatives residing there and was very kindly treated by members of that body.

He was offered the free use of their place of worship to preach in, but through appointments ahead was unable to accept the offer. Brother Moore states that it is the feeling among prominent members of the Josephite community that the two wings of the Church (as they term themselves and the Utah Saints) will eventually coalesce, through defection on one side or the other. Which one will take the initiative they do not say. It is reported that their President, Joseph Smith, claims to have seen in a vision the union of the two branches, but declines to state which is destined to give way to the influence and teachings of the other. It is also said that Joseph Smith intends visiting Utah at an early day."

The Editor of the *Deseret News* makes this addition to the report of elder Moore.

"We would remark, by way of addendum, that whatever may be the views of the Josephites and their leader in regard to the "coalition" of the two Churches, there is no doubt in the minds of the people of Utah as to which one of them will have to "give way."

We did not see elder Moore, nor do we know with whom he conversed while at Lamoni. But whoever it was either they misstated, or Elder Moore misunderstood, for Pres. Joseph Smith has never claimed to have seen a union of the two branches, and no one was authorized to so report.

So far as absorption by defection from one to the other may be concerned, it may be as well for the Editor of the *News* to reflect that there are hundreds apostatizing every year from the rule in Utah, and some of them reach the fold of the Reorganized Church. Nor has it been a very great while since this same *Deseret News* proclaimed to its readers that the Reorganized Church was made up of "back outs" "renegades" and "apostates" from the church which the *News* represents. There are enough of us to worry our Utah neighbors considerably any way.

We are sincerely glad that Elder Moore was well treated by the Saints at Lamoni, and hope that he will come again.

BRO. JOSEPH F. BURTON roused the ire of a Baptist deacon in one of the Nova Scotian Churches, who wrote to a friend calling him an "emissary of the devil." The friend wrote to the *Christian Messenger*; a "Religious" Newspaper, at Halifax, exposing Bro. Burton, as he called it. We publish two paragraphs from the letter, which was written by J. F. Kempton.

I am informed that this Mormon "saint" purposes soon to visit Cape Breton. The Lord deliver the churches and people from the wretched doctrine and delusion of this misguided man. Yes, and more. May he deliver the man himself from this snare of the devil, and lead him to the God of his sainted father for salvation. Our churches and people need to know more of Jesus

Christ the Crucified. This would make them both better and happier; but they can well and wisely afford to shut out "Joe Smith" and "Brigham Young" and all their followers. Inquire for "the old paths," my brethren, and walk in them, and by-and-by you shall rejoice in the Latter Day glory.

#### EDITORIAL ITEMS.

WE attended the Decatur County Fair, on the 18th of October, and among the things we saw there, the following attracted attention as representative of the products of the county. There was a very fine display of apples; among others the Ben Davis, Jonathan, Genetin, Bell-flower, Grimes Golden, Willow Twig and Roman Stem showed especially fine. The show of beets, turnips, potatoes, onions, corn and smaller garden truck was good. Two Mammoth squashes grown by Bro. George Thorp, of Pleasanton, weighed respectively 137 and 135 lbs. Who can beat that? Bro. Thorp proposes to sell the seed of these heroic squashes, and may be addressed at his home, Pleasanton, Decatur county, Iowa. Cattle, sheep, hogs and horses were as good as can be shown anywhere, or in any county in Iowa, notwithstanding the horrible hardpan stories told of Decatur county.

Some good brother sent us from Gallagher's Ranch, Texas, by mail, a specimen of the gray hanging moss that grows on the trees in the south. This specimen hangs from the twigs on which it grew, cut about six inches long, to the length of nearly five feet. It is in two strands, and looks like a braided net work of grey thread, or small twine, with long, small, spear-shaped leaves, spreading from the slender vine, like star points. The specimen must have been quite six feet long when it was cut from the tree, but by carrying in the mail, and our careless undoing of it before we found out what it was, broke off the lower part of it. We thank the brother for it. Sr. Smith has hung it among her flowers in her window.

The *Deseret News* of October 19th, 1883, contains the notice of the death of Edward Hunter, Presiding Bishop of the Utah Mormon Church, aged ninety years. He was born in Newton Township, Delaware county, Pennsylvania, June 23d, 1793. The *News* pays a glowing tribute to his memory; and we presume, from what we have been told, he was worthy, as he was long and favorably known among the people with whom he labored.

Bro. Hans N. Hansen and wife had arrived at Salt Lake City, at Bro. Blair's last writing. Bro. Hansen will labor in Utah for the Winter.

Bro. E. C. Brand reports an excellent conference in Salt Lake City. He is actively engaged in the work and thinks prospects good. He will make Ogden city his headquarters for some time and may be addressed there.

Utah has at last manifested one of the weaknesses attending upon civilization; "Bro. Wm. Reeve" of Centreville, Davis County, Utah, collector of county and State funds, has lost \$3,000 in his accounts some way, and has disappeared.

The work still progresses in the Southern Nebraska District. Two have been baptized at Nebraska City lately. A discussion has been arranged to come off at Wilber, between Bro. E. L. Kelley on our part and Elder Clark Braden, of the Christian Church on the other part. So writes Bro. R. M. Elvin.

Bro. T. W. Smith had reached Springerton, Illinois, on his second tour through the field assigned him.

The Rev. John R. Fisher resigned a charge as a preacher in Jersey City, New Jersey, after nine years in the ministry, assigning as the reason for his action that there were "too many churches for the business in that city." This is an unique and very plausible reason for quitting the sectarian and denominational pulpit. We really think the business overdone.

Bro. Joseph Luff has returned from Utah, to his home at Independence, Jackson county, Missouri, which will be his address for the present. He was laboring at Armstrong, at last advices; health improving, and having good liberty.

Bro. R. J. Anthony is at home, arriving from the South Eastern Mission a few days ago.

Contents of November *Advocate*:—"The Rejection of the Church as viewed from the Church works," page 377-386. "Seed unto the Lord," page 387-392. Persons wishing copies of this number of the *Advocate* can procure them by ordering from this office, or from W. W. Blair, Salt Lake City, Utah.

THE Cheyenne *Sun*, published at Cheyenne, Wyoming, worked itself into a terrible rage the other day because Bro. E. C. Brand, in passing, called on Bro. John Eames, preached in Bro. Eames' house and baptized two or three in the waters of a lake near the town, at night. It does not appear that the Editor was mad because the baptizing was done at night, but because it was done at all. He closes his screed thus:

It is stated that the scamp will rustle around in Wyoming and Montana during the ensuing

year. He works very secretly, but in case he is discovered in the perpetration of his missionary work it is suggested that he receive a practical demonstration of the virtues that lie dormant in a feather pillow and a bucket of tar.

In striking contrast to the terrible things suggested by the *Sun*, is the following from the Deer Lodge, Montana, *New North-west*, on a similar subject.

NO LUNATICS THERE.

It is said there is a Mormon apostle in Deer Lodge county trying to make proselytes to the Mormon faith.—*Independent*.

Who is he? There are a few lunatics in the insane asylum in this county and a few outside of it; but outside of those, if there are any of them, we do not think there are any Mormon apostles at work in Deer Lodge county. By this we mean polygamous Mormons. That for the past ten or twelve years there have been in this county a considerable number of people known as "Mormons" is well-known; but they are more bitterly opposed to the Utah Mormons and their peculiar doctrines than the average Montanian and are morally above reproach. The *Independent* may have heard of some crank not worth paying asylum fees on is running at large somewhere, it can rest assured that this will be a second Georgia to any responsible concubine catchers that turn up.

EXTRACTS FROM LETTERS.

Bro. Heman C. Smith wrote card from Cook's Point:

All is well here. Bro. Montague is with me, Bro. Cato at Bandera. Our conference passed off pleasantly. Our colored brother, E. White, baptized a colored Baptist preacher of eighteen years' experience.

Correspondence.

WILBER, Nebraska,

October 19th, 1883.

Bro. Joseph:—Have just arrived at home, after visiting some of the branches, and attending our district conference. I left Nebraska City, on Sunday morning, October 7th, in company with R. M. Elvin. Traveled fourteen miles, and met with the Moroni Branch at eleven o'clock. Bro. Elvin preached, after which we repaired to the water and he administered the ordinance of baptism to one. Assembled again at three o'clock. Bro. Elvin preached the funeral sermon of two children who had died some time since, after which we partook of the bread and wine. Bro. Elvin then returned home, I remaining. Held three meetings with good liberty. Hope some good may result from our labors. The Saints will please accept my thanks for temporal aid. I then visited Plattsmouth Branch. Found the Saints there enjoying a good degree of the Spirit, owing principally to the energetic labors and exemplary life of their president, Bro. W. B. Smith, who is the right man in the right place. Held three meetings, and was made to rejoice to see the advancement that had been made in so short a time. Six months ago, I in company with Bro. E. C. Brand and R. M. Elvin, visited this branch to adjust matters, and found them dead spiritually. I would not fail to give credit

to the two last named brethren for labors done, that those may have honor to whom honor is due. On Saturday morning started for Elmwood, the place appointed for our conference. Met Bro. R. M. Elvin and J. Armstrong; also Bro. Wm. Good, of Tabor, Iowa. Had an enjoyable time with a gaining interest from without, which gave us crowded houses, brother Elvin doing the principal preaching with good liberty, the Spirit attending the word with power. We were requested by both Saint and sinner, to remain and preach to or for them, a week; but home duties forbade. So we left, brother R. M. Elvin agreeing to return soon. Upon the whole I feel much encouraged. As far as my knowledge extends, the work in this district is in a prosperous condition.

Yours in gospel bonds,

L. ANTHONY, *Dist. Pres.*

ARMSTRONG, Kansas,

October 22d, 1883.

Bro. Joseph Smith:—I reached home on the 12th inst., and preached at Independence on the 14th, to a large congregation, with very good liberty. I commenced, by request, a series of meetings at this place on the 17th, and so far have preached six times; have appointments out for to-night and to-morrow night, and may hold on if interest justifies. Our congregations were small, but are increasing in size.

The Saints here have exhibited commendable zeal in the erection of a neat and commodious house of worship. It is finished and looks well. May "peace on earth and good will to men," ever reign as an honored motto among them. Though weak in body, yet we have been blessed and strengthened so far, while laboring among them. Am much better in health than for some time. My address will be Independence, Mo., henceforth. Am much pleased to notice the class of people that have settled in Independence during the past year. There is an abundance of room for the energetic, diligent, frugal and God-fearing element, but no room nor demand for drones.

Hoping for strength and wisdom to labor acceptably, and praying for the triumph of truth, as ever,

JOSEPH LUFF.

No. 191, Hampden St., BOSTON, Mass.,  
October 18th, 1883.

Dear Bro. Joseph:—The work of the Lord in this city seems to be reviving, as one after another has obeyed from the heart the truth, and received the promised blessing, the gift of the Holy Spirit, they have let their light shine, so that others, too, are enquiring the way of life. Bro. John Gilbert was with us last Sabbath, and gave two able discourses which stirred up a deeper interest, and a desire to hear more. He will be with us providence permitting, next Sunday, when we expect a still larger number of hearers. If there could be continued efforts we might reasonably expect a harvest for the Master.

Last evening's prayer meeting was full of interest, the Holy Spirit being with us. Bro. Gilbert's remarks were timely and in power. Two expressed their desire to obey the gospel, and a brother presented the name of his son, which will make three to be baptized on the morrow. We expect Bro. Gurley to be with us on his return from the East.

Bro. Joseph, you may be assured that the church in this part of the vineyard is with you

heart and soul in your noble defense of a pure gospel, the gospel of Christ, in which alone is salvation, against the corrupt doctrines of Satan. Whatever has been, or may be said by them, can not affect the truth as it is in Christ, the fruits of the Spirit as received through obedience of the gospel alone are manifest in the children of God. There is nothing better than eternal life in and through Christ.

Your brother in the gospel,  
E. N. WEBSTER.

KIRTLAND, Ohio,  
October 10th, 1883.

*Editor of Herald:*—Yesterday was election day here. The ladies prepared a free dinner in the Town Hall for all the voters without distinction of party. The prohibition ticket was elected in this town by over one hundred majority. Every thing was orderly and peaceable.

The weather is quite warm just now. Our meetings were well attended last Sabbath and we felt well in trying to interest the hearers. Quite a number are improving this fine weather in visiting the Temple. In the last week, Pennsylvania, Connecticut, Nebraska, California, Michigan, New York and this State, have been represented.

I notice that Mr. Littlefield has conceded considerable in his last effort. Hope you will look after the others sharply—their witnesses not excepted. Of course they can furnish living witnesses that will swear—to almost anything. Why did not Joseph present that purported revelation to some one who did not go to Utah and practice polygamy? It's too bad he did not. Or else it is too bad they never testified of it. Uncle William Smith was one of the Twelve, but he writes that his brother never taught him polygamy. He never saw the polygamist revelation in his brother's lifetime; yet it is said that it was presented to the Quorum of the Twelve. Who is lying? Which are the most credible witnesses? The interested parties—those who have testified on both sides of the question? or those who have had nothing to do with polygamy whatever—who only care for the facts in the case?

Glad of the good time had at the Reunion. I leave here this morning to attend the Michigan District Conference. E. L. expected to return next week. No one here for next Sabbath. May this find you well and encouraged. Hopefully,  
WM. H. KELLEY.

SANDWICH, Illinois,  
October 17th, 1883.

*Bro. Joseph:*—We have just returned from Mission Branch, where we have been holding one of the best district conferences that it has been my privilege to be present at for a long time. Peace and good order prevailed, each one seemed to esteem and respect his brother as himself; that Spirit of oneness and love, without dissimulation, so much needed among Saints was present in a marked degree, and the time was profitable and enjoyable to all. The speakers also seemed to catch the hallowed influence, and dispensed the word with force and wisdom, and notwithstanding the unfavorableness of the weather, and bad roads, the house was crowded every meeting, and the Spirit spoke encouragingly.

Yours,  
J. S. PATTERSON.

SPRINGERTON, White Co., Ill.,  
October 21st, 1883.

*Dear Bro. Joseph:*—I reached Richland county, Ill., on Saturday, the 6th inst. Spoke several times there, and reached Brush Creek Branch on last Sunday morning. Preached five times there. The people seem to be interested in our views, as the school houses are frequently over crowded; but scarcely any seem inclined to obey. I reached here on Friday night last just in time for meeting, as the train was forty-five minutes late. I had fasted at noon, of my own choice, and at supper time against my desire. But I think I was as clear headed as if I had eaten a hearty supper, if not a little more so. I expect to speak here till Wednesday, and then go to Indiana. My address for a few weeks will be Scottsville, Floyd county, Indiana, care Elder Harbert Scott.

T. W. SMITH.

ELMWOOD, Nebraska,  
October 16th, 1883.

*Bro. Joseph:*—I left home on the 13th, to attend conference held here with the Platte River Branch. The conference was a success. The business session was good. All in the unity of the spirit and good feeling; and the preaching was splendid. The word was spoken with power and demonstration of the Spirit. I go from here to labor with the Palmyra Branch. I expect to be away from home until near Christmas. Expect to attend the debate now contemplated at Wilber. I feel more like preaching the word than I ever did before. I realize the responsibility. I am often made to rejoice; for I know that His promises are sure. I am sacrificing my strength and means; but I know the reward is with Him, the giver of every good and perfect gift.

Yours in hope of eternal life,  
JOSHUA ARMSTRONG.

ELKHORN CITY, Nebraska,  
October 20th, 1883.

*Dear Herald:*—On the 12th of this month I entered upon the mission of saving souls in the State of Nebraska, by declaring to them the power of God to that end. Arriving at the city of Fremont in the afternoon of the same day, preaching to the Saints and friends who gathered in the house of Bro. Edward Thomas. On the morrow I was taken to the Beebe school house, where a two days' meeting had been appointed. There I met with Brn. William Rumel and James Caffall with the surrounding Saints, bringing with them their lunch baskets well filled with food. The branch in which the meeting was held is an exemplary one, composed mostly of Danish brethren and sisters, presided over by Elder James P. Ogard, who is sustained in unity by all in the branch. On Wednesday and Tuesday nights meetings were held at Fremont, in the Union Branch. Said branch being presided over by Elder M. W. Sampson, who is laboring to the best of his ability for unity among the Saints. The branch is struggling amongst influences that cause coldness to exist; and the Saints in zeal, are manifesting their desire for others to see as they do. On Wednesday came with the district president to the Douglas Branch, where we preached on Thursday and Friday nights. But little interest is manifested in hearing the word, yet some are near the kingdom. The president

of the branch, Elder F. W. Curtis, is making arrangements to move nearer Zion. His leaving with his family cause the branch to be in a weak condition, and it will cause the remaining Saints of the branch to make an extra effort to keep the fire burning. There is a spirit for good now manifested in the district. I go from here to Blair, where I am informed much interest exists, and some desire baptism.

I am your fellow laborer,  
J. F. MINTUN.

FREMONT, Neb., October 16th, 1883.

*Bro. Joseph:*—On the 13th and 14th inst., a two days' meeting was held in the Pleasant Grove Branch, three miles from this place, which was a very pleasant time for the Saints and friends. Bro. W. M. Rumel presided, and Brn. Caffall and Mintun were present, and did the preaching. We held six meetings, and all were well attended. James A. Peck and wife, and Miss V. E. Siders, of Fremont, were baptized. Others were almost persuaded to do likewise, and will in the near future. It was a success. All seemed to enjoy themselves, and many expressed themselves as well pleased with the meeting; nothing to mar or molest any one, but all felt the peaceful Spirit of the Master in our midst. The sisters did their part well in providing for about seventy persons for dinner, on Saturday and Sunday, which was enjoyed by having all things common.

Yours in bonds,  
EDWARD RANNIE, Jr.

CHEYENNE, Wyo., Ter.,  
October 18th, 1883.

*Dear Brother:*—I hope you are well. Bro. Brand only gave Cheyenne one gospel shot, and dropped one in the gospel kingdom. I followed once and dropped another in the gospel kingdom.

Now the *Sun* paper has gotten mad, and wants to tear our church to pieces. I am here with the gospel cannon, and I will give them a few broadsides with the help of my Heavenly Father. My Father has plenty of Heavenly powder.

I am pleased to tell you that I went with Bro. Brand to Salt Lake City to conference, and we had a blessed time. Bro. Blair is doing all he can to help on the work of our Heavenly Father.

I hope my brethren and sisters will pray for me, as my wish is to do all the good I can, to help roll on this great work. My desire is to be humble and prayerful.

Your brother in bonds,  
JOHN EAMES.

VIOLA, Linn Co., Iowa,  
October 22d, 1883.

*Bro. Joseph Smith:*—I left the Reunion feeling well for active labor, as I had been strengthened, cheered and comforted much.

I went directly to Boonesborough, and on the eve of the 28th, began services. Some things were not just what we hoped for; but as the days came and went, the situation assumed better features, and I think a profitable lesson was learned by those who were actors in the scene. After the first evening, I had liberty seemingly commensurate with the necessity of the occasion, and sometimes the kind Father bestowed the Spirit in power, especially speaking of the second coming of Christ, and the necessary preparation on the part of the Saints to meet him so as to

enter into rest. There was hardly a dry eye to be seen. I delivered eighteen discourses and many were favorably impressed. On Sunday the fourteenth we were privileged to baptize four. The four were perhaps not entirely convinced by us, nor do we believe all the seed cast forth was gathered. I have never been better sustained in every way than by the Boonesborough Saints. May God bless them all.

I left there for the present field, worn from incessant labor, but fresh in spirit, thanking God, Saints, and friends for blessings and kindness.

Your Brother in Christ,

R. ETZENHOUSER.

EDENVILLE, IOWA, October 23d, 1883.

*Bro. Joseph:*—On the 23d ult., I went to Grundy county, with Bro. Roth. The Free Methodists, learning of our intention, covered our time with appointments at the Grove School-house. We got the opportunity to speak at three, on Sunday. Met their minister the night before, and he promised to hear us, but forgot to come. We contented ourselves by listening to the Rev. R. Scott, at eleven, and learned fully what a false teacher was. Bro. Roth gave answer at three. These people undertook to pray us out of the neighborhood, and before our good Father heard their amens, we were on iron wheels for other parts.

On the 7th I opened up in a large hall at the famous tornado city, Grinnell. About fifty out at eleven, and one hundred at night. I labored hard for some reason, and on the 8th left, but not until I had told the good news to some that were interested. On the 9th Bro. Goreham took me by team to Sr. Kennel's, in Iowa county. We went to the "election," where we posted bills announcing our appointments for 10th and 11th. Time came and a good house. Here we found we were in the midst of Spiritualism, both in practice and doctrine. Learned the Bible had been held up to ridicule, and was no better than the "Old Mother Goose story." We made an effort in defense of the Inspired Record. Showed the untenableness of honest men and thinkers ridiculing a work for a few mistakes that had crept into it by reason of uninspired interpolators, although these men may have been honest. But a work that had been translated one hundred and seventy-seven different times, and printed in one hundred and sixty-nine different languages and dialects, was very liable to contain some mistakes, although translators were ever so careful. Our life was full of mistakes, and we held it under our own immediate supervision. I welded the broken links by the Inspired Translation, and it was remarked by one thinking man present, "That man laid a foundation that is hard to move." By urgent request I left two appointments for the 28th, to be filled by Brn. D. C. White and R. Goreham.

On 12th I took train for Viola, Linn county, to visit some friends, and broke the bread of life for the first time to them. Two appointments were well circulated, for me on Sunday 14th at the M. E. Church. Had a crowded house, and was listened to with interest. Bro. Etzenhouser joined me on the 16th, and we continued in the M. E. Church till Thursday night, when we had read to us by one of the seven trustees, as near as I remember the following: "Whereas, these two Mormon or Latter Day Saint preachers believe in one Joseph Smith and his revelations; and

also the Book of Mormon, we therefore in behalf of the Trustees, notify these gentlemen that after this service, the doors will be closed against them." They had previously sent for their minister, and he was present. The notice proved to be from the minister, and without any name. We expostulated, but to no use. Whereas we had not made any defense in favor of the Book of Mormon, nor Joseph Smith and his revelations, we invited an investigation upon the matter. We did not court public discussions, but there are times when principle demands of us to stand for our rights. Therefore we asked that the M. E. Church provide a man to affirm: "That the Book of Mormon was wholly of human origin." The people are in an uproar, and have accused their minister of cowardice. We were asked to go to the school-house, and have held meetings there ever since to crowded houses with the best of interest.

Are billed now up to Friday the 26th. The M. E. Minister has announced that he will show the true inwardness of Mormonism on Sunday, 28th, at 2.30. We leave town Friday night, and will return at the hour above named, we expect to the astonishment of our opponent. We will announce our answer for Sunday night, if thought necessary. It's never been our lot to see a greater excitement under such circumstances than prevails here. We have many friends, and can see good for the work.

I wish to relate one more testimony in favor of the truth. After last Saturday night's services, while a lady of the M. E. Church was going home, one of her brethren in church made the remark, that he would assist to egg us out of the community. This lady rebuked him, and presented radical arguments in our favor. On reaching the house she opened the door, and to her utter astonishment before her on the carpet were two bright, brilliant stars. She gazed at them for a moment, trying to decipher the mystery. She said: She knew we preached the Bible, and she had asked God for some token in regard to the truthfulness of the Book of Mormon. This all flashed to her mind in a moment. To satisfy herself that she was not deceived, she approached the stars, and endeavored to erase them by rubbing her foot over them. The moment she rubbed one, it flashed with brightness more than ever. She was so astonished that she went out doors to inform her husband, who was caring for the team. He came, but on opening the door they were gone. They at once lit a lamp, and made search to satisfy the husband, but nothing could be found to solve the problem. The next day (Sunday) the lady told me of the circumstance, and I had the following interpretation:—The two stars were a representation of the Bible and Book of Mormon, and the more that they were opposed, the more brilliant would their teachings shine forth.

Bro. Etzenhouser and I both feel well in the work, and have been much blessed in our ministry. We received to-day an invitation from Springville (the resident place of the M. E. minister) to come over, and they would furnish us a good hall, and board us while we presented our claims. The sound and influence are being felt for miles around. We go from here to Monticello, Jones county, and any wishing to address us, can do so at that point.

Yours in gospel bonds,

I. N. WHITE.

PASS CHRISTIAN, Miss.,

October 13th, 1883.

*Mr. Joseph Smith:*—I have been introducing the faith and work of the Church of Jesus Christ of Latter Day Saints by way of the Reorganized tracts, that I bought of you some time ago. Some times I give away several *Heralds*. I have given away one Voice of Warning, which is a great work. I am in a place where the gospel of the kingdom has never been preached as yet. They are ignorant of the gospel in its purity, and also of the gifts and blessings of the same. I hope to see the day when all Israel can hear the voice of the good Shepherd, and hearken, and become obedient to the laws and ordinances of the gospel. I can not see what makes scattered Israel so bashful in receiving with meekness the ingrafted word, which is able to save their souls. But this gospel of the kingdom must be preached unto all people then the end shall come. I fervently believe that the sap that makes the fig tree bud is now rising. If all people would take the same view of the gospel that the Saints of the Reorganized Church do, "and seek for wisdom," (*i. e.*) divine wisdom, it would not be so difficult to understand the important parts of the everlasting gospel, which were given by inspiration: Any one will have to be in accordance with the same Spirit by which it was written; otherwise they can not comprehend the mysteries of the body which is "compact and grounded together."

"Thanks we give and adoration,  
For the gospel's joyful sound,  
May the fruits of thy salvation  
In our hearts and lives abound.  
Ever faithful, ever faithful,  
To the truth may we be found."

I am your humble servant,

A. L. LIVINGSTON.

INDEPENDENCE, Jackson Co., Mo.,

October 17th, 1883.

*Bro. Joseph:*—I having been appointed to preside over the Independence District by the voice of the conference, held here on Saturday and Sunday last, I shall endeavor to give my time and labors to the duties of the appointment, and hope the spirit of peace and good will to men may so obtain in the different branches of the district that my burden in adjusting difficulties may be found to be very light. I chose Bro. Emsly Curtis vice president, which was ratified by the conference. Bro. T. H. Humes, of Kansas City, was chosen clerk of the district. The apparent signs and tokens are on the increase that the Lord is moving the hearts of his people concerning Zion.

Bro. Joseph Luff put in his appearance at our conference, and is with us again. The Saints were cheered by his presence, and he preached a stirring sermon to a well filled house and large congregation on Sabbath night. Among the audience was quite a number of citizens of Independence, one of whom was Mr. Charles Wilson, the owner of the Opera House, who so kindly tendered it for the use of the Saints to hold meetings in at the time of our Annual Conference a year and a half ago.

I was glad to hear it announced by Bro. Alexander Smith (he being a committee on finance of subscription for meeting house) that there was sufficient means to pay off the debt, and some to spare. This is very encouraging, considering the limited circumstances the branch was in at the beginning of its erection.

I have had quite a number introductions of late to Saints that I had not heretofore met with. They are coming in occasionally from the regions round about, also from a distance far away. I was introduced this morning to a Bro. Lee, from Oregon, who has come with his family to stop here, or in this vicinity. Also to a Bro. Evens that lives about seventy-five miles west of St. Louis, who arrived this morning; has come to see the place. Well, Bro. Joseph, a good scribe or reporter we think could find a plenty of material to write up an interesting letter of the present movements and prospects of things in this quarter, but seeing I am neither, lest I weary, I will close for the present. Pray for me. Kind regards to all.

Yours in bonds,

C. G. LANPHEAR.

LAWRENCE, Michigan,

October 16th, 1883.

Bro. Joseph:—I forgot to mention in my last letter to the *Herald*, the baptism on the 1st Sunday in September, of Bro. Jules Tunour, and Sr. Maud Robinson into the Lawrence Branch. I went to Lapeer county, as expected when I wrote, but being unable to do anything I returned home, where I have been ever since. Bro. Joseph, our trial has been severe, but could have been more so, no doubt.

Your brother in hope,

C. SCOTT.

## Summary of News.

### NEWS SUMMARY.

Oct. 18.—Final review of the historical books of the old Testament has been carried by the revisers at London as far as 1 Chronicles 2.

Resolutions condemning the Commons for refusing Bradlaugh his seat and favoring the abolition of Parliamentary oaths were adopted with great enthusiasm yesterday at the Leeds conference of prominent English Liberals.

A destructive earthquake Monday on the southern coast of the Gulf of Smyrna, Grecian Archipelago, totally destroyed six villages. About two hundred people lost their lives and many thousands are homeless. The Government has called for immediate assistance, and as soon as possible a commission will be sent to the aid of the suffering community. Slight shocks are reported to be still felt in the Island of Chios.

One hundred and fifty Annamite convicts employed in erecting a light-house on the Island of Poolo Condor, in the China Sea, mutinied and murdered the Frenchman in charge, named Warder, and seriously injured another Frenchman. Sixty convicts seized the arms and stores and escaped in boats. The others fled to the woods and hills.

China is actively preparing to close the port of Canton. Troops from the northern frontier of Tonquin will be landed at Whampoa. The Chinese troops which landed at Whampoa are for the purpose of blockading Canton. The Bogue ports on the Canton River are being provisioned.

High tides and severe gales prevail in the British Isles. Many marine casualties are reported. The Severn Tunnel is again flooded. Vessels arriving have experienced terrible weather. Limerick, Ireland, is partially flooded.

The company appointed to revise the author-

ized version of the Old Testament finished their eighty-second session at the Jerusalem Chamber, London, Eng.

Seventeen peasants in Styria, Austria, have been condemned to imprisonment for robbing Jews.

Messrs. Siemens are energetically pushing the work on the new Mackey-Bennett cables now being manufactured by them at Charlton pier, Woolwich. They will form a duplicate line from Ireland to Nova Scotia, continued from Nova Scotia by special cable to Cape Ann, and having a branch line from Ireland to France. The work was definitely begun last week, and though the materials are still being prepared and tested, yet it is already possible to determine the character of the cables. Their core will contain a strand of eleven copper wires of the highest conductivity, weighing 350 pounds per nautical mile, and the di-electric will consist of eight coatings of gutta percha placed upon the wire according to the improved method of Messrs. Siemens, and weighing 300 pounds per nautical mile. The deep sea portion will be covered with galvanized steel wire and manilla hemp. All the intermediate cables are armed with steel wires. The shore ends are of the usually heavy types. Messrs. Siemens are convinced that nothing superior has ever come from their factories. They will introduce all the improvements suggested by years of research and experience. The length of the entire system of cables will be 5,000,600 miles. They will be laid by the steamer *Faraday* in the course of next summer.

Four deaths from cholera occurred yesterday in a village near Alexandria, Egypt.

Yellow fever is raging at Altata, Mex., on the Gulf of California. While the pestilence was at its height, the deaths numbering twenty a day, a hurricane came upon the town, destroying the greater part and killing many people. The inhabitants then fled to the mountains.

In the General Convention of the Episcopalians at Philadelphia yesterday, the proposal to amend the constitution by striking out the words "Protestant Episcopal" was defeated by a postponement of further consideration of the matter.

Among the failures of to day was that of the Bangor Furnace Company of Bangor, Mich., with liabilities estimated at \$112,000.

More banks and a greater amount of National bank notes are affected by the recent call of three per cent bonds than was at first supposed. The two calls together will cause a contraction of \$12,500,000 in circulation, unless the banks interested shall determine to purchase 4 or 4½ per cents as a substitute for the called threes.

Oct. 19th.—Cholera has reappeared in an Egyptian village. It is attributed to the drinking of water drained from the cemetery where victims of the summer's plague had been buried. Several new cases and one death in the infected village to-day.

An officer of the French expeditionary force in Tonquin, describing the fall of Hue, states that it was "quite a treat" to see the streams of bullets pouring down on the Annamites as they rushed from the village past the fort where the French sailors lay waiting for their victims. They were mowed down by dozens, and even those who tried to escape by swimming the lagoon were shot down in the water. After the massacre the French sailors boldly sallied forth from the fort

and still further disgraced their nationality by butchering in cold blood the unfortunate wounded lying about the city. The officers attempted to restrain the mad-men, but they pursued their bloody work, hunting out even the servants of the Annamites, diminutive young boys who followed the troops.

A gale of wind did considerable damage in West and North Germany. Numerous wrecks are reported. A violent storm on Lake Ladoga and the Gulf of Finland caused great loss of life and shipping. Sixty vessels were stranded. The bodies of sixteen persons have been recovered.

The leading weekly grain circular of Liverpool, Eng., says: The dullness of the wheat trade is intensified by the downward movement of American quotations. At British markets prices are maintained for the best native samples. Foreign is in poor demand and lower to sell. At to-day's market there was small business in wheat. Fine qualities realized about late rates. Indian sorts, owing to pressure to sell, declined 1d@2d. Flour was in restricted inquiry, and barley steady. Corn was in moderate demand.

Admiral Galiber is preparing to resume the offensive on the coast of Madagascar, where the Hovas recaptured several places. The English naval authorities are described as very hostile to the French. A battle is reported between the Hovas and the Sakalavas. The Hova Chiefs were summoned by the Queen of Madagascar to declare their opinion in regard to the dispute with France, and advised that passive resistance to the French be continued.

It is rumored that a Chinese reconnoitering expedition is about to proceed in the direction of Annam. Since the riots at Canton there have been signs of hostility on the part of the natives toward the Portuguese. One of the gunboats at Canton has on board a Portuguese watchman who is charged with drowning a Chinaman, the incident which led to the recent riot.

At Warsaw, Russia, Nihilist proclamations appear almost daily. A number of persons suspected of being the authors, including several students, have been arrested.

Brigandage in Sicily is not looked upon with so much of favor as formerly, twelve outlaws having just been sentenced to death and others to the galleys.

Two of a crowd of riotous miners at Kimberly, near Cape Town, were killed by the constabulary.

A terrible oyster festival fight occurred in the Methodist Church of Bayville, L. I., Thursday night. While seated around the supper table, two well known citizens of the town engaged in a violent altercation, which soon terrified the whole assemblage. The men began throwing the festive crockery, and in this manner overturned and extinguished the lights, after which, between the fury of the fighters and the panic of the people, life within the building was exceedingly insecure. No less than ten persons, including the pastor of the church, received severe injuries, the originators of the disturbance luckily carrying away the heroic's share of the wounds.

The noble red men in the Indian Territory are fast learning all the refinements of civilization. In the recent election for Chief, Spiochee was successful on the face of the returns, but the Council resolved itself into a returning board, threw out a score of towns on the ground of irregularity, and declared J. M. Perryman elected,

and now is to be heard the charge that Spiochee was "counted out."

Business failures during the week were unusually numerous, exceeding the record of the previous week by fifty-six, according to Dun's report, and being 243 in all. The squeeze is the hardest in Canada. In New York money is plenty for everybody except speculation. The deposits of the banks of that city amount to half a billion. Business men are still far from despondent.

The Woman's Congress closed yesterday. Julia Ward Howe was reelected President. Papers discouraging the present excesses of fashionable and other people in times of domestic grief, and encouraging cremation, received many marks of approbation. The last session was devoted to the questions at the bottom of the agitation—the desire to vote, and the feeling that a woman ought to be able to earn as much as a man.

At the close of the fiscal year, June 30th, 1883, there were 303,658 pensioners, drawing in the aggregate \$32,245,192 annually, but there are still left 962,601 living soldiers and sailors and 62,340 pensionable relatives who have not forwarded their applications for assistance.

Mexico is negotiating a \$10,000,000 loan in New York City.

Oct. 21.—Eighty-four families of the 134 who constitute the Village of Ermsleben, Saxony, are suffering from trichiniasis. Twenty-three persons have already died. The disease has made its appearance in the village of Aken also.

Gen. Mesney, of the Chinese army, a native of the Island of Jersey, is authority for the statement that the Black Flags who are fighting the French in Tonquin are subsidized by the Chinese Government; also, that they are in the habit of eating the bodies of those Frenchmen who fall into their hands, as they believe that the flesh of ferocious men makes them brave.

Later details confirm the statement that the first accounts of the earthquake in Anatolia were greatly exaggerated.

At Vourla, near Smyrna, where 200 huts were wrecked, only two persons were killed and seven injured. One thousand inhabitants are quartered in long tents outside the ruined village.

Ten hamlets near Chesme suffered more or less. Altogether fifty-seven were killed and 150 injured in that district.

Leaders of the Orangemen in Ireland say that if the Government permits the disloyal Parnellite meetings to continue, it will be impossible to control their followers, and bloodshed, if not actual civil war will ensue.

A treaty of peace between Chili and Peru has been signed.

The total amount of silver dollars in the United States Treasury is \$114,000,000. Of this \$79,000,000 are held as a deposit against a corresponding amount of silver certificates. The other \$35,000,000 the Treasury may be called upon to disburse at any time.

The great tidal wave caused by the Java earthquake was propagated to the Pacific coast of South America. At Talcahuano, Chili, the ocean rose, August 28th, two feet above high water mark, and the day after earthquakes were felt in San Salvador, Colombia, and Ecuador. Alarming detonations about the same time were heard in all the towns of the Bogota plateau, while at Manabi, Ecuador, troops were turned out ready to meet the supposed enemy. This

record will enable seismologists to ascertain the extent of the disturbance caused by the Java earthquake. Almost simultaneously with the Andean earth shocks and the Chilean tidal wave the ocean rose on the California coast, as reported by Prof. Davidson, August 29th. In the West Indies an extraordinary tide rose in the harbor of St. Thomas at 7.30 p.m., August 27th. As the tides at St. Thomas seldom go above twelve inches, and that of Aug. 27th, rose three and one half feet and was followed the 30th, by a heavy earthquake shock, there can be but little doubt that this disturbance was the result of the terrible commotion in the Sunda Strait. If to the same agency be attributed the destructive tidal wave which visited our Jersey coast August 28th and 29th, it would seem that the agitation extended to all the oceanic area around the globe, forty degrees on both sides of the equator.

The White River of Arkansas has inundated 1,200 acres of corn and cotton.

Oct. 22.—A French man-of-war has left Tamatave with orders to bombard Mahanaros and other southern ports of Madagascar.

Advices from Yun Nan confirm the report that the Chinese are assisting the Black Flags in Annam, who number 3,000 men, exclusive of those in the garrisons at Bacninh and Sontay. Advices from Hai Phong, Tonquin, say residents dread an attack from a thousand pirates encamped in the vicinity. The French garrison at Hai Phong is small, but it is believed able to repel an attack by the pirates. Reinforcements, however, are anxiously awaited. There is great activity in the Chinese camp to the north of Hanoi, and it is feared the Black Flags will assume offensive operations. Decisive action of the French forces from Hanoi against the Black Flags at Backninh is impending. The weather is cool and the ground rapidly drying. The French garrison at Hanoi is momentarily expecting 3,000 reinforcements, which will furnish an available force there of 7,000. Admiral Corbett has taken command, and will immediately begin an active campaign. The pirates menacing Hai Phong were driven from the coast by the French gunboats. The Viceroy of Canton objects to foreigners traversing the streets. Ten thousand men are concentrated near Canton, ostensibly on account of anticipated popular commotion. Reports of an approaching war with foreigners are circulating in the interior of China. The people in Yun Nan believe the Chinese army is preparing for a war of extermination against foreigners.

The Viceroy of Canton has asked for 1,000,000 taels for the payment of losses incurred in the recent rioting. His agents are asking for arms.

The newspapers state that the French have discovered that the forts at Bacninh are mounted with Krupp guns too strong to be taken by assault. Tonquin generally is in a state of anarchy. The radius of French rule does not extend beyond the French line of sentries. The situation is most serious. If the French attack Bacninh war with China will be inevitable.

A slight shock of earthquake was felt on the Island of Malta, at 2 o'clock this morning. An earthquake shock occurred at Trieste, Austria, at 3:30 this morning.

A fresh shock of earthquake was felt to-day at Tchesme, causing great damage. Admiral Hay

has telegraphed Lord Dufferin, the British Ambassador, that help is urgently needed.

The first number of the Socialist paper, *Will of the People*, which is printed abroad, has reached St. Petersburg, Russia. It contains a letter from the Nihilist prisoner Netchajeff to the Czar. Netchajeff was condemned ten years ago, and was supposed to be dead. The writer complains of the inhumanity of the prison officials and the terrible treatment to which he and his fellow-prisoners are subjected. He says he has recently been deprived of the little light hitherto allowed him. The journal adds the letter was originally written in blood on a printed piece of paper, and a great portion, therefore, is illegible. The letter has created much excitement and sensation among the Nihilists at St. Petersburg.

At Christiana the impeachment trial of Selmer, Minister of State, has begun. The trials of the other members of the Cabinet await the result of this case.

Dr. Torres, of the Medical Department of the Mexican army, left Chihuahua yesterday, having received telegraphic orders from the escort sent to Gallego Station, on the Mexican Central Railway, by the authorities at Casa Grande. There has been a skirmish between the Indians and Mexicans at that place. The Indians were driving away a part of the cavalry's horses, when they were pursued by the other portion of the cavalry, and a fight ensued. It is not known how many were killed, but several. It is not known which side was victorious. Dr. Torres was sent for to attend the wounded.

The fearful gale of last Saturday night has caused great loss of life to the fishing and coasting fleet off Cape Cod. It is reported at New York this evening that a Chatham vessel lost the captain and twelve men out of a crew of fifteen. A boat went out with these thirteen men after a school of mackerel, and the squall struck and nothing could be seen of them. The cook and one man were left on board. The squall blew the sails all away. The vessel drifted across the bay under Marshfield, and report says was towed into Plymouth to-day by a Gloucester schooner.

Nothing has been heard from the eight men lost from the schooner *Helen M. Crosby*. It is generally thought they have perished.

Yellow fever is still raging at Hermosillo and Guaymas, Texas. The number of deaths is much greater than reported. The distress among the poor is very great. Food is also scarce and dear.

On the Great Lakes, one schooner was stranded, another sunk, and another mashed up in a collision.

The *Mark Lane Express* says: "The weather has been colder. There has been a considerable fall of rain in some localities, but the seed-time so far has been favorable. The demand for seed keeps up the values for the choicest samples of wheat. Flour is in increasing supply, and the market depressed. The best barley tends upward. Grinding sorts have declined 6 pence. Foreign wheat is dull, inanimate, and gradually declining. The supply is again very large. Foreign flour is depressed and maize is cheaper. Fifteen cargoes of wheat have arrived; six were sold; and five withdrawn. Sales of English wheat this week, 65,388 quarters at 40 shillings 5 pence the quarter, against 54,736 quarters at 39 shillings 7 pence the quarter the corresponding week last year."

A great mass-meeting of colored men was held at Washington last night. It was addressed by Col. Ingersoll and Fred Douglass. Col. Ingersoll praised Justice Harlan, and placed the recent opinion of the Supreme Court on a par with the Dred Scott and other ante-war decisions.

The clearings for the week were \$1,218,613,915, and New York alone had nearly a billion dollars. A few weeks ago the whole country got along with less than \$700,000,000.

For three days a severe snow-storm has been raging at Tellweide, Col., and the mountain passes are now covered to a depth of four feet.

Oct. 23.—Strategic points in the Red River delta are now said to be in the possession of the French forces in Tonquin. The black flags have retreated.

England has sent a note to France complaining of the prolonged occupation of Tamatave, Madagascar, to the injury of commercial interests.

A new circular, containing, under the head "Black-List," the names of the jurors in the Phoenix Park murder trials, was mailed to thousands in Dublin, Ireland, yesterday.

Order has been completely restored in the West Indies. Fifteen hundred lives were lost and damage to the extent of \$4,000,000 done during the recent massacre. The Haytian war-steamer Dessalines has arrived under the American flag. In the attack on Miragone the Government troops were repulsed with severe loss and Gen. Piquent mortally wounded.

At 8 o'clock this morning Gen. Lynch, the Chilean commander, left for Barranco, where he has established his "general quartel." At 10 o'clock Gen. Yglesias entered Lima as "Presidente Regenerador." The Chilean troops evacuated Lima at 8 o'clock.

The Portuguese Ministry is again remodeled.

The Egyptians have completely defeated El Mahdi, the false Prophet.

Four more deaths from cholera have occurred in an Arab village near Alexandria.

The Yorkshire colliery-owners refuse to grant the advance of 15 per cent in miners' wages.

The new treaty of delimitation of the Russo-Chinese frontier was officially signed at Tehuguchark the 19th inst.

Near Havre the general Transatlantic Company's steamer Normandie, from New York, collided with and sank a schooner. The Normandie sustained much damage.

The Spanish Cabinet has resolved to summon the Cortes to meet in December.

Oct. 24.—A Tchesme dispatch says: Unless immediate relief is forthcoming hundreds of persons whose houses were wrecked by the recent earthquake will die from fever and exposure. The relief hitherto has been slight. Food is not so much needed as clothes, blankets, medicine, and material to build temporary shelter. A Turk quarreled with and mortally wounded a Greek yesterday, and the rumor spread that the Turks were massacring the Christians. The Governor-General of Smyrna, who is here directing measures for the relief of the sufferers, landed a body of sailors and arrested the assassin. This prompt action prevented dangerous disorders.

The Czar has decided to grant Russia more freedom and such reforms as are suited to the spirit of the people. He has intrusted to Count Tolstoi and Count Katjoff the task of preparing a Constitution.

Secret-service officers in a raid on a counterfeiting den in the mountains of Vermont, discovered the existence of an oath-bound conspiracy of crime with all the paraphernalia of signs, passwords, mystic records, and blood-curdling oaths of secrecy. Thus far the confederated crooks appear to have confined their talents to coining.

The general impression produced by the French, "Yellow Book," a recently published description of Franco-Chinese affairs, is that all negotiations between France and China are exhausted, and that war or successful mediation is inevitable.

Delegates representing 41,000 colliers of Yorkshire, England, have resolved to insist upon an advance in wages.

At Berlin, Mich., Monday night, O'Conner, the ex-Catholic priest, delivered a lecture, reciting the causes which led to his abandonment of the priesthood. After the lecture a mob seized and badly maltreated him. He was then dragged to a millpond, where, in order to escape drowning, he promised never to speak against the Roman Church again. He afterward sought the protection and championship of the law, and will prosecute his tormentors. He repudiates the promise given under compulsion. A riot occurred at Toledo, O., not long ago on account of a meeting which O'Conner attempted to call together.

#### FIRES, STORMS AND ACCIDENTS.

Oct. 18.—On Sunday, October 14th, the largest cloud burst ever known in that section, occurred near Tucson, Arizona. At one place a river was formed two hundred yards wide, which cut in some places fifteen feet into the ground.

Oct. 19th. Loss by fire at Akron, O., \$10,000. Union City, Mich., \$6,000. St. George, N. B., \$25,000.

Near Tyler, Tex., a freight train was struck by a cyclone, blown over, and almost entirely demolished. One woman and two children were severely injured.

An explosion occurred at a colliery in Wharnclyff, Yorkshire, Eng., yesterday, and twenty miners were killed. Five who were in the shaft escaped with their lives.

Oct. 21.—Loss by fire in Chicago, Ill., \$1,300, St. Paul, Minn., \$6,000. Grand Haven, Mich., \$60,000. Boston, Mass., \$25,000. Mount Vernon, O., \$20,000. New York City, \$50,000.

Three boys were badly injured in New York City, by the explosion which followed the application of a match to a giant powder cartridge, found by them in the street.

Oct. 22.—Loss by fire at Anapolis, Md., \$50,000. Two lives lost. Montreal, Quebec, \$30,000. Middleville, Mich., \$30,000. Four lives lost. Richmond, Indiana, \$5,000. St. Louis, Mo., \$35,000. Minneapolis, Minn., \$10,000.

An explosion occurred in the Lady Pitt Colliery, Stoke-upon-Trent, London, Eng., yesterday while the miners were trying to extinguish a fire. Six miners were killed and three wounded. Another explosion of coal-damp occurred in Wharnclyffe Carlton Mine while an exploring party was searching for the bodies of the victims of Thursday's explosion. Several explorers were injured, and it is said two were killed.

The baggage and passenger car on the Glens Falls Branch of the Delaware & Hudson Railroad crashed through a bridge near Fort Edward,

N. Y., and went down into the water of the canal-feeder a total wreck. There were three persons killed and twenty-one more or less severely injured, the only one escaping unhurt being the train newsboy.

Oct. 23.—Loss by fire at St. Louis, Mo., \$150,000. Miles City, Mont., \$60,000. Geneseo, Ill., \$20,000. Peoria, Ill., \$24,000. Edgerton, Ill., \$7,000.

A broken rail near East St. Louis, on the Louisville & Nashville Road, caused two cars at the rear of a train to leave the track, turn over, and finally break loose from the train. No less than thirty-seven passengers were wounded, ten of them very badly. The scene was very trying to those who kept in a condition to render assistance. None of the victims have died in the twenty hours which have elapsed since the catastrophe. Yesterday afternoon, twenty-two miles east of Crawfordsville, Ind., on the Bloomington Road, a train in running rapidly over the frog of a switch failed to entirely keep the main track, the rear truck of the hindmost car going on the side-track and being at once thrown into the ditch. Eight occupants of the car were seriously hurt, some of them no doubt fatally. A collision of two trains occurred Monday night near Winfield, Kas., on the Santa Fe. The passengers escaped unhurt. At Troy, N. Y., it is said that the Fort Edwards bridge, the scene of Monday's horror, had been considered unsafe for some time.

As a consequence of keeping kegs of loose powder within the reach of sparks, a terrible catastrophe happened yesterday afternoon in the little Pennsylvania Town of Kingstonborough, near Wilkesbarre. By the explosion, eight children of from 11 to 16 years of age were blown yards from the site of the factory where they were employed. Those who were not killed outright will probably die from their injuries.

This afternoon a horrible accident occurred a few miles northeast of Muncie, Ind., in which Jacob Ritter was instantly killed, a man by the name of Ellis had an arm torn off, and J. L. Spark fatally injured. The men were engaged in sawing wood with a steam buzz saw, when the saw burst, flying in all directions, one large piece passed entirely through Ritter's head, another tore off the arm of Ellis, and Sparks was struck in the face and horribly mutilated. The saw is supposed to have been defective, and the high speed at which it was running caused it to burst.

Oct., 24th.—Loss by fire at West Union Iowa, \$10,000.

An explosion occurred yesterday in a room of the royal palace at Naples, Italy, in which repairs were being made. Two workmen were seriously injured and the room set on fire, but the flames were promptly quenched. Great excitement prevailed and crowds of people flocked to the piazza of the palace. The explosion is not explained.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

[Rejected by the Utah Journal.]

### JOSEPH SMITH'S FOURTH LETTER TO L. O. LITTLEFIELD.

MR. L. O. LITTLEFIELD:

Sir.—I am not surprised that you do not like the continued reiteration of the Word of God from the Book of Mormon. That book is one of the essential features of Mormonism. It should be to you and all other Mormons what the Koran is to Mohammedans, the Bible to Christians—the end of dispute. Without it the Mormon Church had not been born. It is the Golden Bible to the devout Mormon. From it I have the undoubted right to select those portions of the text that confirm and sustain my faith in Christ as primitive Mormonism has revealed him. The word of God to the Church, in the revelation charging the Church to remember the Book of Mormon, to “do according to that which I have written,” is directly applicable to the matter in dispute between us. In that revelation the will of God touching the conduct of the Church is plainly stated—too plainly to suit you, hence your dislike to my quoting it. The only reason I assign for not quoting the whole, as complained of by you, is that I desired to make my letter as short as possible to cover the points I tried to make. At the risk of invoking another reproof from you for quoting such passages as suit my side of the controversy, I cite:

“And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, as also Solomon, his son. \* \* \* Wherefore, I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord.”

This errand from the Lord Jacob essayed to perform. In doing so he states the object for which the people were led out of Jerusalem:

“Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.”—B. of M., Jacob 2:6, 7.

The nature of the corruption existing among the Nephites, which was reproved by Jacob, was stated by him at the time

his reproof was given. Your explanation of it is not according to the record itself. Whatever credit others may give to you as qualified to explain away the damaging effect of the words of the Lord through Jacob, I do not trust you. The arts of sophistry employed by you are too transparent, the results too ruinous to be accepted. To show you what I mean by this I quote what you assert I refrained from doing for fear the “keystone of the arch of my argument would fall out.”

“Wherefore, [for which reason], saith the Lord, if I will raise up seed unto me, I will command my people; otherwise [in a different manner, under different circumstances, in different respects] they shall hearken unto these things.”

Instead of the closing clause of this sentence being a prophecy, as you assert, it bears no mark warranting such assertion. The purpose of “raising up a righteous branch unto him,” had already been stated by the Lord. It was for this that he led them out from the people at Jerusalem. It was for this that he reproved their departure from the law given at the outset. The language of Jacob’s commendation of the Lamanites in which he states, “For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines they should have none,” points to that rule as one commanded long before Jacob’s indictment against the Nephites, and shows its imperative character. The corruption which Jacob reproveth is precisely that of David and Solomon, which God said he would not suffer. The command is sweeping and comprehensive: “There shall not any man among you have save it be one wife, and concubines he shall have none.” The reason assigned, “For I, the Lord God, delighteth in the chastity of women.”

The sophistry upon this question is on your part, not mine. The language of the text will not bear the strained construction you put upon it. The whole sentence taken with its connections can mean nothing more than this. The Lord had wearied of their sin. He set the task upon the prophet Jacob to reprove it. In doing this He uses plain language and does not indulge in double meaning words. That which he declares is like what he declared elsewhere. I am God, I will command my people. They shall hearken unto my words. This is the only force the words have. The word “otherwise,” upon which you predicate your statement that it is a prophecy, because it suits your side of the case, used in two of its senses, as given by

Webster, is equivalent to the saying that “under different circumstances,” and “in different respects,” my people “shall hearken unto these things.” The statement, “I will command my people,” is affirmative only of the fixed determination of God to be obeyed. If your theory about this sentence was right, it would render void and meaningless the terrible indictment of Jacob. Such rendition would destroy the force of the statement that it was for the purpose of raising a righteous seed unto him of the loins of Joseph. It would, by antithetical reasoning, declare that the seed he was then trying to raise up by monogamic law, was not his; and that he would have none until he commanded contrary to the strict law then obtaining. “For if I will,” construed as you state it, would mean that he had not at that time willed to raise up a righteous seed to himself; but that when he would so will he would do so by giving a law contrary to and conflicting with the commandment he then gave.

The statement that the polygamic practices of the Hebrew race were “not known among the Nephites” is too glaring to pass without notice. What means the language, “They seek to excuse themselves because of the things written of David and Solomon?” “They understand not the Scriptures?” “I will not suffer that this people shall do like unto them of old?”

The discovery that there are “two kinds of plural marriage,” is unique, and worthy of the cause you advocate. David and Solomon practiced these two kinds, so you say. Please tell me when David began to practice the one and ceased to practice the other? Also please state at what period of Solomon’s life was he practicing the one and abstaining from the other.

It is a very strange thing that while you admit the premises of the argument of my last letter, that Adam, Noah, Lehi are all examples of God’s establishment of the monogamic principle; and that under the dispensations then inaugurated plural marriage would have been a sin, that you can still say that it is no argument “against polygamy.”

The same kind of argument would destroy the basis and fabric of every created thing. For instance: God created man as we now see him, one head, two eyes, one mouth, two ears, two arms, two legs, &c. But this is no argument that God did not intend that a man might not have two heads, four eyes, four legs, four arms, four ears, &c. Yet every departure from the established form is a monstrosity, a

deformity, a *lapsus naturae*. The vine was created to bear grapes, the fig tree figs; but this is no argument that man may not gather "grapes of thorns and figs of thistles." God "set some in the Church, first apostles, secondarily prophets, after that pastors" &c; but that is no argument but what there may be in the church popes, cardinals, prelates, curates, sees, &c.

I cling so tenaciously to the Word of God in the Book of Mormon; because in direct harmony with the law of marriage as defined by Jacob, is the law given to the church "in the fulness of times," as found in the Doctrine and Covenants. It is also in keeping with the dispensations of Adam, Noah, and Christ.

Here I present what may have escaped your memory, that in the coming forth of the Book of Mormon, the conferring of the authority to preach the Gospel, and the establishing of the Church in these last days, the fact was presented that the Adamic dispensation was a gospel one. That the gospel was before the law. That the law was added because of transgression, and that the fruitful cause of God's displeasure towards the people and the giving of the law was the breaking of and departure from the everlasting covenant, the Gospel. That Noah was a preacher of the Gospel; and that the world was deluged to death because it rejected his gospel administration. That in Christ the law which had been added as a school-master was ended. That the dispensation of Christ was also a gospel dispensation. It so happens that you have admitted all this substantially. It follows then that in each of these gospel dispensations the monogamic rule prevailed by the design and introduction of God. You also admit that Lehi and Jacob's dispensation on this land was monogamic. It is also in proof that in the establishing the gospel economy through Joseph Smith in 1830, it was again instituted as monogamic. No surer evidence that in a gospel dispensation monogamy was God's plan and will ought to be asked by any mortal being.

One of the marks upon the revelation which you claim as the basis of plural marriage, which warrants my conclusion that it is not from God is that it contradicts the rule obtaining in each and every gospel dispensation. It can not be from God for it is not like him. It contradicts all former revelations from God upon the same subject. If the phrase "I will command my people," was prophetic, it is far more reasonable, and more in harmony

with God's characteristics as revealed by the revelations to the church, to believe that the command of 1831, which "was to be a law to them then and in the New Jerusalem," "was given in fulfillment of said prophecy, than to believe the labored construction you put upon it. For the command of 1831 is like the one given to Lehi; is like the gospel dispensations of the past; and in accordance with the examples set by God when he essayed to people the earth.

David Fulmer does not state that the revelation on celestial marriage was presented to the High Council at Nauvoo, August 12th, 1843, by my father's "knowledge and consent." The statement made in the affidavit, is that on the convening of the High Council that day, Dunbar Wilson, who had heard some rumors about plural wifery, made inquiry about those rumors. Upon this inquiry Hyrum Smith went to his house, got a copy of the revelation and read it to the council, bearing testimony to its truth. Leonard Soby, Austin Cowles, and William Marks would not receive it, nor the testimony of Hyrum Smith. Father was not there. The revelation was not submitted by him nor with his "knowledge and consent." The presentation of it, so far as Mr. Fulmer's affidavit is concerned, was prematurely forced upon Hyrum Smith. It was not formally presented by call of the Seer in an official manner, to test its validity. Is this copy the one that was made by Joseph Kingsbury, kept by N. K. Whitney, until after his death it fell into Pres. B. Young's hands? Is it the copy made by William Clayton and kept by Pres. B. Young in his private desk on which he had a patent lock? Is it the copy of which Emma Smith burned the original? An original which she states she never saw. Mr. Littlefield, when you made this false statement respecting what Mr. Fulmer stated in his affidavit, did you forget that you had published a copy, and that I could read the English language?

Let me repeat, though you do not like it, there is no scriptural evidence that Abraham was a polygamist. Sarah was his wife until she died; Keturah after Sarah's death. Hagar was his concubine, not his wife.

Whatever God may have said to Sarai as stated by Josephus, quoted by you, it was not by any prophet's hand, nor the hand of a king that Abram received Hagar. It was Sarai who took the Egyptian slave to his bed. But your witness proves too much for your case, for he also states that when Sarah decided that Hagar must

go, Abraham agreed to it because "God was pleased with what Sarah had determined." Josephus, B. 1, c 12. More than this, the sagacious servant of Abraham when making his statement to Laban, said of Isaac, "He is his (Abraham's) legitimate son; and is brought up as his only heir." Ibid c. 16. Josephus places the marriage of Abraham and Keturah after Sarah's death.

So far as Moses is concerned, it is clear that the daughter of Jethro, was an Ethiopian woman. This woman Moses married before his return to Egypt; and there is no record of his having taken any other.

The allusion made in Numbers 12, is made in relating the history of the people while yet they were in the wilderness; and the sentence "the Ethiopian woman whom he had married," more reasonably applies to Zipporah, to whom Moses was a "bloody husband," because he had circumcised her children, than to a second or concubinal wife. Besides this, if he had married a second wife who was an Ethiopian woman, he would have had two of the same race. In that case Miriam's reproach would have been that he had married two Ethiopian women, not "the woman." Your readers will do well to read Numbers, 12 and Exodus 2, without your befogged spectacles, Mr. Littlefield. The inference that Zipporah and the Ethiopian woman named in Numbers 12 are two separate women, and thus make two wives for Moses in order to fasten polygamy upon him, is not tenable.

Why should you state what is so easily disproved concerning Jacob's marriage. Rachel and not Leah was Jacob's real wife. Leah was palmed off upon Jacob by the designing Laban. "Did I not serve thee for Rachel," was Jacob's indignant remonstrance. Nor is it true that Leah was Jacob's wife in any sense for seven years before he obtained Rachel. The hard necessities of your cause make you to stumble in your statements. Jacob, recognizing the fact that Laban had deceived him, and had the power to enforce the advantage gained over him, and fearful that he might lose Rachel, submitted to "fulfill" Leah's "week;" at the end of which "week" he was married to Rachel, for whom he continued to serve the seven years enforced by Laban. In the eyes of God, and good men, Rachel was Jacob's real wife, and the accepting of Joseph and Benjamin, in whom the succession is named is proof, not that God sanctioned polygamy, but that he had respect to the marital betrothal of these two, Jacob and Rachel.

The first wife given to David was Michal, and she was the gift of Saul. Saul in David's enforced absence married her to Phalti. Was she David's wife? After Nabal's death David took Abigail, and Ahinoam after Samuel's death.

Let me call your attention to what I presume has escaped you. The relation of David's taking the wife of Uriah to be his wife, as you admit, and as it is stated in the so-called revelation on plural wives, was a grievous wrong and not in harmony with the theory of plural marriage, but in contravention of those laws which you hold to in regard to marriage. She is not reckoned as his wife legitimately by you, neither by the monogamic rule, nor the one called by you the righteous polygamic law. David's successor was not the son of any one of his polygamic wives as you count them; but was the fruit of his loins by Bathsheba, the wife of Uriah. It was her son Solomon who succeeded to King David. If then polygamy is approved of God because David had more than one wife; then by a parity of reasoning, the connection between David and Solomon's mother is approved, and the means by which she became his polygamic wife is sanctioned of God. This son is the one selected for the exhibition of favor. David murdered Uriah that he might obtain his wife. Nathan, the one whom you say gave Saul's wives to David, declared that David was a sinner in the matter, your revelation also brands the transaction as a sin; and yet the issue of that marriage is approved and that bloody deed condoned by the favor and blessing of God. No amount of twisting can avoid this conclusion being forced upon you, if you insist upon my acceptance of your argument.

I am no more convinced now that Joseph Smith, the Martyr, practiced "plural marriage" or "polygamy," as it is called and practiced in Utah, than I was before you opened the correspondence in the *Journal*. You have produced no evidence of which I have not been aware of its existence. No new lines of support to your doctrine have been advanced by you. The same double faced statements and arguments that others have presented have been revamped by you. I give you in as concise form as practicable reasons for not accepting the statements and proofs offered by you to prove that my father was a polygamist, and that the doctrine has not divine origin.

1. Joseph Smith was the human instrument through whom a dispensation of the gospel was committed to man.

2. Every gospel dispensation, Adam's, Noah's, Christ's, on the eastern continent, and Lehi's and Christ's on the western, was monogamic in its institution of marriage.

3. The dispensation committed through Joseph Smith was like each preceding gospel one, in its marriage institution monogamic.

4. Polygamy, the having more than one wife at the same time, was specifically forbidden to the Church of Christ as established by command of God in 1830, by Joseph Smith and others. Book of Mormon, Jacob 2d chapter.

5. Monogamy, the having but one wife at the same time was instituted in the Church of Christ established in 1830, by direct revelation from Jesus Christ the Great Spiritual and Divine Head of the Church. Doctrine and Covenants, sec. 13, (42), par. 7. Ibid, sec. 65, (49), par. 3. Ibid, sec. 109, (111). The latter reference is found in all the editions of the Book of Covenants published by the Church, in Europe and America, except the one published in Utah in 1876, from which it is expunged and the so-called revelation on polygamy put in its place.

6. Monogamy was adopted, and polygamy declared to be a crime by the Church in 1835, in public assembly; and this action was endorsed by the publication of the article then adopted, in repeated editions of the Church articles and covenants from that year until, and including the Liverpool edition published in 1854.

7. No revelation from God authorizing the abrogation of the monogamic rule, and the substitution of a plural wife system, or polygamy, was received, presented to the Church and adopted by it during the lifetime of Joseph Smith.

8. Joseph Smith denounced polygamy in February, 1844, *Times and Seasons*, vol. 5, p. 423.

9. The existence and teaching of the doctrine of plurality of wives in the Church at Nauvoo in 1844 was publicly denied by Hyrum Smith, one of the First Presidency, on March 15th, 1844, *Times and Seasons*, vol. 5, p. 474.

10. The official organ of the Church, the *Times and Seasons*, of April 1st, 1844, contains the following denunciation: "If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor. \* \* You need not wait to write to us to know what to do with such men; you have the authority with you,—try them by the principles contained in the *acknowl-*

*edged word* of God; if they preach, or teach, or practice contrary to that, disfel-lowship them; cut them off from among you as useless and dangerous branches." *Times and Seasons*, vol. 5, p. 490. John Taylor, Editor.

11. Polygamy is not taught in any parts of the acknowledged word of God.

12. Joseph Smith was a man in the full use of manhood's physical powers, capable of begetting children at the time of his death, and had children by his wife Emma, one of which was born to him after his death.

13. No children were born to Joseph Smith by any of those women whom you assert were wives to him with all that the name implies.

14. There are good reasons for believing that had Joseph Smith been married to those whom you assert were his plural wives, issue must have resulted; and the fact that no children were born to him in polygamy is strong proof that he had no such wives; especially as said women subsequently bore children to other men, no better physically than he.

In regard to the certificates in your last letter: At the time Lovina Walker made the statement respecting what Emma Smith told her, Mrs. Smith was living, and her testimony could have been obtained. Mrs. Smith stated that she neither gave any woman to her husband in marriage, nor knew of his having any wife but herself.

The affidavit of Emily D. P. Young is false upon its face; for at the time that she states that she was "married, or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a High Priest in said church; according to the laws of the same regulating marriage;" to wit, May 11th, 1843, there was no law of said church permitting, or authorizing plural; polygamous, or bigamous marriages. This is proved by your own statement that the revelation bears date July 12th, 1843, two full months after said marriage, or sealing took place; and by such giving of the "revelation the law of plural marriage was given to the Church." It did not exist before that; nor then, for it was not until August 12th, still a month later that the revelation was even read to a single quorum; and it was not then read by direction of Joseph Smith, but to still the inquiry of Dunbar Wilson, which inquiry was caused by rumors which he placed no confidence in. Worse than this, that so-called revelation was never presented to the Church for endorsement, sanction and adoption, until August 29th,

1852. The statements in this affidavit, if true, so far as the act of marriage, or *sealing* is concerned, state that Joseph Smith was a bigamist, having married an unmarried woman while yet his legal wife was living. This was a sin against his wife Emma. If he afterward cohabited with Emily D. P. Young, he sinned secretly against my mother. Now, who thus makes him a sinner, you who assert and believe this affidavit, or I who disbelieve and deny it?

If the affidavit is true, Joseph Smith transgressed two well accredited rules of the law of the church, at that time prevailing. One of these rules is that forbidding to have more than one wife living at the same time; the other that which declares that "he who keeps the law of God hath no need to break the law of the land." If the statement that Joseph Smith was married to Emily D. P. Young in Nauvoo, Illinois, May 11th, 1843, is true, Joseph Smith, Emily D. P. Young and James Adams were all liable to prosecution for violating the statutes of said state defining the crime of bigamy and providing the penalties for such infraction of the law. Who then makes Joseph Smith a transgressor, you who believe and affirm such things, or I who disbelieve and deny them?

In the face of what is above written, how can you consistently expect a man whose legal training you admit gives him the power to analyze evidence and give it true weight, to receive as conclusive what is so unsatisfactory and damaging to your own cause.

As before, while I do not accept the proofs offered by you that my father was a pluralist, or polygamist, as conclusive, I repeat that whether he was, or was not, the gospel of Christ as it was taught by Christ and as recommitted through Joseph Smith, is complete and sufficient for the salvation of man. Nor is it essential to the validity of that gospel that my father be proved to be a polygamist, or that I be compelled to believe that he was.

JOSEPH SMITH.

LAMONI, Iowa, Sept. 12th, 1883.

#### FAITH CURE.

DURING the last ten years, very much has been said on the above subject, although it was derided by the world in general, when held up by the Saints as an important and precious tenet in the doctrine of Christ. We feel to rejoice that God in his own time, and own way, is teaching the various denominations, that his power is not lost, and that he is willing to bless all persons according to their faith.

We understand that there is saving faith, and faith which produces miracles.

Thousands have died in possession of the former, who knew nothing about the latter; but now in the fulness of times, God is pouring out his Spirit according to his promise.

Various periodicals are heralding the news of wonderful cures in answer to the prayers of faith. Many such reports from the Shut-ins, who are composed of all denominations, but name not creeds, only trust in the one great friend. Amid all those testimonies from reliable sources, many who claim to be teachers and firm believers in the Word, cry out, "Away with such stories, I do not believe them;" but when something of the kind is presented by their own connections, they will soften down into silence.

Some have the idea that if the sick could be healed by faith now, that none need die; but we understand that death is the penalty that every man must pay, and nowhere has it been revoked; but by the grace of God we have many precious promises in regard to the healing of the sick, and we as a people claim to take Father at his word. True, there are sick among us, which is often pointed out by the unbelievers who understand our claim. This thing has a two-fold sorrow; first, on the part of the sufferer; and second, it brings doubts and reproach on the cause of Christ. These things ought not to be. We have known many cases, in our limited experience in the church, in which physical sufferings have been removed by the gift of God through the prayer of faith; and we have been many times blessed, and can truly say, that even life has been prolonged many years beyond all human conception. Yet we do not possess that health which is desirable to make life pleasant and useful. We believe that a full consecration to God is necessary to bring about the desired result, and for such of late we have been trying to live; although some whom we have seen wonderfully blessed do not exhibit such lives.

It is just as necessary that the sick of to day should receive health and cure as it was for the sick of eighteen hundred years ago; and we believe that God is just as able and just as willing to bless his faithful children. The deficiency is on our part. It is just as necessary that the body should be restored to health as it is to be converted; for both fit us for usefulness, and fill our hearts with praise to God.

Disease is caused by sin, the violation of nature's laws, either by ourselves or our parents. In either case both spirit and body may be corrupted, but the Great Purifier is as capable of washing out the

stains of the one as the other; although the majority of the Christian world believe it not.

Dear Saints, we feel that it behooves us to live more humbly as a people, that the Savior's love and power may be more abundantly manifested among us. We have obeyed the forms and ordinances of the gospel, and now, we must throw ourselves wholly upon his mercies, striving each day to live nearer his feet. 'Tis humility that we need. Be willing to obey his commands, no matter how simple, because he commands it; and leave the result with him. Be willing to be anything for his sake, because he has made so great a sacrifice for us. Let this be our daily prayer: Cleanse me from all sin, and glorify thyself with me. By such a course we shall be prepared for that which awaits us, whether it is to live or to die.

SR. ALMIRA M. SNOW.

#### JUDGE HUNTER ON POLYGAMY.

The following is the charge of Judge Hunter on polygamy:

#### CHARGE TO THE GRAND JURY.

In charging the Grand Jury in the Third District Court of Utah on Friday, Chief Justice Hunter read the act of Congress in reference to polygamy and made the following remarks:

I have specially called your attention to the act of Congress making polygamy, and the other acts referred to, crimes. The act was passed by the Congress of the United States, and, although general in its application to all the Territories of the United States, has peculiar application to the Territory of Utah.

In the enactment of the law, Congress undoubtedly had in contemplation the well-known fact that polygamy was to a great extent committed in Utah; that it was an evil detrimental to the policy of the people of the nation; inimical to good order, and calculated to disturb the social relations of the entire community. The wisdom of the legislators in thus providing a means to reach and suppress the growth of the offense, whether gradual or rapid, can not be doubted, and none but those who have either gone into polygamy or who by a system of sophistical education believe in it, will even doubt it. I am well aware that there are in this Territory a vast number of persons who believe, or profess to believe, that the State has no right or power to provide by the usual mode of legislation for the suppression of such belief, and in that view all may be said to concur. But belief and carrying such belief

into effect are different things. That Congress has the power to provide the latter, so far as the punishment of those who actually enter into the polygamous relations is concerned, is not and can not be a question. The highest supreme tribunal of the land has so decided, and whether it suits the views of the actors in the polygamous drama, is a matter of no consequence. Naturally the condition of the marital relations of a great number of persons in the Territory of Utah, and the teachings of the creed of the Latter Day Saints, has attracted the attention of the people of the United States; much has been said and written on the subject and in connection with it much has been said in regard to the peaceableness of this community. Let it be admitted that in Utah this latter state of affairs exists, and that all laws, save one, for the proper governance of the people, are enacted and enforced. That the violations of the penal statutes affecting crimes, except this one, are no more, or if you please, are far less frequent than in the States of the Union, and that this one crime is committed by a very large number, and the influence and the teachings of the leaders and members of a church tend to an increase of it, would not this fact alone take from us all the prestige of being an orderly and peaceful community?

Crimes in this country are purely statutory. That is, certain acts, are by the statutes enacted by the legislators, who are the delegates of the people, and therefore the enactments are by the expressed will of the people, declared to be crimes, and that all persons perpetrating them are amenable to punishment. These acts so long as they remain unrepealed, or are not set aside as being unconstitutional and void, are the laws of the land.

There exists a law upon our statute books, punishing all who steal and convert another's property. Without this law, might would be the only way to determine ownership, and the strongest would seek to convert to his own use, *volens volens*, the property of the weaker, and so deprive him of it. With the law and the penalty attached to it, upon the stronger, the weaker becomes as strong as the stronger, and is as safe in the property ownership. This law is simply the expressed will of the people, through the agency of a Legislature, and although it may be said to be founded upon the Divine law, that "thou shalt not steal," it is the result of experience in life as well as necessity. Suppose there existed in this community a communistic creed, or sect of people who should enunciate as one of its tenets that

property rights were all wrong; that in the very nature of things, there could be no such right; that all things material were the common gift of Deity, and that no one man had a right to an exclusive ownership, could you for an instant so regard that state of affairs, as to make you to refuse to indict one of the sect spoken of who had by force deprived the owner of that property, who had in fact as we say, stolen the property? Laws must be uniform. They must affect all persons the same. The Communist cannot be allowed to assert his views as a defense to his act. He must obey the law by refraining to exercise his belief by acts, and if he violates it he must be made to suffer the penalty.

The same legislative power which enacted the law making stealing a crime, has with equal authority enacted a law making polygamy a crime. Does the fact that a religious body exists in this community that advocates and enunciates that polygamy is right, and that each man who believes in the tenets of that religious organization has the right as a gift of Deity to take to himself as many wives as he sees fit to have, or has the ability to sustain, give to such the right so to do, against the express will of the people declared through the law-making power? Like the Communist, they may believe in the right, but because the law has made it penal to perform the act, like the Communist, they must refrain from the act. I know it will be said that if the majority of the voting classes of the Territory could, without the interposition of the veto power in the Governor, declare their wishes, no law could be passed declaring polygamy a crime, and that that law is against their wishes and affects their belief. But you must remember, gentlemen of the jury, and so must these voters, that while they are in the majority so far as Utah is concerned, they are a very small minority of the people of the Nation. They are, however, supposed to be law-abiding citizens, and are bound, as such, to accept the fact, that so long as our present form of government exists, Congress has the power to declare the act of polygamy a crime, and it having done so, they are legally and morally bound to respect it. No power on earth, at least so far as the United States are concerned, can prevent the sect from teaching the doctrine, except as accessory to the fact, and no one has ever thought to prevent it save as might be done by argument, enlightenment and persuasion, but the act of entering into and committing the crime of polygamy may be

punished, and it is your duty to see it is. As citizens of the United States and as grand jurors sworn to enquire into the offenses which have been committed in violation of the laws of the country, it is enough for you to know that there is a law in the United States making polygamy a crime. When you offered yourselves to become citizens of the United States, or assumed the relation of citizenship by taking part in the affairs of the country, you either actually or impliedly took upon yourselves the obligation that you would not only support the laws, but that you would at all times, when called upon, see to it that offenders against such laws should be made to suffer the penalty of their offending. When you were called upon to take your seats in that jury box, you responded as in duty you were bound to do, being citizens of the common country, and in compliance with a conscious regard to the obligations resting upon you. Having thus responded to the call made upon you, and it being ascertained by actual examination of each of you by the law officers of the Government that you possessed the necessary qualifications entitling you to sit as a member of the grand inquest, you are required by the same code of laws emanating from the same supreme authority to take the oath already administered to you. That oath is not one prepared for any emergency supposed to exist only in this community. It is one in form and substance similar to oaths administered to grand jurors in all the States in the Union, and in the older governments where the system of inquiry into crimes is had through the agency of grand jurors. It is the result of long experience, and is so formulated as to place those who take it on the very highest plane of responsibility. Sitting there in that box, as you now do, sworn as you have been, to independence of action, so far as your individual predilections as to favor or affection are concerned, they are yours. But you are held to be custodians of the law and judges whether or not that law has been violated. It is your solemn, sworn duty to see that the laws of the land are not violated, and in every instance, no matter who the person, or what his creed, where there has been a violation, to bring the offender to the bar of the legal tribunal for punishment. If or not the law is constitutional, it is in opposition to the religious tenets of any class of persons, you are not to inquire; that duty devolves upon another tribunal. Satisfy yourselves only that the law exists; that it has been violated, and by the person against whom the charge is made. Present

such person in the form of an indictment, to the tribunal legally authorized to receive it, and be assured that your conscience will not hereafter trouble you. Above and beyond all else, remember that the government whose interests you are now doubly sworn to protect, is great, good, kind and beneficent, and that all its laws are made and enacted for the protection of each and every citizen, you and I, and all the rest, and not in a spirit of revenge and resentment. Governments, like all else human, are the result of experience. Advancement in civilization depends upon education and is the endeavor of refinement.

The old things of the past were well enough in their time; on them we build as we or they then understood. Now a broader base is required, and as time goes on this foundation will have to become more expansive. Then a few thought and planned, now the whole mass think and plan, and this combined thought, and their plans tend for general improvement of mankind, and thus it will go on until in reality *vox populi est vox dei*.

#### EPISTOLARY.

TO THE Saints in the Northern District of California:—By your suffrages I was, on the 6th day of October, 1883, elected president of said district. I enter upon the duties of my office with many misgivings, owing to the fact, that I depend upon my profession of law to support myself and family,—having no other resources from which to draw; and knowing that heretofore, no ample provision has been made to support an Elder and family, while he was in this field. But the work seemed to demand that I should do all that I could, and that is all the Church can expect of me. There is not a man in the district able and willing to devote any considerable time to the work; while many can like myself do a little.

There is work enough in Oakland, Alameda and East Oakland for one man all the time. Alameda, containing about six thousands inhabitants, has never had a gospel sermon or lecture by our Church in many years, if at all. East Oakland, East and West Berkely, all contiguous to Oakland, are in the same situation. In San Francisco a great amount of preaching and tract distributing has been done by the indomitable energies of our brethren there, especially by the president of the branch, Bro. George S. Lincoln. And yet but a trifle of the territory has been reached. But much good has been done, and some additions to the Church are being made,

as well as here in Oakland; proving that where the work can be supported converts will be made. This district is very large. To travel it costs money. For me to leave town is to close up my business. To do that without adequate means, is to neglect my family, and be worse than an infidel. God does not require such a sacrifice of one who has heretofore sacrificed the best days of his life, and his means in the cause. If the scattered Saints in this district desire the work to prosper, they too must make their covenant by sacrifice; and by saving a little here and there, and sending it to T. J. Andrews, Bishop's Agent, 436, Brannon St., San Francisco; or to the District President here who will render a true and just account of the same to the Bishop's Agent; and will be willing that the money shall be expended where the most good can be done, we will guarantee that the work will take a new impetus, and roll onward to the glory of God and the satisfaction of the Saints.

I do not believe in the policy of going from branch to branch, or from one neighborhood to another, and scattering the seed, by preaching one or two discourses, and then leaving the people to harden their hearts. I believe in and have practiced the principle of going to a place and staying there until I make the people understand our mission and doctrine; and bringing into the Church such as gladly hear the word. In this way the Church is built up and souls saved.

I have been writing a dissertation on the priesthood; not exactly the history of it in the strict sense of the word, but an essay upon the subject. I am persuaded that such a work is needed by the Elders, especially the young, for their assistance; but it is also needed to put into the hands of investigators where the Elders are laboring. It is the death knell to Protestantism, and should be in the hands of every honest man and woman in the world. It is entitled, "The Golden Chain, extending from the Eden lost to the Eden regained." A dissertation upon the Melchisedec Priesthood, &c., &c. I intend to publish it as soon as I can obtain the means. I hope to be able to furnish it to subscribers for one dollar per copy. If the Saints throughout the world would send for each head of a family one dollar, I could have it ready by the first of January, or February, 1884.

I shall open a subscription book in which I shall keep an exact account of all subscriptions and donations, with amounts and post office addresses; and as soon as possible after publication, send to the address

of each as many copies as are subscribed for. A liberal donation and subscription on the part of the Saints would greatly assist me to close my office and devote all my time to the ministry; a work that my soul would delight in. As soon as I receive enough to justify me, I shall proceed with the publication.

Now, dear brethren, will you in some manner, either by tithing, free will offerings, or otherwise, through the Bishop, or directly to me in aiding in the publication of my work, assist to roll on the glorious work? That the good cause may roll on, and all the Saints be blest temporally and spiritually, is my desire and prayer, in the name of Jesus.

Your brother in Christ,

HIRAM PETTYS BROWN,

Dist. Pres. Northern District of California.  
911 Broadway, Oakland, Cal., Oct. 2d, 1883.

### Conference Minutes.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

#### SOUTHERN NEBRASKA DISTRICT.

Conference convened at the Stone Creek School house, Cass Co., Nebraska, October 14th, and 15th, 1883. Levi Anthony president, Robt. M. Elvin secretary.

Sunday, 10:30 a. m., preaching by Robert M. Elvin. 2 p. m., fellowship, 3 p. m., preaching by Joshua Armstrong. 7 p. m., preaching by Robt. M. Elvin.

Officials present, Elders 5, Priests 2, Teachers 1, Deacons 1.

Monday, 9 a. m. On account of school, business session in the Hohenbeck School-house. Visiting brethren invited to take part.

Reports.—Elder Levi Anthony, reported.

Elder J. W. Waldsmith, Bishop's Agent reported, for quarter ending September 30th, 1883. July 1st, balance on hand 45c. Received \$16.90. Total, \$17.35. Paid out, \$15.65. September 30th, 1883, balance on hand, \$1.70.

Elders Joshua Armstrong, J. W. Waldsmith by letter, (baptized 1), James Ervin, John Goode, Robt. M. Elvin, (baptized 4); Priest Martin Cain; Teacher James Furgeson; reported.

Branch Reports.—Nebraska City, 123, including 1 High Priest, 7 Elders, 4 Priests, 2 Teachers, 2 Deacons; 4 baptized, 1 received by letter, 1 removed by letter, 2 died, 4 marriages. Blue River, 72, including 2 Elders, 2 Priests, 2 Teachers, 2 Deacons; 3 received by certificate of baptism. Moroni, 27, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; 3 baptized. Plattsmouth, 30, including 2 Elders, 2 Priests; 3 baptized, 3 received by letter, 1 ordination. Platte River, 27, including 1 Elder, 1 Priest, 1 Teacher; 2 removed.

Resolved, That inasmuch as Bro. Wm. B. Smith, was ordained to the office of an Elder, June 6th, 1883, by Elders E. C. Brand, and James Cazier, therefore we herewith ratify and legalize the ordination, and grant to Bro. Wm. B. Smith an Elder's license.

Blue River Branch financial report, received and paid out \$21.40.

Nebraska City Branch, financial report. On hand last report 6c. Received \$8.01. Total \$8.62. Expended \$6.40. Balance on hand \$2.22.

Report of Brethren J. W. Waldsmith and Robert M. Elvin, church building committee, for nine months ending September 30th, 1883. On hand last report, \$54.35. Received \$452.67. Total \$507.02. Expended \$554.92. Balance due committee \$47.90.

General and district authorities were sustained, Brn. Joseph B. Gouldsmith, Robt. M. Elvin and Levi Anthony, were appointed a committee to examine and report upon all the resolutions adopted by the district.

Brn. James Ervin and Joshua Armstrong were appointed a committee, to arrange two days' meetings. Preaching by Robt. M. Elvin at 7:30 p. m.

Report of committee on two days' meetings; viz., Nebraska City, December 2d and 3d, Elder James Caffall. Palmyra, October 28th, and 29th, Elder J. Armstrong. Platte River, no date, Robt. M. Elvin. Plattsmouth, November 26th, and 27th, Elder James Caffall. Moroni, October 28th, and 29th, Elder J. W. Waldsmith. Blue River, November 11th and 12th, Robt. M. Elvin. Clear Creek, December 9th and 10th, Elder J. Armstrong.

Adjourned to Wilber, Saline Co., Nebraska, January 13th, 1884, at 10:30 a. m.

#### BIRMINGHAM DISTRICT.

Conference was held at Temple Row, Birmingham, England, August 4th, 5th, 6th, 1883; Elder C. H. Caton presiding, Elder G. S. Greenwood secretary.

Aug. 4th: Delegates were present from the following places: Birmingham Temple Row Branch, J. E. Meredith. Hanley Branch, W. Clarke. Stafford Branch, J. R. Greenwood. Burton-on-Trent Branch, G. Potts. Birmingham Sommerfield Branch, J. Matthews. Derby Branch, R. Beale.

Branch Reports.—Temple Row 82, including 4 Elders, 2 Priests, 2 Deacons, 3 baptized, 2 received by letter, 2 removed; total gain 3. Hanley 48, including 5 Elders, 2 Priests, 1 Teacher, 2 Deacons, gained by baptism 10, lost by death 2; total gain 8. Stafford 15, including 1 Elder, 2 Priests, 1 Deacon, baptized 5, removed 2; total gain 3. Burton-on-Trent 33, including 2 Elders, 2 Priests, 1 Teacher, baptized 6, removed 12. Birmingham Sommerfield 28, including 2 Elders, 2 Deacons, 2 baptized, died 1. Derby 12, including 2 Priests, 1 Teacher, 2 Deacons, received by letter 12. The delegates from the above branches reported the spiritual condition of the same good.

Elders' reports by letter: W. Clarke, J. D. Davies, J. Matthews. Elders' reports in person: J. Seville, Thos. Taylor, C. Tyler, G. S. Greenwood, G. Potts, C. H. Caton. Priests' reports by letter: Thos. Taylor, of Hanle, J. Potts, C. Hickling, J. R. Greenwood. Priests' reports in person: J. Kirtland, G. Beale, J. E. Meredith, J. Dyche. Teacher W. Price reported. Deacons' reports by letter: J. Potts, G. Potts. Deacons' reports in person: E. Matthews, W. Ecclestone.

Financial Report.—The district president, C. H. Caton, gave in a financial report, which showed money received £1 2s 4d. Expended £1 9s 1d. Resolved, That Brn. J. E. Meredith

and Geo. Potts audit the balance sheet. These brethren reported finding the balance sheet correct.

The balance due District President 6s 9d, was paid by Brn. Taylor, Meredith and Swan.

Resolved, That the president and secretary be authorized to revise the business agenda for next conference.

Resolved, That the ministry of the Birmingham District labor as circumstances permit, and report to next conference.

Resolved, That we sustain, by our faith and prayers, the authorities of the Church in America, in all righteousness.

Resolved, That we sustain by our faith and prayers, Elder Thomas Taylor, president of the English Mission, and Elder C. H. Caton secretary.

Resolved, That we sustain the president of the Birmingham District by our faith and prayers, and also his secretary.

Resolved, That the best thanks of this district conference be given to the brethren and sisters of Birmingham for their kindness to those visiting this conference.

Resolved, That when this conference adjourns it does so to meet again at Hanley Branch, on the first Saturday and Sunday in February, 1884.

Sunday afternoon was devoted to testimony, when a good and happy time was spent. The gifts were manifest for the comfort of those that believe and obey the gospel.

Sunday evening 6:30, preaching was had at 14 Temple Row by Bro. John Dyche and J. R. Greenwood, and at the Sommerfield Branch, by Elder W. Clarke. These brethren had good liberty and good attention, from deeply interested congregations.

One baptized during conference. The sick were administered to with good results.

#### NORTHERN ILLINOIS DISTRICT.

Conference was held at Mission, October 13th and 14th, 1883; Bro. John S. Patterson president, and W. Vickery secretary.

The minutes of last conference not being at hand, the president referred to them concerning the resolution about the Chicago Branch, as there had been a mistake made by the secretary in adding the words "Not a part of the Northern Illinois District," which was not in the original resolution. Minutes were ordered corrected by dropping those words.

Reports of branches.—Sandwich 72, including 1 High Priest, 1 Seventy, 2 Elders, 1 Teacher, 1 Deacon; 4 removed by letter. Plano 169, including 1 of the First Presidency, 1 High Priest, 6 Elders, 6 Priests, 3 Teachers, 2 Deacons; 3 baptized, 1 received by certificate of baptism, 1 removed by letter, 1 marriage. Mission 104, including 2 Elders, 2 Priests, 1 Teacher, 2 removed by letter, 1 died. Streator, Piper City, Leland, Amboy, Marengo, Pecatonica, Janesville, Burlington, reported by Bro. Patterson. "Some of those are holding regular meetings, and some only when Elders came to preach for them. Braidwood Branch reported by Bro. John S. Keir, 62, including 4 Elders, 1 Priest, 1 Teacher, 2 Deacons.

Bro. Patterson reported his labors as president of the district. Had baptized six, four at Poplar Grove, two at Plano.

Bro. Patterson was continued as president of the district for the next four months.

The president was requested to continue the effort in the Streator Branch.

Bishop's Agent reported having received \$32. Paid out \$25.

Resolved, That \$28.70 of the moneys in the hands of Bro. Thomas Hougas, (subject to the call of the district), he paid to Bro. Patterson to defray his expenses.

Preaching at 7:30 Saturday evening by W. Vickery. Sunday at 10:30 Bro. Thomas Hougas preached. At 2:30 p. m. the Saints met for testimony and partaking of the sacrament. A spiritual time was enjoyed by all present, and the gifts were manifest in tongues and prophecy. At 7:30 Bro. Patterson addressed a full house. Adjourned to meet at Plano, Ill., Feb. 9th and 10th, 1884.

#### ST. LOUIS DISTRICT.

Conference convened in the Saints' Hall, St. Louis, Mo., Saturday afternoon, October 6th, 1883. John Beard president, John G. Smith, clerk.

Branch Reports.—St. Louis 178, including 8 Elders, 1 Priest, 3 Teachers and 2 Deacons, 5 received by letter. Balance on hand June 24th, 1883, \$99.49. Received since, \$26.15. Total \$125.64. Paid out for hall rent \$20. Balance on hand September 30th, 1883, \$105.64. Cheltenham 32, including 2 Elders and 1 Deacon.

Elders' Reports.—B. V. Springer, Henry Roberts, John G. Smith, Richard D. Cottam, President John Beard, reported.

On separate motions it was resolved to hold a priesthood meeting in the hall, 1302 Broadway, St. Louis, Missouri, on Sunday, November 4th, 1883, at 10 a. m., and that all the Elders in this district be notified to attend it.

Whereas, reports have been circulated that are calculated to injure the standing and honor of Elder B. V. Springer; Therefore be it resolved, that this conference do hereby express themselves as satisfied with his conduct and his labors; and farther that we discountenance such reports as untrue and unchristian; and also, that we make an earnest effort to sustain him by our faith and means.

Sunday morning session. Preaching by Elder Charles J. Peat. Elder John Beard followed him. Afternoon session was occupied as a sacrament and testimony meeting. The Spirit of the Lord was enjoyed. Officers present, 1 High Priest, 1 Seventy, 11 Elders, 2 Priests, 3 Teachers and 2 Deacons. Evening session. Preaching by Elder B. V. Springer.

On motion, all the spiritual authorities of the Church were sustained in righteousness.

Adjourned to meet in St. Louis, Mo., on Saturday afternoon, January 5th, 1884, for the transaction of business; and on Sunday, January 6th, 1884, at 10 a. m., for worship.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

Science hath no faith-begetting power. Therefore a Christian faith should not rest upon scholastic wisdom, but on the power of God renewing the heart.

#### ADVOCATE NOTICE.

We send to many parties in Utah, Montana and Idaho packages of the November number of *Advocate* for free distribution; and we wish those to whom they are sent to see they are put into the hands of those likely to read and circulate them.

W. W. BLAIR, Ed.

## Miscellaneous.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

### BORN.

LEA.—Near Florin, Sacramento county, Cal., July 8th, 1883, to Isaac and Sister Mary Hannah Lea, a daughter, named Louisa; blessed September 6th, 1883, by Elder John R. Cook.

### MARRIED.

HAWKINS—CLAPP.—At Watsonville, California, October 16th, 1883, by Elder Daniel Brown, Bro. Charles W. Hawkins, to Sr. Mattie L. Clapp; all of Santa Rosa, California.

### DIED.

BOYD.—At Boston, Massachusetts, September 19th, 1883, of gastric fever, Annie, wife of Bro. Thomas H. Boyd. Sister Boyd was born in Londonderry, Ireland, August, 1852; was baptized in Boston, March 19th, 1881. She endured her sufferings, which were intense, with fortitude and patience unto the end, which was peaceful. She left four small children to the care of her companion who deeply feels his great loss. May the Lord support him in his afflictions.

JOHNSON.—Near Lamoni, Iowa, August 2d, 1883, Alma Clarence, infant son of Bro. Crist and Sr. Sarah Johnson. Funeral sermon by Elder Joseph Smith.

Our darling babe has gone to rest,  
He escapes this world of sin,  
To dwell with angels and the blest,  
Where God will welcome him.

Wrong doing is a road that may open fair, but it leads to trouble and danger. Well-doing, however rough and thorny at first, surely leads to pleasant places.

We who have lost a paradise by sins may gain a heaven by the cross.

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The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY, 8sep3m Independence, Jackson Co., Mo.

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A farm for sale in Decatur county, situated 6½ miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to I. N. DELONG. 1sep

### FARM FOR SALE.

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

T. C. JACKSON, Davis City; or J. SMITH, Lamoni, Iowa. 8sep2m

### LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent, Lamoni, Iowa. 25aug

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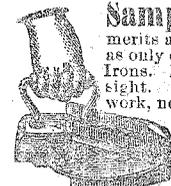
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Half doz. \$3.50, one doz. \$6.50. We prepay charges on Sample Heaters only. If you prefer to sell something for a higher price and make a larger profit, try our

### NEW SELF-ADJUSTING BED SPRING.

It weighs but 10 lbs, and occupies less than one cubic foot when packed. No Harbor for Bugs and is warranted to be one of the most durable and comfortable Springs in the market. SAMPLE SPRING sent upon receipt of \$2. Sells for from \$3.50 to \$8, according to locality.

Half dozen, \$10; one dozen, \$18.

We do not promise you big wages and no work; but you will make money according to the energy you devote to the business. It is enough to say, we have Brothers and Sisters in all parts of the United States and Canada who are doing well selling our goods. If after two weeks' trial, goods are not satisfactory, and all we claim for them, return them and we will refund your money. We send one of our Heaters or Springs free with your first order for half dozen or more of either article, thus giving you a Sample Free. Yours in Bonds,

JOHNS & ORDWAY, Mfgs, Peoria, Ill.

8jun

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES

HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 10th, 1883.

No. 45.

## THE SAINTS' HERALD:

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Published at Lamoni, Decatur Co., Iowa.

Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH . . . EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Nov. 10th, 1883.

THE Boone, Iowa, *Standard*, states as follows:

The services at Latter Day Saints' Chapel, in Boonesboro, from 28th of September to 15th of October, inclusive, were well attended, notwithstanding it being the time for campaign and election. On Sunday, the 14th, four were baptized at the river, a goodly concourse of people witnessing the scene with respectful attention. The entire number of services were twenty-one, eighteen of which were preaching services. Elder R. Etzenhouser was well sustained by the membership of Boone and Boonesboro, and departed on the 15th for Viola, Jones county, to meet his associate laborer, I. N. White.

### EDITORIAL ITEMS.

Bro. Wm. Street sends us a copy of the Delaware county *Advocate*, for the 20th of October, for which we extend our thanks.

Sr. Rhuamah Vincent writes us from Bridgeport, Connecticut, that the *HERALD* is the only preacher she has; not being able to attend the meetings, as she is a number of miles from any of the branches. She would be glad for some one to call on her.

ERRATUM.—For the word "adopted" in line 6, paragraph 7, first page of *HERALD* for October 27th, read "adapted."

Bro. E. C. Brown sends us from Fonda, Iowa, the second half of Rev. W. J. Conybeare's "Life and Epistles of St. Paul," Seaside Library Edition, for which we return thanks.

Bro. W. W. Squires sends us from Blackwater, Santa Rosa county, Florida, a sample of a Florida Grape. It was as large as a very large orange, round, slightly flattened at stem and flower ends, of a

pale yellowish white, and from the appearance good to the taste. Thanks to Bro. Squires. Florida seems to be a land for people to look for the Utopia in, judging from a work called "The New Florida," also sent us by Bro. Squires.

The minutes of the Conference of the Central Missouri District, held at Waconda Branch, July 7th, 1883, and which adjourned to meet at the same place, November 10th, 1883, were handed us too late for insertion in *HERALD* for November 3d, and to publish in the number for the 10th they would hardly reach the readers in time for notice of the session. We omit them, with a request to the district, as to all others to send their minutes earlier.

### BISHOP HUNTER.

THE Salt Lake *Tribune*, pays the following tribute to the character of the late Bishop Edward Hunter, of Salt Lake City.

From reputation we believe that of the pioneers who came to Utah, Bishop Edward Hunter was the very foremost one in the full average of manly attributes. He bore the reputation of one who leaves the impression behind him that in his rugged nature there was not a thought of deceit; not a tinge of envy, not a question of any man's right to think for himself; not a thought that was not honest and true; not a purpose that was not generous and just. The best test of the sterling stuff out of which he was molded, is the passionate affection which his relatives have always lavished upon him. For ninety years he fulfilled life's duties as God gave him to see the right, and then sunk into his long sleep as the tired child does; because the night of life came down, because the lids of his eyes grew weary, and because the bosom of his mother earth was waiting to hush him in the dreamless sleep which she gives to her o'erwearied children. It is a wonderful thing for a mortal to bear the friction of ninety circling years in such a way that when the worn out machine of his body ceases to longer run, not one thought of reproach follows him out into the beyond. Ninety years! What miracles have been performed since Bishop Hunter became a man! what new voices have been born! what transfigurations have been wrought! The year Bishop Hunter was born the cotton gin was invented; he was fourteen years of age when the hiss of the engine of the first steamer was heard on the Hudson; he was twenty-one years of age when Stephenson built his first locomotive; he was thirty-six years of age when the roar of the first locomotive was heard in America; he was twenty-nine years of age when the first deep res-

piration of the power press was heard in the world; he was forty-four years old when the first message by magnetic telegraph was sent and received. Since his birth, from a little nucleus by the shore of the eastern sea, the continent has been subdued and peopled by tens of millions of eager souls. No other ninety years since the first hour was struck on the clock of time have been half as momentous, half so filled with mighty transfigurations as those in which he lived. Through them, in an humble path of his own, the sturdy man walked, undisturbed by the roar around him, undazzled by the splendors which were, from time to time, revealed; content to fill the measure of his duty as he saw it; satisfied with the love which was given him, and holding, as a matter of course, that it was man's duty to be brave and just, and industrious and independent; to do what was given him to do in a manly, unpretentious way; to be thankful for blessings and to accept fate calmly, no matter in what guise it came. There is a something grand in a life like that, and it would be a churlish heart indeed that would not lay its humble wreath upon the bier of such a man.

BRO. JOHN EAMES replied to the article in the *Sun* in the *Cheyenne Leader*, in the following sharp letter:

To the *Cheyenne Leader*:—I see a letter in the *Sun* of October 7th, speaking of the Church I am a member of, that we, as a church, practice polygamy. That is not true. Please give us a fair hearing. I did think that all people knew that the Josephite church do not practice polygamy. We, as a church and people are preaching and publishing to the world that polygamy is not of God. If the Lord wished man to have more wives than one, he would have given Adam twelve in the Garden of Eden to show his plans. We read he made male and female, and I wish to say here, all men who have taken more wives than one have sinned against God, and they have committed a grievous wrong on humanity, and by so doing man has caused the fair daughters of men to be broken-hearted, and malice and hatred have arisen instead of pure love. As we all know, when man and woman love each other and none else there is pure love, and how heavenly is that home where you see the wife looking for the words that may drop from the husband's lips, and the husband looking on his companion in life and saying in his heart, what can I do for your comfort and happiness in this world, and they both look around and see none so precious as themselves. That is a little heaven below. But if you see a man with six wives, what malice and jealousy; there is a hell in that family, and peace is not to be found there. I wish to say that we have several Elders in Utah Territory, preaching and baptizing and leading those who have broken the commandments of God. I am

pleased to say that a great deal of good is being done there by the Elders of the Josephite Church. It seems as though a branch of this Church is not wanted in Cheyenne. I do think we have as much right to have a church in Cheyenne as anybody else. We preach the gospel of Jesus Christ and him crucified. We preach that man shall have but one wife and love her with all his heart and none else, and to love God with all his heart and soul. We are spoken evil of because people do not know what we believe. We want to do all the good we can. Jesus said, "Blessed are ye when men shall persecute you, and shall say all manner of evil of you falsely. Rejoice and be exceeding glad, for great is your reward. If they persecute me so they will you." The letter in the *Sun* has spoken evil of us as a people. They said, in the days of Jesus: "He was a devil, and cast out devils by Beelzebub, the devil." That did not make him a devil. The letter speaks as if we were doing something in the dark, or that we have an undercurrent that this people know not of. I feel slighted that my name was not mentioned. My name is John Eames. I am not ashamed of the gospel of Jesus Christ. I am an Elder in the Josephite Church, and I want all people in Cheyenne and all the world to know I am. I am pleased to tell you that I baptized Mrs. Burgess, on the night spoken of, and I must tell you I baptized one in broad daylight in Sloan's lake and helped to cut the ice myself in January, 1880. Also, one young man in the North Park in Jack Creek, Sunday at noon, in August, 1881. One year ago I baptized one in the lower lake in August. Now please show where we have done wrong, or have broken the laws of the land. You speak as though Mrs. Rickbond plays the fiddle to wife numbers two, three, four, five and six. Did you come to the dance. Did you have a good time? And who and all were there at the dance to take part? You speak as though Bro. Brand ought to be tarred and feathered. What for? Because he baptized a man who desired to be a member of the Reorganized Church? Did he run away with anybody's wife? I accompanied him to Salt Lake and I did not see any of my friend's wives with him. You speak as though we were lower than any of the beasts of the field. If you were called upon to prove this statement I think you would be obliged to let it out by contract to some one else.

Then let your feathers be put in a pillow and your tar to cover your roof, and may you ever know that the Josephite Elders are preaching the truth.

Yours very respectfully,

JOHN EAMES.

BRO. GEORGE S. GREENWOD of Stafford, England, sends us a picturesque take off on the various differences of religionists. The publisher is John Heywood, Manchester, and at No. 11 Paternoster Building, London. The cartoonist has arranged the different claimants into classes under appropriate names. Agnosticism—Darwin, Huxley, Tyndall, Herbert Spencer, Moncure Conway. Church and Stage Rivalism—Parker ("The" City Temple). Rationalism—Voysey, the late Bishop Colen-

so, Stopford Brook, Haweis. Positivism—Prof. Beesly, F. Harrison. Dissent—Quakerism, Garrett (Wesleyanism), Spurgeon, Dale, H. Richard, M.P. Broad Church—Archbishop of Canterbury, Archbishop of York, Bishop of Manchester, Archdeacon Farrar. Low Church—Bishop of Liverpool, Church Association, Preb. Cadman. High Church—Canon Liddon, Canon Knox-Little, Canon Gregory, Mackonochie, S. F. Green, Enraght, Hon. O. L. Wood. Mediævalism—Father Ignatius. No-Church Erastianism—Lord Penzance (Birch-Rod-in-Waiting). Roman Catholicism—Cardinal Manning, Cardinal Newman. Pious Mountebankism—"General" Booth, of the Salvation Army, Moody, Sankey. Æsthetic Dunbarism—Archdeacon Dunbar. Political Atheism—Bradlaugh.

The following legend explains the cartoon:

This Cartoon claims to be an accurate bird's-eye view of the relations of the National Church and its Parties, with the outside Sects, Heresies, and Schools of Thought to each other.

Ten years ago a crude sketch with this title was published, which despite its deplorably inartistic quality, met with an unlooked for success. I have now reconstructed, revised, and brought down to date that original sketch, and, being no artist myself, have enlisted the pencil of Mr. F. C. Gould to "invest with artistic merit" my dry bones of design.

The Dome of St. Paul's represents the Church as the umbrella under whose shelter are assembled those who claim to belong to the Church. The bell, "Great Paul," is here placed where it can be seen, as its dismal moan is nigh inaudible in the precincts. The support of the umbrella is the Cross, the spiritual principle, which appears to rest on the Prayer Book and Bible on the seat of the Throne. The Bible is half on and half off, being less entirely relied upon than of old; the Prayer Book is a State Document, but the Revised Version occupies a much inferior position. The Cross has the omnipotent support of of the Sceptre and Lord Chancellor's Mace, emblems of Sovereignty and Law. But while the Cross supports and illuminates the Church, it is itself intangible, and does not need the illusory support of the Throne. The umbrella is tilted to one side, which illustrates the text that the Church is on the rock—very much indeed—and we shall now see why.

Well-placed, close to the Throne, stand the Archbishops and the Broad Churchmen, of less use as buttresses of the Cross than as ornaments to the Throne. Farrar recently renounced his faith in eternal torment, and has basked in promotion and popularity since. These are comfortably under the umbrella however it is pulled about.

At the reader's left hand from the Throne are the Low Church School, numerically and otherwise a feeble folk, who are unable to keep more than a bare shelter over their heads, although they have weighted their side of the umbrella with a Court of Arches that can bite and a Church Ass. that once could kick.

On the opposite side are a more numerous and vigorous band of workers, the High Churchmen. Canon Gregory is getting as good a Gregorian tune out of his bell as he can, and he, with the Knox-Little Canon up aloft are well in the sunshine of the Throne, though pulling very effectively the while. Canon Liddon is head and shoulders outside the boundary line and means to pull the Church with him. Mr. Mackonochie's most intimate connection with it seems now to be merely from behind,

The picture has two sides, sunrise and shadow. On the Rome side, out from the Dome, march con and per-verts chanting the familiar processional, as the great Ecclesiastic Manning, and the greater old man, Newman, give encouragement to the Canonical rope-pullers who so successfully stimulate the New-mania for Romanising the English Church and deserting it.

*Ex pede Pontificus*; there it is, handy for such as think it *Ex pede*-ent to kiss. Higher than the High Church, yet not in Rome, Father Ignatius thanks God he is not as other men are, and the rest of mankind, in the interests of the propagation of the race, reciprocate the sentiment.

On the reader's left is a group of Liberation Society Champions, engaged in pulling another sort of rope, fastened not to the Dome but to the Throne. These declare that they do not want to destroy the Throne, but by removing it the Cross will not only stand as before, but more of it will be visible, and the Church will the sooner regain its equilibrium when it rests solely upon its "One True Foundation," or else fall by the hands of those it shelters. Archbishop Benson, who knows the ropes well, does not handle any of the others, but he puts his foot upon this one. The bust of Wesley is within the pale, and the President of Conference seems disposed to a benevolent neutrality "for auld lang syne."

Apart sits a Quaker, serenely indifferent, as a Society, to other folks' umbrellas, though as individuals they act as they like. Sprinkled around the daylight margin of the Church are Haweis, giving himself a few charming airs as his feet stretch out into the open; Voysey and Brooke—anchoring or hankering? Conway plants his tent to catch the latest zephyr breeze and entrap the earliest scientific sunbeam. The late Bp. Colenso (whose decease occurred after the drawing was printed), represented a large section of Church-men who keep a footing in the Church while far advanced outside it. On him the Low and High Church-men turned their back, and the Broad stood sideways. Science, Philosophy and Education look for the dawn of a day whose noontide glory will dispel the gloom and give warmth to the chilling influences behind them.

The remaining actors are engaged in performing the curious farce, "The Dissonance of Dissent."

Booth, Sankey, Moody, Parker, and ex-Archdeacon Dunbar all conscientiously believe in God, and believe that He believes in them, supplementing that comfortable consciousness by believing not less enthusiastically in themselves. Bradlaugh compensates for his inability to accept the first two articles of this creed by a three-fold endorsement of the third.—ION, June, 1883.

"MORAL education is the price of virtuous liberty."

## Correspondence.

170 North Union St., CHICAGO, Ills.,  
October 23d, 1883.

Dear Herald:—I am informed that some of your readers have been highly displeased with what little I have caused to be published on your pages with reference to the work here since last December. Within the last summer and fall I have purposely given them no cause of offense, in this respect; but have done what I could to bring about a better state of affairs, and reconcile the parties to each other. In this effort, it would seem I have largely failed; and if I were allowed to state the cause of failure, it would be done by a direct appeal to the words of Scripture, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" In this city I have had the most peculiar and trying experiences of my life; but if I prove unable to weather the storm, or survive, after the last one of these cyclones has swept over my spiritual possessions, will it not demonstrate my unfitness for continued service in the Master's cause, according to his design?

By some it is thought that I have been too lenient with certain transgressors,—even to the positive injury of the work; but by these same supposed transgressors it is believed that I have been too exacting, harsh, and tyrannical! Now to those who are acquainted with the situation here, will not these two complaints commend themselves as the best external evidence that the course pursued by the missionary has been approximately correct?

An oft repeated inquiry among the Saints abroad is, "How is the work progressing in Chicago?" One class of reasoners say, "If the work is not progressing it is the best of evidence that the present policy and management of the missionaries are wrong." These persons forget to inquire whether "the present policy and management" have been adopted and practiced by the Saints of the Chicago Mission. If not, then the matter has never been tested, and all the disaster now seen must be referred to some other cause. Please meditate on the following scripture:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."—Matt. 10: 34, 35, 36.

There are many men of intellect and research, who assert that Christianity has been the leading cause of division, strife, and bloodshed, ever since its introduction into the world, and they quote the above Scripture to prove that it was the desire and purpose of Christ to bring about this deplorable state of affairs! This view is superficial, unjust, and has no proper support, unless it can be shown that the teachings of Christ permit and enjoin the shedding of blood, division and strife in the family circle. The words quoted are prophetic; they simply foretell some of the results of the Savior's mission. Where was the fault? Not in the pure and loving teachings of Jesus, but in the sinfulness of the people. The preaching of Jesus Christ and his Apostles gave the wicked opportunity to

oppose the children of God, and fight against the truth; and all this because of their wicked desires, and because they chose to abide in darkness rather than light. When the truth is taught by the servants of God, in the spirit of truth, the devil rages, and his children move in wrath to oppose. Wherever Christianity has been embraced and lived, these evil results have not obtained among its adherents; therefore they are not legitimate results of the mission and teachings of Christ, but of opposition to him and the truth as he taught it.

Our Methodist friends claim that their success in making converts is strong evidence of the correctness of their faith and work. The Catholics and Mohammedans might use the same argument with equal propriety. There was a time when neither Saints nor outsiders would stand by the Apostle Paul in his labors of love in Asia. (2 Tim. 1: 15). Does this prove that his policy and preaching were wrong?

I was told last Summer by the president of the Northern Illinois District that all the branches in the district except two, were in a weak, lifeless, and deplorable condition! Is this the result of bad work done and unwise policy pursued by the district in its official capacity? It may be, or it may not. When the policy and teachings of the late missionaries in Chicago have been accepted and reduced to practice, and the fruits are found to be bad, it will be time enough to condemn. Up to the present time this has not been done, only in part, even by the branch.

After the Kirtland Conference I spent three weeks at home, doing manual labor. I was busy, and made myself tired every day. Some people think these missionaries have a splendid time; nothing to do when they return home but to read, write and visit. That's a mistake. I am slightly acquainted with one of these fortunate men(?) who moved to Lamoni more than a year ago, and has never yet felt that he had time to look through the Herald Office! When at home, he has not yet had time to read even the Herald, but partially; answers some of his correspondents and neglects others; and as for visiting, it is almost out of the question. I trust that time will bring about a change for the better, lest the terrible effects of overwork and heavy burdens prove disastrous for this man and his companion, particularly for the latter. If my condition was what I have good reason to believe his is, and my love and regard for wife and little ones was as strong as I believe his to be, I am confident that I would be willing to say, "If the Church will relieve me from the responsibility of traveling and preaching, I will gladly undertake the task, though under great disadvantages, of providing for the dependent ones with my own hands."

After my return to Chicago, about May 10th, I spent my time in the city, with the exception of two short visits to Plano, and one to Kewanee, Illinois, till the latter part of August. I felt at home in the old Stone Church at Plano, though upon one occasion circumstances conspired against my liberty in preaching. The work there, so far as I was able to see and learn, is in a very fair condition. At Kewanee I was highly pleased. The Saints of that branch, as a body, are united, awake to the interests of the cause, and earnest in their efforts to build it up. Com-

pared with other branches, their music is excellent. I felt unusually well in preaching the word in their neat and commodious chapel. While at home last Spring, Bro. J. F. McDowell held the fort here, with acceptance to those who heard him. His preaching was highly spoken of. Since then, we have been favored with discourses from J. S. Patterson, W. Vickery, C. L. Muetze, and F. M. Cooper, all of which were duly appreciated. Returned here last Friday, from home. Expect to move out for some point in Northern Illinois in a day or two. Letters will reach me if sent to Lamoni, Decatur county, Iowa; or 170 North Union St., Chicago, Illinois, care of T. A. Phillips.

May the good work move on to victory, shall be my prayer, and by the grace of God, I will try to do my part.

JOSEPH R. LAMBERT.

FORESTVILLE, Mich.,

October 16th, 1883.

To all who think it their duty to aid the spread of the gospel I would say that we are building a church here, and we have done all we can do, because we are out of funds. Now I would say to the brethren and sisters throughout the land, if they would give us a little aid, and send us their mites, we would accept it with thanks. A few cents apiece would accomplish the work. I would say to the leading officers in each branch, that if they take up a collection and send us the money by express or by Post Office Order, we would be very thankful to them. If any of our brethren or sisters see fit to comply with our wishes, send the money to A. H. Wiltsie, treasurer, Forestville, Sanilac county, Michigan. I will receipt all I receive.

A. H. WILTSIE.

LAMONI, Iowa,

October 18th, 1883.

Bro. Joseph:—For an eye opener, I thought I would present a few figures so that our brethren may see while they run, and have no need to stumble. For an example, suppose that one thousand of the brethren are expending \$5.00 a year for fire insurance; this for twenty-five years at ten per cent will amount to \$546,884,906. Suppose these same members, are expending the same for some other institution outside of the Church; it would double the above to \$1,093,769,811.

Now let us remember that the double minded can not expect the blessing of God, and also that we number about 30,000 in the place of 1,000. The Lord has commanded us to feed the hungry and clothe the naked; but if we give our substances to any organization, other than the Church of Christ, do we not add rags to rags. I am told that two of our brethren will put in about \$15,000 dollars. I will put in \$500, and perhaps more, to buy lands in the regions round about. Come brethren and sisters, let us put our mites together, and labor for each other's good in every time of need. Suppose one thousand of our brethren are laboring for outsiders, and the employer is receiving a profit of one hundred dollars, each per year, and you all know that a good laboring man with the blessings of God upon his labors can do even better than that, with a good farm well equipped, so as to make it yield to its fullest capacity, and putting these together, you have \$100,000, to start with. Then take this as

an annual income and compound it for twenty-five years, and see what you have saved, besides the hard labor very many are doing who get cheated out of their pay. Now we are promised that by obedience in the work that is placed before us in these last days, the destroying angel when passing through our land shall pass over us. So, as we see him working on every hand, let us fear and tremble and go to with all our mind and might to prepare ourselves to build a place of refuge as the Lord has commanded, so that we may be blessed with a bountiful increase upon all the labors of our hands.

Yours in prayer for Zion's good,  
M. N. COLE.

North St., Stone Road,  
STAFFORD, England,  
October 5th, 1883.

Dear Bro. Joseph, and Readers of Herald:—I am sorry you did not see fit to answer my question, which I sent in company with my last letter, of June 23d, 1883, as I only wanted light on the subject. It gives me great pleasure to again forward you the minutes of our late conference and also of expressing my feelings in the work of God. I, along with my brethren and sisters here, am still engaged in the work of the Master, and hope to be so engaged to my life's end. It is not all smooth paths I find, and my experience teaches me that it is no small thing for a man to take up his cross and follow Christ in this latter day work. I know it would be well for us if we sat down and counted the cost before engaging therein. For all that is contained in the words, "And the world hath hated them because they are not of the world," the Saints will find quite true. For it makes no difference whether they profess to be religious or not. As they all agree in one point; viz., (now concerning the collection), so they all agree in another, to put down the work of God in this the evening of time. Why is it so? Because God has revealed his work in such ample completeness, that it strikes at the very foundations of every man-made system, and shows forth to the world the character of its author in such a light, that they are afraid lest it should be true, and should spread. Hence they (the world) are all agreed to lay by their differences on this point, i. e., Down with the Latter Day Saints. Truly did Jesus say of those of old, "They love the praise of men rather than the praise of God;" and the same will apply now, for we can see it every day we live.

Like as they differ over the origin of man, so they differ over this work, and will not give God the honor of doing anything. We find nowadays the story of God making man, and breathing into his nostrils the breath of life, will not suit. No, it's too simple, too plain, too straightforward, too easy to be understood. But to give forth that some very learned man had made a very great scientific discovery, that through some very mysterious process, he did not exactly understand how, why, or when, we had all descended from some big jelly fish, and so on through the ring tail tribe, and a great portion of the world open their eyes in astonishment and say, "How grand, very good, that's something like. We can now look upon our ancestry any day."

Can not we see this is like poor erring man, not willing to give God credit for doing anything, not even for showing once again in his abundant love to the children of men, through his servant

the prophet, that it is his will to save all that repent and obey the gospel. But even as "the world by wisdom knew not God" in Paul's day, neither will these wise know his ways now in this day, except they receive the testimony of his servants. Truly darkness has covered the earth and gross darkness the minds of the people.

I hope and pray to be kept in the narrow path, and to walk in the light as He is in the light, so that we may have fellowship with each other, and that the blood of Jesus Christ, God's Son, may cleanse me and all my brethren and sisters from all sin.

Dear Bro. Joseph, I was much pleased to read your letters in answer to Mr. L. O. Littlefield. I consider that he has utterly failed to answer your second letter. He says nothing about your quotations in reference to Adam and Noah. He says that polygamy is not for the world; but only for God's people. I should like to know if Father Adam was not one of God's people. Also Noah and family. Were not they God's people? And if so, and the celestial law of marriage was such a great blessing, where could this great blessing have been more wisely bestowed. And as you observe, if ever there was necessity, most certainly it was upon these occasions. But it was not given, thereby proving that it was not God's way of doing his work, or accomplishing his righteous purposes. I wish you God speed, and also all the Saints who do right.

Yours in bonds,  
GEO. S. GREENWOOD.

October 17th, 1883.

Editor Herald:—Will you kindly permit a reader of the *Herald*, a student who, amidst the whirl of mercantile life, has but limited time for study and reflection, to ask through your columns if Bro. S. F. Walker will kindly favor us with one or a dozen of his interesting articles, (scientific and otherwise), giving us the benefit of his instructive researches from time to time, as of yore. The thought of making this request has been running through the writer's mind for the past year.

Also allow me to remind Bro. F. Tubbs of England, that his promised articles on the subjects of Astronomy, Music, etc., are still eagerly anticipated. Last but not least, to ask for a good article upon the seventh day and Sabbath questions. We take the liberty of suggesting that a thesis from Bro. M. T. Short upon this question would be appreciated and used. Sincerely,

STUDENT.

CAHINNUM, W. Va.,

October 17th, 1883.

Bro. Joseph:—I spent about twelve days with brother Masters in Delroy, Carroll Co., Ohio. He got the promise of the Presbyterian Church and advertized meetings, and the next day they informed him that we could not have it. Then we got the building that the Welsh Baptists hold forth in, and spoke ten times with good liberty and fair attendance, all things considered. The last night there were about one hundred present. Some seemed to be very much interested. The Baptists have a nice choir, which sang for us. I hope to go there again soon. I commenced preaching here last Friday. Expect to stay over next Sunday.

Sister Ruley is going to Athens Co., Ohio, to-morrow, to visit her people; and desires me to go

next week and establish the work there. Bro. Devore desires me to labor in his district, and I shall fill the calls as fast as possible, and do justice to myself and the work. Ever praying for the advancement of the truth. H. ROBINSON.

GROVE HILL, IOWA,

October 26th, 1883.

Bro. Joseph:—A singular circumstance happened here last summer. Towards night on a clear day, some one called my attention to the sky. On looking I was struck with wonder and delight. The whole eastern sky was adorned with all the colors of the rainbow, the beams of color diverging from one central spot, as rays diverge from the sun when it draws water, to use a familiar phrase.

I was reading in the Book of Mormon yesterday, of the signs that were to precede the first coming of Christ, and it seems to me that what I have just described is a sign of the second coming of Christ. The Bible says, "There shall be signs in the heaven above, and in the earth beneath."

I am looking for Bro. I. N. White here this fall. There are only two counties between his home and ours, so I think he may come. My neighbors are living forgetful of God and his laws, and it may be some would repent if the true gospel was preached to them.

I take this way of sending my best wishes to the Saints in Blue Rapids and Goshen branches, hoping if I can not have the privilege of their society on earth, that I will have it in Zion. I am seeking the friendship of God, and hope to become worthy of his glorious presence.

ELLA M. FUHR.

HAMBURG, IOWA,

October 29th, 1883.

Bro. Joseph:—Our two days' meeting at Hamburg was a good one; the Spirit of the Lord was with us, and we hope it will continue with us to the end. Our help at this meeting was Brn. Henry and George Kemp, Bro. Stubert and Bro. St. Clair from Independence, Missouri. We thank them for their good visit. We are few in number, but our wants are many. We ask an interest in the prayers of the Saints. I am not able to write much; my nerves are not steady. I am seventy-three years old. I have belonged to the Church of Latter Day Saints fifty-three years. I feel to go on in the work of the Lord. We must keep our lamps trimmed, that we may be ready at the midnight cry to enter in. May God help us, that we may be prepared, in my prayer. Your brother in gospel bonds,

NICHOLAS TAYLOR.

NORTH CUTLER, MAINE,

September 13th, 1883.

Bro. Joseph Smith:—The prospects seem to brighten up here in this branch, and I think the time is not far distant, when there will be a grand rally about the old standard of truth. Our Sunday School is flourishing, and I try in my poor way to do what I can in presenting the word of life to the people. We received a number of very nice papers for our Sunday School from Sr. Mary Mansfield, of Winter Port, Me., for which I wish to thank her through the *Herald*, and hope she will send us some more.

Your brother in the gospel,

J. J. HUNTLY.

GERBER, Georgia,  
October 21st, 1883.

*Bro. Joseph*:—I write that Bro. R. J. Anthony may know there are a few scattered Latter Day Saints yet on Lookout Mountain. I noticed in the last *Herald* he was going home. We are anxious that he should come by and preach for us. I feel that it would be edifying, and hope as good seed has been sown, that even a few more souls may come into the fold. If Bro. Anthony has gone home already, and should return to the South, we still hope to have him come, or some Elder. They will be gladly welcomed to my home. Our dear sister Gerber died the 12th of this month. She was my only sister in the faith. I miss her, but feel assured she has gone to a better home. She died in full faith. She told me a few days before she died, that she desired so much to send for some of our Elders, but they were too far away. O how thankful I would have felt, if we could have gotten an Elder of the true faith, to have attended to the funeral services. A large congregation was present. I believe it would have strengthened the glorious work here while in so weak a state. I am trying to live as true to the cause as I can, although I feel my many weaknesses. God be praised for the strength that overbalances the weakness. I continue to rejoice from the depths of my heart in this latter day work. I pray daily that a church may be established here, that my three children, so dear to me, may witness, if they wont yield to the voice of the good shepherd. Brethren and sisters, pray for me, that I may be blessed with more of the Spirit.

Your sister in faith,  
MARY STEADMAN.

RIVERTON, Fremont Co., Iowa,  
October 25th, 1883.

*Bro. Joseph*:—Bro. Clarence St. Clair is here. He has preached for three evenings. We have been well pleased and edified. I think he has done some good while here. He goes to Hamburg to-day, and from there to Nebraska City. My prayer is that the Lord will bless him, and all that are trying to spread the gospel news to the world.

JAMES W. CALKINS,  
Pres. of Mill Creek Branch.

REESE, Michigan, October 28th, 1883.

*Bro. Joseph*:—I have been in very poor health for some time, but am better now. I have not been able to do much preaching of late. I hope to do more this winter, and shall if prospered. Last evening I was called for to solemnize two marriages; one was sister Maggie Reid, of this Branch, to Mr. Upthegrove. The others, Samuel Reid, of the same family, to a lady from Vassar.

Our conference in Sanilac was a good one. We all felt the thrilling influence of God's Holy Spirit. We felt that to assemble from time to time in conference, is good. Something new and good to be learned. Elder E. H. Gurley's visit to Reese came just in time, and very acceptable. He did considerable preaching while here. The outsiders as well as Saints, felt sorry to part with him. We labored together, some in Sanilac county. We should have liked to have staid longer, but the time came for us to separate. I felt sorry that I could not stay longer with Bro. E. H. I have baptized one since I last wrote to you, and one more ready in Vassar. The work

is onward here and elsewhere; and Saints, as we know we shall have reward for all the good we do, let us see that we are doing something all the time. God loves a cheerful doer of his law.

I am as ever, your brother,  
E. DeLONG.

GLEN EASTON, W. Va.,  
October 26th, 1883.

*Bro. Joseph Smith*:—The "Herald" is always a welcome visitor to me. Since I last wrote you, I have been sorely afflicted with inflammatory rheumatism. I was taken the first of June, and was two months or more before I could go about; yet during all my afflictions, the Lord was merciful unto me, and I received many things to establish me more in this glorious latter day work. I have had so many testimonies, and so much evidence of the truthfulness of this work, that I couldn't doubt it. God, who has promised to be physician of both soul and body, was my physician during my sickness. I was insisted on by many to send for a doctor, yet I never felt to do so, for I had faith in the promises made to the children of God, that if it was his will, he would raise me, and if not, I was willing to submit. I can praise him to-day for what he has done for me, and every day I live, the gospel is dearer to me, and so is the people of God. The Lord's people is my people, and my prayer is for all the saints.

This branch is getting along well; most of them. Brother Ells visited us a short time ago, and he preached a splendid sermon. His presence was cheering to the saints. Any Elder passing this way will find a home here, and we will try to make any saints comfortable that will pay us a visit. We have prayer meeting three times a week, when the weather will permit, and we have some cheering times when we meet. I ask an interest in the prayers of all saints.

Your sister in the gospel,  
CAROLINE WAYT.

MORGANVILLE, Clay Co., Kan.

*Bro. Joseph Smith*:—I was a Wesleyan Methodist for two years. I tried to tear down the Latter Day Saint church. But I was honest before God, and asked him to guide me aright. My father and mother and one brother belonged to the church of Latter Day Saints, and I could not see them belong to that awful church. I had heard the doctrine for about eight years, so I got the Bible and went to reading it, and tried to convert them; and when I went to reading for truth, the Lord opened my eyes, and taught me the Scriptures in their fulness. So last spring I was baptized into the Latter Day Saints' church, and I can truly say, that since I was baptized, I have been blessed, have received great joy and faith. Some of the Methodists that were wont to teach me the scripture, I have faith to stand before and tell them about God's law. They say, We can prove our doctrine by the scripture, but they wont belong to that awful church, the name they mean. I told them that our Lord, when he was on earth, had a worse name than the saints have. Your brother in the faith,

E. T. MCKNIGHT.

"A PLEASANT cheerful wife is as a rainbow set in the sky when her husband's mind is tossed with storms and tempests."

"A PUNCTUAL man is very rarely a poor man."

## Summary of News.

### NEWS SUMMARY.

Oct. 25th.—The German Sanitary Commission sent to Egypt some time ago to study the causes, etc., of cholera, having now exhausted their inquiries in that country have received permission from the Imperial Government to extend their researches to India, the home and cradle of the disease, and they will accordingly soon embark at Suez for Bombay. The commission, it seems, discovered a new and peculiar microorganism which may have something to do with the propagation of cholera, and the further studies of the savants in India will enable them to see whether their suppositions are correct.

The following table shows the expansion which has taken place since the resumption of specie payments. It is made up from the reports of the Controller of the Currency and the Director of the Mint, but omits the fractional paper currency, most of which is without doubt lost or destroyed:

|                           | Jan. 1, '79.   | Jul. 1, '81. | Oct. 1, '83. |
|---------------------------|----------------|--------------|--------------|
| Gold Bullion .....        | \$ 89,017,716  | \$           | 61,683,816   |
| Silver Bullion .....      | 3,309,949      |              | 5,107,911    |
| Gold Coin .....           | \$ 278,310,136 | 439,776,753  | 544,512,699  |
| Silver Dollars ...        | 106,573,803    | 91,373,705   | 154,379,899  |
| Frac'l Silv. Coin. ....   | 80,087,061     |              | 80,920,424   |
| Gold certificates. ....   | 5,782,920      |              | 82,495,240   |
| Silver cert'ific'es. .... | 51,166,530     |              | 94,490,241   |
| U. S. Notes .....         | 346,681,016    | 346,681,016  | 346,681,016  |
| Nat'l bank notes .....    | 323,791,674    | 355,042,000  | 353,342,671  |

Total.....\$1,055,356,619 \$1,462,236,650 \$1,723,694,907

The United States now has more paper money than any other nation, and more money, specie and paper, than any nation except France. The following from the last report of the Director of the Mint gives the paper and specie circulation of the leading nations according to the latest statistics:

|                   | Paper.        | Specie.        | Total per capita. |
|-------------------|---------------|----------------|-------------------|
| United States ... | \$793,074,878 | \$ 773,584,790 | \$31 33           |
| Great Britain.... | 203,692,764   | 684,600,000    | 24 91             |
| France.....       | 512,129,625   | 1,478,062,000  | 53 32             |
| Germany.....      | 211,122,464   | 607,792,577    | 18 10             |
| Russia.....       | 612,916,209   | 119,209,784    | 7 44              |

It is difficult to estimate the exact military position at Tonquin. Two months ago the Chinese force on the Yunnan frontier numbered 9,000, all armed with modern weapons. At Bac-ninh were 5,000 Chinese troops. It is very probable the French will soon succeed in driving the Chinese from Tonquin, but the real conflict will only commence when the frontier has been reached. Tonquin will then be another Acheen, but on an immensely larger scale. The only apparent solution of the difficulty is a compromise or a French advance on Peking.

The latest Nihilist proclamation is being extensively circulated in Russia. It demands that the Czar summon representatives of the people, and asks for full amnesty, freedom of the press, freedom of speech, and the right to hold public meetings as the only means of preventing revolution. Pitiless vengeance is threatened if the demands of the Nihilists are disregarded.

There were shocks of earthquake Wednesday midnight at Agram and in several districts of Western Croatia, shaking houses and shattering windows.

Many inhabitants of Smyrna Asia Minor, are fleeing from the city on account of fear of further earthquakes. The Government has sent a sufficient quantity of lumber to construct 5,000 sheds

for the shelter of those rendered homeless by the catastrophe. The editors of the local papers have formed a committee for the aid of the sufferers. Slight shocks are still occurring at long intervals, but are doing no damage.

Lewis Cohen, a hebrew gentleman, has been exempted from serving on a Coroner's jury on the ground of being the lineal descendant of Aaron, the High Priest.

Solomon Schisgal, a youth of St. Petersburg, has invented an electric watch, having two wheels and no springs.

Cholera is still a menacing danger to all the western nations. The disease is again epidemic in Egypt, and worse where it gained the weakest foothold last summer. Nine deaths occurred yesterday in Alexandria. The people are disheartened, as well they may be.

No further doubt exists that the Apaches have been badly cut up in a recent fight with Mexican troops in the Swisshelm Mountains. A large body of the routed Indians passed Stuart's ranch, south of Tombstone, Ari., going north. They were poorly clad, but one-third of them had fire-arms.

In the middle of August last J. A. Robertson and a party of five went down to Mazatlan, Mexico, with the intention of purchasing a sugar plantation. Yellow-fever was found to prevail to such an extent in the place that the party immediately beat a retreat; and as soon as they had gone into the country every one of them was taken down with the disease, one dying. After recovering, Robertson returned to Mazatlan, waiting an opportunity to get away from the pesthole. Up to the time of leaving, Oct 15, 5,000, or one-third of the population, had died. The local papers stated that during the first week of September there had been 480 coffin burials; but as a large portion of the population was in abject poverty it was estimated the death roll was fully 900 during the week. The day Robertson left eleven bodies were thrown overboard from the Mexican gunboat Democrata lying in the harbor. Of the large American colony only two escaped an attack of the fever, and the names of seven well-known San Franciscans are given as having died. Robertson believed the fever was at an end, it having nothing more to feed on. The virulence of the plague was such that in some cases persons died thirty minutes after being attacked.

The schooner sunk in Vineyard Sound Saturday night was the William H. Rourke, from Perth Amboy, with a cargo of coal for St. John, N. B. She was capsized in a squall. All hands were lost except the mate, William A. Finney, who clung to the vessel's bottom, bottom up, for twelve hours, and drifted ashore at Gay Head, where he remains in an exhausted state. The lost are Captain Finney, William Fowler, cook, Mel Whalen, seaman, and one unknown. Nearly 200 vessels are in Provincetown harbor for safety. The fishing schooners Alaska and James Bliss are believed to have been lost, with their crews of fourteen men.

By the capsizing of a schooner off Vineyard Haven, Mass., the Captain and three seamen were drowned.

Gold is reported to have been discovered in Dakota Territory at a place called Ransom.

Judge McCrary, of the United States Court,

eighth judicial circuit has decided that a State law regulating railway transportation passing into or through other States violates the provision of the United States Constitution which prohibits State legislation affecting commerce between the States.

Near Gardner, Colo., a number of Mexicans murdered four men at a dance. Wednesday night a band of armed men captured one of the murderers, placed a rope around his neck, made the other end fast to a horse, and then frightened the animal into a run, the Mexican being dragged over the rocks until life was extinct.

At Kent, Portage County, O., a town once known as Franklin Mills, a tramp yesterday leaped into a flaming furnace used for making glass. The men by quick work raked out a good portion of his body for decent burial, the chances of which he had so lightly thrown away. At Warrenton, Mo., a lunatic killed himself by hugging a red-hot stove.

Today David, son of Apostle Rich, of the Utah Mormons, was sentenced to the penitentiary for robbing the Zion's Savings-Bank.

Diphtheria in Guilford County, N. Y., has carried off, it is thought, no less than 300 children. So alarming was the condition of affairs for the time that there was a quarantine by people of some of the adjoining counties.

Midway between Canal Fulton, and Clinton, O., a new field of hard coal has been discovered, now believed to be of excellent quality.

Oct. 26th.—Germany and Russia are largely increasing their forces on the frontiers. The Russian villagers are crowded with Cossacks, while the German garrisons and fortifications are being strengthened. It is reported that a press for printing Nihilist periodicals has been discovered in the Imperial Marie Institute at Moscow, and that two female teachers have been arrested in connection with the publication of the papers. The Russians have located a force of 11,000 troops at Askabod, in the Tekke country, and another thousand have been recently dispatched towards Teijend River, near the Persian frontier.

The cholera has reappeared in Fayroom, on the west side of the Nile, and at Zifteh.

At Vienna a large number of seditious placards in the german and Czech languages signed "executive committee," were circulated last evening. The authors are not yet arrested.

Another outbreak has occurred at Valenca do-Minho, Portugal. The males are resisting the arrest of the women who recently compelled the burial of the body of a woman within the church.

The leading weekly grain circular of Liverpool Eng. says: There is no noticeable change in the wheat trade. The lowness of prices promotes steadiness and a desire of buyers to pick up parcels pressed for sale. At the provincial markets the finest sample of English wheat maintains late prices. Inferior samples are neglected. Cargoes off coast are steadily held. In cargoes on passage there have been a few forced sales of California for cash at low figures. Today's market was well attended. There was a better tone for wheat and improved business at late rates. Flour was in fair consumptive demand at previous figures. In mixed corn there was fair trade and the market was slightly easier.

Five thousand little Indians are now attending school daily near Chicago, Ill.

Geronimo, Juh, and their band of hostile

Apaches have succeeded in eluding the Mexican soldiers, and with 2,000 head of stolen cattle are now making their way through Chihuahua to the American line. On the other hand, a troop of seventy Chiricahuas have surrendered and will be taken to Fort Bowie, in Arizona.

For violating the neutrality of the United States by furnishing arms and ammunition to the Haytian insurgents the Captain and first officer of the steamer Tropic were sentenced at Philadelphia to one year's imprisonment and to pay a fine of \$500 and costs.

Oct. 28th.—Many burglaries have been perpetrated recently in Neuilly, a Parisian suburb. The thieves defy the police and frequently exchange shots with them.

Two thousand Orangemen, armed with revolvers, have assembled at Belleck, Fermanagh, Ireland, to prevent the Nationalists from holding a meeting. It is feared there will be bloodshed.

The treaty between Germany and Mexico may be summarized as follows: First—As to stipulations inserted as favorable to Germany: 1. That in event of war between Germany and Mexico, Germans may nevertheless remain in Mexico and shall not be molested in their business. 2. That Germans shall have liberty to engage in retail trade throughout the Republic, not withstanding any regulations restricting the liberty of other foreigners in that regard. 3. That all Mexican port regulations touching German shipping shall emanate exclusively from the Federal Government of Mexico, and the Mexican Government engages to give seasonable notice to Germany in advance of any change in customs duties. 4. That in event of the taking of any property of a German residing in Mexico for public use in time either of peace or war, he shall receive indemnity. 5. A "most favored nation" clause with regard to customs duties. Second—As to stipulations inserted as favorable to Mexico: 1. That Germany will recognize Mexican jurisdiction as extending four leagues from the coast line. 2. That no claim of Germans against Mexico shall be presented to the German Government through its diplomatic agents until after all remedial proceedings shall have been undertaken and exhausted in the Mexican courts. 3. That the Mexican Government shall not be regarded responsible, or held to provide indemnity for any depredations committed upon Germans or their property by revolutionary forces or by Indians.

Things look very bad for Ferry's French Cabinet. War with China is nearer than ever. The exchange of dispatches between Marquis Tseng and Challeml-Lacour shows fierce ill-temper on both sides and utterly irreconcilable claims. The general impression here is that China wants to fight. She can pour 50,000 troops at once into the South, armed with breech-loaders, fairly drilled, and officers are being sought in England and America. The French troops, on the other hand, have a short season for operations, a bad climate, and are too few. While the war divides parties at home hopelessly, the Government is denounced by the Orleanists as stupid and by the Reds as wicked. Clemenceau will not consent to operations on a large scale. Ferry hopes for a big victory to carry all France with him, and Challeml-Lacour does not believe in the courage of China.

There is a small cloud in Eastern Europe and

a little uneasiness. The dispute between the prince of Bulgaria and the Czar has reached an acute stage. The Czar recalled the Russia aides-de-camp and the Prince retorted by dismissing the remaining Russian officers of his household. A Bulgarian Envoy has gone to St. Petersburg to patch up the quarrel.

Austria has been getting mad over some attacks in the Russian press and at the construction of fortresses on the Austro-Russian frontier, but Count Kainoky told the parliament that they need not be afraid of Russia, because she was too weak and Austria too strong. The triple alliance of Austria, Germany, and Italy was also perfectly secure in spite of the howlings of irreconcilable Italian journals and mobs.

The military measures of the new war Minister in Spain cause great uproar.

The protectionists combat the free-trade tendencies of the Home Minister. The King is sick.

Twelve cholera deaths occurred in Alexandria Saturday. Deaths from cholera are averaging eight to ten daily. The fatal cases are chiefly Europeans. Private advices announcing that several cases have appeared in the interior.

Another shock of earthquake was experienced today, damaging the wall surrounding the town of Smyrna, Asia Minor, the aqueduct, and a mosque. At Varla 169 persons were seriously and sixty-one slightly injured. Sixty-nine are in the hospital. A sharp shock of earthquake occurred the afternoon of the 20th. The oscillation continued fully twenty seconds. The shock was felt throughout Bermuda. The damage was slight.

During a heavy fog on Lake Michigan last evening the lumber-laden steam-barge Starke bound for Chicago, ran on a reef near Milwaukee. The crew is safe.

A strange disease prevails among cattle in the northwestern part of De Witt County, Ill. It is unknown and one that is very destructive. No check has been placed on its prevalence, and farmers have already suffered much loss. The State Veterinary Surgeon has been applied to.

The Apaches have broken into small bands for the purpose of robbing and massacreing. The Governor has offered \$250, for every scalp of a grown Indian, and is rousing his people by means of swift messengers riding night and day, to a war of extermination.

Oct. 29th.—Six deaths from cholera occurred Sunday at Alexandria, and the disease has now broken out at Messa.

Advices by mail from Hue confirm the reports of terrible atrocities committed by the French sailors on the occasion of the capture of the town.

Several ironclads have been ordered to be put in readiness to reinforce the French squadron in Chinese waters, in view of the possibility of war between France and China.

No public league meetings were held anywhere in Ireland on Sunday, they having been forbidden by the Government. At Castle Lyon, county Cork, a procession was broken up by the police.

While passing through the Sineat defile on the Nubian frontier early this morning, a detachment of Egyptian troops was attacked and routed by a horde of savage hill tribes, who poured down from the narrow passes in small bodies and captured and slaughtered 150 of the Egyptians, but few of the detachment escaping to tell the terrible story.

The defenses at Canton, China, are being actively pushed forward. Large quantities of arms and ammunition were conveyed to that city yesterday, in Chinese gunboats. An immediate attack on the Chinese ports is not generally expected. It is thought for some time to come, the fighting will be confined to Tonquin, but it seems inevitable that hostilities will eventually extend to China.

The river Salembri, in Thessaly, Greece, has overflowed its banks, causing widespread devastation. One hundred houses have been destroyed and several lives lost. Larissa and the villages in its vicinity are surrounded by water. Communication with the flooded district is much delayed, and the railways are greatly damaged.

Since the outbreak of trichiniasis over 400 persons have been attacked and eighteen died in Saxony.

The Posen *Gazette* announces that a great private council, at which all the Governors-General of the provinces are to be present, will be held at St. Petersburg about the beginning of December, for the purpose of elaborating new constitutional measures.

Oct. 30th.—London had a startling sensation to-night. Two explosions took place almost simultaneously. Two tunnels of the Underground Railway fell. In one many people were injured. In the other great damage was caused. The wildest rumors are afloat. The English papers do not hesitate to attribute the explosions to Fenians. A train had arrived at Praed street from the Mansion House a few minutes before eight o'clock. Many passengers and people from the country had been spending the day at the Fisheries Exhibition. The train had scarcely entered the tunnel-way of the Edgware Road when the explosion came. There was a loud noise like the firing of cannon, then sudden darkness. All the gas was extinguished. There was a breaking of glass and splinters flying in all directions. Then came the shrieks of the wounded and screams of panic. The stricken train rushed through the darkness to the station. Guards and passengers brought help. Many were carried up-stairs to the main road and taken to St. Mary's Hospital. Others walked to the dispensaries and chemists' shops. The rest were badly frightened, but finished their journey in cabs. The first surmise was that an explosion of gas had occurred. The chief-engineer examined the wreck. Two third-class carriages were shattered. The heavy wood-work of the roof, beams, and floor were pulverized. From every window and doorway every particle of light wood had disappeared. There were no signs of a gas explosion. Moreover the cylinders had been already burning seventeen hours, and were now nearly empty. It was then suggested that foul air had collected in the tunnel and exploded by contact with an inflammable substance, but the officials decided that the disaster was caused by an infernal machine. The sleepers on the line were reduced to match-wood. The indentation in the side of the tunnel showed the concentrated force of the explosive. A line right across the arch indicated the direction which the explosive traveled.

A severe shock of earthquake, accompanied by subterranean rumblings, was felt at Kamience, the Capital of the Government of Podolia, Russia, Monday evening. The shock lasted thirty seconds.

The landlady of a public house at Oldenburg frequented by journeyman bakers found loaded bombs on her premises, where two hundred persons were assembled. The merest chance prevented a terrible catastrophe.

When the steamer City of Berlin entered the Mersey she collided with her Majesty's ship Hawk, damaging the latter's starboard bows and carrying away some of her boats. The steamer sustained no damage.

Muscat is being besieged by the brother of the present ruler. The British gunboat Philomel is shelling the camp of the besiegers. The siege has already lasted four days. All British subjects have left the town and gone on board the Philomel.

At Frankfurt-on-the-Main a quantity of dynamite was maliciously exploded in the office of the Chief of Police last evening. The building was badly damaged, but not many of the officials were in at the time and none of them were injured.

Morris Ranger, a heavy Liverpool cotton merchant, has suspended, with liabilities estimated at £650,000. Two firms of brokers were carried down by the failure.

The lumber-laden schooner Mary Nan, of Chicago, is on the beach at Grand Haven. A steamer ran on the rocks in the Lachine Rapids and will doubtless go to pieces. Her passengers and 140 head of cattle have been rescued. Sailing down Lake Huron the schooner Homer Hine waterlogged and the crew abandoned her. They were picked up. The vessel is supposed to be lost. An unknown schooner was off Port Rowan, Lake Erie, last evening, flying a signal of distress.

In their report to the Secretary of the Interior, submitted yesterday, the Utah Commissioners declare that unless the Territorial Legislature shall adopt laws looking to the extirpation of polygamy (which it will not likely do) the commission will be prepared to recommend to Congress the most stringent enactments compatible with the limitations of the Constitution which may be considered necessary for the suppression of so great an evil.

Oct. 31.—Investigation by Government inspectors leads to the belief that the accidents in the London underground railways were caused by the explosion of nitro-glycerine.

The excitement over the explosions on the underground railway line last night, in London, Eng., is very great. A large number of policemen under special inspectors were on duty all night at the various railway stations and guarding the line. A heavy force also watched the Houses of Parliament and other public buildings. The explosion at Charing Cross occurred at a distance of 200 hundred yards west of the station. There was no train there at the time. The walls of the tunnel were battered, but the rails were not misplaced. The windows in the station were blown out. The roof is not damaged. No person was hurt there. The force of the explosion under the train of cars at Praed Street Station (underground) was terrible. Although workmen have been busily engaged all night in removing the debris they have not yet finished their task, nor has the damage at that place been repaired. The tunnel there was not destroyed, but a deep hole was excavated in the road-bed. The brick wall was blown out and the gaspipes and telegraph lines were broken. The refreshment saloon was wrecked, and the windows of the other rooms of

the station smashed. The explosion occurred immediately under the passing train, forty yards west of the station. All the persons injured were in the last two carriages. Twenty-eight persons wounded were taken to St. Mary's Hospital. Four of them are seriously hurt, but they passed a favorable night and are expected to recover. The others were able to go to their homes during the night. Both explosions occurred about 8:10 in the evening.

Hicks Pasha, after two battles, entered El Obeid, Egypt, which was abandoned by the forces of the False Prophet. Many of the False Prophet's soldiers have been killed in two battles, and his forces are broken up. His fate is unknown.

Communication between Khartoum and the Egyptian army is completely severed.

There were two cholera deaths at Alexandria, Egypt, yesterday.

The Government has received advices from Duem stating that 1,200 rebels were killed at Adelat and Melbis, Egypt, some distance from El Obeid, during engagements with the forces under Hicks Pasha. El Mahdi, the False Prophet, stood under fire during the engagements.

A dispatch from Khartoum says between 25,000 and 30,000 Arabs attacked Hicks Pasha's army. Ten thousand Arabs divided into two columns attacked the Egyptian square on two sides, thus enabling Hicks Pasha to use his 6,000 Remington rifles, Krupp guns, and Nordenfelt rocket batteries. The Arabs were only armed with lances. Failing after some time to reach the square they fled, leaving 8,000 dead, all their wounded, food, animals, baggage behind. Hicks Pasha pursued the main body of fugitives and overtook them at Melbas, where he found El Mahdi posted with the fugitives and a body-guard of 2,000 cavalry. The Arabs again attacked and were repulsed with great loss. El Mahdi's horse was killed under him. He is reported to have been cut down by light cavalry sent in pursuit of him. Hicks Pasha has taken possession of El Obeid and the Government treasury. The Egyptians' loss was nothing.

When twenty-five miles off Holyhead, in the Irish Sea, the British steamers Alhambra and Holyhead came into collision, and both sank. Thirteen seamen from the Alhambra and two from the Holyhead were lost, the rest of the passengers and crews escaping in safety.

Nine Cherokee Indians yesterday established a national bank at Vinita, I. T.

Nearly \$60,000,000 were disbursed for pensions during the last fiscal year.

#### FIRES, STORMS AND ACCIDENTS.

Oct. 25.—A planing-Mill, five dwelling houses, and a million feet of lumber were destroyed by fire at Pittsburg this morning.

Loss by fire at Bronson, Mich., \$18,000. Shelbyville, Ind., \$3,000, Chicago Ill., \$19,000.

Four men were killed in an accident at Le Creuzot. The accident occurred through the carelessness of a workman, who let molten lead into a place where the four victims were at work.

Oct. 28.—Loss by fire at Salt Lake, U., \$10,000 Toledo, O., \$6,000. Germantown, Pa., \$100,000. Lordsburg New Mexico, \$55,000. Davenport, Ia., \$3,500. Pittsburg, Pa., \$18,000. Hartford, Conn., \$30,000. Kansas City, Mo., 20,000.

A passenger train on the Pan-Handle Road collided with a freight train on the Michigan Central at the Joliet crossing, about thirty miles

from Chicago, yesterday morning. The engines were smashed into pieces. Mr. Norris, the engineer of the passenger train, the brakeman of the freight train, and a flagman at the crossing were killed almost instantly. The engineer of the freight train jumped for his life when he saw danger, but struck against a fence and was horribly injured. He died about three miles away from the place of the accident, in intense agony. None of the passengers were hurt.

Near stockwell Ind., two freight trains collided, smashing twenty-eight cars, and killing one man.

Oct. 29.—Loss by fire at Springfield, Mo., \$35,000. Charleston, S. C., \$100,000. Near Beloit, Wis., \$7,000.

At Paris K. Y., a wind-storm killed two colored persons and did \$50,000 damage. Reports of great winds come from several parishes in Louisiana. Southern Indiana is flooded.

Twelve hundred pounds of dynamite exploded near a tunnel on the Baltimore & Ohio Railroad, eighty-five miles from Pittsburg, Sunday morning instantly killing five of the crew of a freight train who were walking on the track near the scene of the explosion, their bodies being literally blown to fragments. Trees were uprooted and rocks blown into thriver in the vicinity. At Mobile, Alabama, four men were killed by a tug explosion. Two men were killed and several injured at Pittston, Pa., by an explosion of firedamp. By the falling of a scaffold at Dubuque, Ia., two men and a boy were killed.

Oct. 30th.—Loss by fire at Chicago, Ill., \$30,000. Homestead, Pa., \$15,000. Pekin, Ill., \$8,000. Aurora, Ill., \$2,000. East Saginaw, Michigan, \$15,000. Grass Valley, Cal., \$15,000. Minneapolis, Minn., \$15,000.

By a railroad accident, near Charleston, S. C., one man was killed and three injured.

Oct. 31.—Savannah, Ga., was visited by an awful calamity. Shortly after noon a fire broke out in a large cotton warehouse, which spread with terrible rapidity, destroying 300 houses and rendering homeless fully 1,500 people, who are now wandering panic-stricken along the outskirts of the flame-swept district. To add to the horrors of the calamity, three bodies have been recovered from the ruins and several other persons are known to have perished. The loss will aggregate fully \$1,000,000. The Secretary of War has ordered the barracks in the city to be placed at the disposal of the authorities, and vigorous measures will at once be taken to relieve the suffering multitude.

Loss by fire at Rome, N. Y., \$17,000. Garfield, Col., \$51,000. Parnell, Ill., \$5,000. Indianapolis, Ind., \$55,000. Charleston, S. C., \$107,000. Money Point, Va., \$100,000. Whiting, Kan., \$13,000.

Five men and a hand car ran off a twenty-foot trestle in Nashville, Tenn., yesterday. One of the men was killed and the rest badly hurt.

#### CROP REPORTS.

A local dealer has completed his estimates on the probable yield of the corn crop of the United States for the year 1883. The estimate is made up from the official returns of the several State Agriculture Departments and from private sources, and is as trustworthy and correct as estimates can be made at this early date. Michigan, Wisconsin, Ohio, and Minnesota have suffered considerably by the frost, the damage amounting in some cases to a loss of fully 50 per

cent. In the aggregate, however, the loss in these States amounts to but little compared with the increase in some of the larger producing States. New York and some portions of Pennsylvania and West Virginia show some damage from frost, but not of a serious nature. Illinois and Indiana promise a good average yield. Kansas and Missouri report no damage of any account, and promise an abundant outcome. The report shows a total production of 1,621,100,000 bushels, or a slight increase over last year.

The United States Agricultural Department reports the total crop of 1882 to be 1,617,025,100 bushels.

The crop of corn this year will probably be the largest ever raised in the United States, with the exception of 1880. That year the country produced 1,717,435,000 bushels. The following is a carefully prepared tabulated statement of the probable yield by States:

| State.           | Bushels.   | State.           | Bushels.      |
|------------------|------------|------------------|---------------|
| Maine.....       | 800,000    | Arkansas.....    | 34,000,000    |
| N. Hampshire..   | 800,000    | Tennessee.....   | 75,000,000    |
| Vermont.....     | 1,800,000  | W. Virginia..... | 15,000,000    |
| Massachusetts..  | 1,200,000  | Kentucky.....    | 75,000,000    |
| Rhode Island...  | 300,000    | Ohio.....        | 70,000,000    |
| Connecticut..... | 1,200,000  | Michigan.....    | 25,000,000    |
| New York.....    | 20,000,000 | Indiana.....     | 100,000,000   |
| New Jersey.....  | 10,000,000 | Illinois.....    | 170,000,000   |
| Pennsylvania.... | 40,000,000 | Wisconsin.....   | 25,000,000    |
| Delaware.....    | 4,000,000  | Minnesota.....   | 20,000,000    |
| Maryland.....    | 16,000,000 | Iowa.....        | 165,000,000   |
| Virginia.....    | 35,000,000 | Missouri.....    | 190,000,000   |
| N. Carolina..... | 35,000,000 | Kansas.....      | 190,000,000   |
| S. Carolina..... | 15,000,000 | Nebraska.....    | 90,000,000    |
| Georgia.....     | 36,000,000 | California.....  | 3,000,000     |
| Florida.....     | 4,000,000  | Dakota.....      | 6,000,000     |
| Alabama.....     | 32,000,000 | Other States     |               |
| Mississippi..... | 30,000,000 | and Territories  | 5,000,000     |
| Louisiana.....   | 15,000,000 |                  |               |
| Texas.....       | 65,000,000 | Total.....       | 1,621,100,000 |

"A MAN in Silesia was arraigned for the crime of bigamy. On the trial it appeared he had successively married nine wives, all of whom were in Court. The Judges decreed that the best punishment would be to make him live with the whole nine. The unhappy culprit pleaded the capital punishment on hearing their decision, but without effect—the Court was inexorable."

"When in a foreign land, 'mid strange scenes we roam:  
Tho' blest with health and friends, our hearts still sigh  
for home.  
Fortune may kindly smile, and golden prospects rise;  
Not all the hopes of gain can sever those sweet ties.  
'Tis home in the desert bare, where the hot simoon  
blows—  
'Tis home in Greenland wilds, where dwell eternal  
snows.  
And not a wretch so poor, how low so'er his doom,  
But has some spot he loves, and calls that spot his  
home."

It seems that a desire for, or a love of home, is an innate part of every human, fish, beast, bird and insect. And a longing for a happier home beyond, is the luster of every intelligent hope, and one of the greatest stimulants of love to God that the human heart can possess.

"Lost wealth may be regained by a course of industry—the wreck of health be repaired by temperance—forgotten knowledge restored by study—alienated friendship soothed into forgiveness—forfeited reputation won back by penitence and meek virtue."—Mrs. Sigourney.

"PRAISE not the unworthy on account of their wealth."

"SLANDER lives upon the slime it engenders."

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do NOT write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

### Original Poetry.

#### A MEMORIAL TO FREDERICK G. SMITH.

BY DAVID H. SMITH.

He has suffered long and borne it well,  
His sorrows came thick and fast,  
Oh call him not back in pain to dwell,  
He has gone to sleep at last.

#### CHORUS.

Then go dig him a grave on the warm hillside,  
'Neath the shade of the green locust tree;  
Where the birds will sing; and the wild flowers  
bloom,  
And the long grasses wave mournfully.

You know how he loved the sweet sunshine,  
And wished it might shine for aye.  
He has gone to the land where the father and son,  
Will make it forever day.

Then weep, mother weep, and bow thy head,  
O'er the corpse so still and white;  
Yes, give to thy grief a little sway,  
E're they bear him from thy sight.

They gathered around with a mournful tread,  
The couch where a brother was laid;  
They have folded his hands and have combed  
his head,  
And have laid him away with the dead.

They have filled his grave on the warm hillside,  
'Neath the shade of the green locust tree;  
Where the birds have sung, and the wild flowers  
have sprung,  
And the long grass waves mournfully.

### Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

#### FETTER FROM SISTER EMMA.

*Dear Herald:*—This evening I feel as strong here in my native land, as if I was in the uttermost parts of the earth. We have been traveling for the last three weeks, in an altogether new portion of the country to us, but until the last five days there has been here and there a family, or a person, that we have known or heard of before, and during that time had two very pleasant and profitable visits; one in Parrsboro, where my sister and her husband live. They were baptized before we left. Another in Amherst, where we found a family of "Israelites" in deed, and in heart, if not in name. She had seen us in a dream some time before we got there. I will give a brief extract of the dream. She had been bitten by a white horse, and wounded to death, as her friends thought, though she was alive; but had no power to move or speak. They put her in a rough box, and carried her to the grave yard, and left her beside an open grave. Then she saw a man and woman

coming towards her, the man carrying a valise in his hand. She had never seen them before. The woman took water and bathed her wounds, which revived her, and she sat up. The woman said, What are you doing among the tombs? She said, My friends thought I was dead, and brought me here to bury me; but I will not die, will I? The woman answered, No, I hope not. She then asked, Where are you from. The woman said, We are traveling through the country, and come a long way out of our way to see you. She asked again, Will I live? The woman still bathing her face said, Yes, I hope so. She told me she did not distinctly remember the faces, but when she saw us she recognized in us the two she saw in her dream. We had left our horse at the stables and come to her house on foot, Joseph carrying the valise, and she almost started, when in answer to her question, Where are you from, I told her we were traveling through the country on our way to Cape Breton; but had come a long way off our road to see some people in Amherst, by request of some of our friends. In telling me the dream a few days after, she said, but you did not tell me for certain whether I would live or not. I answered that is not for me to say. I can only hope so; we can point out the way of life, but it is for you to say whether you will walk therein or not. My prayer is that God may help her to make the sacrifice that will be necessary for her to make, if she obeys the gospel.

During the last five days we have been altogether adrift on the broad ocean of strangers, and for the last two days the strangest strangers I have ever met. They are Scotch, and consist of only two classes, Presbyterians and Catholics. Yet the Lord has opened their hearts towards us, and we have been provided with our daily bread and nightly shelter. To-day's drive has been mostly through an uninhabited region of country, with here and there a little tumble down settlement, with perhaps one man to be seen, or now and then a hen scratching about the yard, just enough to show that life was not altogether extinct; but made me feel as if every body was all alone in the world. This afternoon, as the sun neared the horizon, the habitations grew fewer and farther between, and soon they appeared to have come to an end, for a time at least, and we were alone between two high mountains, nothing to be seen but woods, woods. Night was fast approaching, our horse was much fatigued as well as ourselves. I do not know as I felt exactly homesick,

but I thought of our quiet, restful home in California, and of many of the Saints there, as well as elsewhere, and wondered if they knew how to appreciate their comfortable homes, when night came on. The solitude of our surroundings seemed too deep even for conversation, and I amused myself by looking at the beautiful leaves, which at this season of the year are of almost every shade and color, and felt glad we were on a down grade for the poor horse's sake; and looking up at the stately companions of our journey, (the telegraph poles), I found a sort of companionship in even them, and their mute language seemed to say, Don't feel too dreary, I will take you through all right. After an hour or so we saw an opening, and to our great delight there were two real houses, with big barns close by. We stopped at the first one. My husband went to the door to see if they would keep us all night. We are told to "ask and we shall receive," and so we do, but it is hard work to ask, when one has not the money to offer, and sometimes we have to ask more than once, before we are admitted. But not so this evening. The lady gave us a good welcome, and also a glass of rich, creamy milk. They were Catholics, but showing more of the Spirit of Christ than many Orthodox Christians who denounce Catholicism.

We have four days' travel ahead of us yet, before we reach Margaree, Cape Breton, where we will get our mail again. None can know how we prize the *Herald* and *Hope*, but those who are excluded entirely from communion with Saints. I often feel a desire to respond to much I find in the *Herald*, so strengthening and comforting to the scattered Saints; and again I often wish to impart words of cheer and comfort, if I could, to those who are weary and worn.

I have felt much sympathy for Bro. H. C. Smith in his perilous mission. We have had something of his experience ourselves, and one is apt to wish that they could dwell in peace and safety, as many of their brethren do. And if their work was only for this world, who would not? But when they look forward to when they shall meet their Lord and Master, can the joy of those who have always dwelt in safety, never gone without the camp, bearing the reproach, or sacrificed for the gospel's sake, be compared with those who have gone forth, doing, daring, and suffering for the sake of their Master and his cause? Christ is more precious to them, and with what joy they will receive the

words, "Well done, good and faithful servant."

I feel to thank Bro. Charles Derry for his plain talk to plain people. Who can estimate the amount of good done by such pieces, dictated by the Spirit, as that must have been; for I was filled with the Spirit while hearing it read. It was on the evening before we started from Rawdon on this trip, and seemed, like a fatherly benediction upon us, impressing our minds more deeply with the solemnity and responsibility of our position. How often I have said within myself, For or against? Which has my influence for this day been? God forbid that it ever should be against, and yet how often we do that which we would not. Write again Bro. Derry. Your wise counsel is good for children such as I.

TATAMAGOCHE, N. S., Sept. 24th, 1883.

#### THE SO-CALLED PARALLELS BETWEEN KRISHNA AND CHRIST.

BY WM. EMMETTE COLEMAN.

IN THE last Christmas number of the *Journal*, in an article by one of its most valued contributors, I find these words: "In Hindoostan the month of August witnesses glad ceremonies in honor of Krishna, whose parents more than three thousand years ago were warned to flee over to Jumna with their babe and save it from the tyrant who made slaughter of the innocents in their little village, even as Herod slew Jewish children when Joseph and Mary fled and saved 'the child Jesus,' in obedience to a heavenly warning. Through many centuries have these memorial assemblies gathered in Brahminical Asia." As this passage voices various popular misconceptions—errors very commonly held among Liberals and Spiritualists—I propose to state the exact facts corrective of these errors to the end that falsehood may be set aside and the truth made apparent. Like the writer of this paragraph, who is a gentleman of veracity and honor, I was, till within a few years past, misled by the current false statements on these points so constantly met with, and accepted them as truth. Having made a careful research into the facts, the "bottom facts," going to the fountain-head of information thereon, the Hindu sacred writings themselves, I am enabled to speak with accuracy thereupon.

It is true that the birthday of Krishna is joyously celebrated in India in August, and that this custom has obtained for some centuries, though perhaps not quite so "many" as the quoted writer may have supposed. Krishna is reported to have

been born on the eighth day of the dark-half of the month Bhadra, which date corresponds with the 23d and 24th of August. The calendar system in India is such that any given day of one of the Hindu months does not invariably fall on any one day in the European and American calendar system, hence the eighth of Bhadra is sometimes the 23d and sometimes the 24th of August. The birthday festival of Krishna is called the Janmashtami, and Prof. Weber, the eminent Sanskritist of Berlin, has published a work specially devoted to this Janmashtami, in which he traces back all records of this festival, and finds that its origin dates only about as far back as the twelfth Christian century. For only seven centuries, then, has this great feast-day been observed. The statement in Graves' "Sixteen Crucified Saviors," and other works, that Krishna was born December 25th, is an infamous falsehood, manufactured out of whole cloth.

In connection with the statement that Buddhist festivals have been kept up for 2,400 years, I would state that the date formerly given for Buddha's death, B. C. 543, was merely provisional, an approximation, and that Max Muller and General Cunningham have furnished very substantial evidence that Shakya Muni (Gautama Buddha) died at least as late as 477 B. C. J. W. Rhys Davids the leading authority in England on Buddhism, thinks that another probable error of 80 or 100 years has been discovered as regards this date, and that Gautama really died about 400 B. C. or a few years later, between 380 and 400 B. C. It is certain that 543 B. C. is erroneous; one or the other of the later dates is correct or nearly so. Buddhist festivals have therefore, been in vogue for 2,200 or 2,300 years.

The paragraph quoted reads as if the flight of the infant Krishna from the tyrant was a fact of history, an actual occurrence. Far from it. There is not a particle of authentic evidence that such a person as Krishna, or such individuals as his parents, Vasudeva and Devaki, or the tyrant king Kansa, ever lived. Everything that we are told of them was written from one thousand to twenty-five hundred years after the time they are supposed to have lived, and their whole lives constitute an almost unbroken series of supernatural occurrences. It is possible that a prince or hero called Krishna may have lived in the remote past in India, but if so we have nothing authentic of his history. The deeds attributed to him certainly never happened. Legend assigns him to a more or less prominent position in the great war

of the Maha-Bharata, the date of which internecine contest, as nearly as can be determined, is in the neighborhood of 1,400 B. C. The narrative of this war in the Maha-Bharata is almost wholly mythical, and some Sanskritists think that the episodes and passages in which Krishna figures are all later additions to the poem, and that in the original poem he did not figure at all. The Maha-Bharata (that is, the Great [War of] Bharata) is the longest epic in the world, being fourteen times as long as the Iliad. This great work is a compilation of the work of centuries, dating from a few centuries before, to four or five centuries after Christ. Additions and revisions were made at various times in the interests of the Brahmanical priesthood; the Krishna legends were revamped and largely augmented, both in the Maha-Bharata and the subsequent Puranas.

To counteract Buddhism, the Brahmins popularized the Krishna worship, and deified and glorified the young hero, the popular sun-god, the Apollo of India. As Krishna is never mentioned in the Vedas, his fame and worship must have arisen after all the Vaidik hymns were written. Even in the later additions to the Vedas, the Brahmanas and Upanishads, he is scarcely alluded to. In the Brahmanas, the oldest of these writings, his name never appears, while in the Upanishads, which were the latest written of the appendages to the Vaidik hymns, Krishna is barely alluded to once or twice, and then not as a specially important person. The oldest Buddhist Sutras (Suttas), in naming the gods of the Brahmins, never mention Krishna. This proves that when those Sutras were written, two or three centuries before Christ, Krishna-worship was of no considerable extent. From that time on, however, the Krishna cult became strengthened, being manipulated by the Brahmins so as to win the people from Buddhism. In place of Buddha as an object of reverence and love, they set up Krishna, collecting and inventing legends concerning him to catch the popular fancy. Krishna was probably at first simply the god of the night, the personification of the dark or midnight sky, that is the night form of the sun-god, in contrast with Arjuna, the sun-god of the day. Krishna means, in Sanskrit, black or dark blue, and he is associated in the Maha-Bharata constantly with Arjuna. Arjuna at one time was identified with India, the god of the firmament. Krishna and Arjuna, then, personified, respectively, the dark or nocturnal sky and the light or noon-day firmament. It is therefore in my opinion, extremely

doubtful, whether anything of a historical nature attaches to Krishna, his name and person being wholly mythical. As before remarked, it is barely possible that a person called Krishna, who acquired notoriety by some exploits, possibly of arms, may have lived; but if so we know nothing concerning him or his history. All that we have of Krishna is mythical and legendary.

The oldest narratives of Krishna are in the *Maha-Bharata*, but these relate solely to his manhood exploits. His birth, infancy, and juvenile feats are not found in that work. To supply this deficiency, a work called the *Harivansha* was written, giving an account of his lineage, birth, infancy and youth.

This work forms a supplement to the *Maha-Bharata*, though all copies of the *Bharata* do not contain it. The oldest record we have of the existence of the *Harivansha* dates from the seventh century after Christ. No trace of it can be found prior to that time. In the tenth or eleventh century the *Vishnu Purana* was written, book five of which contains a life of Krishna, from his birth to his death; and in the twelfth century appeared the *Bhagavata Purana*, books ten and eleven of which contain a more extended life of Krishna. This latter work is the text book of the Krishna worshipers to this day, and is the most popular of all the Hindu sacred books. It is often confounded with the *Bhagavad Gita*, a very different work, written in the third or fourth century after Christ, and now forming a part of the *Maha-Barata*. The *Bhagavad Gita* is a philosophical poem said to have been spoken by Krishna to Arjuna during the *Bharata* war, and contains none of the incidents of Krishna's life—is not at all biographical—though we constantly read statements made by uninformed persons that Krishna's life is contained in it. It is the *Bhagavata Purana*, written in the twelfth century, which contains the life of Krishna, and in this latter work are principally found the asserted parallels between Krishna and Christ.

No parallels with Christ are found in the *Maha-Bharata*, save on a few doctrinal points in the *Bhagavad Gita*, one of the later additions to the great epic. Many Sanskritists are of opinion that parts of the *Bhagavad Gita* were written under Christian influences, but not one of them, orthodox or heterodox, sanctions such a self-evident absurdity (to any one versed in Sanskrit literature and philosophy) or that any part of Christianity was derived from the *Bhagavad Gita*. A few persons, in dense ignorance of Sanskrit scholarship

and literature have broached this nonsensical theory, but no true Sanskrit scholar could for a moment entertain so silly a supposition. M. Jaccoliot, in that miserable collection of lies and forgeries, the "Bible in India," pretends to quote at length narratives and passages from the *Bhagavad Gita* embodying the life and teachings of Krishna identical with those of Jesus, none of which can be found in the *Bhagavad Gita*. Jaccoliot claims to be a Sanskrit scholar, when in truth he does not know the Sanskrit alphabet. He says God is called Zeus in Sanskrit, when there is no letter "Z" in Sanskrit and no sound corresponding to it. Zeus is Greek, the Sanskrit form being *Dyaus*. (Sanskrit, *Dyaush-pitar*, "Heaven-Father;" Greek, *Zeus-pater*; Latin, *Jupiter*.) A few of the passages quoted by Jaccoliot as from the *Gita* are contained in the *Bhagavata Purana*, while most of his quotations, etc., are impudent forgeries, not to be found anywhere in Hindu literature, and manufactured in the nineteenth century, probably by Jaccoliot himself. A number of those forgeries have been copied by Kersey Graves in his "Sixteen Crucified Saviors," in connection with a number of others manufactured by Mr. Graves himself, as he scruples not to tell us in that work. Of the two or three hundred parallels between Krishna and Christ named by Mr. Graves, nearly every one is a forgery—not to be found in Hindu literature. A number of Jaccoliot's forgeries about Krishna have been published various times as genuine by D. M. Bennett in the *Truth-seeker* and in works published and written by him. Mr. Bennett invariably spelling the name Christna, though there is no such word in Sanskrit as Christna. *Ch* is never pronounced like *k* in Sanskrit, but always like *ch* in "church" in English. It is nonsense, then, to spell Krishna's name with a *ch*.

The oldest life of Krishna, that in the *Harivansha*, we have seen, was written several hundred years after the canonical and apochryphal Christian gospels, hence those gospels could not have borrowed from it. Besides, the *Harivansha* contains scarcely anything in it parallel with the life of Jesus in those gospels. I have carefully read the *Harivansha*, in order to determine this point, so I can speak knowingly and positively. The *Vishnu Purana* (eleventh century) I have also carefully studied. In it the legends of Krishna have become amplified, and a few partial parallels with Jesus may be found in it. The *Bhagavata Purana* (twelfth century) contains a still further amplification of the

legends, and a larger number of the so-called parallels than the previous works.

The following will show the growth of legend in the Pauranik literature. In the earliest work, the *Harivansha*, no mention is made of the presence of angels at the birth of Krishna, and but little of a supernatural character marked his entrance into this world. In the *Vishnu Purana*, many marvelous phenomena are eloquently described as accompanying his birth; and in the *Bhagavata Purana*, the same with sundry embellishments, including the songs of attendant angels, are given. Again, in the *Harivansha* King Kansa does not order the destruction of all the male children when he finds that Krishna has escaped him. Not a word is said of any such massacre of children; but, instead, the day following Krishna's birth, Kansa visits the mother, and tells her she need fear nothing more from him, at the same time expressing regret for having killed her previous children. In the *Vishnu Purana* this visit of the king to Devaki the mother, and his penitence, are entirely omitted, and in its stead he summons a council of his daityas and orders that all young male children showing signs of unusual vigor be put to death. In the *Bhagavata Purana*, this slaughter is magnified so as to include all male children under two years of age—this latter agreeing closely with the Christian legend in Matthew.

In the light of these facts, how absurd to claim, as is often done, that, the Christian legend was borrowed from the Hindu. The *Vishnu Purana*, in which the story of the "slaughter of the innocents" first appears, was written nine hundred years after Matthew's gospel, and the *Bhagavata Purana*, in which the "two-year-old" account is found, was written a thousand years after Matthew; while in the oldest life of Krishna, the *Harivansha*, written five hundred years after Matthew, not the remotest allusion can be found to this story. The probability is that the Hindu legend is derived from the Christian, especially the later addition of the "two-year-old" clause.

In proof that the Christian version was taken from the Hindu, we often see it stated that a representation of Kansa destroying the children is sculptured in the Cave-temples of Elephanta, near Bombay, carved there long before the Christian era. This is a falsehood. The caves of Elephanta were excavated, at the earliest, the latter part of the eighth century after Christ, probably in the ninth or tenth century. Moreover, there is nothing in any way connected with Krishna in any

part of these caves. They were dedicated to Shiva, (Siva), and all the sculptures in them relate to that god. The Shiva worshipers (Shaivas) and the Vishnu worshipers (Vaishnavas) were two antagonistic sects when these caves were excavated, and nothing pertaining to the special worship of Vishnu is found in them. Krishna is a god of the Vishnuites, (Vaishnavas), hence nothing pertaining to him could appear in a Shivaite temple. I have made a searching examination into the sculptures of Elephanta—have perused over a dozen descriptions of those sculptures and the scenes they represent, and examined closely the various volumes of plates representing the sculptures; and I find a general unanimity in all the accounts of the cave generally and of the particular group falsely asserted to represent Kansa killing the infants.

This group really represents Shiva, the destroyer, in his most terrific form as Vira Bhadra, in the act of destroying Daksha's sacrifice. Daksha, a son of Brahma, began a sacrifice to which Shiva was not invited, only the gods of the Veda being bidden thereto. All at once Shiva appeared as the terrible Vira Bhadra; he dispersed the gods and other attendants of the sacrifice, and seizing Daksha with one hand he cut off his head with another, while with a third he caught the spouting blood in a cup. In the Elephanta group Shiva has eight arms, three of which are occupied in killing Daksha—one holding him down, one wielding the drawn sword, and the third catching the blood; three other arms are broken off, and two are held up. Shiva's face is fearfully distorted with rage, long tusks project each side of his mouth, and a necklace of human heads passes over his left shoulder and thigh, returning by his right thigh. Around the central figures are the gods grouped in fear, and above are ten figures, two being children. These ten are seated in devotion around the Lingam or Phallus (the male generative organ) which is directly over the head of Shiva. The lingham is well known to be the distinctive emblem of the Shiva worshipers, and its presence in this group proves it to be a Shaiva sculpture, disconnected entirely with Krishna.

Out of the fact that a large ferocious figure was represented holding a drawn sword, with two children in the vicinity, was manufactured the ridiculous story that it was the tyrant Kansa killing the children in order to destroy the infant Krishna. (See Higgins' "Anaclypsis" for this and numerous other falsehoods). Higgins also transformed the god, stricken with fear at

the terrible appearance of Shiva, into the parents of the children weeping for their dead offspring. The two living children adoring the lingam, were transformed into a host of dead children whose bodies were said to be strewn around the tyrant executioner. Notice that the following facts were suppressed in this false version; namely, the eight arms of Shiva; the necklace of heads, which of itself indicated the wearer to be Shiva, this being one of Shiva's most distinctive peculiarities; the lingham above the head of Shiva; and the fact that the figure was killing an adult instead of a child. All these facts proved that the group had no connection with Kansa and Krishna, and in order to bolster up a vile falsehood they were one and all concealed, suppressed. This contemptible lie is still being published in various free-thought works. C. B. Waite's recent "History of the Christian Religion" contains it, and a labored effort is made in that work to prove that the Jesus legends were borrowed from those of Krishna, the whole of which is false. Dr. Inman's "Ancient Faiths in Ancient Names" has it, with a picture of the crucifixion of Wittoba, (he means Vithoba), whom he identifies with Krishna. This crucifixion picture is another fabrication. Neither Krishna nor Vithoba was crucified. Kersey Graves' "Sixteen Crucified Saviors," one of the most unreliable books ever published, of course has it, with embellishments.

Emma Hardinge-Britten's "Faiths, Facts and Frauds" also contains it, with other errors, copied from Higgins, Dupuis, Graves, etc. Justice demands that these abominable lies be no longer circulated against Christianity, and the authors of these books ought to exclude all such falsehoods from future editions thereof. No one but a rogue and a liar will continue to circulate proven falsehoods, even in a good cause. We have plenty of good, substantial facts with which to oppose Christianity, without resorting to lies and demonstrated absurdities.

In opposition to the above facts, it may be objected that Sir William Jones asserted that in the Sanskrit Dictionary written over two thousand years ago the history of Krishna is contained, and that in several passages he asserted the priority of the Krishna legends to those of Jesus. These statements evidence the ignorance of Sir Wm. Jones of the real facts. When he wrote—in the infancy of Sanskrit researches—comparatively little was known of Sanskrit literature. He did excellent pioneer work, but it was only pioneer work. He led the way for other and

greater minds to follow. His writings teem with blunders, owing to his imperfect knowledge of Sanskrit literature and philosophy. The dates he assigned to Hindu works were wide of the truth, often mere haphazard guesses. The "Institutes of Manu" (Manava-Dharma-Shastia) which he thought written 1,200 B. C., really dates from the third to the fifth century B. C.; and so of other works. He was almost entirely ignorant of the Vedas, the fountain-head of Hindu mythology, a knowledge of which is indispensable before one can form any just conception of Sanskrit literature and theology. His statements concerning Krishna are full of errors, worthless as authority. He actually speaks of the Bhagavad Gita as containing a full account of the life of Krishna, although nothing of the sort is found in it; and this despite the fact that an English translation was then published, this being, I think, the first Sanskrit work of which an English translation was published.

The Sanskrit Dictionary referred to by Jones is undoubtedly the Amara Kosha, written by Amara Sinha. This is the oldest Sanskrit Dictionary which has come down to us, and it was well known to Sanskritists in Sir Wm. Jones' time. No other Sanskrit Dictionary is known to this day older than the tenth century after Christ; so the famous Amara Kosha must have been meant by Jones. The author, Amara Sinha, is said to have been one of the "nine gems" or illustrious personages at the court of King Vikramaditya, the Solomon or Saladin of India. From insufficient data it was formerly thought that Vikramaditya lived B. C. 56, but this is now known to be a mistake. We have strong evidence that he lived as late as the fifth or sixth century after Christ, and perhaps later. Moreover, the book contains internal evidence that it must certainly have been written in the fifth century or later. It contains scientific data first introduced into India after A. D. 400. The best Sanskritists of to-day assign it to the fifth century, its earliest possible date. Besides the Amara Kosha does not contain a full life of Krishna. It contains very little, indeed, concerning him, and the asserted parallels with Christ are conspicuous by their absence. So much for Sir Wm. Jones' blunders and inaccuracies about Krishna.

There is no evidence, anywhere, in Sanskrit literature, that narratives embodying legends of Krishna parallel with those of Jesus, were in existence before the Christian era, or before the Christian gospels were written. I have carefully studied over

three hundred volumes devoted to Sanskrit literature and theology; and not a vestige of such stories can I find till long after the birth of Jesus. Being a steadfast opponent of Christianity, I have not endeavored to find things favorable to that system—a system of thought I despise and have fought for nearly twenty-five years. I have sought for the truth, the facts, irrespective of what those facts are; and the truth, the facts, are as I have said. Christianity borrowed nothing from Krishnaism. This is beyond all reasonable doubt.

The quotation at the beginning of this article says that Krishna's parents "were warned to flee over the Jumna with their babe, and save it from the tyrant who made slaughter of the innocents in their little village." First, the parents did not live in a little village, but in the city of Mathura, the capital of Kansa's kingdom. Next, they were not warned to flee from the tyrant with their babe, nor did they flee from Mathura. Nothing of this can be found in Hindu literature. Krishna's mother, Devaki, was a cousin of King Kansa, and being warned that a child of Devaki would kill him, Kansa determined to destroy every child of hers at its birth. He confined her and her husband, Vasudeva in his palace at Mathura, and their first six children he killed at birth. The seventh, Balarama, was saved by being miraculously transferred from the womb of Devaki to that of Rohini, another wife of Vasudeva. The eighth was Krishna, and the night of his birth, the father, Vasudeva, took the infant (miraculously passing through the guards of his prison) and crossed the river Yamuna (now called Jumna) on which the city of Mathura stood. On the other bank, opposite the city, he found the cart of Nanda, a cowherd, whose wife had just been delivered of a daughter. An exchange of the children was made. Krishna was deposited by the side of the cowherdess, and he grew up as a cowherd, the son of Nanda. Vasudeva returned with the female infant to his wife's side in Mathura. The guards awaking, heard the child cry and reported the birth to Kansa. He came to the birth chamber at once and slew the infant. As it ascended to heaven it cried out to Kansa that he whom he sought to kill was still alive and would in due time destroy Kansa. On hearing this, according to the Harivansha, as before stated, Kansa shortly after visited the mother of Krishna and expressed his regret for his inhuman slaughter of her children. The Vishnu and Bhagavata Purana instead of this make Kansa at

once order the destruction of all the male children.

From this we see no flight of the parents occurred or was thought of, and that instead of Krishna being carried into a distant country to save him from the tyrant, his father simply took him across the river Yamuna, returning at once to his home. In the Harivansha nothing is said of the father being told to do this by any one; it says he did so, "obedient to the paternal sentiment." But in the Puranas he is told to thus save the child by a supernatural visitant. Vasudeva therefore was not "warned" like Joseph; he had no need of being warned that the king intended to kill the infant. This he knew from the first, whereas Joseph knew nothing of the danger menacing the child Jesus till the angel "warned" him. It is plainly seen how striking the difference between the Krishna and Jesus legends, and how superficial the resemblance, aside from the destruction of the children in the Pauranic accounts. By exaggeration and misrepresentation, magnifying accidental resemblance and concealing marked differences, the two accounts in the hands of unscrupulous bigots like Higgins, Graves, Robert Taylor, etc., have been made to be almost identical. Such disgusting dishonesty and falsehood is sickening to all lovers of exact truth. Liberalism and Spiritualism are cursed with a number of just such tricky knaves, utterly disregarding truth in their unscrupulous partisanship. For such wretches I have supreme contempt.

Examining the quoted paragraph, on which this article is based, which, be it understood was written by an honorable, truthful gentleman, who was misled by the Krishna stories going the rounds of the press, we find the following statements in it to be untrue:

1. Krishna's parents did not reside in a "little village."
2. His parents were not warned to flee over the Jumna.
3. His parents did not fly from the tyrant.
4. The children were not slaughtered in the little village only but throughout the world—so run Kansa's orders.
5. The parents did not accompany the child in its escape from Kansa.

Higgins and others make much of the statement, that as the parents of Jesus escaped into a far country with the infant Jesus, so the parents of Krishna (Cristna, Higgins dishonestly calls him) escaped with their babe to a distant country; and that as the parents of Jesus lived in Egypt

with their child, at a place called Maturea, so Krishna's parents lived in his youth, after escaping the tyrant, at a place called Mathurea. As we have seen, Krishna's parents did not flee to any country, far or near; neither was the babe conveyed to a distant country for protection. Moreover, Mathurea (that is Mathura) was not the place to which Krishna escaped, but the place *from* which he escaped. His parent's home was Mathurea, and there was he born. He did not live there in his youth, not having returned thither, after his birth, till he had reached manhood, when he came again to Mathura and killed King Kansa, as prophesied. The story of Jesus stopping at Maturea during the flight to Egypt is found only in the Arabic "Gospel of the Infancy," a book containing strong internal evidence that it was not written till some time between the seventh and twelfth centuries. The book was written when Arabic was "the familiar vehicle for literary composition," which did not occur till after the Muhammedan conquests in Asia and Africa. The name Matarea was unknown in Egypt till after the Muhammedan conquest of that country, A. D., 640. It is an Arabic word—in Arabic Matareeah—and the town was so named by the Arabs. The exact time when this name was given it, is not known, but no trace of it has been found till the time of Abulfeda (who died in 1331). He refers to it in his account of Egypt in his work, "Descriptions of the Countries," but all copies of this work do not contain the allusion to Matarea. The Nubian Geographer who wrote about A. D., 1150, mentions the Ain Shems (Fountain of the Sun) and the balsam which grew near the place, but has no allusion to the name of Matarea. No ancient copy of this Arabic gospel has been discovered, and the first allusion to it which has been identified is that of Solomon of Bassora, A. D., 1222. (See Cowper's "Apocryphal Gospels," pp. 26-29).

To make a seeming parallel, the names of the two places have been altered. The town in Egypt is Matareeah, pronounced Mah-tah-raj-yah, the Latin form is Matarea. This they have transformed into Maturea. The Hindu city is in Sanskrit, Mathurea (pronounced Mut-hoo-rah). This they changed into Mathurea, introducing a *u* in one and an *e* in the other, so as to make them almost identical in orthography. Mathura is now called Mutha and has a population at present of over 50,000. Matarea still exists in Egypt also. It is very near the site of the city of Heliopolis, or On, and is an object of interest to trav-

elers owing to the legends of Jesus's infancy which have clustered around it.

It is thus seen that there is not the remotest connection between the two legends; they sprang up independent of each other, and it is only by gross distortion they can be made to appear somewhat parallel. Mathura is of much importance in the life of Krishna, being his birthplace and the scene of some of his manhood exploits; whereas Matareeah is of comparatively no importance in the life of Jesus. Both are names of *bona-fide* towns, one Arabic, one Sanskrit, and both are still inhabited at the present day. To claim that the Matarea legend was borrowed from the Mathura one is the wildest nonsense, emanating only from ignoramuses and knaves.

#### SOURCES OF INFORMATION.

More detailed information concerning the subject-matter of this essay can be found in the following works,—a very few only of the more important books consulted by me in my researches in Hindu literature and mythology: Langlois's French translation of the "Harivansha," 2 vols.; Wilson's translation of the "Vichu Purana," vols. 1, 4 and 5; Thomson's translation of the "Bhagavad Gita;" Halhed's translation of the tenth book of the "Bhagavata Purana," in 2d vol., of Maurice's "History of Hindoostan;" Jacob's translation of the "Vedantasara" (Introduction); Weber's "History of Indian Literature;" J. Talboya Wheeler's "History of India," vols. 1 and 3; Monier Williams's "Indian Wisdom" and "Indian Epic Poetry;" Muir's "Original Sanskrit Texts," vols. 4 and 5; Colebrooke's "Miscellaneous Essays," vol. 2; Max Muller's "Origin and Growth of Religions;" India; T. W. Rhya David's "Buddhism;" Cowper's "Apocryphal Gospels;" Robson's "Hinduism and Christianity" (orthodox); Harwick's "Christ and other Master's" (orthodox).

For fuller information concerning the cave-temples of Elephanta, the reader is referred to Fergusson's "Rock-cut Temples of India," "Indian and Eastern Architecture," and "Handbook of Architecture;" Jas. Burgess's "Caves of Elephanta;" Murray's "Handbook of India;" Heeren's "Historical Researches," vol. 2; Rousselet's "India and its Native Princes;" Niebuhr's "Travels," vol. 2; Martin's "Indian Empire," vol. 3; Forbes's "Oriental Memoirs," last edition, vol. 2; Heber's "Travels in India," vol. 1; Goldingham's description in "Asiatic Researches," vol. 4; Encyclopædia Britannica," 9th ed., articles Architecture and Elephanta; Chamber's Cy-

clopedias, and Appleton's Cyclopedias, last editions, article "Elephanta."

In addition to the narratives of Krishna's exploits contained in the books named above, other Hindu books contain similar legends, all based upon those in the books I have named. The "Brahma Purana" contains a life of Krishna word for word the same as that in the "Vishnu Purana;" the "Brahma Vaivarta Purana" has an account of Krishna based on the Vishnu and Bhagavata Puranas; the Agni Purana contains details of Krishna's manhood exploits, founded on the "Maha-Bharata;" the Padma Purana has somewhat elaborate narratives of his juvenilities, and the other Puranas embody incidents here and there in Krishna's life. The "Gita Govinda" (that is "The Song of Govinda," the cowherd, a name applied to the youthful Krishna, his adopted parents being cowherds), is a voluptuous narrative of the loves of young Krishna and the *Gopis*, or cowherdesses and milkmaids, and is the favorite book of the modern Hindu sect, who specially adore the youthful Krishna. An excellent English translation of this exquisite love-tale has been recently published by Edwin Arnold, author of "The Light of Asia." None of these books, however, contain anything not founded on the narratives of the four books referred to in the body of this essay, namely, the "Maha-Bharata," "Harivansha," "Vishnu Purana," and Bhagavata Purana." These constitute the fountain head of all our information concerning the life of the mythical Krishna.

Presidio of San. Francisco, Cal.

## Conference Minutes.

### CALIFORNIA NORTHERN DISTRICT.

Conference convened at Oakland, October 6th, 1883. Elder D. J. Phillips temporary president, G. S. Lincoln assistant. T. J. Andrews temporary secretary.

H. P. Brown, High Priest, reported.

Elders' Reports.—D. J. Phillips as president of the district, and G. S. Lincoln assistant, reported. Also Owen Dinsdale, James Steel, Albert Haws, Samuel B. Robinson, T. J. Andrews, Richard Ferris, William Hart, Wm. McClean, and Wm. Anderson. Thomas Daly reported by letter.

High Priest, H. P. Brown was chosen president of district.

Resolved, That H. P. Brown have the privilege of choosing his own vice-president, with the approval of conference.

Elder G. S. Lincoln selected as vice-president.

Resolved, That T. J. Andrews be continued secretary of the district.

Priests John Nightingale, Andrew Anderson, and Charles Parkin, reported.

Bishop's Agent's Report.—Kirtland Temple

Fund, Total amount received to date \$400.35. Remitted \$380.35. Balance on hand \$20.

Church Fund.—Received \$355.10. Disbursements, \$228.70. Balance, \$126.40.

Resolved, That we adopt the following order of business as a standing course to be pursued hereafter in the discharge of our conference business: 1. Opening with singing and prayer. 2. Election of temporary officers. 3. Nomination for permanent officers. 4. Election of permanent officers. 5. Reading minutes of last meeting and action thereon. 6. Communications from First Presidency, Bishopric, Secretary of Church, etc. 7. Appointing committees. 8. Reports of branches. 9. Reports of officers of district, (President, vice-president, secretary, Bishop's Agent). 10. Reports of Elders, (what they have done in last six months only). 11. Reports of Priests, (for last six months). 12. Reports of Teachers, (for last six months). 13. Reports of Deacons, (for last six months). 14. Reports of sickness and requests for prayers. 15. New business. 16. Miscellaneous business. 17. Reports of committees. 18. Reading and approving of minutes for publication. 19. Adjournment.

Branch Reports.—San Francisco 35, including 4 Elders, 2 Priests, 1 Teacher, and 2 Deacons, 4 baptized, 1 received on former membership, 2 received by letter. Sacramento 66, including 1 High Priest, 7 Elders, 1 Priest, 2 Deacons, 1 baptized, 1 received by letter, 2 died. Oakland 93, including 10 Elders, 1 Priest, 1 Teacher, 3 Deacons, 10 baptized, 2 received by letter, 4 removed by letter.

Resolved, That this conference uphold all the Church authorities in righteousness.

Resolved, That this conference adjourn to meet in San Francisco, on Friday, in the second week of March, 1884.

### CENTRAL CALIFORNIA DISTRICT.

Conference was held at Watsonville Branch, Santa Cruz Co., California, October 5th, 6th, 7th and 8th, 1883. Bro. J. H. Lawn president, and J. F. Kingsbury secretary.

Branch Reports.—Watsonville 42, including 1 Elder, 2 Priests, 4 Teachers, 3 removed by letter, 1 died, 1 marriage. San Benito 33, including 3 Elders, 1 Priest, 1 Teacher. Jefferson 18, including 1 Elder, 1 Priest, 1 Teacher.

Elders' Reports.—J. H. Lawn, J. M. Range, R. Smith, D. Brown, H. L. Holt, (of the Southern California District), and J. Carmichael; Priests J. Twichel and J. F. Kingsbury; Teachers L. E. Hutchings, J. F. Young, R. Smith and J. More, reported.

Financial report, D. Brown treasurer. Received during last six months, \$39.85. Paid out \$14.60. Balance on hand \$25.25.

Bro. J. H. Lawn sustained as president, J. M. Range as vice-president, for the next six months, or until next conference. J. F. Kingsbury elected as secretary.

Resolved, That Bro. D. Brown be recommended to the Bishop as his agent for the Central California District.

Resolved, That hereafter this conference do not accept any branch reports unless written upon the printed blanks furnished by the church for that purpose.

Resolved, That we call upon all the officers of the district to do all they can for the advancement of the work in the district.

Resolved, That we do sustain all the authorities of the Church in righteousness.

Preaching Friday evening by J. H. Lawn. Saturday evening by H. L. Holt. Sunday 9 a.m. prayer and testimony; 11 a. m. preaching by J. Carmichael; 2 p. m. sacrament; 7:30 p. m. preaching by H. L. Holt.

During the conference, an excellent spirit brooded over all its sessions. Two souls were added to the kingdom.

Adjourned to meet at the Jefferson Branch, on the first Friday of April, 1884, 10 a. m.

EASTERN MAINE DISTRICT.

Conference was held at Addison Point, September 15th and 16th, 1883. Joseph Lakeman president, J. L. Walker clerk.

Visiting brethren invited to take part in our deliberations. Elders Joseph Lakeman, E. L. Kelley, John Benner, Emery C. Foss, Josiah D. Steel, Samuel O. Foss, Aaron W. Kelley, F. M. Sheehy, reported. Priests John Huntley, J. S. Walker, reported. Teacher J. Huntley, reported. Deacons G. Bryant and E. Ackley reported.

Sea Side Branch report referred back to branch.

In order that the district and different branches be placed in an efficient and orderly condition, Resolved that the president of the district and F. M. Sheehy, together with Elder Z. H. Gurley, when he arrives in the district, be authorized and invited in their labors in the district, to act as a special committee, or committees, to labor in branches out of order, and right the same; and that to accomplish this they be empowered and instructed to call to their aid the local Elders, and other officials when necessary; and that we recommend due and diligent labor in all cases, as provided by the law of God, before final action.

Resolved, That this committee be requested to report their action and recommendations to the next district conference, as a committee, or individually, as may be expedient, for ratification.

Resolved, That the action of the May Branch, in accepting the resignation of Priest William Gray, be ratified.

Sustained Joseph Lakeman president of district, and J. S. Walker clerk.

Preaching by Elders E. L. Kelley Saturday evening and Sunday morning; F. M. Sheehy Sunday 2 p. m.; Joseph Lakeman Sunday evening.

Adjourned to meet with Indian River Branch, 8th and 9th of December, 1883.

Miscellaneous.

REPORT OF THE NEBRASKA CITY BUILDING COMMITTEE.

TO THE NEBRASKA CITY BRANCH, *Greeting:* We the undersigned, by you duly appointed as a committee on the purchase of the church building, respectfully report: That we have successfully completed the duties imposed upon us, and in thus rendering our final report, permit your committee to return their thanks to all those who with kind and cheerful word, gave us encouragement; also to all those who so nobly and with good will, liberally contributed of their means unto the accomplishment of our mutual hope and labor. We further congratulate you in the bonds of everlasting peace, and "good will to man," upon the unity, harmony, and self-sacrificing spirit exhibited in the report of oblations hereunto attached, and made a part of this report, to-wit:

Bldng.fund bal. \$ 9 10 Paul C. Peterson \$15 00  
R. Meredith, sen. 18 00 Mads P. Thomson 30 00  
Anna K. Nielson 36 00 Eliza Slocum . . . 36 00  
Chris. Moselle . . . 2 00 H. H. Jaspersen . 30 00  
James Perrin . . . 50 00 Knud Johnson . . . 40 00  
J. W. Waldsmith 60 00 P. G. Beargsteen 50 00  
Niels Nielsen . . . 60 00 Alex. Buchanan . 13 00  
Cornelius Meyer 25 00 John L. Tempest . 10 00  
Edwin R. Briggs 10 00 S Campbell, Sen. 17 00  
Frank L. Faunce 14 00 Niels H. Jensen . 30 00  
Nicholas Nelson . 3 00 Mary Nelson . . . 5 00  
Hannah Fuller . 15 00 J. E. Anderson . 13 00  
Sarah Kemp . . . . 5 00 Robt. M. Elvin . 20 00  
C. A. Headland . 16 90 Joseph Dubiez . . 40 00  
C. P. Nelson . . . 15 00 Sarah Mathers . . 6 50  
H. Thornton . . . 0 50 Martin Cain . . . 0 50  
S. A. Rogers . . . 5 50 J. Armstrong . . . 6 00  
Karen Dahl . . . . 20 00 Jos. Tempest . . . 10 00  
John G. Moselle . 20 00 L. Waldsmith . . 10 00  
N. Troom . . . . . 0 50 Martha Elvin, Sr. 15 00  
Reb. Chatterton . 4 00 Niels W. Nielson 25 00  
Martha A. Kemp 5 00 Sarah J. Kemp . . 5 00  
A. B. Cochrine . . 5 00 D. Armstrong . . 0 50  
W. G. Coulson . . 5 00 Jesse Ervin . . . 2 00  
H. D. Foott . . . . 2 00 Eliz. Forscutt . . 10 00

Total . . . . . \$846 00

We have to state that the making, acknowledging and recording of the Deed, were done gratuitously. We extended to Brethren Joseph Smith of Lamoni, Iowa, and Mark H. Forscutt of St. Joseph, Mo., an invitation to have charge of and conduct the whole service of dedication. These brethren accepted the invitation, and carried out the work required at their hands, Sabbath, September 30th, 1883, without a jar, and with perfect satisfaction to all. We deposited the Deed in the hands of Bishop G. A. Blakeslee.

We have expended on the purchase of the building . . . . . \$842 50  
Sundries . . . . . 6 65  
Repairing church . . . . . 130 65  
Insurance for three years . . . . . 24 00  
Dedication . . . . . 38 00

Total . . . . . \$1,041 80  
Moneys received . . . . . 993 90

Balance due committee . . . . \$47 90

We respectfully request that the branch, by committee, audit this report, release us, and provide for the prompt payment of the amount still unpaid. And now in this our final report, we cheerfully bid you God speed, and may the branch enjoy a long and peaceful occupancy of this house, that you may increase and flourish, as an accepted and an abiding place of the Holy Spirit, until Zion is fully redeemed and established, and Christ our Lord hath come, and shall say, "Well done, good and faithful servants."

Yours in the covenant,

J. W. WALDSMITH,  
ROBT. M. ELVIN.

NEBRASKA CITY, Neb., Oct. 3th, 1883.

PITTSBURG DISTRICT.

Conference will convene on the first Saturday in December, and continue over Sunday, in Benwood Branch, near Wheeling, W. Va. We request the Sugar Creek and West Wheeling Branches to report to conference, which they have failed to do in the past. It is desired that

all the Saints should make an effort to be in attendance, as there is business of vast importance to be transacted.

G. T. GRIFFITHS, *Dist. Pres.*

WHEELING, W. Va., Oct. 23d, 1883.

INDEPENDENCE DISTRICT.

The following two days' meetings will be held in the above district; Kansas City, November 24th and 25th; Independence, December 15th and 16th; Armstrong, January 12th and 13th, 1884; Clear Fork, or Montserrat, February 9th and 10th; Wyandott, February 16th and 17th. Meetings to commence on Saturdays at half-past ten o'clock a. m.

C. G. LANPHEAR, *Dist. Pres.*

REPORT OF REUNION MEETING COMMITTEE.

As requested, I respectfully report as follows: Salem, Spring Creek, and Six Mile Grove branches met at Salem branch to appoint a committee to attend to getting hay and wood, and to prepare grounds, &c. The following named were appointed said committee: David Hall, Wm. Bullard, D. Brewster, Joseph Seddon, of Salem Branch; Alma Ellison, Lehi Ellison, of Six Mile Grove; Wm. Chambers, D. Chambers, of Spring Creek Branch; Samuel Diggie, of Unionburg Branch. After some discussion by the brethren as regards boarding house, stands, swing, &c., the committee adjourned to meet at Spring Creek Branch.

As per adjournment, the committee from the several branches was present. D. Chambers was chosen chairman. The following named brethren were appointed to their several duties as follows: Joseph Seddon, David Hall, committee on hay; Samuel Diggie, Lehi Ellison, committee on wood; D. Brewster, Wm. Bullard, J. Seddon, committee on grounds; Wm. Chambers, D. Chambers, committee on reception. The committee appointed the time when they should meet and clear off grounds. On the day appointed there was quite a large number assembled, brethren and friends, and in a few hours the grounds were cleared. The committee appointed a day for hauling lumber and seating grounds, and the brethren and friends responded to the call cheerfully. The committee on wood and hay did their part in soliciting wood and hay, and furnishing the same free. About thirty loads of hay and straw, and twenty loads of wood were donated. The object and desire of said committee was, that the Saints and friends attending said meeting should meet with as little expense as possible; and also to carry out instructions of former committee as regards stands, swings, &c. The committee met on ground, and appointed Wm. Chambers treasurer, and to solicit means privately to defray expenses.

We wish to make honorable mention of Mr. Gus. Albertus, lumber merchant of Persia, for furnishing lumber for speaker's stand, free, and also planks for seats. The damage to the same was considerable. Also Mr. McFarlane, of Persia, furnished planks free. Also Mr. Doorham, of Portsmouth, furnished planks free.

The treasurer's report received as per names attached, and sent to Bishop. Collected by subscription \$29.27; collected from Wm. Bullard for stand \$10; Joseph Seddon collected for stand \$46; total \$85.27. Expended as follows: By cash to Mr. Madden for seven and one half days of labor in charge of hay, \$7.50; digging well,

\$7.94; oil and gas, \$2.10; lumber, nails, &c., \$3.75; expressage on lamps, 50 cents; expenses of check to Bishop, 25 cents; total, \$22.04. Balance on hand \$63.23. On motion of committee, the balance on hand was donated towards repairing the Kirtland Temple.

Respectfully,  
D. CHAMBERS, *Chairman.*

## DIED.

Foss.—At Little Kennebec, Maine, October 7th, 1883, of dropsy, Bro. Charles Foss, aged 77 years. Baptized by Elder Thomas W. Smith, April 18th, 1869. Funeral services by Elder Aaron W. Kelley.

SEGRIST.—At Providence, R. I., October 20th, 1883, Sr. Emily Segrist, aged 40 years. Funeral services by Elder John Smith, followed by Bro. Arnold in the German language. She died in the faith.

HOOKS.—In Hamilton township, Harrison county, Missouri, October 8th, 1883, of spinal disease, Robert, child of Mr. and Mrs. Chester Hooks, aged 2 years lacking 14 days. Funeral sermon by Elder Henry A. Stebbins.

WHEELER.—At Union Fort, Salt Lake county, Utah, September 10th, 1883, Sr. Lucy E. Wheeler, better known as Aunt Lucy, aged 73 years, 5 months and 7 days. She was an invalid for many years. She united with the Reorganized Church, and was baptized by Elder E. C. Brand, July 6th, 1870. Lived a faithful member until her death, when she quietly fell asleep in Jesus.

## WANTED

A man accustomed to Farm Work, and taking care of Stock and Milking Cows. Good wages and steady employment for a good, faithful hand. A member of the church preferred. Address:

DANIEL JONES,  
Webster P. O., Dodge Co., Neb.

S. G. MAYO, REAL ESTATE AGENT,  
West Lexington street, Independence, Mo.,  
Collects Rents, Pays Taxes for non-residents, Buys and Sells Real Estate, has a large list of Farm and City Property in Jackson county for sale, cheap, on easy terms.

## FOR SALE AT A BARGAIN.

A three run Custom and Merchant Mill; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a Saw Mill attached, driven by a 35 Horse Power Engine. Mill building 40x60 feet, four stories high. Also 80 Acres of Land with the mill.

The above property is situated on Little Blue, eight miles north east of Independence, Mo., in a good wheat country; fuel cheap. This is one of the best opportunities offered, for one desirous of buying.

For particulars, call on or address J. P. JOHNSON, Blue Mills; or SMITH & BRACKENBURY,  
8sep3m Independence, Jackson Co., Mo.

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REAL ESTATE AGENT,  
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WEST LEXINGTON STREET,  
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ALEX. H. SMITH. J. W. BRACKENBURY.  
SMITH & BRACKENBURY,  
REAL ESTATE AGENTS,  
Independence, Jackson Co., Missouri.

Rents and Taxes a Specialty. All communications, with stamps accompanying, will receive prompt attention.  
19mar6m

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Winners of Highest Honors at all World's Expositions for Sixteen years. The only American Organ so distinguished at any.

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QUALITY OF TONE!

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It is the Best Investment you can make for permanent enjoyment in your home.



Sold also on Easy Payments, or Rented until Rent pays for the Organ.

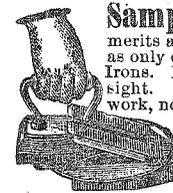
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Half doz. \$3.50, one doz. \$6.50. We prepay charges on Sample Heaters only. If you prefer to sell something for a higher price and make a larger profit, try our

### NEW SELF-ADJUSTING BED SPRING.

It weighs but 10 lbs. and occupies less than one cubic foot when packed. No Harbor for Bugs and is warranted to be one of the most durable and comfortable Springs in the market. SAMPLE SPRING sent upon receipt of \$2. Sells for from \$3.50 to \$8, according to locality.

Half dozen, \$10; one dozen, \$18. We do not promise you big wages and no work; but you will make money according to the energy you devote to the business. It is enough to say, we have Brothers and Sisters in all parts of the United States and Canada who are doing well selling our goods. If after two weeks' trial, goods are not satisfactory, and all we claim for them, return them and we will refund your money. We send one of our Heaters or Springs free with your first order for half dozen or more of either article, thus giving you a Sample Free. Yours in Bonds,  
JOHNS & ORDWAY, Mfgs, Peoria, Ill.

2jan

### FARM FOR SALE.

A farm of Eighty acres all under fence, fine improvements, plenty of stock water, good range adjoining, six and one half miles south and east of Lamoni, in Iowa.

T. C. JACKSON, Davis City; or  
J. SMITH, Lamoni, Iowa.

8sep2m

### FARM FOR SALE.

A farm for sale in Decatur county, situated 6 1/2 miles south-east of Lamoni, consisting of 140 acres, fenced in two fields, with house and well and small orchard on each lot; the 40 acre lot is timothy, the 100 acre lot is plow land. Apply by letter to Andover, Harrison Co., Missouri, or on the premises to  
I. N. DELONG.

1sep

### LAND FOR SALE.

I am prepared to offer a thousand acres of land lying within five miles of Lamoni, in Iowa and Missouri, for sale, either as a whole, or in lots of 40 acres and upwards.

JOSEPH SMITH, Agent,  
Lamoni, Iowa.

25aug

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Ladies' Seamless Wool Hose, two pairs ..... \$1 00  
Men's Seamless Wool Socks, three pairs ..... 1 00  
Men's Cotton and Wool Socks, four pairs ..... 1 00  
Children's Wool Socks, 8 to 6 in., three pairs ..... 1 00  
Children's Wool Socks, 5 1/2 to 4 1/2 in., four pairs ..... 1 00

CARDIGAN JACKETS.  
Men's Cardigan Jackets, first grade, each ..... 3 00  
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WOOL MITTS.  
Men's Wool Mitts, per pair ..... 35  
Ladies' Wool Mitts, per pair ..... 25  
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Price of Ladies' Jackets given on application.

Goods sent free of postage on receipt of money.

A liberal Discount to Store Keepers.

Yours in bonds,  
BUTLER & CLAY.

22sep6m

THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH - EDITOR.  
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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 82, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD

202883  
EE Johnson  
box 484

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 549.

Lamoni, Iowa, November 17th, 1883.

No. 46.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

DANIEL F. LAMBERT, ASSOCIATE.

Lamoni, Iowa, Nov. 19th, 1883.

### THE HOW OF IT.

WE deem it proper that the Saints, especially the Elders, should be acquainted with the following statement of Edward Hunter, Bishop of the Utah Mormon Church, read at the services over his dead body at the Assembly Hall, Salt Lake City, Utah, October 22d, 1883.

Pres. Joseph F. Smith announced the reading of Bishop Hunter's last testimony, the full text of which, as here appended, was read to the congregation by Elder L. John Nuttall.

1. *To whom it may Concern:*—Before I am summoned hence I desire to make a voluntary statement in reference to a principle believed in and practiced by the members of the Church of Jesus Christ of Latter Day Saints, which has created so much adverse criticism throughout the world.

2. I was born in Newtown Township, Delaware County, Pennsylvania, June 22d, 1793, and am now in my 91st year. I joined the "Mormon" Church, as it is called by its opponents, in the year 1840, and leaving my native state, with my family, reached Nauvoo, Illinois, then the chief city of the Saints, in 1842. Ever since then I have been intimately identified with the Church in all its movements, and have held most intimate personal and official relations with its leading men from that time to the present. President Joseph Smith, the great Prophet and Seer, was one of my warmest personal friends, and in proof that that friendship was reciprocal, I need but state that he selected me for his herald and armour bearer, to which dual office I was duly commissioned by Thomas Carlin and Lyman Trumbull, then Governor and Secretary of the State of Illinois. And at divers times, when mobocrats sought his life, he found refuge in my house.

3. That this great and good man both taught and practiced the Celestial and Eternal order of marriage before and up to the time of his martyrdom, no one who shared his confidence will deny. That the primary object in establishing

these sacred relations between the sexes is to promote the existence of a larger number of children, which the Psalmist says, "are an heritage of the Lord," and the physical, mental and moral development and-growth of a higher and nobler type of man and womanhood, by a stricter observance of the laws which should govern sexual and parental relations; all who listened to his and his brother Hyrum's teachings on this vital subject, can attest without reserve.

4. That in extending to all\* redundant unmarried women the inestimable privilege of becoming honored wives and loving mothers, and in this honorable, mutually agreeable and voluntary manner, utilize a superabundant, God given element, a large per centum of which might fall victims to the moloch of lust, whose sacrificial altars are found in almost every hamlet, town and city of Christendom; he knew that he was obeying God's most imperative command in introducing a system of social and moral ethics which would bring untold benefits to countless numbers of born and unborn daughters of Eve, who, with their offspring, in time, would rise up and bless his name and memory.

5. Under the influence which such aims and sentiments inspired in me, and with a knowledge that the principle was of heavenly birth, in the fall of the year, 1844, *Laura Lovina Shimer* was sealed to me, by the late President Brigham Young, in the house of the late President Geo. A. Smith, at Nauvoo, Ill., who, at the time, was from home, but whose wife Bathsheba W. Smith (now residing in this city) was an eye witness. About one year later *Susanna Wann* was also sealed to me in my house in the same city, by the late President Heber C. Kimball, in the presence of my wife, *Ann Hunter*, with whom I had been joined in wedlock in Pennsylvania, our native State. This doctrine was taught to my family by some of the wives of Joseph Smith, by the late Orson Spencer, of cherished memory, and by others whose opportunities for learning such principles from the Divine fountain were never questioned.

6. Now in my ripened years, with the love of God in my heart and His fear before my eyes, I solemnly testify that the principle of Celestial marriage, when practiced under the direction of His Holy Spirit, by the people for whom it was revealed from heaven, in the due time of the Lord, will bring to the human race all the happiness and bliss its most devoted advocates have ever claimed it would.

7. I further testify that our martyred Prophet Joseph Smith, was a faithful and Divinely commissioned servant of God, and that Brigham Young and John Taylor are his legal and lawful successors in the high office of chief Presiding Apostle; and that the general religious and social work in which these earnest men and their colleagues have been and are engaged is of heavenly origin foreordained of God to be

wrought in this "dispensation of the fulness of times," and in conclusion I call upon all men to repent of their sins, and in humility call upon God in the name of Jesus, and then have their sins washed away by baptism, and I promise them that their eyes will be opened and that they will see eye to eye with me respecting the eternal truths of the gospel revealed to Joseph Smith for the salvation, redemption and exaltation of all the family of Adam and Eve, except the "sons of perdition."

8. This is my testimony which I bear in a spirit of great meekness and of sobriety and solemnity of mind, and in the presence of attesting witnesses, at Salt Lake City, Utah Territory, this first day of September, A. D., 1883, even so amen. (Signed) EDWD. HUNTER,

Presiding Bishop of the Church of Jesus Christ of Latter-day Saints in all the world.

Signed in the presence of Joseph C. Kingsbury and A. Milton Musser.

Subscribed and sworn to before me this first (1st) [SEAL] day of September, A. D., 1883.

JOS. F. SIMMONS,

Notary Public, Salt Lake Co., U. T.

We give a few reasons why we deem it proper to lay this before the Elders. They may in the course of the controversy of words with those whom they meet, have the statements of Bishop Hunter presented as proof that Joseph Smith taught and practiced polygamy. If the elders of the Utah Church should ever attempt to so use this document, it will be an excellent thing to have it at hand, or in memory, that we may discuss it with knowledge of its contents. Before accepting the statements made, as conclusive, subject it to examination on the following points.

1. The language and style of the affidavit are not those of a man like Bishop Hunter, "plain, blunt, truthful," as he is described.

2. It bears the marks of having been written by another than the man who signed it.

3. It was presented and read at the funeral under the supervision of Joseph F. Smith, himself a polygamist and one of its most ardent and radical supporters.

4. It is evident that the obtaining and reading of the affidavit were for the purpose of creating the impression that Bishop Hunter's age and apparent intimacy with Joseph Smith would give great weight to what he should state; and warrant the inference that he "spoke by the card," and of his own knowledge.

5. The term of his acquaintance with Joseph Smith lasted only from sometime in 1842 to June 27th, 1844, about two years.

6. Paragraphs 3 and 4 are an argument only, a thing not permissible in affidavits; and not allowed in testimony, oral, or written. Wherever it occurs in testimony it is taken to the discredit of the witness, as witnesses are not permitted to "swear to conclusions."

7. The efforts to implicate Joseph Smith are found in the first sentence of paragraph three and in the second clause of paragraph four. In the first of these the evident intention is to convey the idea that the Seer did teach plural marriage; but the affiant does not so state, but refers to those who shared Joseph Smith's confidence as those who can safely testify. The same kind of an affirmation respecting Joseph and Hyrum Smith is made in the close of the third paragraph; but no statement that Joseph, or Hyrum taught or practiced that celestial principle is made by this dying deponent.

8. Bishop Hunter was not married, (or sealed), in plural marriage, by Joseph, or Hyrum, nor during their lifetime; but after their death, and then by Brigham Young.

9. The statement in the fifth paragraph that the doctrine (meaning celestial marriage) was taught to the family of Bishop Hunter, by some of the wives of Joseph Smith, is an implication of Joseph Smith, by assuming to testify for third parties, unwarranted by any proper procedure known in law, or common fair dealing; hearsay evidence being always inadmissible.

10. The statement in paragraph eight that the affiant testifies in "great meekness, and of sobriety, and solemnity of mind," smacks more of the cunning of some one bent on having the old man's testimony to bolster up a tottering fabric, than of the simple statement of a modest man, uninfluenced by others.

In contemplating this remarkable document we can scarcely help the conviction that it was fixed up and the signature of the dying chieftain secured to it by some designing apostle of plural marriage, with the intent that the long ninety years of his life, his services among the people should mislead the minds of those who should hear, or read the affidavit, that he was testifying as they would be glad to have had him.

The following indicates the view of this very peculiar document, and the method of its presentation likely to prevail among thinkers.

The Salt Lake *Chronicle* scouts the idea that

the extraordinary statement, purporting to have been made by the late Presiding Bishop Hunter respecting revelations, was his own voluntary production. In commencing a lengthy editorial upon the subject it says: "The hand that signed the remarkable paper which, with characteristic mockery, was injected into the solemnities of a funeral exercise, might have been the trembling hand of Edward Hunter, but the heart that conceived and dictated it, and the pen that wrote it, in the judgment of all candid men, must have belonged to some other than he." We opine the *Chronicle's* view of the document's authorship is correct. It was probably indited by the Mormon leaders, and submitted to Bishop Hunter, merely for the effect a testimony from a man of his age and character would have upon the adherents of the church and the public.—*Salt Lake Tribune*.

#### EDITORIAL ITEMS.

ERRATUM.—In Bishop Blakeslee's report of Temple funds received, for "Wm. Budman" read Wm. Anderson, Cal.

Bro. Benjamin Decker, of Plattsmouth, Cass county, Nebraska, wants to find his brother, Z. T. Decker, and asks that any one who knows him or his whereabouts will write him as above.

Bro. E. C. Brown, Fonda, Iowa, wrote, in regard to the L. O. Littlefield correspondence, "Your last letter to L. O. is clinching the nail completely. It is no wonder that the Utah papers would not publish it."

The fourth letter of Pres. Joseph Smith in reply to Elder L. O. Littlefield, on the subject of polygamy, will be sent to the subscribers of the *Advocate* in supplement to that paper. It will also be sent to various persons in Utah, Idaho and Montana, for distribution, as directed by Bro. W. W. Blair.

Bro. Wm. Rumel writes from Omaha, Nebraska, November 6th, that the prospects in the district are very good. Bro. James Caffall was to preach in Omaha the evening that Bro. Rumel wrote.

WE have often wondered what the lawyers' "highest authority" was; but the following joke on Benjamin F. Butler, now Governor of Massachusetts, would seem to indicate it, open of course to objections.

Gen. Butler was once engaged as counsel for the defendant in a case where the prisoner was accused of manslaughter, and in the course of his argument, based on the assumption of self-defense, he informed the jury that "we have it on the highest authority that all that a man hath he will give for his life." Judge Hoar, counsel on the other side, rose and demolished his opponent's argument by quickly saying that he had "long wondered what Gen. Butler considered the highest authority, and was very glad to have the question settled," and proceeded to read to the court from the book of Job: "And Satan answered the Lord and said, All that a man hath will he give for his life."

#### EXTRACTS FROM LETTERS.

Bro. Joseph Lakeman, of Grand Manan, wrote October 30th.

Our hearts have been cheered by the presence, and wise counsels of brethren Gurley, Sheehy and Gilbert, and the doctrine taught by them, was almost universally endorsed.

Bro. H. C. Bronson writes from Kewanee, Illinois, November 1st.

Bro. M. T. Short and I open up the battle for truth to-morrow night in Galva and will continue as long as the interest demands and then to other fields. The branch in Kewanee prospers nicely; peace and union seem to prevail.

A correspondent of the Cedar Rapids, Iowa, *Republican*, wrote that paper from Rhoades, as follows:

Your notice of two Mormon preachers should be modified. Those men live here; one of them belongs to the firm of White Bros., the largest general store in town: the other is a traveling minister, and a gentleman. Neither are they what is known as Mormon, they are of the reorganized church of Latter Day Saints not polygamists. They number about sixty or seventy here, and are nice people.

I speak this for their benefit, for they have not been treated well by their opponents.

The *Republican* makes the following explanation and apology:

If the *Republican* has at any time done these worthy people the grave injustice of classing them with the polygamous Mormons of Utah, it has done so under a misapprehension.

It is an easy thing to see that there is strange truth in the saying that "Men will believe a lie sooner than the truth." The statements of Isaac Hale, father-in-law to Joseph Smith, the Martyr, have been quoted, time and again, adversely to the character of his son-in-law. The affidavit of Isaac Hale has been lately revived in several newspapers, a clipping from one of them, the Cincinnati *Enquirer*, has been sent us. We print it below. There is not a line in it, which if viewed rationally and charitably, that proves Joseph Smith to have been awfully bad.

#### WHAT HIS FATHER-IN-LAW THOUGHT OF HIM.

After Smith had started the Mormon Church, and while he was at Kirtland, in Ohio, a gentleman named Hurlburt, who lived near there, wrote to Joe's father-in-law to find out what he knew about him and his character. Here is an excerpt from the statement that Mr. Hale swore to before Squire Denion, March 20th, 1834. The good character and standing of Mr. Hale were attested the next day by Judge Wm. Thompson and D. Demock. Said Mr. Hale: "I first became acquainted with Joseph Smith, jun., in November, 1825. He was at that time in the employ of a set of men who were termed 'money-diggers,' and his occupation was that of seeing, or pretending to see, by means of a stone placed in his hat, and his hat closed over his face. In this way he

pretended to discover minerals and hidden treasure. His appearance at this time was that of a careless young man, not very well educated, and very saucy and insolent to his father. Smith and his father, with several other money-diggers, boarded at my house while they were employed in digging for a mine they had supposed had been opened and worked by the Spaniards many years before. Young Smith gave the money-diggers great encouragement at first, but, when they had arrived in digging to near the place he had stated an immense treasure would be found, he said the enchantment was so powerful he could not see. They then became discouraged, and soon after dispersed. This took place about the 17th of November, 1825.

"After these occurrences young Smith made several visits to my house, and at length asked my consent to his marrying my daughter Emma. This I refused, and gave him my reasons for so doing, some of which were that he was a stranger, and following a business that I could not approve. He then left the place. Not long after this he returned, and, while I was absent from home, carried off my daughter into the State of New York, where they were married (February, 1826) without my approbation or consent. After they had arrived at Palmyra, N. Y., Emma wrote to me inquiring whether she could have her property, consisting of clothing, furniture, cows, &c. I replied that her property was safe, and at her disposal. In a short time they returned, and subsequently came to the conclusion that they would move out and reside on a place near my residence. Smith stated that he had given up what he called 'glass-looking,' and that he expected and was willing to work hard for a living. He made arrangements with my son, Alva Hale, to go to Palmyra and move his (Smith's) furniture to this place. He then returned to Palmyra, and soon after Alva, agreeably to the arrangement, went up and returned with Smith and his family.

"Soon after this I was informed they had brought a wonderful book of plates with them. I was shown a box in which it was said they were contained, which had to all appearances been used as a glass box of the common sized window-glass. I was allowed to feel the weight of the box, and they gave me to understand that the book of plates was then in the box, into which, however, I was not allowed to look. I inquired of Joseph Smith, jun., who was to be the first who would be allowed to see the book of plates. He said it was a young child. After this I became dissatisfied, and informed him that if there was anything in my house of that description which I could not be allowed to see he must take it away; if he did not, I was determined to see it. After that the plates were said to be hid in the woods.

"About this time Martin Harris made his appearance upon the stage, and Smith began to interpret the characters and hieroglyphics which he said were engraved on the plates, while Harris wrote down the interpretation. \* \* \* I told them then that I considered the whole of it a delusion, and advised them to abandon it. The manner in which he pretended to read and interpret was the same as when he looked for the money-diggers—with the stone in his hat and his hat over his face, while the book of plates was at the same time hid in the woods.

"After this Martin Harris went away and Oliver Cowdery came and wrote for Smith while he interpreted, as above described. This is the same Oliver Cowdery whose name may be found in the Book of Mormon. Cowdery continued to scribe for Smith until the Book of Mormon was completed, as I supposed, and understood.

"Joseph Smith, jun., resided near me for some time after this, and I had a good opportunity of becoming acquainted with him and somewhat acquainted with his associates, and I conscientiously believe, from the facts I have detailed and from many other circumstances which I do not deem it necessary to relate, that the whole Book of Mormon (so-called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with the design to dupe the credulous and unwary, and in order that its fabricators may live upon the spoils of those who swallowed the deception.

ISAAC HALE.

## Correspondence.

GRASS LAND OF MONGOLIA,  
About 300 miles North of  
PEKING, China, Aug. 18th, 1883.

*Bro. Smith.*—Traveling in this land with a Bible Society Agent from Scotland, I have the opportunity to do what good I can in distributing the Scriptures in Mongolian and Chinese. It is also affording me the privilege which for four years I have earnestly desired of the Lord, of examining into the origin and prospects of the Mongolians, whom I believe in January, 1879, it was revealed to me are of the Tribes of Israel. This great nation, which in the times of Ghenghis Khan conquered Asia, has been dwindling for long years into a mere remnant. Their tradition is that they came from the west of Tibet somewhere, and that after undergoing still greater chastisements than they have yet received, even when their numbers will be reduced to a few comparatively, they are to be led back to the land of their fathers. With this expectation, they do not erect houses or build monuments, or even have the graves of their dead to keep them here; but are ready to move at the shortest notice. The events which precede their return are the chastisements for their sins, such as wars, famines and pestilences, agreeing most accurately with the prophecies of the Hebrew sages, and the predictions of Jesus Christ in the twenty-fourth chapter of Matthew, regarding the period before His return. They expect a Savior from Heaven to appear, and bring them back to the land which their fathers left long, long centuries ago, when the earth is to be renovated, and a new dispensation ushered in.

If any thing is certain to me, it is that they are of the same race as some of the tribes of the North American Indians. Boudinot, in his "Star of the West," holds that view, and gives two cases of persons—one a woman from Florida—who were at home in both continents, and seen by a Catholic missionary. These Mongols are most intensely religious, every one being a worshiper of the same God, with the same Scriptures and rites and ceremonies in a most remarkable unanimity. Almost every family which has at least two sons, devotes one of them from infancy to the exclusive service of God, when the head is completely shaven, and a ceremony like a christening performed upon the little child. If the fam-

ily has several sons, invariably the half at least, or the majority, are consecrated to a religious life in infancy. They learn the Tibetan—a foreign language—to them, in order to read and pray in its sacred books. They can generally read the Tibetan sufficiently to conduct long devotions, and recite many prayers and praises from it, although they may not be able to read their own Mongol. The books in Mongolian are not excessively numerous, but they have translations of their Sacred books from the west, and there are those who can read them. The written language was given them by missionaries from Syria, it is supposed, and its resemblance to Syriac, is a strong proof of it. These boys and men live at home, or in monasteries, and they are the doctors, teachers, and prophets of the people.

When we left Peking for Mongolia, on the ninth of June, at the same time a boy of fourteen, who passes his winters at a monastery at Peking, started for the summer retreat in a monastery near where I write. He has the clairvoyant power, and in the hands of influential men is made a great deal of. His retinue was some thirty horsemen and servants, with carts and baggage. As we were near each other most of the journey of over half a month, we saw much of the ovation which was given him by the Mongols wherever he stopped. When stopping at night at an inn, or his own tent during the day, for rest and refreshment of men and horses, he at stated times recited in a loud voice the prayers and praises of God from the Tibetan books.

The head, or pope, of their religion, who resides at Tibet, is selected when a child for possessing these second sight, or clairvoyant gifts, in a high degree. The prophet Samuel became judge and ruler of ancient Israel in the same manner.

The gift of healing without the use of medicine, is held and used by a few, as it was by the prophets of Israel, and many of the early Christians. The shaving of the heads of all the priests of religion, and the partial shaving of it by every male, fulfills the scripture which declares that baldness would be on every head. The almost exclusive use of cows' dung as the only fuel for cooking and warming, through a region of thousands of miles, fulfills the prophecy of Ezekiel in chapter eight. Camels' dung and horses' can be used, but is not, if the cows' dung or "argols" can be obtained. The rule regarding flesh food, that it should not be from animals which do not divide the hoof and chew the cud, is known and respected as well as Jews and Mohammedans generally do. The hog is not one of their domestic animals, but they keep dogs enough to make up.

The Mosaic law, that a vegetable garden should be planted with but one variety in a season, kept the Jews from using many kinds; and the rule that no fruit, vegetable, or grain, was to be eaten until the fully ripe specimens had been offered to the Lord, tended to keep the people on a plain, healthy diet of the "old corn of the land." The Mongols, either from necessity or choice, do not cultivate the land, even to the planting of a single seed; but from the Chinese they purchase some varieties of millet and other grains, which with the products of their herds compose their living. They sacrifice sheep to God, first anointing and laying on of hands. The adultery of idolatry, and of their women, is one of the sad sins from which they are to be purged some day. (See Ezekiel 36, and other prophecies.)

Their account of the founder of their religion, whom they call Borhan, agrees most remarkably with the life of Christ, and of some Apostle or disciple of his. He went about doing good, in instructing the people how to live healthfully and happily. He performed wonders in healing the sick, and in feeding the multitudes. He wore an outer garment, such as the poor of Palestine now wear, and such as it is believed Christ wore; namely, a large, square, sleeveless envelope, made up of narrow strips generally in colors, each of the breadths being a different color, contrasted with the one next to it. The outer garment is the comfortable in the night, an umbrella, or tent, in storms of rain and wind; and appears to me to be the identical outer garment which Moses forbade to be kept as a pledge, and which Borhan and the modern Arabs wear. The inner garment was the other important one. The head and feet left bare, except when sandals were worn.

Traditions of the Sabbath, destruction of the Egyptians in the Red Sea, are quite distinct.

Some one has translated the names of succession from Adam to Noah as follows: "Man placed subject to all kinds of evil, the possessor of the brightness of God descending, taught that the arms of his death bring to the humbled rest and consolation." It is claimed that the whole history of redemption is found in the interpretation of these ten names.

The free translation of the *names* in Matthew's Genealogy of the Restorer of His people, paraphrasing the connecting words, reveals a history of His life and a prophecy of His people's course through the centuries. That this effort to translate into a connected account these apparently independent and detached words, is not visionary and farfetched, there is a basis in the use of the definite article "the" in the Greek, preceding the first mention of each name.

It is an attempt which any reader of Scripture can make, as the names in the Scriptures are generally rendered into the colloquial sense by the writers themselves. No two persons would arrive at exactly the same result, for the meaning of words varies with the user and the occasion. Take the word *Judah* for instance. Shall we translate it "praise" or "confession." The Hebrew seems to allow either meaning. Believing that his mother intended to "confess" sin when she gave the babe his name, Judah would then have to her and all who knew the circumstances, the sense of Confession. In his life, if the characteristic of a confessor of sin comes out, then a strong reason is presented for such a sense. Accordingly, we find that in the affair with Thamar, he makes a full acknowledgment of his own wrong doing, and of more justice on the part of the person sinned against than he possessed. Before Joseph, he makes the same exhibition of an open, frank acknowledgment of his own and his brethren's evil doings.

The genealogy of the Savior is found in the first section of the Evangel according to Matthew, and may be rendered as follows: A book of Genesis of Jesus Christ a son of David, a son of Abraham.

A father of multitudes upon multitudes "brings the joy" into the world, changing its weeping into "laughter." "Joy" however produces the "supplanter, who advances from being under the heel," trodden underfoot like the ser-

pent, to be the crusher with his heel of the serpent. He in turn causes the "out and out acknowledger" of good and evil dispositions—among twelve begotten by him in the gospel. Judah of Jacob, true to his name, asks how the Master will manifest himself not to the world, but unto them. Judah of Simon makes an "open manifestation" of his whole heart to the Chief Priests. Judah produces "the Breach" as "Open confession" invariably will; but the "offshoot" from the "Palm tree" is equally the result of the confession and it necessarily follows the "Breach" made in the tree which bears twelve names of fruit. This "branch," this "wood" full of sap passes into the resurrection life and has no earthly genealogy. A "Breach" for the time scatters, but in time makes "the enclosure" doubly secure. A "walling in" tends to make the "exaltation" which "lifting up" Christ foretold, would produce the "willing people." It has ever been that when a "people are willing" in the day of God's power, it is when Christ like the serpent in the wilderness, is lifted up a "Devoted object," "in whom is strength" for with "alacrity" does he do the Father's will.

The "votive offering is made out of the "Broadways" of the city, devoted to perpetual desolation. The church, although corrupt as Rahab, will be saved in the bearing of children devoted to the Lord. "Dovotion" out of the friendship" for the sinful world, produces the "humiliation" as a "servant" which eventually causes him to be the "existing Lord," both Lord and father of David, and yet his son the "Prince of Peace."

Solomon causes "the enlargement" as "peace" invariably does both in a son of man and the sons of men who compose his kingdom. Rehoboam, like all who are "enlarged" causes distresses, and thereupon acknowledges the Lord to be Father. Abiah, however, in distress so calls his son, who is not only the afflicted Asa, but the physician as well. He brings the Lord's judgment upon the earth, and his departure was necessary to establish it on the throne, even the Physician of physicians must leave the world, in order that it may be convinced of a judgment to come. Jehosaphat as the type of judgment, causes to be tried the people, that the elevation by the Lord may follow. "Exalted by God," means of course, that the people be the possessed of the Lord. Uzziah being this Lord's possession, his son can be no other than the "bestowed of the Lord," who in turn gives place to "the possessor," the fruit of whose loins is the "strong in the Lord;" but who shortly gives place to the "forgetting Him" in whom his strength lies, but upon whose repentance his "forgetfulness" may relate to the things behind, as he presses towards the mark, even the "Burden" of the cross, until he is both the healed and the subsequent "established one" together with his brethren, upon the carrying away of the people into Babylon, which confusion occasions "the asking of the Lord" and a deliverance which "the begotten in Babylon" would perpetuate in their memory. Zerubbabel's son is most appropriately called "Father of the Jews;" for Israel does not return after the captive, and hereafter the descendants of Abraham, who are known in the sacred writings, are strictly Jews and not Israelites. "The established" naturally succeeds for his Father Abind is not only Fath-

er of the Jews, but also Father of the Acknowledgers. Eliakim is established himself and commemorates it in naming his son "Helped of God," who through divine "help" can produce the rare character; viz, the "just." Jesus Christ is pre-eminently that "just one," and being so has all the "woes" which strict integrity excites an iniquitous world to inflict. Sadox generates the Achim, that is justice occasions afflictions. But out of sorrow "comes acknowledgment." David, before he was afflicted went astray; but when chastened of the Lord he confesses his sins, and even so it is now. Elind has for his consolation the help of God, for "help" always comes to those who make a good confession. In a remarkable event in Christ's history he says: I make an out and out confession to you, Father, that you have hid these things from the wise and prudent, and revealed them unto babes. The "I thank thee" of the English version, deprives us of the greatest of examples of humble confession, which we need in making up our minds to confess the secret sins of our lives. Eleazar begets "the gift," who is the fitting type of the spirit and father of Jacob the father of Joseph. History here repeats herself, for Abraham's servant is Eleazar, who was for many years his prospective heir and successor, until Isaac, the type of the free spirit, takes his place. The spirit brings joy in that case, and in this as "the gift" is no less joyous. Isaac then begets Jacob, or for the time being Supplanter of the Spirit. Here the "Gift of God's Spirit" is the father of another Supplanter, who represents Christ in the flesh. Jacob begets the Joseph at the end of the genealogical table, as was the record in the beginning of it. The Spirit Gift son of Promise is supplanted for a time, until he becomes the Prince prevailing with God, and in his son Joseph the assurance comes, that He shall Add. Joseph in Egypt marries a daughter of a Priest. Joseph of Nazareth takes to wife one of the High Priest's (Aaron) descendants, if the statement that Mary was Elizabeth's own generation is to be taken as significant. The kingly and priestly lines then unite in Jesus Christ. Joseph is the husband of Mary, out of whom is begotten Jesus, the called Christ.

Yours,

J. CROSSETT.

BROCKTON, Mass.,

November, 5th, 1883.

*Bro. Joseph:*—Since I wrote you last, I have steadily kept at work in the mission. I have just spent about three weeks in and about Boston, and can say I feel encouraged with the result. Six were baptized while I was there, and others are interested. I have been anxiously requested to return there as soon as I can, which I now think I shall do.

Here in Brockton, the good work has started. The impressions of the Spirit, given me when I first came here to labor, are now being realized. They met together here in twos and threes for a long time; but the impressions of the Spirit were, that numbers would certainly be added, if they would remain faithful. By the blessing of God eight more have been added, all men and women, two being baptized yesterday. I rejoice to see the work thus prospering. Five of this number were members of G. J. Adams' church. Some of them went to Palestine with him. Bro. Sheehy is still down in Maine, he having been there most of the Summer. Bro. Gurley has been

here, but will have to return home in a few days on account of business matters. I am sorry for this. Bro. Gurley is just the man for this eastern country. Wherever he goes he leaves a favorable impression in regard to the work. I wish he could stay here for a while. I am sure great good would be accomplished.

My health is not so good as it has been. This constant preaching I find, is a great strain upon my system. I ask the prayers of all for strength to fulfill my mission. May the peace of God abide with latter day Israel everywhere.

In bonds,

JOHN GILBERT.

ELWELL, Pa.,

November 3d, 1883.

*Joseph Smith, Dear Sir:*—The Saints in this part of the vineyard are few in number, but seem to be doing well. I hope the time will hasten when there will be a branch here. Last month, myself and husband were in Hyde Park, Pa., and we stopped over night with brother Wm. W. Morgan and family. We found them blessed with the good Spirit; and although we had never met before, we were not strangers to the same Heavenly Father. I was loath to leave them on the next day morning, but business called us elsewhere, so we bade them adieu. I was very much strengthened in faith, and find it good to be a Latter Day Saint. I thank brother Morgans for their kind hospitality while there. Also for sending the *Herald* to us. I am trying to do what I can for the advancement of the gospel, by distributing tracts and the *Heralds*, and talking as opportunity will permit. There are two here that seem to be interested, and I am hoping and praying that they may obey the gospel.

Ever praying for the advancement of this latter day work, and Zion's weal, I am your sister in Christ,

CARRIE E. SWEET.

MILTON, Santa Rosa Co., Fla.,

November 1st, 1883.

*Dear Herald:*—I see in your issue of 29th of September, an article signed by William Street, asking Bro. Joseph, or some one else, if he is not right to put him right. Judges 11: 31, he says does not say Jephthah would offer up his daughter for a burnt offering. "Then it shall be, that whatsoever cometh forth of the door of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lords'; and I will offer it up for a burnt offering." I believe it says that he did offer her up. The thirty-ninth verse of same chapter reads: "And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow, which he had vowed, and she knew no man; and it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in a year." Who was it went? Her associates, friends and acquaintances. Where did they go? To the very place she was offered up at. What did they go there for? To fast, pray, weep, mourn, and lament their departed friend. How long did the lamentation last? Four days in every year. Now I have no doubt of this being heart rending to the father, and that human sacrifice was forbidden. He was a man of God; was resolved to keep his

vow. And I believe she went to that altar as Isaac did to his. I believe that Jephthah was a good man, and a God serving man, and knew the awful consequence of a broken vow. If Melchisedec was a man, will some one tell me who his mother was.

Your brother in Christ,

W. W. SQUIRES.

MILL CREEK, IOWA,

November 2d, 1883.

*Bro. Joseph:*—Bro. C. St. Clair has preached a few times here, and also in Hamburg; and I think good was done. Although our crops were cut short by the hail, we have made up our minds to build a church in Hamburg. We have about two hundred dollars subscribed, which we secured in two days. The committee of arrangements is Bro. Nicholas Taylor, Wm. R. Calkins, and Daniel Comstock. We hope that the other branches in this district will aid us all they can.

Yours in the gospel,

L. C. DONALDSON.

COFFEYVILLE, Kan., Nov. 1st, 1883.

*Bro. Joseph:*—The Lord is working with the people in this part of his vineyard. Our young brother, Evan Davis, son of Bro. John T. Davis, has been having a discussion with a Disciple. We do not know what the name of his church is, it has changed so often. Bro. Evan affirmed that ours was the Church of Christ according to the New Testament, and the other denied it, blessings and all. Then Bro. Evan denied that the so-called Church of Christ was according to the New Testament, with gifts, &c. It was bad for the Disciple to affirm that which he had been denying; so he did not do it.

Bro. D. S. Crawley is telling the people why he believes the Book of Mormon, and is going to discuss with one of these Church of Christ preachers, whether it has as many good things in it as the Bible, or not. We are having good times, for the people are learning the truth, and the words of the prophet are being fulfilled, that the "wisdom of the wise men shall perish," and the Saints are finding favor with the people.

With my prayers and best wishes for you, I am still your brother in the gospel,

WILLIAM FRANCE.

EL MONTE, Cal.,

October 30th, 1883.

*Brother Joseph:*—I was baptized about 1842. My brother had heard a man preach, who said an angel had appeared to a man in America, telling him of the falling away, and also of the restoration. It brought with it the power of truth. It struck home to my heart, soon after I was baptized, and what a joy filled my soul from that time up to the time the news came of your father's death. Then what a damp fell upon the church. Since then I have seen many changes. I emigrated to Utah in 1853, and left for California in 1857, just before the Mountain Meadow massacre. We had very treacherous times. They were talking of making the big hollow into our burial ground. There were ten families. They would not let them get any thing for their property. One man had a good *adobe* house with corrals and out-buildings, a stack of hay and thirty acres of land. He got an odd ox, and my husband had the same for his. The bishop would not allow them to give any

more. What a place to be called Zion! I feel happy that I got away. They cut me off the church in England for not believing in polygamy. But if I had to believe that God had created one woman to be hated, and another to be loved,

"How could I offer Jehovah my prayers, Or worship a Deity cruel as theirs."

But independent of all this, my heart clings to the truth. And when I read the testimonies of my brethren and sisters in the *Herald*, it makes me feel good. It makes tears flow down my cheeks.

Your sister,

MRS. L. REBECK.

## Summary of News.

Nov. 1st.—In order to prevent the Lord-Mayor of Dublin from delivering an address on the franchise, a large number of the Londonderry Orangemen took possession of the city-hall. During the passage of the Lord-Mayor through the streets a man and a boy were shot. The Orangemen have planted the Union Jack on the roof of the hall, and declare themselves determined to hold their position. Serious rioting is expected.

Owing to alarming reports of the outbreak of cholera at Pekin, it is believed that the dreaded scourge can be kept out of European ports only by the strictest quarantine regulations. The German Government has accordingly taken the initiative, and orders have been issued for the most rigid sanitary precautions throughout the country. Following as it does on the heels of the serious news from Alexandria, the outbreak at Pekin causes the gravest apprehension.

The British garrison in Egypt now numbers 7,000 men. Of these 7,000 are to be withdrawn about the middle of next month, and by Christmas it is proposed that not more than 3,000 shall remain. It is the present intention to withdraw all troops before the meeting of Parliament.

Municipal elections were held throughout the British Kingdom yesterday. The results show large Conservative gains.

A Paris dispatch says: War between France and China would so seriously imperil British interests that it is thought England would, in the event of an outbreak of hostilities, intervene. France will not provoke a rupture with China, but negotiations will not be renewed until the French are firmly seated in Tonquin. Macartney, Secretary of the Chinese Legation, will start for London to-night. Great activity prevails in the arsenals at Toulon France. Fresh transports have been ordered put in readiness for use. In case of war with China the Fifteenth Army Corps will probably be selected for service.

Negotiations have begun between France and her foes in Madagascar.

A number of disasters are reported to the lake shipping. Two large schooners laden with ore, the John B. Merrill, of Milwaukee, and the Sophia Minch, of Cleveland are ashore near the latter port; the schooner Ketcham, of Chicago, is ashore near Leland, Mich., and will probably be a total loss; the Homer H. Hine, abandoned by her crew, was driven on the rocks near Amberly, Ont., and will be a total wreck; an unknown schooner is in distress off Long Point, Lake Erie.

Yesterday was the golden jubilee of the establishment of the Sisters of Charity of the Blessed

Virgin Mary in this country. Since the founding of this charitable organization at Philadelphia in 1833 it has prospered to such an extent that there are now 1,600 sisters in the United States, having charge of 500 schools.

The formal transfer of the army commands was made at noon yesterday, Leut.-Gen. Sheridan assuming general command of the army and Maj.-Gen. Schofield taking charge of the Military Division of the Missouri.

According to figures furnished by the Treasury Department, the call for 3 per cent bonds has not contracted the currency to the extent some bankers have affected to believe. In fact, the amount of bonds held to secure the circulation of National bank notes is now but half a million below the figures Oct. 1.

Hon. John W. Early, Chief of the Ottawa Indians, said in a recent interview:—"My people now number less than 200 souls, all told. We occupy a reservation of about 15,000 acres of fine land lying north of the Neosho River and south of the Quapaw and Peoria reservations. We cultivate a considerable portion of our land and have much of it leased out to white men who work it on shares or pay a certain annual rental in money. In addition, we have lately closed a contract leasing 5,000 acres of land for grazing purposes to a syndicate of Western stockmen, for a term of five years, at \$625, or 12½ cents per acre, per annum. This is considered a large sum for the land, and members of the tribe are well pleased with the arrangement. The proceeds will be divided, or, rather, applied to the general benefit of the Ottawas. This sum, in addition to the amount realized from rents of land for agricultural purposes and the sales of farm products, is the only source of income for my tribe, as we receive no annuities from the United States Government, as do many neighboring tribes. However, we are self-sustaining, and need no assistance from that quarter. Every year our condition improves, and the tribe grows more and more self-reliant. Within the last four years our advancement has been marked, and I regard the future outlook as hopeful in the extreme. In regard to education we are doing the best we can. Some thirty-five or forty of our youth attend the Quapaw Mission school, under the management of the Rev. Mr. Whiting, and are making commendable progress. As to religion, much interest is felt, and I might say the entire tribe is or will be Christianized. So far as concerns crime, we have little if any among us; a criminal occurrence is rare indeed. The future of the Ottawas is, in short, bright with the promise of usefulness and prosperity."

Twenty million acres of public lands were sold last year.

Nov. 2d.—The French forces in Tonquin left Hai Phong Oct. 24 and expect to occupy Konang Yen, forty miles to the south-east, within a short time.

A Polish actor named Protoski, who was arrested at Dirschau, East Prussia, has confessed that he was a Nihilist who had been selected by a band of conspirators to assassinate Prince Bismarck.

It is reported the first Secretary of the Chinese Legation has stated that war between China and France is now certain. It is reported that the Chinese legislation at Paris are considering the question of demanding their passports.

The Russian revenue from January to August

decreased 11,000,000 roubles, and the expenditures increased 18,000,000, compared with the similar period of 1882.

The leading weekly grain circular of Liverpool, Eng., says: The better feeling noticed at the beginning of the week continued, and received a fresh impetus from the publication of the stock of wheat in Liverpool, which, contrary to expectation, shows a marked decrease. There was an average attendance at to-day's market and an improved feeling. Wheat was steady and in moderate demand at one pence advance. Flour was in rather better inquiry at recent prices. Peas declined two pence. Corn was in fair request and slightly easier.

The Bureau of Statistics states that the imports of grain into Germany from the beginning of January to the end of September showed a decrease compared with the same period in 1882, while the exports showed a marked increase, especially of wheat and oats, the quantity of both being nearly double.

Abdul Aziz, brother of the Sultan, who has been besieging the City of Muscat, has been repulsed and has fled.

"A monster political meeting was held last night in Kingston Jamaica. It was a great success, being a demonstration against the present system of Government."

The report of the defeat of the False Prophet and the great slaughter of his army by Hicks Pasha is discredited.

John Carver, Derbyshire & Co., merchants of London and Manchester, have failed. Liabilities, £120,000. The suspension of Hollinshead, Tetly & Co., coin-brokers, is bulletined. Liabilities probably £100,000.

Business failures in the United States and Canada numbered 215 last week according to Dun's report, three less than the week before.

Friday night, near Thousand Island Park, the large Canadian tug Conqueror, which had been sent to the wreck of the propeller Oneida, struck the same ledge of rock which had sunk the Oneida. The tug went to the bottom near by. Both Captains attribute their misfortunes to the erection of a new light thereabouts.

Immense clouds of locusts have appeared in the State of Puebla, Mexico.

Nov. 4th.—There were 240 deaths from cholera at Mecca Arabia last week.

The Marquis of Lansdowne has been in receipt of several letters threatening his life.

A great fire is raging in the East End of London. It has baffled the efforts of the fire department to subdue it. The district is inhabited by the poorest people of the great city.

Mr. Chamberlain proposes to introduce in the British Parliament during the forthcoming session a measure providing that vessels and cargoes shall not be insured for their full value. It is thought this will put a stop to overloading and the employment of unseaworthy craft, and thus tend to diminish the number of casualties and the losses of life at sea.

An investigation into the circumstances which led to the recent explosions in the London underground railway is asked for in order to ascertain whether there is any semblance of truth in the boasts of O'Donovan-Rossa and his dynamite friends that it was their work. Public feeling against Irish secret societies runs very high in England just now over the matter.

M. Jules Ferry, it is reported, feels assured

that the grant asked for carrying on the war in Tonquin will be voted by the Chamber of Deputies, in which case hostilities will commence immediately. M. Ferry has convinced himself that the French must be successful, and is already preparing for the government of the province that is to be conquered. The British Government officials believe that war is inevitable, and are preparing to protect their interests and the interests of British subjects in China. The British fleet in Chinese waters will be strengthened. In this connection it is stated that the Marquis Tseng will meet Earl Granville, Lord Hartington, and Lord Northbrook in conference at an early date.

Admiral Courbet, French commander, had already commenced the actual occupation of Tonquin Nov. 4. Oct. 18 Col. Badens, with twenty men from the gunboats Bluveer and Leopard, captured the citadel of Nigne Bigné. The 21st he captured the citadel of Phungi, three miles inland. No opposition was encountered. At Canton all is tranquil. People now visit the city without fear. Missionaries are returning to their posts inland. The French Government has ordered Admiral Courbet, commanding the French squadron in Chinese waters and in temporary command of the land forces in Tonquin, to proceed at once with 3,000 men and thirty guns and attack Bacninh.

The *Memorial Diplomatique* says that Great Britain has sounded the Brazilian and United States Governments to ascertain whether they would mediate between France and China.

The difference between the French civil and military officials in Tonquin continue. Admiral Courbet demands to have absolute command.

Reconnaissance from Hanoi in the direction of Sontag shows that many Black Flags are posted on the banks of the river near Sontag. The latter place is defended by two lines of strong fortifications mounting forty guns, and a garrison consisting of 2,000 Chinese regulars.

The Portuguese Government has notified the Powers that it will claim proprietary rights over the River Congo, in Africa.

The troops sent to suppress the disorders among the peasants of Crnareka Servia comprise six battalions, two squadrons, and five batteries.

A commission of Judges is to accompany the troops, and a peaceful arrangement of the troubles will first be attempted. Ukases have been published withdrawing the liberty of the press, the right of association, and the freedom of speech. Nothing will be allowed printed in Servia without the sanction of the police.

Albanians residing in Upper Albania, Macedonia, and Epirus have sent a petition to the Powers hostile to Turkey asking for annexation to Greece.

The question of making a second canal across the Isthmus of Suez is occupying the active attention of the Egyptian Government. Keller and Cavoli, advisers of the Government, state that the convention with De Lesseps does not confer upon him any kind of monopoly.

King Alfonso, of Spain, is dangerously ill. The Pope is angry with England for not suppressing Orangeism in Ireland.

The steamer New York, from New Orleans, sunk the schooner *Blanche Hopkins*, of Philadelphia. The officers and crew were saved.

The *May Flower* is beached, and *Little May* water logged on the coast of New York.

Apache Ju, Chief of his tribe, while hotly pursued by Mexican cavalry, in endeavoring to jump a gulch, missed and killed himself and horse.

From the report of the Commissioner of Internal Revenue it appears that during the last fiscal year as compared with the previous one there was an increase of 9,000,000 pounds in the production of manufactured tobacco and snuff; and an increase of 180,000,000 in the number of cigars, and 98,000,000 in the number of cigarets. The reduction in the revenue from tobacco through the act of 1883 is placed at \$25,000,000.

It is said that a brisk demand for books upon the subject of slavery has sprung up in some parts of the South during the last two or three years, and that volumes which formerly cumbered booksellers' shelves, and would have been gladly sold for a song, are fetching large prices. A dealer in second-hand books has thus disposed of 200 copies of a defense of slavery by a prominent Southern clergyman which he bought at five cents apiece.

John M. Johnson, a colored lawyer of considerable ability, has published a long and able letter addressed to Gov. Ireland, of Texas, in reference to the status of the colored people in that State. Setting out with the statement that the recent decision of the Supreme Court has not affected the rights of colored men, he charges that through the operation and administration of the laws in Texas great injustice is done to them. They are not treated fairly in the courts. The juries before which their cases are tried have no negroes among their members. They are not tried by their peers. The stories of negro violence and turbulence are invented and circulated, Mr. Johnson charges, to cover up murders and other crimes committed on these people, or to afford pretexts for committing such crimes.

Nov. 5.—Four thousand troops have arrived at Crnareka, Servia, to suppress the disorders. Fifteen hundred rebels, with rifles, occupy a strong position.

While asserting its rights on the Lower Congo River, in Africa, the Portuguese Government announces that it will in no way interfere with the navigation of the stream.

Vera Philipora, recently arrested at Kharkoff, Russia, was the actual head of the Nihilist Executive Committee. She has written a confession that she and another woman who chose South Russia as their field of enterprise, alienated the allegiance of many army officers, forty of whom have been arrested. The Nihilists are miserably weakened in men and means, having lost many prominent members. The arrest of Vera Philipora is the worst blow of all. They now regard Lavroff, in Paris, as the chief. The campaign will now be conducted from without. In Russia the Nihilists have broken into widely-scattered groups, each more or less independent of the rest. They are driven to murder and robbery in order to obtain funds.

There were five deaths from cholera Sunday at Alexandria, Egypt.

At Lyons, France, the Anarchists exploded an infernal machine in front of the mansion of a wealthy merchant. Immense damage was done the building, but no one was hurt.

The fire at the saw-mills of Lines Bros., in the Haggerstown District, London, which began Saturday morning, is now confined to the lumber piles before reported burning. The loss will not exceed £30,000.

The Mark Lane *Express*, in its weekly review of the British grain trade, says: Sowing is nearly completed. Wheat is steadier, but the business transacted is small. Flour in poor demand. Fine barleys retain their values on account of scarcity. Moderately good declined 1 shilling to 2 shillings. Grinding qualities declined 6 pence early last week, but was rather firmer to-day. Foreign wheat was not improved. The large amount of wheat in sight in the United States is regarded as a reservoir which may burst at any time with disastrous effects. The 1883 crop of Northern Russia being untouched, tends to depress the trade. Mixed American maize advanced 1 shilling, and round maize 6 pence. Six cargoes of wheat arrived; four were sold and two remained. The sales of English wheat during the week aggregated 63,782 quarters at 40 shillings 3 pence per quarter, against 47,328 quarters at 40 shillings 11 pence per quarter the corresponding week last year.

The whaling bark Louise was lost Sept. 22, in the Arctic Ocean by striking the ice, and six men perished.

Cullen Haynes, his wife, and three children were poisoned at Topton, Pa., Sunday evening by eating bologna sausage. The youngest child died. The case was rather remarkable from the fact that had the two daughters eaten the whole family of seven would possibly have perished, as the husband observing the severity of the symptoms in the other victims and feeling himself rapidly growing worse, did not dare leave the house for help. The daughters went together, and medical attention at once placed the sufferers on the road to recovery.

There was a shock of earthquake at Cove Creek, Utah, yesterday. No damage was done.

Three vessels were completely wrecked, and several others stranded, on the Great Lakes.

Nov. 6th.—The Marquis Tseng, Chinese Ambassador to France, is authority for the statement that it will take at least 40,000 French troops to make headway against the united forces of Annam and China.

The Portuguese Government succeeded in carrying the Lisbon municipal elections, it is reported, by wholesale and open bribery on the part of Government officials. As much as \$8 per vote was paid in numerous cases, and large amounts are said to have been spent in this way.

The Servian troops under Gen. Nicolitchs attacked the rebels at Cena Reka Monday. Fighting was also proceeding yesterday. The result is unknown.

Hempstead & Co., engineers, of London, have failed. Liabilities, £200,000; assets, £280,000.

Fackler Bros., buggy-top manufacturers of Dubuque, Ia., have failed with liabilities estimated at \$100,000.

Ten vessels have gone aground in the South Pass of the Mississippi River during the last year.

The Chiricahua Indians have surrendered at Silver Creek, Arizona, to Lieut. Hunter.

In the elections of Tuesday, Nov. 6th, Ben. Butler, Democrat, was defeated in Massachusetts, and Robinson, Republican, elected Governor of that state, by about ten thousand majority. The Republicans elected their candidate for Secretary of State in New York, which was the leading officer elected this year, and have carried the Legislature on joint ballot. Pennsylvania went Republican by twenty thousand

majority. Minnesota, Nebraska, Connecticut, went Republican by good majorities.

#### FIRES—STORMS—ACCIDENTS.

Nov. 1st.—Nine bodies have been recovered from the ruins of the Savannah fire.

The steamer City of Toronto was destroyed by fire at Port Dalhousie, Ont., entailing a loss of \$30,000.

Loss by fire at Cincinnati, O., \$800. Two persons were suffocated. Two children were suffocated in a burning house at Middletown, O. Loss by fire at Rocky River, O., \$25,000. Markesan, Wis., \$30,000. A steamer and cargo, valued at \$83,000, burned near New Orleans, La. Loss by fire at New Market, N. H., \$35,000. Indianapolis, Ind., \$8,000. Madison, Ind., \$5,000. Buffalo, N. Y., \$20,000. Wonewoc, Wis., \$20,000. Chicago, Ill., \$100,000.

As a freight train of the Southern Pacific was crossing the Santa Anna River bridge last night a car-wheel broke and eighteen cars were precipitated into the river. The loss is heavy. Two tramps were killed and two brakemen injured.

Nov. 2d.—Willoughby, O., a little town twenty miles east of Cleveland, was almost totally destroyed by fire entailing a loss of not less than \$100,000.

Loss by fire at Logansport, Ind., \$5,000. Saratoga, N. Y., \$10,000. Rushville, Ind., \$15,000. Holland, Mich., \$15,000. Two more victims of the Savannah fire have been recovered.

A mail train on the railroad from Paris to Brest came into collision with a locomotive and was badly wrecked. Nineteen persons were injured, and one has died.

Nov. 4th.—The great fire which broke out in the furniture warehouse of Messrs. Wylie & Lokead, in Buchanan street, Glasgow, Scotland, Saturday night, is now under control, although the engines are still pouring volumes of water on the ruins. The *Herald* building has been saved. The loss is £300,000.

Loss by fire at Algiers, La., \$105,000. Lexington, Ky., \$5,000. Port Costa, Cal., \$100,000. Hillsborough, Wis., \$3,500. Bartlett Station, O., \$10,000. Minneapolis, Minn., \$3,500.

Nov. 5th.—Loss by fire at LaSalle, Ill., \$50,000. Logansport, Ind., \$2,500.

A North American cyclone, having the characteristic appearance of a slow-moving cloud, yesterday afternoon advanced on the Town of Springfield, in south-western Missouri, on the St. Louis & San Francisco Railroad. The funnel killed five people, all women, and wounded thirty persons. Two hundred thousand dollars' worth of damage was done.

By the fall of a coal shed at St Johns, N. F., two laborers were crushed to death and four others seriously wounded.

Nov. 6th.—By the explosion of a quantity of benzine during a fire in a boot and shoe factory near Roubaix, France, ten persons were killed on the spot and twenty or more seriously wounded, many of them so badly that they will die.

Sunday night near Sanford, N. C., a negro man and wife went to church, leaving in the house three children. Three hours later the house and children were in ashes.

A Texas & Pacific switch-engine's blow-cock burst to-day, fatally scalding fireman Ellis and engineer Friedlander.

One of the large elevators at the new Capitol building at Bismarck, Dak., fell from the third story to the ground this morning, a distance of fifty feet, carrying with it six workmen. The accident was caused by the grappling-iron which connected the elevator with the cable becoming loose and slipping. No one was killed outright, but one of the injured will probably die. One man was killed and three injured by a railroad accident near Shenandoah, Iowa.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### INFANT RESURRECTION.

IN HERALD, vol. 30, No. 24, we find the following question propounded, with its answer submitted: "Will they be permitted life who never had the privilege of breathing; shall such children come forth in the resurrection?"

The question is virtually, "Shall the dead live again, and with what body will they come forth?" Webster says that resurrection is 1st, "A rising again; the resumption of vigor;" 2d, "Especially, the rising again from the dead; the resumption of life." "A child," he says "is a young person, the progeny of human parents." Christ says, "Except ye be born again and become as *little* children, ye can in no wise enter the kingdom of heaven."

"Shall such (still born) children come forth in the resurrection?" Well, if not, why not? Is breath (air) such an important acquisition, that it alone will insure a resurrection? if so, then how much breath, how long shall it retain, to human eyes a visible life? Is sight the only proof of life to the father? Was not the fact of the existence of life in the child as firmly established in the mind of the mother, several months before its natal hour, as it could be to the father after? Then it must have had life, and if so, was a living child, with a certain, defined body, and as such is entitled to a resurrection, a "rising again from the dead, a resumption of life and vigor." If not, what entitles a person to a resurrection? Does a visible breathing of common air of more or less duration of time, with, perhaps, the pernicious schooling of early childhood and youth, entitle a *person* to the benefits of a resurrection? We understand a *person*, young or old, to be the union of a human body and an immortal spirit. Was not the spirit of the "still born" created in the heavens when all the other spirits were created? Was not the natural body formed in the similitude of the spiritual body inhabiting it? Then why should it be denied that body in the resurrection? But perchance some one will say, it may be born again and receive a permanent body, or be permitted life in the flesh. Well, how long must it live, or abide in *that* body, to insure a resurrection? Surely there are many thousands of children who die before they come to months of cognizance, or years of accountability; and many as soon,

almost, as they are born; what becomes of their bodies? What pre-eminence have they over the still born? infinitely nothing, except it be the sour breath of humanity, or the curdled milk of human spleen.

But admitting that the babe reverts to "mother earth," and the spirit to be born twice or thrice; in the resurrection which of these bodies shall it rise with, for they certainly are, at any age, dissimilar, or:

Should one of them live three score years and ten,  
Which of these bodies shall it take again;  
Should it be blessed with bodies two or three,  
Then that spirit may be in you and me.

And if in you and me it doth exist,  
The resurrection will severely twist  
To prove that I am your father's own son,  
And show that my father had children none.

Would it be just, in tattered rags forlorn,  
To hide the infant spirit just new born?  
Or clothe, in purest white, the wretched sot,  
Whose life has been a foul and lasting blot?

How then—the dead, alike, a babe or knave,  
In coming life no different form can have.  
Nay, human pride or justice would say no,  
And revenge the insolence with a blow.

Then let me to the resurrection come  
Not as a thief, scourged, blasted, driven home  
From some far off and pestilential shore  
To revel in bounties I've squandered before.

But let me enter its peaceful abode,  
Pure as the babe from the hand of its God;  
Welcomed by Jesus, for whom we now thirst,  
Author of life and resurrection first.

We do not comment on the answer as given by the brother for the sake of criticism, but as the matter is thrown into print it becomes public property; and with the kindest regards for the feelings of parties concerned directly, we would ask: Is the spiritual or animal organism the breathing part of man? If it is claimed as the brother has evidently done, that "*Life* is not made perfect until birth is accomplished and external breath enters the respiratory organs;" then it is assumed that the spirit is breath, or air, which is a very dangerous, if not an heretical doctrine.

We think it a mistake to presume that the respiratory organs of an unborn infant are destitute of air; even an egg is supplied with a cavity of air for the young bird, until the shell is broken; and if part of the shell be prematurely removed, the young bird can be seen to breathe regularly, inside the membrane that surrounds it. We are of the opinion that the *life* of the babe is as perfect before its birth is accomplished as it is after, and we believe that "the body without the spirit is dead," is as true of the unborn child as of the mother.

The quotation from Heb. 7: 6, and the third chapter of Job, do not bear out the constructions of the writer, that the "unborn infant" is simply "life in process" (of development), capable at any time prior to birth, of reversion, or suppression, as a simple dispersion of collected particles: but a law, bearing directly upon the sub-

ject, as Job recognized it, will be found by connectedly reading the 3d chapter of Job, from the 11th to the 16th verses inclusive.

"Why died I not from the womb," literally to perish there, to waste away, or be suppressed before complete formation of the body; or, this denied me, (a personal being), "Why did I not give up the ghost (spirit) when I came out of the belly." Surely Job, or modern theology, is at fault. But he here in the 11th verse recognizes himself as a spiritual being, complete in physical and spiritual formation before his natural birth, and he bitterly laments the fact that his spirit was not given up in the pangs of child birth. If such a consummation had been, then he, Job, (not a myriad of dispersed particles, not a mass of carnality suppressed in its magnetic vitality, nor yet a "life in process" of formation spoiled, like a batch of lemon drops), but he, the veritable Job himself, "would have lain still and been quiet, he would have slept, and been at rest with kings and counselors of the earth."

But yet again, 'tis claimed that "life in process has been annulled, and the babe reverts, and remains as though life had never commenced." This principle may do well enough in making lemon drops, but when it comes to the philosophy of life, it is entirely out of place. Life principles and lemon drops have no relation to, or affinity for each other. As a whole it is an absurdity, a contradiction of terms, a deceptive snare, a treacherous pitfall, a most dangerous and abominable doctrine, in which willing dupes and hellish debauchees would hold high carnival, and by which millions of children are annually murdered, and tens of thousands of the fair daughters of men debauched, and in the recklessness of their despair driven to actual infanticide, vainly hoping by the use of dangerous drugs to escape detection and disgrace, by simply annulling what is here called "life in process." O, pernicious doctrine, salt of Satan to sharpen the most iniquitous appetite, and pave the way to debauchery and murder; little suspecting that:

This inordinate cup of sin,  
Hath a lurking, pinching devil within,  
Who seeks to rob, in after life,  
Of health and peace, the maid or faithful wife.

By the same fell snare thousands of mothers of families are sacrificed, and in after years, perhaps, of physical and mental suffering and pining and wasting away, finally drop into premature graves by seeking to avert the God appointed course of nature, either for pride, fear of natural pain, or family cares and trouble. O,

what a sad spectacle is this: Christian parents living in the enlightened age of the nineteenth century, in the full light of the great blaze of combined modern civilization and Christianity, the gospel preached every Sabbath day from thousands of pulpits, a thousand Christian newspapers published in the land, and these same Christian parents murdering, or destroying the fruits of their own bodies. The poor Hindoo mother on the banks of the Ganges, is lamented from the rostrum for sacrificing her helpless babe in the raging waters, to appease the wrath of her offended God; but who in all the land is to arise and tell the Christian mother in a glorious, free, and prosperous land, that she is murdering her innocent *unborn*, sacrificing it to satiate her god of fashion, lust or ease. Let this principle, or practice, which is now taking root in the world be fostered in the Church, nourished as it might be in society, the social system which now prevails would soon become so corrupt that the marital relations would be but lightly esteemed; corrupt medical practitioners would grow fat, and courts would never be disgraced with suits for injured innocence, or misguided women. The sexes could mingle promiscuously together, the blush of innocence would forever be blotted from the fair face of maidenhood; the great crimes of fœticide, infanticide and abortion, would be known as things of the tyrannical age. Lasciviousness, licentiousness, concupiscent, fornication and adultery, could be stricken from the vocabulary, and polygamy need not then be canonized by the saints, or legalized by the gentiles; for with the assistance of war, rapine and open murder, the world would speedily ripen for destruction. I will not attempt to paint the horrible picture of real life as it is, with the restraint that now holds partially in check the reins of a corrupt race; enough perhaps, has been said to arouse the pulpit and press against this abominable blister on the fair escutcheon of the nineteenth century. It is time that churches should cease their useless twaddle of the superiority of their distinctive church creeds, and light the lamps of intelligent reform; try to wipe off the stains of blood from the face of injured humanity, and check the current of blood; to help bear the ills of the fallen and oppressed, needy and distressed. And if "God has his way in the whirlwind," when it comes, be ready to take your respective places and rescue the deserving fragments of the storm. Come down from your high seats of self exaltation, stoop to the lowly, and do your duty in warning the erring, and "when the

destruction cometh that prophet will not be accountable for the blood of the people, who hath warned them when he hath seen their destruction coming." Preach the gospel, "show the people their transgressions and the house of Jacob their sins."

Quit boasting of your churches and of your holy creeds,  
But stand in holy places by doing holy deeds:  
Let others make their mark in the soot or on the wall,  
Cease leaping in the dark, or you soon or late will fall.

I. N. W. COOPER.

LAMONI, Iowa, July 16th, 1883.

### INFANT BAPTISM.

INFANT baptism is a doctrine which has caused a great deal of contention and controversy. Some churches are contending very strenuously for the doctrine, while others utterly oppose it. We will let the Scriptures decide. We find in a paragraph from the discipline of the M. E. Church, page 16, that the Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or to be thought requisite or necessary to salvation. The supporters of Infant Baptism acknowledge that there is no plain and positive Scriptural precept, or example, for it; but they say that baptism has come in the place of circumcision, and that therefore infants ought to be baptized. It is advocated that baptism has come in the place of circumcision, and also that the covenant made with Abraham in Christ, which is also called the covenant of promise, and the covenant which God made with Abraham in the flesh, which is called the covenant of circumcision, were both one and the same. Now the reason why they unite those two covenants, is because in the covenant of circumcision no females were included, and separating those two covenants their theory would fall to the ground, as they would have no authority for baptizing neither female infants nor adults. But in the covenant in Christ it is said, "In thy seed shall all the families of the earth be blessed; not to seeds as of many, but as of one, and to thy seed, which is Christ." Gal. 3: 16; Gen. 12: 2, 3. Paul declares that in the covenant of promise, "there is neither Jew nor Greek, neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 28. By this it is very plain, that both Jews and Greeks, bond and free, males and females, are included in the covenant of Christ, and in the saying that all the families of the earth were to be blessed in the seed of Abraham, which is Christ, is implied that all were to be blessed with the gospel privileges.

Now in the covenant of circumcision, God promised to make Abraham a "father of many nations," not of all nations, nor of all the families of the earth, "and I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee." Genesis 17: 6. Now the following are the persons included in the covenant of circumcision. "This is my covenant which ye shall keep, between me and you and thy seed after thee, every man child shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and thee; and he that is eight days old shall be circumcised among you, every man child in your generation, he that is born in thy house, or bought with thy money of any stranger, which is not of thy seed." Gen. 17: 10, 11, 12. We know the nations and kings which were to come out of Abraham, were the Ishmaelites and the offspring of Esau and the children of Israel, which all were the children of circumcision, and all such male children as were bought with Abraham's money were of the circumcision, and no females were included at all in the covenant of circumcision, and all the blessings promised in the covenant of circumcision were temporal, and were to be enjoyed in the flesh only. The blessings promised in the covenant of Christ were spiritual and eternal, so there is a great difference in the two covenants. There is also a difference in the persons included in each of these two covenants. Stephen proved to the High Priests, according to the Scriptures, that it was four hundred years from the covenant of circumcision until the law was given from Mount Sinai. (Acts 7: 2, 6;) but Paul declares most emphatically, that it was four hundred and thirty from the time that God made the covenant with Abraham in Christ, until the law. (Gal. 3: 17).

We will now establish this truth satisfactorily. "Now the Lord had said unto Abram, while he dwelt in the land of Mesopotamia."—Gen. 12: 1. Stephen explains this more satisfactorily, that God had actually appeared unto Abraham, while he was yet in the land of Mesopotamia, before he dwelt in Charran. Acts 7: 2. Therefore God must have made the covenant with Abraham in Christ, while he yet dwelt in the land of Mesopotamia, before he dwelt in Charan, which is also called Charran. The following scriptures, when compared with Paul's statement, will prove that the covenant made with Abraham in Christ, was six years before he left Harran to go into the land of Canaan. Abraham was seventy-five years

old when he left Harran to go into the land of Canaan, and he was ninety and nine years old when he received the covenant of circumcision. Gen. 12:4, 17-24.

It was twenty-four years from the time he left Harran until he was circumcized. Paul declares it was four hundred and thirty years from the covenant of promise to the law; therefore it is evident that that covenant of promise was made with Abraham, six years before he left Haran. Therefore every honest person may feel convinced that there were thirty years between the covenant of promise and the covenant of circumcision; and while there was such a space of time between these two covenants, and so much difference in every respect, it is really a marvelous thing that any person can have the barefacedness to advocate a doctrine which they have not one passage of scripture to prove. It is contained in the covenant of circumcision, that every male child, not circumcised when he is eight days old, shall be cut off from among his people. Of those who believe in Infant Baptism, and that it is in the place of circumcision, how many are there who have their infants baptized at eight days old? Here we have it very plain, that baptism in the place of circumcision, is founded on dishonesty and unbelief; for none of the Apostles knew anything of baptism coming in the place of circumcision. Paul in writing to the Gallatians makes mention of being at conference in Jerusalem, and he said they which seemed to be somewhat of note at conference, had added nothing to him; but when they saw that the gospel of the uncircumcision was committed unto him, as the gospel of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in Paul toward the Gentiles; and when James and Cephas and John, who seemed to be pillars in the Church, saw how God had blest him, they gave unto him and Barnabas the right hand of fellowship, that they should go unto the heathen, and they would go to the circumcision. Gal. 2: 6-10.

The first passage, or supposed proof for Infant Baptism is where Christ said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And he took them up in his arms and put his hands on them and blessed them. Mark 10:14-16. If the Scriptures are an infallible rule of faith, what authority has any person to contend that Jesus either sprinkled or baptized those children. According to the

Scriptures, Jesus took away the sins of the world. Jesus met the claims of justice on Mount Calvary, and paid the debt in which Adam had involved himself and his posterity; therefore children are heirs of heaven, by virtue of Christ's atonement, until they arrive at the age of accountability. With some this may be sooner than with others. Then it is required of them to comply with Christ's conditions of salvation, and to become heirs of heaven by being adopted into the family of God, yea, by receiving the spirit of adoption, whereby we also cry Abba, Father. Rom. 8:16.

It is also advocated that infants should be baptized, because the Scriptures give an account of household baptism. Some contend that infants must have been baptized in the household of Lydia. But the Scriptures don't say that Lydia had a husband or children. Acts 16:14, 15, 16. Some also contend that there must have been some little children in the house of the jailor. But we read that after the jailor and his family were baptized, that he believed in God, rejoicing with all his house. Acts 16:34. Now if little children were included in the household of the jailor, then they also believed in God, and rejoiced as well as their parents. Now we read that after they left the house of the jailor, they went into the house of Lydia, and after that they had comforted the brethren they departed. Acts 16:40. This is very plain, that the household of Lydia consisted of brethren that were old enough to receive words of consolation. Where is the Scriptural proof for infant baptism, or how long will men walk in the dark. T. H. MOORE.

#### FROM "THE REGION."

OUR spiritual sky is in the main bright, not however without a cloud here and there to obscure at times the brightness of God's smiles. But the clouds we dread

"Are big with mercy, and will burst  
With blessings on our heads."

The "work" in general is gaining ground slowly. The people are slow to hear, loth to believe, procrastinate the day of obedience; but for all this, prejudice is yielding slowly, and the Saints are, because of their faithful walk, "gaining favor with the people," according to the promise.

In compliance with an order of last conference, there have been some extra efforts made to hold grove meetings outside the branch, and in such localities as would be most suitable to reach the ears of those who have not had the privilege of hearing. A meeting of this kind was held about ten

miles north of Stewartsville, in a grove kindly furnished by a Mr. Richardson. There was a moderate attendance, and the word was plainly and forcibly delivered by Bro. I. N. Roberts in the morning, and by Bro. T. W. Smith in the afternoon. It was a masterly effort by the latter; good impressions were made. The next effort was in a grove west of Stewartsville. Though the weather was lowery and chilly, a good sized audience gathered; seats were improvised from material at hand, and again Bro. T. W. Smith spoke with good liberty on the plain principles of the gospel, some afterwards saying it was the best sermon they had ever heard. The weather being too cold for outdoor meeting, an appointment was left for a school-house near by. In the mean time Bro. Wm. Lewis had obtained the use of another school-house for the same day. The day arriving, Brn. Lewis, W. T. Bozarth, and I. N. Roberts and others attended the latter appointment; and Brn. J. H. Merriam, D. R. Baldwin, the writer and others, attended the former; Brn. Bozarth and Roberts speaking at the latter, and J. H. Merriam at the former. The audiences though small were appreciative. On the 14th inst., the writer went, not on eagles' wings, but in (Bro.) Eagle's buggy, to fill another appointment at the latter school-house. Arriving found a Sunday School in progress. Waiting until it was closed, we announced our presence, and the purpose for which we came. Nearly all found their way to the door, one lady saying, "I would not stay to hear the foolish Mormons preach." Two young M. E. preachers were present, whose sense of etiquette overbalanced their seeming desire to depart, and they remained. After a small congregation were seated, we took the stand and spoke with moderate liberty on the necessity of teaching all things that Christ had commanded, admitting for argument's sake, that God had not spoken since the New Testament days, hence had not abrogated any of the principles recorded in the New Testament. Last Sabbath Brn. I. N. Roberts and Charles P. Faul, held forth at the Dean School-house, with a small audience. At both houses there are appointments for the future. Bro. J. H. Merriam having made previous arrangements, held forth last Sabbath, and the one previous, at another school-house about six miles north of town. He reported audiences small, but attentive. On last Sabbath, Bro. Lewis, accompanied by a few Saints, visited Bro. Summerfield, who lives about sixteen miles south-east of here, whose daughter, Sarah A., is

very sick, lying at the point of death.

Bro. J. T. Kinnaman has lately arrived home from a very successful mission in Kansas, having baptized several as a result of his efforts in the past. Bro. Kinnaman is alive in the work, and is a standing witness to the efficaciousness of the gospel in conquering the unruly temper. While these outside efforts were going on, the preaching services here in town were well attended. Bro. T. W. Smith delivered two sermons on the subject "Brighamism, Mormonism, and Christianity," showing the disagreement of the former two, and the sameness of the latter two.

Bro. W. T. Bozarth is badly afflicted with the asthma, which threatens, without Divine aid, to interfere with his ministerial work. May God relieve him, and set him free to preach according to his desires.

God is remembering us with good crops and plenty to eat, and with spiritual food when we "hunger and thirst after righteousness." May Zion's cause move on, and finally triumph.

I am your brother for truth,

J. M. TERRY.

STEWARTSVILLE, Mo., Oct. 23d, 1883.

#### THE BELIEVER'S PRIVILEGE.

"If we were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

Without a doubt it would have been a great pleasure and privilege to me to have met my loving Savior face to face, while he was on the earth, that I might have had my hand placed in his, and that my poor, weak eyes might have beheld the dazzling brightness of the Son of God. Yes, we may think that this would have been wonderful; but bless God, we can have wonderful things from our Master, with us on earth and him in heaven. Those who realize that they have received the fulness of grace spoken of in John 1:16, and those who are drinking at the fountain spoken of in John 4:14, and live true to their convictions, realize something wonderful, "yea, more than wonderful."

My dear reader, the writer realizes continually this well of water in his soul, springing up unto everlasting life." If we were of the world, we would not have this; but because we have a free and full salvation, and because of the unity and oneness that exist among us, we are opposed, hated and terribly persecuted. This is because we are following day by day in the footsteps of him who doeth all things well. We are hated, yes, bless God, we are hated for his sake, and we, the true Christian characters, are greatly strength-

ened by this opposition. Why should this opposition and hatred spoken of strengthen us? Because of our nearness to the Master. If one sheep astray from its shepherd, should come in contact with a hundred wolves, it would without a doubt have to perish at their mercy. Just so long as that sheep has the consciousness within, that the shepherd is its best friend, is not the very feet of the shepherd the best place for it? And so long as it remains at the feet of the shepherd, the more the wolves howl the stronger and more courageous he waxes, knowing that the great Prince of Peace has all power, and that his promises are unto his children that he will impart power unto them, if they will live true to the Holy Ghost convictions.

The Lord forbid that we should be as those spoken of in 2 Peter 3:5, "having a form of godliness, but denying the power thereof. The Lord can work great miracles through his true children to-day, the same as in ages past; because he is an unchangeable God, the same yesterday, to-day and forever.

I believe most heartily in the kingdom of heaven being at hand, a kingdom "within you," that consisteth in "righteousness, joy and peace in the Holy Ghost." That is not in word only, but "in power." The true idea of a New Testament church has been lost sight of, which is a congregation of blood-washed souls, brought together by ties of holy fellowship, whose names are written in heaven, and whose worship is in the Holy Ghost. "God is a spirit," and seeketh such to worship him as worship him "in spirit and in truth." (2 Tim. 1:7-9). As we said in the beginning, we are to be hated because of all of this, and yet we know that we belong entirely to the "Prince of Peace" and power.

My time is entirely consecrated to the Master. Expect to work for Jesus, just as long as I am permitted to breathe, and enjoy health; and when he calls me home, I shall go shouting hosannas to his name. My determination is:

"To raise the gospel banner,  
And its standard plant on high;  
And through Jesus our Redeemer,  
We will conquer, though we die.  
All the art of holy fighting,  
We will learn at Jesus' feet,  
Who has bid us sound the trumpet,  
That shall never call retreat.  
We have drawn the sword for glory,  
And the scabbard thrown away;  
We have buckled on our armor,  
And are sure to win the day.  
With our head beneath the helmet,  
And the rock beneath our feet;  
We are sounding forth the trumpet,  
That shall never call retreat."

S. MARTIN CHASE.

KIRKSVILLE, Mo., Oct. 8th, 1883.

#### EPISTOLARY.

TO THE Saints of the South-Western Mission; Greeting:—I have for some time felt it my duty to address to you a general epistle. To me there seems to be a general spirit of apathy and coldness throughout the mission upon the part of the Saints; while the enemy is on the alert, more diligently laboring for our destruction than ever before. Officers are excusing themselves for reasons too numerous, and many of them too frivolous to mention. Members are flattering themselves that upon them rests no responsibility, and by neglecting duty they are losing the spirit, and are governed in their actions toward the world and each other by their natural dispositions and proclivities. Such is the nature of the work we are engaged in, appealing as it does to all classes of humanity, that it has gathered together men and women of all classes, schools and dispositions; and upon us rests much responsibility. It is for us to so live as to enjoy the Spirit, which will leaven the whole lump, and cause us to merge into a oneness in Christ, or by manifesting our natural inclinations, which are sure to come in contact with others differently constituted, bringing about division, discord and strife. Which will we do? Remember we are the servants of whomsoever we list to obey; and if we wish to bring or excuse ourselves in bringing about the latter result, we will receive our wages accordingly.

One of the most potent powers for good in bringing about a spirit of peace, reconciliation and love, is the assembling together. For this cause it is made the special duty of a certain officer to see that the members "meet together often;" unless this officer shall diligently discharge his duty in this regard, both by precept and example, he can not claim the blessings of God upon his labor, nor hear the welcome plaudit, "Well done," in the by and by. There has been a neglect, a sad neglect in this matter in the past; and as a consequence the spirit of assembling has been lost to some extent, and if we have to labor under some difficulty to revive that spirit, we have none to blame but ourselves. Let no one think he is not needed there. Every one is needed—every one needs the Spirit of the Master, if not to help others, to keep himself in harmony with the body, and to save his own soul.

My heart has been pained at times to see a spirit manifested to tear down instead of to build up; and I feel like calling upon you to arise in the strength of Israel's God, and shake off the lethargy binding you down. Humble yourselves before

God, cease your strife and confusion, with your evil habits, and God will pour out his Spirit upon you; and the cause we love will move on gloriously. Elders, Priests, Teachers, Deacons, upon you rests much responsibility. Honest souls are waiting all around you, to hear the gospel sound. Will you withhold it from them? Members, your associates every day need the saving influence of the gospel. Will you impart it? Parents, your children are fast seeking the paths of sin, for want of proper teaching and example. Shall they go?

I know we have many excuses for non-performance of duty. But are they all sufficient. Will they bear the light of investigation, when we make our last and final report to him who sent us. Once I heard Elders—men clothed with the priesthood, authorized to act in the name of the Lord Jesus Christ, stand up in conference and declare they were willing to do *all they could*, but poverty had hindered them. Conference adjourned, and while waiting at the depot for the train which was to bear them homeward, they were seen to be puffing their cigars. Did they tell an untruth, or had the spirit which actuated them in the assembly so soon left them? For surely we can not say we are willing to do all we can, when we chew up, and burn up, (thereby injuring ourselves), the very means we need, according to our own confession, to help us in our extremity. Here let me say that while traveling through the mission I have made a careful estimate, and I am quite safe in saying that there are at least one thousand dollars spent annually in the South-western Mission by the members for tobacco, and snuff. Now saying nothing of the injury you inflict upon yourselves, just think what a vast amount of good that money would do in advancing the work. The gospel was brought to us by sacrifice upon the part of others. Will we sacrifice anything? I shall not at this time ask you to sacrifice anything which is of any use to you; but how many will, from the hour they read this, quit the use of tobacco and snuff, and give the same amount to help on the good work? How many? Let me hear from you.

Let me here say, notwithstanding the discouraging circumstances I have mentioned, the cloud has a silver lining. The work is surely growing. The desire to hear is becoming more widespread and universal. The Spirit testifies, not only that the work is of God, but that a brighter day is coming. Never in my work in the mission have I been more confident of success than now. God will have a people

in this mission. Shall we prove ourselves worthy to be among them? We of the missionary force propose to labor as the way is opened and God shall give us strength; and we ask your prayers, as well as your hearty co-operation, in the great work committed to us.

Humbly invoking the blessing of Almighty God upon our labors, and praying for a revival of the spirit of the work, I am your brother and co-laborer for Christ,

HEMAN C. SMITH, *Pres. of Mission.*  
OENAVILLE, Bell Co., Texas, Oct. 27th, 1883.

#### THE FOOLISHNESS OF PREACHING.

"FOR after that, in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1: 21.

From this statement we judge the apostle means to convey the thought to his brethren, that a knowledge of God, or of the future, so far as pertains to salvation, cannot be discovered, or obtained, by the wisdom which man by his researches may acquire of himself; but that mankind are dependent upon the Creator to reveal himself in his own appointed way, as being the only possible way for the race to receive this blessing. It is true, and no one will attempt to deny it, that great temporal blessings and privileges are now had and enjoyed, as a result of the discoveries and inventions of man in the age in which we now live, especially in the arts and sciences great advancement has been made, and the end is not yet. "Many have run to and fro, and knowledge has increased." But we may be able to search into the heavens and count the constellations and weigh the planets in a balance; predict the return and appearance of a comet after it shall have traveled its billions and trillions of miles through the wilds of infinite space; dive down deep into the bowels of the earth, and from the rocks and the different strata predicate a theory of the age of the earth, and the various changes it has undergone in the periods of the past; have all the knowledge or the wisdom this world is able to bestow, and yet be entirely ignorant of the knowledge of God, or the plan of salvation; for that, the wisdom of this world is unable to give. But through the "foolishness of preaching" God has designed to bestow this great boon upon the human family, and to save them that believe." According to the Bible, God has always used this method to declare his will and bring about a knowledge of himself to the race. Paul says: "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call

on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. 10: 13, 15.

In the various dispensations of the past, we see an exemplification of this principle. To Adam was given a revelation of the will of God, (Gen. 4. Inspired Translation), which will he taught, and caused to be taught, to his posterity. To Noah God revealed his will, which Noah declared to the Antediluvians as a "preacher of righteousness." (2 Peter 2: 5). Moses was called and sent with a message from God to bring Israel out of Egyptian bondage. (Ex. 3). And through him the law to Israel was given. (Ex. 19 and 20 chapters). In the meridian of time John the Baptist came, as a "man sent from God," (John 1: 6), to prepare the way for the coming of the Lord, "preaching in the wilderness of Judea," whose mission culminated in introducing to the world the Savior, whose advent the prophets and sages of the past had spoken of while under the divine inspiration of the Spirit of revelation, by which the future was opened up to their minds, and they saw and predicted the coming of the "Anointed One," who should come as the "Redeemer of Israel," who should declare the "will of the Father" unto the people. The messages brought by the various ones here spoken of, were binding upon the people, a reception and adoption of the principles declared brought blessings of light and knowledge, life and salvation, to those who thus gave heed; while on the other hand, those who refused to hear, or to give heed to the message delivered, brought upon themselves darkness, despair, condemnation and death. All who have made the Bible a study, know this to be so recorded. It was a message indeed "of life unto life, or of death unto death." In the days of Christ, when he established his Church upon the earth, he did not introduce a different method to save the children of men; but he established the work of salvation upon the same basis, *i. e.*, "the foolishness of preaching." The record informs us that he called twelve, and sent them forth with the injunction, "And as you go, preach, saying, the kingdom of heaven is at hand." (Matt. 10: 7). He also sent seventy forth, whose mission should be salvation or condemnation to those they came to minister unto. "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me." (Luke 10: 1-16) Their

authority came direct from God; hence, when in the faithful discharge of their calling God recognized them in their ministry. Paul explains it in these words: "And all things are of God, who hath reconciled us to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead [equally binding as if done by Christ himself] be ye reconciled to God." (2 Cor. 5: 18-20). If, then, through the "foolishness of preaching," God chooses to "save them that believe," how essential it is that some should be now sent to declare God's will, and preach the gospel, the "word of reconciliation" to man; for "how shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. 10: 14, 15.

When we view the present aspect of the (so called) Christian world, when one is preaching one way to heaven and another another way, and all at the same time claiming equal authority to act in the name of Christ, the mind naturally becomes confused; for it must be obvious to all who will think, that it can not be, that all are sent of God to teach such conflicting doctrines, producing such inharmony and division. It is altogether out of harmony with the works of God as we see them manifested in nature's volume. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19: 1, 2). There is no confusion there, no clashing, but all work together in harmony with the laws of their Creator. Shall we think then, that God, in whom dwells all wisdom and knowledge, the Creator and upholder of the universe, would, when devising a plan for the salvation of his creature man, authorize that which would confuse and conflict? "For God is not the author of confusion, but of peace." (1 Cor. 14: 33). It will be well, then, to apply the Scriptural rule to all who claim to be sent of God, *i. e.*, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Is. 8: 20). When Jesus taught he claimed to be sent with authority from on high, to declare the will of his Father, (not his own will), and in so doing many became astonished; for no doubt it sounded differently from what they had been accustomed to hear. Others marveled how he could teach (talk) as he did, knowing he had been deprived of the advantages of an education, so to speak; for his lot had

been cast among the lowly and humble of life; yet in his teaching he promised that which none other did, for he said they should, upon the condition of their accepting the doctrine he preached, receive a knowledge of the doctrine, whether it be of God or not. Hear him: "And the Jews marveled, saying, How knoweth this man letters, having never learned! [never having been to college]. Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 15-17.

When he gave his disciples that grand commission to preach, after his resurrection from the dead, and just prior to his ascension to heaven, he coupled with said commission a promise that certain signs should follow the believer, by which God would confirm the word declared by his servants. "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and *confirming the word* with signs following."—Mark 16: 15-20. The first gospel sermon preached to the world after the resurrection of Christ, was preached by the Apostle Peter on the day of Pentecost, when they (the disciples) had received the endowment of "power from on high," promised by the Savior. (John 14: 16, 17). And they were not to attempt to go into all the world until they received that endowment. (Luke 24: 49). On the day of Pentecost "they were all with one accord in one place." The Spirit of Truth, the Comforter, the Holy Ghost, was then bestowed. There came a sound from heaven as of a rushing mighty wind. And there appeared unto them cloven tongues of fire. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2: 1-4). When that multitude of Jews came together, and heard the convincing words of the Apostle Peter as he spoke under the inspiration of the Holy Ghost; they became convinced, and convicted

of the truth, and they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren what shall we do?" (Acts 2: 37). This is the all important question. Here are men fully convinced "of sin, of righteousness, and of judgment." Conscious of their lost condition, and demanding to know of those claiming to be the servants of God, "What shall we do." The answer is as important to us now, as it was to them then, for this reason; that what Peter told them to do then, is the very same that must be told us *now*. The promise made to that people then, is the same that we must have made to us now. Let us hear Peter's answer. "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, *and ye shall receive* the gift of the Holy Ghost. For the *promise is unto you*, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39. We find taught here, 1st, faith, 2d, repentance, 3d, baptism for remission of sins, 4th, a promise made, that if these conditions were complied with, they *should* receive the Holy Ghost, which we read was bestowed by the "laying on of hands, and prayer." (Acts 8: 14-19; 19: 1-6.)

"The manifestations of the Holy Spirit" are detailed in 1 Cor. 12, so there can be no mistaking it for anything else. And whoever comes preaching anything different from this "doctrine" here quoted from the record, and telling us we must not look now for the Spirit of God as herein spoken of, as "promised" by the Apostle Peter, wherein he says, "Ye shall receive the gift of the Holy Ghost," no matter who he is or where he hails from, he can not be sent of God; for he either perverts the gospel of Christ; or he is teaching the commandments of men, and should be rejected. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel! Which is not another! but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you [at Galatia] let him be accursed."—Gal. 1: 6-8.

The divided condition of the Christian world is not the result of a strict adherence to the doctrine of Christ, but is the result of a direct departure from it; and what we see to-day is a fulfillment of what Paul wrote to Timothy wherein he says, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the

quick and the dead at his appearing and his kingdom! Preach the word! be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears! And they shall turn away their ears from the truth, and shall be turned unto fables." —2 Tim. 4:1-4. It requires no argument to prove that this prediction has had a fulfillment. The fact is constantly before us, and a man must be willfully blind that can not see.

The Reorganized Church of Jesus Christ of Latter Day Saints claims a restoration of the authority of God to them, to preach the gospel, and minister to man upon the earth, in fulfillment of what John saw (and declared would come to pass) while he was on the Isle of Patmos. He says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7. In making claim to this restoration, we are willing to be tried by the rule that we here apply to others. "To the law and to the testimony;" for if we speak not according to that word, it will be because there is no light in us. (Is. 8:20).

Our church organization must be similar to that found in 1 Cor. 12:27, 28; Eph. 4:8-14. We must teach the same principles as we find in John 3:1-5; Acts 2:37, 38; 8:12-19; 10:44-48; 19:1-6; Heb. 6:1, 2, together with the blessings promised and enjoyed, according to these quotations, so must we make the same promise; for Christ said: "These signs shall follow them that believe." (Mark 16:17). As, then, God has devised this method, *i. e.*, "through the foolishness of preaching to save them that believe," "And how can they preach [the gospel] except they be sent," [of God], and we declare it is by the authority of God we preach, and not of man; we say in the language of Christ, "My doctrine is not mine, but his that sent me. If any man will do his will [obey the gospel with a pure heart] he shall know of the doctrine, whether it be of God, or whether I [we] speak of myself [ourselves]." JOHN GILBERT.

"THE safest means of becoming known to many, is by assisting many that are unknown."

#### AMERICA SAID TO HAVE BEEN SETTLED BY THE WELSH IN 1170.

ITEMS in regard to the settlement of America, however new or strange, are usually interesting to the Saints. The extract below, sent us by Sr. S. A. Rose, seems to be well attested, and contains some things at least worth the reading by those who have not already been favored with an opportunity of more extensive reading upon the same topic.

"In a lecture delivered by James Wood, of Albany, he relates the following curious tradition which exists among the Welsh: in 1170 two brothers, David and Medoc, quarreled for the throne. The younger, Medoc, becoming disgusted, gave up the struggle, and fitting up a ship, sailed West. The next year he returned, said he had discovered a fruitful country, and called upon his friends to follow him. He had no difficulty in filling ten ships with men, women and children. They sailed away, and, according to the Welsh story, were never heard of again. This would not be worth much as history were it not that it seems confirmed by evidence found on this side of the ocean. In 1670, five hundred years after Prince Medoc left Wales, a Welsh minister named Morgan, was sent from New York to North Carolina to preach to some Welsh people settled there. One day he wandered too far beyond the outskirts of the settlement and was captured by the Indians. They took him many miles inland and prepared to burn him at the stake. The fagots were piled around him and his doom seemed sealed. Suddenly he exclaimed in Welsh: "Have I come so far to die like a dog at last!" To his surprise the Indian Chief sprang forward, loosed his bonds and embraced him, crying in Welsh: "No; not if you speak that language!" Henceforth he was the honored guest of the tribe. Morgan's surprise deepened when the principal members of the Indian Tribe gathered about him and began to converse with him in Welsh. He preached to them and they understood him. But what amazed him most was to discover that they had a manuscript copy of the Bible in the Welsh language. Morgan relates this story in a letter sent to a friend in Wales. This letter is well authenticated, but it is the only evidence we have in the matter. So far as we are aware, nothing more was ever heard of this Indian Tribe, who spoke Welsh and had a Welsh Bible. But about fifteen or twenty years later, an exploring party, returning from beyond the Mississippi river, relating, among other wonders, that they found a tribe of Indians who

spoke the Welsh language. They, too, have a manuscript copy of the Bible. None of their number can read it, and they keep it as a mysterious treasure, carefully wrapped up in the skin of animals. And fifteen or twenty years later still, another exploring party brings us back strange news from the Red River of the North. They have found there singular people, with whitened hair and blue eyes. These people speak the Welsh language.

Lastly, Catlin speaks of a tribe of white Indians, dwelling along the upper Missouri. They are different from the tribes around them. Some have fair hair and blue eyes, and their language is strangely mixed with a great number of Welsh words. "Now" says Mr. Wood, "here we have five independent accounts, which seem to tell one story. They are so strange that historians don't know what to do with them. But if Indians on the American continent can speak the Welsh language, they must have been taught at some time; if there are manuscript copies of the Welsh Bible here, they must have come here somehow. And you can put the facts together as you please."

Another curious fact was stated by the lecturer. In speaking of the discoveries of John Cabot, he said in substance: "Here is a strange thing. John Cabot reached the shores of Newfoundland in 1497, only five years after Columbus set sail. He found that the Indians were in possession of a great number of French words, and could understand him when he spoke to them in that language. They knew the French term for codfish and fishing. He soon learned that the Breton fishermen from the rock-bound coast of northern France were in the habit of coming to these bleak American shores in their fishing smacks, and catching the cod with which these shores abounded. Remember, this was only five years after the time of Columbus. If these fearless fishermen, in their frail vessels, had been traveling backward or forward across the ocean long enough to teach the Indians a good part of their language, who knows whether or not they saw the continent of America even before Columbus did?"

Manners are of more importance than laws. Upon these, in a great measure, the laws depend. The law touches but here and there, now and then. Manners are what vex or sooth, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and color to our lives. According to their quality, they aid morals, they supply them, or they destroy them,

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Conference Minutes.

### TEXAS CENTRAL DISTRICT.

Conference convened with the Central Texas Branch, at 10 o'clock a. m., October 13th, 1883.

Visiting members were given a voice in conference.

H. C. Smith was called to the chair, and A. J. Cato was chosen clerk, *pro tem*.

Branch Reports.—Elmwood Branch 34, including 4 Elders and 1 Teacher; 2 baptized, 1 died, 1 expelled. Reports from Elkhart and Live Oak branches too late for conference.

Officials' Reports.—Elders Elias Land, A. J. Cato, H. L. Thompson, Geo. Montague and H. C. Smith, reported in person. Priest Edmond White reported in person.

Afternoon session:—Whereas, it has pleased God since our last session to remove from our midst our worthy president, Bro. W. W. Belcher; therefore resolved, that while we feel and mourn his loss, and recognize the fact that in his death the Church has lost a worthy member and officer, his family a loving husband and father, and society a noble member, that we bow with humble submission to the divine will of the Master, and offer our condolence and sympathy to the bereaved; praying God to comfort those who mourn, and to raise up in his wisdom one to fill our worthy brother's place in the kingdom of God.

The following report was read and adopted and the committee released: "As a member of your committee to the Cheeseland Branch, I wish to report that my colleague, W. W. Belcher, and I visited the branch, and tried several members upon charges preferred, and found Bro. Burrill Goodwin guilty of swearing and intoxication, and Wm. Manley guilty of heresy, swearing, drunkenness and dancing. They both plead guilty, and said they did not expect to repent, but wished to be expelled. We therefore recommend that they be expelled. H. L. Thompson.

Bro. H. L. Thompson was elected to preside over the district, and Elias Land was sustained as vice-president.

On motion Elias Land was elected secretary of the district. Bro. H. L. Thompson was sustained as Bishop's Agent.

Resolved, That when this conference adjourns it does so to meet at the Reid School-house, near Paige, Bastrop Co., Texas, on Saturday before the full moon in February, 1884.

Resolved, That the presidency see after the Texas Central Branch, and report to next conference.

On motion the Cheeseland Branch was referred to the presidency of the district.

On motion Bro. Thompson was appointed a committee to visit Sr. Belcher, and obtain books and papers in her possession belonging to the Bishop's Agent.

Preaching by A. J. Cato at half past six o'clock p. m., assisted by Bro. Montague. Sunday morning the 14th, prayer meeting in charge of H. L. Thompson. Preaching at 11 o'clock by Elder Geo. Montague, assisted by E. Land. Sacrament meeting at half past two p. m., in charge of E.

Land, after which one was baptized. Preaching at 7 o'clock p. m. by H. C. Smith, assisted by A. J. Cato.

## Miscellaneous.

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and must be done in a business-like manner.

### KEWANEE DISTRICT.

The next quarterly conference of above district, will be held at Kewanee, Ill., the 2d Saturday and Sunday in December, 1883, being the 8th and 9th. Conference will convene at ten o'clock a. m., on Saturday. The members throughout the district are earnestly invited. The officials of the district and branches know their duty. Come and let us have a good time in the Lord.

H. C. BRONSON, *Dist. Pres.*

### BISHOP'S AGENT.

Having been officially notified of the recommendation of Daniel Brown as my agent for the Central California District, I therefore appoint him as my Agent in said district, and I ever pray, that the Spirit of the Master may be with him in the discharge of his duties.

G. A. BLAKESLEE, *Presiding Bishop.*

GALIEN, Mich., Nov. 8th, 1883.

### NOTICE.

Whereas, the residences of Matilda Robinson, William Bowers, Elizabeth McIntyre, and Petronelly Larson are not known to the officers of the St. Joseph Branch of which the above named persons are members, they are respectfully asked to write to the branch, and report their faith and desires concerning the work, and their wishes for removal to some branches convenient to them. If any member knows of them; whether they be living or dead, or what their spiritual standing, please write, letters to be addressed to Mark H. Forscutt, St. Joseph, Missouri. By order of the branch council.

ROBERT WINNING, *Secretary.*

### A REQUEST.

To all Saints and Friends; Greeting:—Seeking to erect a church building in the city of Fremont, Dodge county, Nebraska, believing if accomplished it will be of great advantage to the work of God in this district, and give prestige to the work generally, we earnestly solicit means from all who may feel an interest in our behalf in accomplishing this object, wishing it remembered that however small a donation is given it will be thankfully received and recorded to the credit of the sender. Please respond as soon as convenient. Amounts should be sent to Daniel Jones, care of M. W. Sampson, G. M. L. Whitman, or James P. Ogard, Fremont, Dodge county, Nebraska, either by money order, registered letter or postal notes.

In behalf of said Committee on building,

G. M. L. WHITMAN, *Secretary.*

### MARRIED.

McKEE—CHASE.—At the residence of Father McKee, Fall River, Massachusetts, October 20th, 1883, by Elder John Gilbert, brother James McKee to sister Myra D. Chase. May the blessings of health and prosperity attend them.

ROBERTS—KEMP.—At the residence of the bride's parents, near Tabor, Iowa, by Elder Wm. Leeka, September 16th, 1883; William D. Roberts, to Mattie A. Kemp, both of Nebraska City, Nebraska.

May the morn of their life  
Be bright and joyous;  
The noon-tide peaceful and happy;  
The sunset gloriously hopeful,  
Is the wish of their friend.

H. K.

### DIED.

ROGERS.—At his residence, on Fox river, Kendall county, Illinois, November 1st, 1883, David Rogers, father of Israel L. Rogers, of old age and general debility. He was born in York State, May 11th, 1796, and at his death was 87 years, 5 months, and 21 days old. He united with the Church about the year 1863. He had a family of fourteen, twelve of whom survive him. His grand-children number forty-six, great grand-children thirty-one, great great grand-children two. He was buried from the house of his son David, where a large number of relatives and friends were present, from respect for the departed one. Services, November 4th, conducted by Elders J. S. Patterson and W. Vickery.

McMAINS.—At Elmwood, Texas, May 11th, 1883, Sr. Roanna S. McMains, wife of Mr. A. F. McMains, and daughter of Bro. H. L. Thompson. She was born at Liberty, Liberty county, Texas, September 11th, 1846, and baptized June 11th, 1880, by Elder W. T. Bozarth. She leaves a husband and five children, with a numerous circle of relatives and friends. She was an affectionate wife and mother, and a faithful Saint. She was chosen secretary of Texas Central District at its organization, and performed the duties of that office with neatness and precision, until her decease, and was also secretary of branch at the time of her death. The funeral sermon was preached October 21st, 1880, by Elder Heman C. Smith; which was largely attended, notwithstanding rain was falling.

Gone, when mostly needed within her family dear,  
Gone, and left those mourning, who loved her dearly here.

We miss her wherever she was wont to stay,  
In her home now lonely, or where we meet to pray.  
When voices there commingle in praise to God above,  
We miss the voice which led us in songs of peace and love.

Now, though we weep in sorrow o'er spoils that death has won,  
We'll prepare to meet her, when here our work is done.

HOUGAS.—At Mission, LaSalle county, Ills., November 4th, 1883, of cholera infantum, Zenas Melvin, son of Thomas and Harriet E. Hougas, aged 2 months and 27 days; blessed by Elder J. W. Gillen, September 30th, 1883. Services by Elder J. S. Patterson.

Be not over anxious about the victory. Do your work wisely, faithfully, serenely, and the victory will care for itself.

### FOR SALE AT A BARGAIN.

A three run Custom and Merchant Mill; one stone on Wheat, one on Middlings, and one on Corn, with all the necessary machinery; and also a Saw Mill attached, driven by a 35 Horse Power Engine. Mill building 40x60 feet, four stories high. Also 80 Acres of Land with the mill.

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JOSEPH SMITH - - - EDITOR.

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# THE SAINTS' HERALD.

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FOR  
E. JOHNSON  
BOX 481

"HEarken to the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none."—Page 116, Book of Mormon, chap. 2, par. 6.  
"We believe that one man should have one wife, and one woman but one husband: Except in case of death, when either is at liberty to marry again."—Page 830, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, November 24th, 1883.

No. 47.

## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Nov. 24th, 1883.

By advices from Brn. Levi Anthony and E. L. Kelley, we learn that the debate between the Rev. Clark Braden and Bro. Kelley which began on November 7th at Wilber, Nebraska, has occupied six nights on the first proposition, involving the authenticity of the Book of Mormon. No report of the issue has been sent us, other than Bro. Anthony's brief statement that the six nights closed "with no discredit to our cause."

It is reported that Mr. Braden is quite a champion, and hence some anxiety will be felt among the Saints as to the result, notwithstanding the general fearlessness as to the welfare of the cause which is usually felt by them. If the work had to stand in human wisdom it would be worth while to fear when the Elders met opponents; but when it is remembered that we are serving the Master, and that "in the day and hour" of need he will supply, there is but little ground for fearfulness.

### "I CAN NOT LIVE MY RELIGION WHERE I AM."

THIS was the burden of the reason assigned by a brother for changing his place of residence.

"Why can not you live in accordance with your profession of faith, where you now live? Are the people unfriendly?"

"No; I do not think they are. I live in peace with my neighbors. But I can not feel to enjoy my religion away from the church, among unbelievers."

"Do any of your neighbors ever visit you and talk upon the subject of religion?"

"There are one or two who sometimes drop in of an evening. But I never intro-

duce the subject; and if they touch upon it, I get started on something else and turn it off as soon as I can."

"You can read the Scriptures and pray, both in your closet and in your family; and thus enjoy one of the best means to live close to your Savior the saint has, I presume to say?"

"Why, I do sometimes read the Bible, and sometimes pray in secret. But—you see my children, some of them do not belong to the church—They just hate the name of Mormon; and don't like to have us attend to family prayer."

"Would they object to your enjoying that privilege if you were members of the Methodist Church; or were Christians or Holiness People?"

"No, I presume not. They attend the meetings of all the denominations, and seem to enjoy the services."

"Your wife belongs to the Saints, same as yourself, I believe?"

"Yes."

"What does she think about it?"

"She frequently urges me to engage in worship. She says that she thinks that we ought to exercise our faith, even though the children may not like it."

"How old are your children?"

"The two oldest are John and Emma. John is sixteen and Emma fourteen. The other four are smaller. But John and Emma are just beginning to go into company; and they hear so much about the Mormons, among their young companions, that they are ashamed to own that their folks belong to them."

"Would your children accompany you if you moved into a place where the Saints were anyways numerous and held meetings?"

"I reckon that they would have to. They are dependent upon us as yet."

"Would they be any more willing for you to hold family worship in a community where the Saints dwell and held communion than they are now?"

"We think, may be, if we lived in a community where the Saints held meetings that they might take a notion to go and hear preaching, and may be, after a while join the church."

"What other benefit besides attending

the preaching of the Saints would be derived by you from residing among them?"

"Why. The influence of the children of Saints who would associate with our children would give them a better understanding of the faith; and incline them more to the church."

"But, suppose that the children of the Saints where you would remove to, would be like yours, ashamed of the faith of their parents; how would their influence affect your children then?"

"O! that can't be possible."

"Why not. Are not the Saints in the branches made up of just such people as yourself and wife, who have obeyed the gospel from hearing it preached at their homes away from those branches, afterwards moving in there? Have not their children been subject to the same influences as yours have? And what assurance have you that those children are different from yours in the exercise of their influence to keep their parents from praying, reading the scriptures, and talking on religious subjects in the family circle?"

"It can not be possible that Saints living together will allow their children to control them in that way!"

"Why not. You confess that your two oldest, one fourteen, the other sixteen have such an influence in your household. Why should not other children have a similar influence in the households where they belong?"

"One would naturally suppose that Saints living in a community where they could have constant religious associations would be stronger for all spiritual purposes, than those living separated from the body."

"Admit that there are reasons why Saints should seek to gather and live together. Is it not a fact that the Master has said, "Ye are the salt of the earth; and that if the "salt hath lost its savor, wherewith shall the earth be salted;" What did he mean by the word savor? How does it apply to the Saints?"

"I suppose he meant that grace or faith that enabled them to set a good example before the world."

"I think that a very good rendition of the text. Now, do you think it likely

that any Saint that is afraid of his own children, so far as his religion is concerned, will be apt to set a "good example before the world?" If he has not grace, or faith enough to sustain him in the exercises of his religion in the privacy of his family circle; though he may be surrounded by strangers without; do you think he will carry within him into any branch to which he may remove, strength of character and devotion enough to enable him there to control his own house, and do his share of the good work Saints are expected to do?"

"No. I expect not."

"Do you not believe that it is the duty of every Saint to put himself in such a relationship with the Master that he can "live his religion" anywhere; so that when he removes from the neighborhood where he has lived, he may take a good influence with him? Nay more, is he not under just obligation to create, have and exercise such influence in favor of his religion that he has the moral respect of his own family, whether they belong to the church or not, and of those around him whom he may rightfully call his neighbors?"

"From this I take it that you think I ought not to move into a branch of the church, unless I can take some spiritual strength with me; as well as expecting to get some from the association."

"Is that an improper supposition?"

"No. I think it very just. I will try what I can do to redeem myself."

#### QUESTIONS AND ANSWERS.

*Ques.*—When an officer of the church gives up his license, he still being a member, should he after that be reported as an officer; does he not still hold the office, being only inactive. Can he obtain his license again by vote, or should he be reordained?

*Ans.*—He should be reported as an officer, inactive. His license may be restored without reordination.

*Q.*—Is it proper for Priest or Teacher to ask the members in visiting them, if they have any malice, hatred, envy, or hardness of heart against any other member?

*A.*—Yes, if he be so led.

*Q.*—When an Elder has been found guilty of offenses by a court appointed by the branch, and upon a rehearing at a conference is still found guilty, and he fails to report, which is the proper body to deal with him?

*A.*—The conference should report the result of the rehearing; and the branch

should then act upon the suggestion of the court; or take such other steps as the case demands.

*Q.*—Can the branch do anything about his membership?

*A.*—Yes.

*Q.*—Do the branch have to wait the action of the conference?

*A.*—Yes.

*Q.*—When a member of the church comes before the officers of a branch stating that he wants to leave the Church and demands his name taken from the books, should he be cited to trial or should the demand be complied with without trial?

*A.*—The rule has been to cite such person to trial for apostasy. Our own opinion is that where the person is not guilty of any crime or bad conduct, sufficient to warrant a charge, but simply wishes to withdraw from the fellowship of the Church because of loss of faith in it, or other similar reason, that to release by vote is sufficient. It can not be thought that the Church would wish to drive persons to commit crime, or be guilty of unchristianlike conduct in order to compel the Church to expel them.

#### INDEPENDENCE, MISSOURI,

November 8th, 1883.

*Bro. Joseph.*—I see in *Herald* that you in that hard pan country have raised pumpkins weighing thirty pounds. That is big, but we can just beat that seven pounds. Mr. Williams, a grocer, had three, weighing twenty, thirty and thirty-seven, squashes. So, you see, Jackson county is yet ahead. Hurrah, for the thousand hills, this was not a pumpkin season. Why man we have a man, Christopher Mann (by name) if you please, 109 years old; *now hush.*

J. W. BRACKENBURY.

We acknowledge beat on the Mann part of Bro. Brackenbury's letter; but his squashes all three only weigh 87 pounds, while our Decatur beauties weighed 137 and 135, respectively. Talk louder, brother, or your thousand hills roaring will be but a whisper to our prairie gales.

#### EDITORIAL ITEMS.

THE two days' meeting at Plum Creek, Iowa, is said to have been well attended; brethren C. St. Clair, R. J. Anthony, H. Kemp, J. M. Stubbard and others of the ministerial force of the district being present and taking an active part in the services. Bro. St. Clair remained preaching at Hamburg, where it was expected he would baptize a number, when Bro. L. C. Donaldson wrote.

Sr. Maggie Kite, Summitville, Iowa, writes that she has the following *Heralds* and *Millennial Stars*, which she will send to any wishing reading matter, if they send her stamps to cover the postage.

Of the *Herald* 10 of 1865; 24 of 1866; 15 of 1867; 22 of 1868; 23 of 1869; 10 of 1870; 5 of 1873; 13 of 1874; 17 of 1875; of the *Millennial Star* two years' numbers of 1852, and eight numbers of 1853.

Bro. E. C. Brand visited Logan, Cache county, Utah, the week ending November 7th, and was very kindly treated by Elder B. F. Cummings, the Editor of the *Utah Journal*, who invited him home to dinner and showed him every courtesy. Bro. Brand also states that the authorities of the church at Logan refused him a place to preach in that place. Bishop Hammond, however, of Huntsville, permitted him the use of the Ward Meeting House at that place for one evening's discourse. We give Bishop Hammond and Elder Cummings credit for their kindly courtesy shown to Elder Brand, with great pleasure.

J. J. Tibbetts, agent of the Eagle Nurseries, of Montrose, Iowa, H. M. Crouse, proprietor, has been visiting Lamoni for a few days, soliciting orders for fruit trees, grapes, ornamental trees, shrubs, &c. He will return again in a few days. He may be seen at the hotel. He guarantees satisfaction in stock.

In *Herald* No. 40, page 643, second column, line eleven, read Austintown, instead of Warren, as printed.

R. G. INGERSOLL as a Temperance lecturer if reported correctly in the extract below gives an eloquent support to the temperance workers.

#### AN IMPEACHMENT OF INTemperance.

There is a prejudice against any man engaged in the manufacture of alcohol. I believe from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, that it is demoralizing to everybody that touches it, from the source to where it ends. I do not believe that anybody can contemplate the subject without being prejudiced against the crime. All they have to do is to think of the wrecks on either side of the stream of death, of the suicides, of the insanity, of the poverty, of the destruction, of the little children tugging at the breast, of weeping and despairing wives asking for bread, of the man struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, and of the scaffolds, on either bank, I do not wonder that every thoughtful man is prejudiced against the vile stuff called alcohol.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children or-

phans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, poverty, disease and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries, and furnishes the victims for your scaffolds. It is the life-blood of the gambler, the ailment of the counterfeiter, the prop of the highwayman, and the support of the incendiary. It countenances the liar, respects the thief, and esteems the blasphemer. It violates obligation, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal ax. It burns up man and consumes woman, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It bribes the voters, disqualifies votes, corrupts elections, pollutes our institutions, and endangers our government. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. And with the malevolence of a fiend it calmly surveys its frightful desolation; and, insatiated with havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor, and then curses the world and laughs at its ruin.

It does all that, and more. It murders the soul. It is the sum of all villainies; the father of all crimes; the mother of all abominations; the curse of curses; the devil's best friend, and God's worst enemy.

THE brethren, I. N. White and Rudolph Etzenhouser have been at work at Viola, Iowa, and as an evidence that their work is doing good we quote from the *Springville*, Linn county, Iowa, *Era*, of October 31st.

MORMONISM.—White and Etzenhouser, the two Mormon elders who have been holding meetings at Viola during the past fortnight, have succeeded in creating considerable feeling in behalf of their church and its doctrines. Last Sunday Rev. N. Pye took up the subject of Mormonism and preached to an overflowing house in that village and repeated the same here in the evening. At both meetings the Mormon elders were present. The church here was filled to more than seating capacity. At the close of meeting a little excitement was created by one of the elders attempting to give out an appointment for a reply, following which some demonstrations were indulged in—in a thoughtless manner probably—to a great extent unwarranted. White made a reply to Rev. N. Pye's sermon, at Viola Monday evening. He left for Monticello Tuesday morning, where he will hold a series of meetings. Etzenhouser spoke in Viola last night and will speak to-night. These gentlemen belong to what is known as the reorganized church of Latter Day Saints, and are known in history as the Josephites, as counter-distinguished from the

Brighamites. White lives in Edenville, Marshall county, Iowa, and Etzenhouser in Missouri.

In the same paper is the following taken from the *Viola* correspondence.

The Mormon Elders have raised quite an excitement in this vicinity, causing the Rev. Pye to deem it necessary to answer some of their arguments which he did last Sunday. Mr. Pye's effort was a good one and caused the Elders to answer Monday night.

## Correspondence.

COLDWATER, Mich.,

November 2d, 1883.

*Editors of Herald.*—I was privileged to attend the Michigan District Conference, held on the 13th and 14th of October. The place of meeting was up in what is known as the burnt district. The country is rapidly improving since the fire, and the saints resident there are industrious, and making themselves homes. All seemed to have enough to sustain and care for the physical man, and I did not hear a complaint of want. The conference was well attended by those living adjacent to where it was held, but there were but few from the district at large. Brethren D. Campbell and Isaac Bogue, of General Conference appointment, also, were present. Bro. Campbell preached a well received discourse on Sunday morning; and it was noticeable that he is brightening up his armor. Of the district, Bro. J. J. Cornish, A. Barr, Hugh Campbell, John Bailey, Peter Most, E. Delong, James Carpenter, Willard J. Smith, Isaac Phelps, John Shook and some others, who labor as officials, were present. All of these are doing what they can, either at home or abroad, or both, to sustain the work. They manifest true interest in the cause, and take pride in defending its principles. Most of them are young, and it was a source of gratification to us, to note the improvement and familiarity with the text books attained by some. It is safe to say, that there is a little constellation of laborers in preparation in North-East Michigan, that ere long, if faithful, will be able to render great service to the cause. Of these, Bro. J. J. Cornish, James Carpenter, E. Delong, Willard J. Smith, will soon be able to devote pretty much all of their time, with reasonable aid; also, Brn. Barr and Phelps can be out some of the time.

This is an excellent field for labor. The country is new, and contains a mixed emigration, from various parts, mostly from Canada, and a freedom and independence are enjoyed scarcely known in older places, where strong organizations exist, social and religious, and dead beats, which stand in the way of freedom of enquiry and true progress. Thank heaven for the spheres where greatest freedom reigns.

An excellent spirit was exhibited by the saints at the conference, and a friendly feeling was manifested by the outsiders. The social and preaching services were well attended, and gave strength and encouragement to the hearers. Bro. Willard J. Smith, of East Tawas, preached a good discourse on Saturday evening. On Sunday evening Bro. James Carpenter delivered a stirring discourse from the text, Preach the Word. Ample preparation was made, and we became directly indebted to Bro. C. Sherman for

a resting place. Thanks. The only mistake was, the house was secured but for two days, when it should have been for three. But no one was to blame, perhaps. The thanks of the conference were due to the United Brethren minister, name not remembered, who came to fill a regular appointment on Sunday evening, but was kind enough to waive his right, and give the conference the benefit of his time. This was Christian. The Elder listened attentively to Bro. Carpenter's discourse, but with what effect the writer has not learned. Any way the text was a good one, and Bro. Carpenter perspired freely, as he presented things in rather of a thunder and lightning way, as if reckless as to whom the lightning might hit.

The conference passed a resolution binding the district to raise funds to pay the expenses of five delegates to attend the General Conference. But as there was no one appointed to receive said moneys, or directions given how to proceed to raise them, it virtually amounts to a request for the members of the district to aid those going as they may feel able and interested. Really this is all that it should mean. The district is not able to raise from \$300 to \$350, in order to send five delegates to conference, and meet other, and more urgent demands. True, the Rules on Representation provide that five delegates may be sent from each district; but this is in view of the fact that these five may represent a constituency of fifty or a hundred thousand, or more. With a large membership, it would be wise and consistent to send the full delegation. As it is, it is neither wise nor essential to send so large a delegation, and burden the district with defraying the expenses. Better send one or two, and let them be those who can and will to some extent defray their own expenses, if they will serve the cause as well—until we grow rich and able. The main point is to have the district represented, and that properly. Who does it is not at all essential. If some of our responsibilities can be placed, as heretofore, upon some of the General Conference appointees, or those able and willing to defray their own expenses, if they will serve the district as well, it seems wisest to do so; that they may share a proportion of our responsibilities where expenses are great, in the day of our poverty. Then members of the district can be generous enough to aid what they can, and divide the expenses. Otherwise, if the district is to foot the bill entirely, better send by one or two delegates, until we are numerically much stronger than now. This reference seems necessary for the benefit of the district at large.

After the conference, by the kindness of Brn. Sherman and Barr, I went some three miles north of Richmondville, on the lake shore, and preached to an attentive audience, in a new and commodious school-house, built after the most approved style, with ease and freedom, on the evening of the 15th. Was kindly entertained at Bro. Robinson's, who has a very worthy household. The work was planted here mainly by the efforts of Brn. J. J. Cornish, A. Barr, and Willard J. Smith. The people are mostly of Scotch extraction, and are in iustrious and proud spirited. Their homes are beautifully situated, in full view of the restless waters of Lake Huron, where may be seen, at almost any moment, boats of traffic, from one to a hundred, gliding upon her soft bosom, with white sails glittering in the

sunlight, and the smoke curling up into clouds from the steamers. Their new church is under cover, and well on the way to completion. It is the result of industry, faith, sacrifice and effort. Should any one find himself possessed of overmuch of this world's goods, and feel like starting out on a benevolent tour, and would cast into their building treasure a V or an X, it might result to them as a treasure laid up in heaven.

On the afternoon of the sixteenth a prayer meeting was held at the house of Sr. Ryerse, where those who were not too busy gathered and were blessed in their devotions; so much so that they thought to renew the service the next day. In the evening we divided the time with Bro. W. J. Smith, who had arrived during the day, and was on his way home. Bro. Smith did well. The interest continuing, an appointment was left for the next evening, and to be followed up, for Brn. D. Campbell and J. Shook arrived on the fifteenth, also, with a view of pushing the work on the lake shore. May success attend them. I had the pleasure of meeting with Bro. Birch here, of London fame, and Bro. Wing of Lexington. They are standing for the cause up in the pine regions. Good of heart, may their faith increase. One is *Birch*, the other *Wing*. Seeing that this region was better prepared with laborers than some others, after accepting the hospitalities of Bro. English and his kind family, and tarrying over night, I bid adieu to the brethren and fellow helpers, on the morning of the seventeenth, and returned home with our excellent brother, A. Barr. Since his wife's death, Bro. Barr's little girls keep house for him, and the spirit of peace and kindness reigns in the home. Though he sacrificed all, once, following the unrealities of Adventism, he is still full of courage and buoyant of heart, and is fast regaining his former prosperity, as well as laboring in the cause. Bro. Hugh Campbell met me in the afternoon, and conveyed me to his home, where I remained over night and preached in the evening in Sister Ladd's house, to an attentive audience. Bro. Campbell is the Elder of the branch, and is in excellent standing. His efforts are sustained by his worthy helpmeet. But the sweetest rose has its thorn. So in life's experience. It rained, we got wet, damp feet, cold winds blew, rheumatism came on, and the worst cold I have had for years came on; so we changed our course, and returned home on the eighteenth, after visiting Bro. J. J. Cornish. We found him too busy to be otherwise than busy. We had a pleasant visit with Sr. Cornish, and left them feeling well.

WM. H. KELLEY.

SALT RIVER, MAcon Co., Mo.,  
November 7th, 1883.

*Dear Brother Joseph:*—I think I am safe in saying, that the work is onward in this district. Outside of the branches I have a number of places open for preaching, and I have made many friends to the Church in these places. I think before very long there will some of them be coming into the Church. Since last I wrote to you, I have been trying to do my duty in my mission, and I have been breaking up some ground, and I feel sure good can and will be done in the places where I have been laboring; for as we held our district conference here in this Salt River Branch last Saturday and Sunday, reports were good from the places where I have labored, and I am requested to return to these places as

soon as I can. I have spent but little of my time among the branches of late. We closed our Conference here on Sunday evening, and I must say that we had a good Conference, and the Lord was present with us by the power of the Holy Spirit, and we were cheered and comforted.

Your Brother in Christ,

GEORGE HICKLIN.

PITTSBURG, Pa.,

October 27th, 1883.

*Dear Herald:*—Some three or four years ago, I read a sad letter from a sister, who had lost a little one. The language in the letter impressed me by its sorrowful tone and expression of fear lest she would not know her little one in the eternal condition as her child. On finishing her letter I wrote the following thoughts:

A mother has lost her babe. It has been permitted to pass out of mortal life. Permitted, I say, for we do not know that God interferes in every instance, and takes from mortal life, those on whom he has conferred this order of being, or simply permits the various causes incident to our human condition to end in their own results. Be that as it may, we do know that Jesus has said: "Are not two sparrows sold for a farthing; and yet I say unto you, That not one of these falleth to the ground without my Father's notice. How much better are ye than many sparrows." So, though we do not understand all the system by which our Heavenly Father has created and governs the universe, we still have assurance that our condition is known, and our departure, old or young, is noticed above. These thoughts occurred to me while reading a mother's expression of half hope and half fear for the future condition of her child. Would she know her little one hereafter as her own dear child? If she would, O what joy! If not, O the fond heart turns faint, and dark is all the prospect; and grim, giant Despair almost seizes his victim.

Let us look about us. The work of God surrounds our path. Let us draw lessons from his visible creations. Behold the wondrous fitness of all things in the firmament above, the earth beneath. God created them all "by his only begotten created he them, and without him nothing was made, that was made." He gave the laws for their guidance. See all the perfect system that carries on without confusion the stupendous work of the Almighty as ages roll on, also perfect in their spheres, from the movements of the mighty planets to the little chirping bird. Can we see all this, and remember that God is the author of all this perfection, and yet doubt his ability to arrange the affairs of eternity to our satisfaction. How often we find hearts bereaved, sighing that one thought, "Shall we know each other there?"

Let us remember that our capacity for joy and happiness will change. Now we are mortal, then immortal. Far better might the little child set the bounds for its joy when it attains to manhood. This is but a thing of this life; but two periods in one short existence. Yet who would think of thus measuring the things of brief time. We can see the results of such an attempt. A child is surrounded by its favorite companions and playthings. Abruptly take them from it, its little heart is almost broken. All light and joy for the little one are for the moment gone. Its little heart suffers as much as it has capacity to suffer, as it before had been enjoying

as much as it had capacity to enjoy. Its little breast throbs with sobs, until it loses its little trouble in nature's sleep. Twenty years after, take the same child the same toys, the same sources of enjoyment. It has grown to manhood now or womanhood. Bid it pass the days with the pleasure of its infancy. You would be laughed at in derision, and bid to note better the changes of time. Eternity—who shall measure thine infiniteness! Boundless as space are thy bounds, and wondrous to us as is our God art thou, glorious Eternity.

In time we love those dear to us. Will all the power of our natures, when this mortality puts on immortality, be lost. I doubt not that when we meet them, we shall love them with our perfected beings and increased capacity, a thousand times better than we know how here. It seems to me as I think of that glorified condition, that I can see these glorious beings filled with infinite love for those saved ones they have known in time. But wondrous love that flows to them from God; the same celestialized love is felt by them for all the hosts of Heaven. Eternal love is like eternity, boundless and endless.

Upon thy word, O God, let me rest; for thou hast laid the foundations of the earth; and the heavens are the works of thine hands. Of old it has been said in thy word: "and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

All that is necessary to fulfill these promises will be given in Eternity; for he doeth all things well.

GEO. H. HULMES.

No. 655 Walnut St., CHICAGO, Ill.,  
October 5th, 1883.

*Bro. Joseph Smith:*—The following is a vision that I had on the above date, which I desire to have you publish in the *Herald* as soon as convenient. It substantiates the vision that I had about a year ago, and reveals the last part of that vision making it plainer to the understanding of the children of men, which you published in the *Herald* about a year ago. On the 5th day of October, 1883, I being overcome by the Spirit, lay down on the bed, and according to my recollections I had no sooner done so than I was carried away in a vision, in which I apprehended I was going to Washington; I went to the depot, took the train and started. Time seemed to pass rapidly, and the train ran faster than I ever supposed it possible for a train to run. Soon I heard the conductor call out the name of the station, of which I now forget. Washington, D. C. I got off in a great hurry and inquired where the Government Buildings were. A man answered me, pointing across the river, saying, Over there. I looked, and behold, the buildings were all on fire, which was ascending to the very heavens. All at once it began to spread rapidly, and came with great fury rushing down to the river opposite to where I was. At this juncture the whole country around about in front of me was on fire. Being afraid that it would reach back and reach my dear friends, I started back to reveal unto them the great danger our countrymen were in. There not being any train on hand I started on foot. At last I came to a large orchard in which I found many of my friends; and behold the fire was there before me. There seemed to be thousands of small fires very near

each other throughout that great orchard. These fires started at the roots of the trees and ran clear to the top, devouring all the dead portions of the trees, and consuming all of the bad fruit. But the live portions of the tree and the good fruit the fire did not harm; these grew better instead of worse. Nevertheless the earth being very hot my friends, one very smart man especially, who seemed to do more than all the rest put together, thought it best to cut off the good fruit that the fire left on the lower limbs, and graft them in on the top of the tree lest their stems might fail to hold them and they fall off in the fire that was in the earth and be destroyed. The fruit that was left was the largest and nicest apples I ever saw. What I have given of this vision will suffice for the time being. I have the interpretation of this vision. Any one wishing it I will send it to his address.

Your brother in bonds of the gospel,  
H. R. WALLACE.

HYDE PARK, Lackawanna Co., Pa.,  
October 30th, 1883.

*Dear Bro. Joseph:*—In the past the work in this part has been moving onward very slowly, but at present there seems to be a change; as the Saints have awakened from their slumbering, and are more active in discharging their duties in pressing onward in the great warfare of eternal life. Our branch meets every Sunday, in Bro. Gill's Hall, which is very neat and suitable. There is a grand organ in it, which we find to be a great help in singing, as also to the Sabbath School, over which Bro. Gill has charge. He endeavors to impress upon the minds of the young, the principles of truth, purity and holiness. He is also the President over the district, and in this he discharges his duties to the best of his ability. He is a very faithful worker in the cause of Christ. I had the pleasure of baptizing one the twenty-fourth of last month, the wife of Bro. L. B. Thomas. She had been a member of the Old Church for a number of years. There are a few others who are almost ready to unite.

I was in Nanticoke about four weeks ago, and had the pleasure of occupying the pulpit of a neat chapel that the Saints have the use of as long as they preach Christ in it. This Chapel was built by a very wealthy lady. Great credit is due to Brn. L. B. Thomas, Baldwin and Ransom, in getting up a petition and having it signed by the leading citizens of the town, certifying that polygamy was not a part of our faith; but rather that we condemned it in the plainest terms. It had been prophesied about a year ago, for them to live faithful, and He would open up the way, to get a convenient place in which to warn the people of that place. They are having very large congregations every Sunday. There are two large chapels each side of it, and many came from there to hear, and feel astonished at the doctrine. A large number is believing. Bro. L. B. Thomas preached in Welsh, and Bro. Baldwin in English. Bro. Thomas is a very able speaker, and to my mind he ought to be kept in the field by the district, or the Church in general. The Chapel is to have a new coat of paint, which will cost about forty dollars. It is desired that all the Saints in the district will contribute their mites to defray the expense. We had a short and pleasant visit from Bro. and sister Sweet, of Elwell, Pa. They are very nice people. We would be very

glad to have them come again. They sang and played on the organ some splendid hymns. They say that prejudice is high at their place; but they can obtain the use of the schoolhouse should an Elder call that way. There is one there who wants to be baptized. Saints at Nanticoke, desire some one or two brethren who can preach. They will find them work mining coal. They work very steadily, wages about sixty-five dollars per month. For further information, address Lewis B. Thomas, East Nanticoke, Luzerne county, Pa.

Your brother in Christ,  
JOHN J. MORGAN.

PHILADELPHIA, Pa.,  
November 8th, 1883.

*Dear Brother:*—Bro. Z. H. Gurley passed through our city in October last, on his way to the "Eastern States." He spent one week with us, and I believe much good was done. He is now down East, and from his letter to me, I believe he is doing much good in straightening up the branches. While here, the mission which he created in the upper part of this city last February, was organized into a branch, and called the "Olive Branch of Philadelphia," John Stone president. I believe this was wise, for it gives them more chance to work. Of course it took some from our branch, who live in that section of the city, but now they do not have so far to travel to church. There is room for another branch in the lower part of the city, if there was any one to work it up.

Since I have been elected president of this district, it takes all my time to travel amongst the branches, and scattered Saints. It is three hundred miles long and one hundred wide. I am happy to say that all is peace in this district, so far as I have heard, except a trifle in Brooklyn Branch, which I believe Bro. Gurley has, or will settle, satisfactorily. I hope to see him, for I start for New Park, York Co., Pa., on the 17th, and shall go from there to Frederick City, Md., after I labor there for two weeks, and return to Philadelphia, in time for our district conference, which will be held the 4th Sunday in December.

Yours in bonds,  
JOSEPH A. STEWART.

KEIGHTLY, Butler Co., Kansas,  
November 8th, 1883.

*Bro. Joseph:*—As I have promised to write to some of the brethren, in regard to this country, I will do so through the *Herald*.

This country seems to be a very good one for a man that has some money, but a very poor one for one that has none. The good Government lands (the river bottoms) are all taken. The old settlers say it is hard for a man to get a living on the up lands. There seems to be a little uncertainty yet about clover and timothy. There are some pieces of clover sowed lately that are doing well. I think a man that can put on the stock and clover, can do well on the uplands. The most of the prairie can be cut with a mower. Prairie hay is two to three dollars per ton. Oats twelve cents, corn twenty cents. Cows thirty to fifty dollars. Calves twelve to fifteen dollars. The best upland is also taken, but good land can be bought for from five to ten dollars per acre, with some improvements; and the Government land will do for pasture, and some of it will plow. There is plenty of rock for building purposes,

&c.; but no timber, except little poles and brush for sheds, with prairie hay. There is but a little portion of the hay cut, and the fire will outrun a good horse on a dry, windy day; so that many persons are kept from a good night's rest because of this great meadow. Wages for man and team one dollar and a half to three dollars per day, and not very plenty at that, except in the season of breaking prairie. That is three to three and a half per acre. They do not try to raise a crop on prairie sod, and do not expect much over half a crop for the first three years.

Bro. Joseph, one of our brethren, a wife and five little children, have driven with team four weeks, to get here and find a home; and they have but very little money left, and no place for a home, after three weeks' looking. I do hope that every brother and sister, that is located where they can earn a good living, and a little to spare, will hold fast to it for the present, until you get organized, and homes prepared. Fifteen or twenty thousand dollars will make a good start. Come on brethren, and let us organize, so that all who will can send in their mites, to build up the family of the Lord in prosperity and happiness. Can not we afford to put away tea, coffee, tobacco, and every other useless thing, whereby we may raise a penny for this great work. First to the men that have abundance of this world's goods. Is there not a great reward in the Lord's hand for you, to encourage you to come down to a uniform economy with the less favored ones. No matter if you are sorely tried with the complaining ones the Lord will reward you for this, if gracefully and cheerfully borne. O my brethren, let us labor and pray till Zion is free. O Lord, give me not peace, till Zion is free.

Water is generally obtained by drilling through the rock from thirty to one hundred and thirty feet, except where the Lord permits one of his spirings to burst out.

Yours in bonds,  
M. N. COLE.

STEWARTSVILLE, Mo.,  
October, 23d, 1883.

*Bro. Joseph Smith:*—Some time in the latter part of May, by request of the president of this Mission, Bro. A. H. Smith, I left home in company with Bro. T. Hinderks, to meet him in Kansas City. We found him there, or he found us rather, and breakfast over we took train for Clay Center, in Clay County, Kansas, where we were met by our worthy brother, A. Kent, who took us to his place, some ten miles north, in time to be at business meeting of the Goshen Branch. Not having their record present, we were called on to speak, which we did the best we could. Saturday, June 2d, met in conference at the Goshen Branch. Had a good time with the saints. Five were baptized during conference. Monday night following, our little brother A. H. Smith, preached a little. Not feeling very well, he only spoke two hours and thirty five minutes, though I believe he could have spoken longer if it had been needful. Here is the home of the little giant, H. R. Harder. Glad to meet him and family, for we were old associates. Bro. Smith got sick and went home. Left us to fight it out on this line. Preached a week here, thence to Prairie Home Branch, in Republic County, preaching four times. Baptized and confirmed one here. Then back to Goshen Branch, and

preached a few times there. One more was baptized, A. Kent officiating. Thence to Blue Rapids, the home of our aged Brother, Father Landers. Kindly received by all the Saints here. Preached for them a few times, thence homeward. Stopped at Netawaka, Kan., and hired a rig to take us to Bro. Wm. Hopkins, where we were kindly received. Got the first whole night's rest here for four weeks. Preached for them over Sunday, then home, arriving on the third of July, just in time to attend the celebration at Stewartsville.

Staid at home and labored in district until August 24th, and then attended the quarterly conference at St. Joseph Mo. Then on Monday, in company with Wm. T. Bozarth, Started for Kansas again, helped on our way by our estimable brother, D. Munns', who furnished the needful to carry us to Netawaka, where we did some preaching. Then on to Blue Rapids, Kansas, where we preached a week. Baptized five, and on to the Prairie Home Branch, in Republic Co.; but did not Speak here but once, Bro. William did that. Then to Morganville, a Railroad town. Spoke twice here with fair liberty; thence twelve miles south of Blue Rapids, to hold a two days' meeting. Here Bro. Bozarth took sick, or got worse, for he had not been well any of the time. We had a good time here; left the people feeling interested, and something to think about. Monday we went back to the Rapids, and Bro. Bozarth continued to get worse, and so took the train for home. I continued preaching a week longer here. Baptized one more; thence to centralia, where I was met by brother Joseph Mc Dougal, who took me to his place, where we spoke at the school house, with good liberty two or three times. This branch is presided over by Bro. A. Dodd. Thence to Atchison. Here I was met by Bro. Daniel Munns who took me to his home in the Good Intent Branch, some eight miles north of the city of Atchison. Preached for them over Sunday Speaking three times in one day, for the first time in my life. Then home to attend a special conference, having been gone five weeks. Here let me say, thanks to the many friends for their kindness to me, who came forward, and with their means showed their love for God's work. I never found kinder saints than those in Kansas. May God bless them, and for their Kindness to me may they never want.

Yours in bonds, J. T. KINNAMAN.

KIRKSVILLE, MO.,

November 14th, 1883.

Dear Herald.—For trusting in Jesus, and giving an unwavering testimony, my life has been at stake for two weeks. Myself in company with Bro. Smith, were holding a meeting in Shelby county, Missouri. Because we gave them God's word in its fullness, they raised a mob, and came to the church to hang us. They were well armed, having shot guns, revolvers, and a rope to hang us with. We fell at their feet, and asked God, if it was his will, to stay their hands, or deliver us from their unmerciful presence. Our prayers were answered, and we are as yet alive. The county officers refused to arrest them for their wickedness, or disturbing the peace. My testimony is now:

"I leave it all with Jesus, day by day;  
My faith can firmly trust him, come what may;  
For hope has dropped her anchor, found her rest,  
In the calm, sure haven of his breast.  
And oh; its joy of heaven to abide,  
Close to my Redeemer at his side."

Yours for full and free salvation,

SAND. S. MARTIN CHASE.

## Summary of News.

Nov. 7th.—Four of the leaders in the Servian revolt have been arrested in Belgrade. The rebellion is spreading.

Out of a crew of thirty-six souls on the British steamer Iris, lost off Cape Villand, Spain, all but one went down with the ship. She was bound from Cardiff to Port Said.

Again the Irish priesthood is united against the British Government. The plan of exporting the poor from Erin meets the opposition of the whole Catholic Church. The Bishops of Ireland have the full approbation of the Pope in this matter.

Admiral Courbet has decided to postpone the advance upon Bacninh, where the Chinese garrison is preparing for a determined resistance, until the rice crop is gathered and the roads become hard enough for the transportation of heavy artillery. The march is expected to begin during the first week in December.

From Chinese sources it is learned that Gen. Zang, a distinguished Chinese officer, is coming from the north to take command in the south. He has won an excellent reputation for putting down rebellions, and has the confidence of the war party. The troops which he will command are gathering in large numbers on the Tonquin frontier. Throughout the Empire military preparations are being actively forwarded. All the arsenals are busy. Many regiments which have been stationed in the northern districts are marching toward the South. The Peking authorities are making efforts to counteract the effect of the recent French reinforcements. It is said the French force have occupied Sontag.

The last mail advices from Madagascar state the Hovas have secured a large supply of gunpowder from America.

Six deaths from cholera occurred in Alexandria Tuesday.

The official returns show a very marked decrease in the immigration from England to the United States.

The state of the Cuban Treasury is so embarrassed that the Council of Ministers authorized the Captain-General of Cuba to borrow \$500,000 in gold until the home Treasury can advance more, early in January. There has been a heavy fall in Cuban funds and Cuban bank shares.

Frank A. Fletcher, dealer in furnishing goods in Chicago, has made an assignment, with liabilities of \$68,698 and nominal assets within \$1,600 of that sum.

Nov. 8th.—Eighteen persons have been arrested in St. Petersburg and five in Odessa, charged with forging Russian bank notes.

Eighteen members of the Radical Commission at Belgrade, Servia, including Paschitch, the radical leader of the Skuptschina, have been arrested. The result of Gen. Nicolic's attack upon the 3,000 insurgents at Cena Reka is still unknown. It is believed that the insurgents will soon be crushed, as the royalist forces are surrounding them. Gen. Nicolic has captured Calafat, the chief position of the insurgents, taking 100 prisoners.

Lancaster county, Pa., has for six weeks been suffering from the depredations of a band of outlaws who escaped from jail six weeks ago, and have since been hiding in the mountains. The villagers and farmers armed and pursued the

convicts, and a running fight of several miles, resulted in the capture of one and the serious wounding of three of the gang. The infuriated farmers are still keeping up the pursuit.

According to a report just published, the Jesuits continue to flourish, in spite of alleged persecution. The order is divided into five great provinces. Italy and her islands contain 1,558 Jesuite Fathers; Germany, Austria-Hungary, Belgium, and the Netherlands counting 2,165. France (including the French possessions) has the highest number, 2,798. Spain and Mexico have 1,933. England and the United States have 1,895 disciples of Loyola. In 1882 there were in all 11,058 Jesuits—priests, professors and coadjutors. In 1870 the order counted 10,529 members; in 1880, 10,494; and in 1881, 10,798.

Nov. 9th.—Great excitement exists in Jamaica, where the people threaten to follow the example of the American people, and throw off the English yoke.

Hungarian fanatics are keeping up the persecution of the unfortunate Jews. A mob attacked some Hebrews at Zaloevoe yesterday, and fired upon the police, who returned the fire, killing two and wounding several others of the rioters.

Marquis Tseng, the Chinese Ambassador, was given a cordial reception last evening at the grand banquet given to the new Lord Mayor of London, and the affair was rendered even more significant by Mr. Gladstone's statement that "England would be found seconding every effort of the distinguished Ambassador for a peaceful settlement of the present Chinese difficulty."

The first book ever produced in England was printed by William Caxton, in the Almonry at Westminster, in the year 1477, and was entitled "Dictes and Sayings of the Philosophers." It is a small folio volume, very beautifully printed on ash-gray paper, with red initial letters, and is remarkable for the evenness of color and distinctness of type.

Business failures, according to Dun's record, decreased 211 last week.

Workmen in a sand pit at Kankakee, Ill., unearthed the skeletons of three Indians, their guns, hatchets, jewels and a stone pipe filled with tobacco, partially burned but the remainder good. Coins and pieces of armor bearing hieroglyphics were also found.

In contracting recently for the fall and winter supply of milk, the Condensing Company of Wassaic N. Y., made it a prominent condition in their contract that the cows should not be fed on ensilage. (Green fodder cured in an air tight cellar.) This action, it seems, is not caused by prejudice against ensilage as an article of food for milch cows, but upon the result of careful experiments showing clearly that ensilage impairs the keeping quality of their milk. The price fixed was 3¼ cents for the next five months, beginning Nov. 1st. This rate though far from satisfactory to the farmers, was the best that could be obtained. And at this figure more milk was offered than the company could accept. Scientific men throughout the country, especially professors in the State Agricultural Colleges, have quite generally united in indorsing ensilage as an excellent food, not only for stock in general, but as being especially adapted for cows. It is however, becoming a wide-spread belief among practical farmers and dairymen that a steady diet of "cow-kraut" is by no means as beneficial

as food should be to stock of any kind, and is injurious to milch cows.

Nov. 11th.—It is claimed by the London policemen that the recent dynamite explosions in London were the work of New York dynamiters.

It appears that the first reports of the recent earthquake at Smyrna greatly exaggerated the disastrous effects of that phenomenon. Only fifty persons were killed and 250 persons wounded, and the damage to property was very slight.

It is stated that the commander of the French forces in Tonquin has informed the Government it will be impossible to operate in Tonquin with the present force, and says nothing can be done until February.

Prof. Huxley's son is attracting great attention by the exquisite equality of the poetry he is producing. The more enthusiastic of his admirers assert that if he lives he will be poet laureate of England.

A very formidable movement is being organized in Manitoba, British America, in favor of secession from the Dominion, and meetings in furtherance of the movement will be held in the immediate future. The promoters complain that the people of the eastern portion of the Dominion look on Manitoba as a plunderground, that all legislation for that territory is framed with a view to make it contribute to the advantage of Quebec and Ontario, and that there is a disposition to ignore the views of representative Manitobans. Special complaint is made against the high tariff imposed on goods absolutely necessary to the settlers of the great Northwest Territory, the granting of enormous tracts of fertile territory to the Canadian Pacific Railroad, the opposition of the Dominion Government to the opening of a highway through territory to Hudson's Bay, and the granting of mines, lands, and valuable franchises to companies organized by the political hacks of the Dominion. Many of the leaders of the secessionist movement favor annexation to the United States.

A bold scheme to flood the market with counterfeit bonds of the Morris & Essex and Central Pacific Railroads has been nipped by the arrest of the counterfeiters engaged in the plot. There were also secured a number of counterfeit bonds almost ready to be placed on the market, and all the dies, stamps, and other paraphernalia used and intended to be used by the prisoners in their operations. The prisoners are William E Brockway, Lew Martin, and Nathaniel B. Foster, all notorious and expert forgers and manufacturers of counterfeit notes and bonds.

Prolah Chunder Mozoomdar, of Calcutta, India, preached to a large congregation in the Church of the Messiah Chicago, Ill., on his idea of the Deity.

Nov. 12th.—A London syndicate is discussing a project to build a ship-canal across Ireland.

A Procession of Socialists carrying a black flag with the word "Starvation" inscribed thereon was prevented from approaching the Guildhall by the London police during the Lord Mayor's banquet.

Ten men who attacked the house of a farmer Cowlavanna, County Cork, Ireland, early yesterday morning, demanding money and guns, found that they had wakened up the wrong man, for the farmer fired into the crowd, wounding one man, and four others were arrested.

A great sensation has been caused among the French colony in Egypt owing to China having bought the arms and cannon which accumulated during the military regime.

The Government of Manchuria has been ordered from Pekin to have 6,000 Mogul irregulars ready to embark for Tonquin at a moment's notice.

Enough beer was consumed in Cincinnati last year to give every man, woman, and child two glasses a day, including Sunday. The average expenditure for this beverage was \$26 *per ventrem*, and the profits of the saloons are estimated at \$5,000,000. Excluding women and children, the consumption of beer would be eight to ten glasses a day by each man or head of a family. As Cincinnati cast 8,402 votes for the prohibitory amendment, it is fair to infer that there were some 40,000 Cincinnatians—men, women, and children—whose allowance of 14,600,000 glasses of beer for the year had to be consumed by the rest of their fellow-citizens, and who transferred their annual burden of \$1,040,000 to other shoulders. With such other allowances and deductions as will occur to the reader, it is obvious that the beer-drinking portion of the Cincinnati population must have devoted themselves energetically, if not exclusively, to their favorite occupation.

Charlie Ford, one of the notorious outlaws who were responsible for the death of Jesse James, was fired at seven times at his father's house, three miles from Richmond, Mo. His assailants are unknown, but are supposed to be some of Jesse's friends on an avenging tour. Charlie Ford escaped with a bullet through his coat, but his brother Bob has mysteriously disappeared, and it is feared by his friends that he has been murdered.

A decision was rendered by the Supreme Court of Pennsylvania yesterday holding the Pullman Palace-Car Company liable for money stolen from a passenger while asleep.

Nov. 13th.—Friendly relations have been completely restored between France and Turkey, according to the Parisian press.

Liberty to express their opinions is not one of the prerogatives of Russian journalists. Orders have been issued to the St. Petersburg newspapers forbidding any discussion of the probability of war with Germany, as it is feared that the visit of De Giers, Secretary of State, to Switzerland via Berlin might be interpreted as a political mission.

The districts of Cena Reka, Knjazevatz, Banja, Alexinatz, and Kraina, in Servia, have been declared in a state of siege. All available troops have been sent to the front. The rebels no longer retreat from the troops, but encounter them in a determined manner. Some desperate fighting has occurred. The insurgents hold Alexinatz.

It is stated that French reinforcements have landed at Hai-Phong.

Three thousand French reinforcements have arrived in Annam and will be sent to Hanoi immediately. It is expected that an advance will be made on Sontag in a fortnight.

Investigation by the experts develops the fact that the fall of the State-House at Madison, Wis., was caused by weak brick piers, which could not sustain the enormous pressure, and iron pillars insufficient in numbers and strength.

It is now shown by the report of the United States' Treasurer that the revenue receipts of the

country have been curtailed only to the amount of \$5,237,668.

The Protection was not lost on Lake Michigan yesterday as reported, but the Arab sank, drowning two men.

A tugboat that arrived at Providence, R. I., from down the bay reports that near James Island a schooner was capsized and Capt. Preston Webster and a crew of eight men were drowned before assistance could reach them. Three other schooners which were sailing near them were also capsized and two more men drowned, the others being saved by a tug. Thus far reports have been received of the loss of twelve lives, and it is feared that many others were lost, as James Island is strewn with wrecks.

It is asserted in Paris that the Marquis Tseng, the Chinese Ambassador, is prepared to present an ultimatum to France and demand his passports if the French forces in Tonquin fire upon Bacninh and Sontay.

Dr. Stocker, the German Jew-baiter who has made such a rumpus in London of late, yesterday had to take a dose of his own medicine. In attempting to lecture on "German Socialism" he found himself in the presence of a very bad-tempered London mob, which mollified itself by issuing groans and strong epithets. He was forced to retire from the hall in confusion.

The boring of the tunnel through the Arlberg branch of the Rhoetian Alps is completed.

The Royalist troops are everywhere victorious against the Servian insurgents. Gen. Nicolich has subjected all the places declared in a state of siege.

A dispatch from Tamatave, Madagascar, says: "The French have declined proposals brought by two Malagassy officials for a compromise of pending difficulties."

The Prince of Wales, England's future king, is said to be in debt \$3,000,000.

Manitoba and the Canadian Northwest Territory, where the movement in favor of secession from the Dominion of Canada is making considerable headway, contains at least 400,000 square miles of arable territory. The northern portion is hardly habitable on account of the severity of the climate, but the part adjoining the United States has nearly as good a climate as that of Minnesota, Dakota, and Montana, and is rich and fertile. There are 150,000 square miles of productive wheat lands, and over a quarter of a million of excellent pasturage, although the winters are long and severe. These lands are watered by many fine rivers, 1,000 miles of which are navigable. Within ten years it was an unknown region, and neither its agricultural nor its grazing lands were utilized. The sole industry of its few inhabitants was the fur trade. The population in 1880 was 60,000.

As a train on the Mexican Central sped around a curve in a lonely spot near the little village of La Jarita, Mexico, the engineer, discovering that a rail had been removed, reversed his lever, but too late to prevent a wreck. Simultaneously forty masked men attacked the train, robbed the express-car, and were about to rob the passengers, when it was discovered that one of the latter had escaped and gone for assistance. The outlaws immediately took to their horses and decamped. They are believed to have crossed to the American side of the Rio Grande, and scouting parties are in hot pursuit.

## FIRES—STORMS—ACCIDENTS.

Nov. 7th.—Loss by fire at Elkton, Dakota, \$10,000. Allegan, Mich., \$2,500.

Another mine horror is reported, the scene this time being laid in the Moorefield colliery, Lancashire, England. About 8:30 this morning while over 100 miners were in the shaft, a terrific explosion occurred, engulfing them all. Fifty were subsequently rescued, many of them being seriously injured. Twenty-four dead bodies have been taken out of the shaft, and an equal number await removal.

A serious collision occurred about 4:30 this afternoon on the tracks of the Rock Island Railroad, near Forty-third street, just south of Chicago. Owing to a misplaced switch a passenger-train ran into a train of freight-cars standing on a side track, wrecking both engines and half a score of cars. Several of the train hands were seriously injured. The passengers escaped with slight bruises.

A frightful smashup occurred on the Pan-Handle Road at Rockport, one mile west of Newark, O., to-night. A Pan-Handle freight had taken the siding and a brakeman left the switch standing open. The Baltimore & Ohio passenger leaving Columbus at 9 p. m. ran into the freight, making a fearful wreck. The engineer and fireman of the passenger-train, were instantly killed. Two others received injuries from which they will die.

Nov. 8th.—Loss by fire at Hamburg, N. A., \$35,000. Chicago, Ill., \$1,000.

The Imperial Marie Institute at Warsaw, Poland, was burned last night, it is supposed by Nihilists to destroy treasonable documents. A press for printing the Nihilist journal *Proletariate* was recently discovered there.

An explosion occurred to-day in Trabback Colliery in Scotland. Four men were seriously burned. A large number of bodies are still in the Yorkshire mine in which the explosion took place yesterday. The friends of the dead crowd the mouth of the pit.

At 1:45 o'clock this afternoon the south front of the south wing of the Wisconsin State-House at Madison, the structure being in course of erection, fell upon the workmen, the roof following. The building was 70x120 feet in breadth and depth and seventy feet high. The noise of the collapse was frightful, and the detonations followed each other for fully half a minute. The ruins were filled with groans and cries for help. Four thousand people hurried into the park and beheld a terrifying spectacle. Three tottering walls partially surrounded the scene. Six workmen hung by the limbs in mid-air to dangling rafters, three of the victims being dead. Five men were killed, nearly all being horribly mangled. Four others are dying. Seventeen were less seriously injured.

Near Minneapolis, Minn., a sleeping car was ditched, and all of the twelve passengers more or less injured. The breaking of a locomotive axle, near Troy, N. Y., injured two persons. A steam-thrasher boiler exploded near New Philadelphia, O., setting on fire a large barn, which with its contents was entirely destroyed, and injuring eight persons seriously, three of them probably fatally.

Nov. 9th.—Loss by fire at Gurlyville, Ala., \$15,000. Fire destroyed the bark Margarita at New York. Over 3,000 barrels of oil were burned with the vessel.

Deaths by the Moorfield colliery explosion sixty-seven.

Following the disaster at Madison, Wisconsin, comes a similar calamity at Buffalo, N. Y.,—a city notorious on account of the collapse of large structures. A gale yesterday blew down a four-story building, which was nearly completed, burying twelve men in the ruins. Five were killed and seven seriously injured.

At New York a tug-boat boiler exploded yesterday, killing four persons and wounding one. One of the victims was the helmsman of a schooner near by. He was hit by a flying fragment.

Nov. 11th.—Loss by fire at Independence, Ia., \$10,000. One man was burned to death in a dwelling at Norfolk, Va., and his wife and child severely injured.

A fearful windstorm struck Racine, Wis., damaging the town \$2,000. A violent gale raged on Lake Michigan. The schooner Ashtabula foundered off Milwaukee.

The Elizabeth Jones was wrecked on a reef near Racine, Wis. An ore laden steamer is on the beach at Cleveland, O. The propeller, Saginaw lost all its spars and canvas. The schooner Consuello is pounding to pieces against the pier at Sandusky, O. All the telegraph wires on east shore of Lake Michigan, are down. The tug Taylor is badly damaged. A whole fleet of damaged craft is in port at Racine, Wis.

Nov. 12th.—A terrific explosion was caused at Wilkesbarre, Pa., by a miner who entered a passage with a naked lamp in his hat. Three men were instantly killed.

In the midst of the hurricane which raged in the East to-day, fire broke out in Shenandoah, Pa., which soon grew into a widespread conflagration. Two hundred and fifty families are homeless. The loss is about a million dollars.

There was a heavy wind, and fall of temperature at New York City, which did much damage by freezing the falling rain upon trees and houses, several of the latter being blown down. A boy and girl were buried in the debris of a falling chimney, at Boston, Mass., the girl being injured fatally. The wind blew a fierce gale, and did considerable damage in many portions of the city.

In Chelsea, Mass., a large brick wall was blown down, crushing the adjoining building.

At Bangor, Me., the elevator of the Ovington Ice Company was demolished.

Another ice-house at Brewer, Mass., was blown to the ground.

The schooner Adelaide was taken by the gale and left high upon the bank of the river, at Boston, Mass.

Portsmouth, N. H., reports a terrific gale during the day. Four fishing schooners are ashore, but will probably come off slightly damaged.

On the Shrewsbury Narrow-Gage Road a car containing seven persons was lifted bodily from the track and overturned. No one was hurt.

At Toronto, Ont., the wind blew a terrific gale, doing much damage. A terrific windstorm raged all day at Montreal, Que., doing immense damage. A frame house at Rougemont was blown down and an old woman and girl severely injured, the former it is thought fatally. All traffic on the river is suspended. A frightful hurricane visited Dubuque, Iowa, yesterday and last night, prostrating the wires, blowing down a frame building partly erected, and overthrowing several smoke-stacks in the city. It was the heaviest wind-storm known there for several

years. Port Jervis, N. Y., was visited in the same manner. On the Great Lakes the storm raged with great fury. The tug Protection and the schooner Arab are supposed to be lost with all on board. On Lake Michigan a fish boat capsized, drowning O. M. Chase, Michigan State Superintendent of fisheries, and two other men. At Petosky, Mich., the new City dock, Bell's dock, Rose's dock, and the Bay View dock were swept out. Three men were drowned in the storm at Mackinaw City, Mich., and seven on Little Traverse Bay. Many more schooners were wrecked; others driven into port without spars and sails. A large number stranded, and of quite a number all trace is lost.

Two men were killed by a falling scaffold at New York City. Another by a falling wall, at Atlanta, Ga.

Loss by fire near Baraboo, Wis., \$1,000. Carmi, Ill., \$5,000. Trempealeau, Wis., \$10,000. Chicago, Ill., \$250. Simpsonville, Ky., \$12,000. Dallas, Texas, \$10,000. Two men were severely burned in a fire at Lincoln, Ill.

The burned district at Shenandoah, Pa., covers five acres. Five hundred families are homeless. The aggregate loss is fully \$600,000. Loss by fire near Norristown, Pa., \$100,000. Tama, Ia., \$30,000. Three persons have been recovered from the ruins of the Charleston, South Carolina fire. Kilkenny, Minn., \$30,000. New Holland, Ind., \$2,000. Davenport, Ia., \$3,000. Roanoke, Ind., \$2,500. East Saginaw, Mich., \$5,500. Muncie, Ind., \$4,000. Converse, Ind., \$3,000. Eureka Springs, Ark., \$25,000.

Near Rochester, N. Y., a construction train was thrown from the track, and three box cars loaded with workmen sent down an embankment. All the workmen were injured, one killed, and some of those still living had their legs and arms torn off. A coal blast explosion fatally burned two men at Nilwood, Ill. The falling of a brick wall at Richmond, Va., injured three laborers, one fatally. By the explosion of the boilers of a sugar-house at Bayou Bouff, La., three men were instantly killed, their bodies being blown to atoms.

Nov. 14th.—Loss by fire at Norfolk, Va., \$500,000. Duluth, Minn., \$50,000. Kilkenny, Minn., \$70,000. Shelbyville, Ind., \$18,000. Kingston, Tenn., \$12,000. Winnebago county, Wis., \$10,000. Valatie, N. Y., \$150,000. Ashland, Ky., \$200,000.

Baltimore was visited by another furious gale, yesterday, increasing the destruction which resulted from Monday's blow. The shores of the Chesapeake Bay are lined with wrecks. The oyster boats and small schooners have suffered severely, and scores of lives have been lost.

NEVER refuse nor neglect to do what you understand is right; though it may be like hard work, or a disagreeable cross at times, yet it will pay the best in the end.

"Pilgrim, is thy journey drear—  
Are its lights extinct forever?  
Still suppress that rising tear,  
God forsakes the righteous never.  
Storms may gather o'er thy path,  
All the ties of life may sever—  
Still amid the fearful scathe,  
God forsakes the righteous never.  
Pain may rack my wasting frame,  
Health desert my couch forever.  
Faith still burns with deathless flame,  
God forsakes the righteous never."

There never were in the world two opinions alike, no more than two grains. The most universal quality is diversity.

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## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### BAPTISM OF THE HOLY GHOST.

THAT the baptism of the Holy Ghost was promised to believers no Bible reader will deny. That without this, the baptism set forth in God's word is not complete, must be apparent to every intelligent mind. Yet we find men differing widely in opinion as to who should be the recipients of it. Some clamor for the baptism of the Holy Ghost, but deny that its operations are to be the same as in the Apostles' days. Others deny that this baptism is to be enjoyed to-day. Others claim, that this baptism renders water baptism unnecessary. It is very evident that all these conflicting views are not correct, and in order that we may have a proper understanding, let us search the written word, and seek divine guidance. First I will endeavor to show that such a baptism is necessary. Second, that it was promised to all true believers in every age. Third, that its operations were to be the same in all ages. Fourth, that the baptism of the Holy Ghost does not dispense with water baptism. Fifth, that in the order of the gospel it was not intended to precede, but to follow water baptism.

Man is composed of a two fold nature, spirit and body, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job. 32:8; Acts 7:59; Luke 24:39. The spirit is superior to the body, as the man is superior to the house in which he dwells; for the body is the tabernacle of the spirit. 2 Cor. 5:1, 4. He is endowed with intelligence above all the creations of God upon earth, and it seems to have been the purpose of God, that he should be enabled to understand all things terrestrial, and for this he is admirably adapted. His body being an epitome of this lower creation, i. e., a miniature embodiment of the various elements and substances of which this world is composed, is happily adapted to form a medium through which the spirit can acquire a knowledge of all its surroundings, and without this knowledge man could subdue and have dominion over all things, as commanded. Gen. 1:28. But the spirit being of a higher and purer nature than earth, it is not content with a knowledge of the things of earth, but reaches

out after, and thirsts for, a higher and purer knowledge, a knowledge to which there is no terrestrial key, and yet without this knowledge of celestial things, it would be utterly impossible that man should fill the purpose of his existence. Can it be possible that the powers of man which are only bounded by the vast creations around him, have been given him to be used in the arduous search after truth for three score years and ten, and then to lose their force and sink into eternal oblivion, no longer possessing power to enjoy the blessedness of the knowledge acquired? This can not be! Are the few hours of enjoyment that the happiest of mortals can boast of, a sufficient compensation for the years of toil and sorrow endured? Ah, no! The flesh may weary itself out and crumble under the burden, sinking into the dust whence it came; but the spirit yearns on, yea, hungers and thirsts, and pants for a realization of hopes that are not, can not be quenched in death. To the latest breath, this spirit bears testimony of its immortality, by its deathless yearning for joys unreachd.

The fact of man's fears, yearnings and hopes, remaining in full force up to the latest breath, is evidence of the immortality of the spirit, and the consequent necessity of knowledge of the eternal as well as of the temporal. But all experience has proved, that while man may acquire a knowledge of the things pertaining to this life through the medium of the senses, the life beyond is darkness, and must remain total darkness, unless light from that higher world, that to us unexplored realm, shall shine upon our minds. Being finite, we may comprehend the finite; but the infinite is beyond our grasp. To this the Apostle bears witness when he says: "The things of God knoweth no man, but the Spirit of God." Yet this yearning for knowledge of the eternal, must be satisfied. It is the great want of our nature, to which all other wants are only secondary and subservient. God intended it should be supplied. Neither our spiritual nor temporal natures were given us in vain, nor were their consequent wants to be unsupplied. We know the means by which our physical wants are supplied, and are able to use them; and surely he who gave the undying spirit, has made provision for all its wants. "He is too wise to err, and too good to be unkind." This much our reason tells us, when we admit the existence of an All Wise and ever kind Creator. Let us see if Scripture will bear it out.

Jesus says: "This is eternal life, that they might know thee, the only true God,

and Jesus Christ whom thou hast sent."—John 17:3. Here is the truth revealed, that the knowledge of God is eternal life. Our natures are all formed in harmony with God's eternal truth, and hence the desire for eternal knowledge is in harmony with the grand truth, that to know God is eternal life. No wonder the soul is not satisfied with the things of time. It is the outcropping of that eternal law of necessity, that binds together in beautiful harmony all the works of God. But how shall it be supplied? Jesus again declares: "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11:27. He told Peter when the latter had obtained testimony that Jesus was the Christ, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17. The Apostle Paul declares, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12. Here we find that Scripture and human experience agree. The one declares the impossibility of man, unaided, finding out God; the other admits its truth. But in this last text, light dawns, and we are enabled to see by the eye of faith the key to this great knowledge, the revealer of this great saving mystery. It is the Holy Ghost. This is the medium by which God communes with man. It is the power by which Prophets wrote and spoke. But shall this power now be given to humanity? shall it stand as the unerring revealer of the things of God to man? Listen, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, \* \* he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11. In this text the purpose of God to give the Holy Ghost is plainly declared, and it is only when this power has come into the world, that the fulfillment of another prediction is made possible. "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that *know not God*."—2 Thess. 1:7, 8. In this text the absolute necessity of knowing God is fully proved, as those who are then ignorant of him, being left without excuse, having the means of knowledge within their reach, but having despised it, will be punished with the glory of his presence.

Having shown the necessity of knowing God,—the necessity of being in possession of the means by which that knowledge alone can come unto man, follows as a natural consequence. Hence the necessity of the baptism of the Holy Ghost. But

this necessity is made more plain by the saying of Jesus to Nicodemus.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3: 5.

That this birth of water and of the Spirit is the baptism of water and of the Holy Ghost is evident; and these words of Christ can but mean, that this is the only means of entrance into God's kingdom. Jesus is not only our teacher, but he is our great example. His life was a perfect illustration of his teachings; and in harmony with the above teachings we read, that while John was baptizing in Jordan, Jesus desired to be baptized.

"And Jesus, when he was baptized, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matt. 3: 16.

Jesus did nothing in vain; hence this baptism was a duty; and if it was necessary for the Lamb of God to receive the baptism of the Holy Ghost, is it not more necessary for us? To more fully understand the necessity of this baptism, let us enquire into the office-work of the Holy Ghost. Paul gives us to understand, that it is to give us a knowledge that Jesus is the Lord. In the promise of the Comforter, which Christ made to his disciples, he says: "He shall be in you."—John 14: 17, 26. Paul says: "If any man have not the Spirit of Christ, he is none of his." Rom. 8. Christ speaks of him as "the Comforter." Surely all need such a comforter. "He shall teach you all things." The very teacher we need, that we may become wise unto salvation. "He shall testify of me."—John 15: 26. Without such a witness, we are left in doubt and darkness, ignorant of God and of his Christ. "He will guide you into all truth."—John 16. Without such a guide, "we grope as the blind for the wall," and are "tossed to and fro, and carried about with every wind of doctrine. "He will show you things to come." To be forewarned is to be forearmed. With such a guide, "The prudent man foreseeeth the evil, and hideth himself; the simple [having no such guide] pass on, and are punished."—Prov. 27: 12.

Paul calls it "the Spirit of adoption," and says, "The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8. Again: "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession. Eph. 1: 13, 14. Can we dispense with this seal of our adoption, this earnest of our inheritance, this Spirit that shall give us to know that God is our Father? To come

short of this is to come short of all claim to the eternal salvation of our God, and only entitled to the just punishment to be meted out to them that know not God, and obey not the gospel of our Lord Jesus Christ." Moreover, Paul says:

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you."—Romans 8: 11.

Now the converse of this is, If that Spirit be not in you, he shall not quicken your mortal bodies by that Spirit; hence when Christ comes to gather his own, those who have not this Spirit abiding in them, must be among "the rest of the dead" that "live not again, until the thousand years are finished."—Rev. 20. That Comforter will not abide in us, unless we are cleansed and purified, and regenerated by it; hence the baptism of the Holy Ghost is an absolute necessity.

Reader, we have seen that this Comforter was promised, as a teacher, a guide, a testifier, a witness of our adoption, an earnest of the glorious inheritance, and the power of God in our resurrection, thus fitting and purifying us, that we may be prepared to come into the glorious presence of our God, and our exalted Redeemer. Will you be content without it? Can you see the days, weeks, months, and years roll by, bearing you onward toward your eternal destiny, without a desire for this preparation, without a certainty that God approves your life, and owns you as his child? "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—*Jesus*. "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."—*Paul*.

#### BAPTISM OF THE HOLY GHOST PROMISED TO ALL TRUE BELIEVERS.

Having shown the necessity of the baptism of the Holy Ghost, I now proceed to show that it was promised to all true believers in every age. If it was necessary for one man, in order that he might know God, and thereby have eternal life, it would be equally necessary for all men; for our natural condition is the same—aliens and outcasts from God,—without any means of our own, whereby we can find him out, or make ourselves acquainted with him. Moreover, we are all alike his creatures, constituted alike so far as the general law of our being, having the same general necessities and aspirations; and all looking forward to some great, but unknown future. Therefore, that which is essential to the

ultimate happiness of one, is essential to the ultimate happiness of all. God has declared himself as no respecter of persons, hence would make provision for the eternal well being of all; and as no man can be perfectly happy without the knowledge of God, and as this knowledge can only be acquired by means of the Holy Ghost, it is reasonable that he should give this baptism to all who desire to know him, and have eternal life. If this is not true, then he has doomed one portion to eternal death, while he has been pleased to exalt another to eternal life, who, by nature, were no better than the doomed ones. This latter course stands in direct opposition to his glorious character, and would render him worthy the contempt of all intelligent beings. But let us hear the word of God. Christ's forerunner, preached the baptism of repentance, saying,

"I, indeed, baptize you with water unto repentance, but he that cometh after me is mightier than I. He shall baptize you with the Holy Ghost and with fire."—Matt. 3: 11.

This promise was made to the multitude, not merely to a favored few. It was broad enough to include all who accepted the great work of preparation then going on under the teachings of John. As the baptism of water was *the birth of water* spoken of by Jesus, so the baptism of the Holy Ghost was the *birth of the Spirit*, spoken of in the same connection. Hear him.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:

Here Jesus speaks of man in the most general sense; hence it must be evident to every reader, that he intended all men to be born of water and of the Spirit. Bear in mind, his promise of the Holy Ghost, the Comforter, (John 14: 15, 16), and also the renewal of that promise after his resurrection. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1: 5. Nor was this promise confined to the Apostles, for Peter declares, the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. This language is plain and positive, and unless we can limit the numbers of those who have wandered afar off from God; and the many whom the Lord will call, we can not limit the promised baptism of the Holy Ghost. God's mode of calling is by the preached gospel; and the divine commission was, "Go ye into all the world, and preach the gospel to every creature," (Mark 16); hence every creature, who hears and obeys this call, is entitled to this

divine promise. To this truth the Apostle Peter again bears witness: "And we are his witnesses of these things; and *so is also the Holy Ghost, whom God hath given to them that obey him.*"—Acts 5: 32. John also declares, that the Church in that day had "Received the unction of the Holy One," "The same anointing," or baptism of the Holy Ghost, (John 2: 20, 27), from which evidence we learn it was universally poured out upon true believers. And as we need the same "life eternal," and there is no other means by which it can be obtained, God, who is rich in mercy to all, has pledged his veracity, that the glorious promise is ours, if we accept the call. But those who deny that the baptism of the Holy Ghost is to be received to-day, tell us that "the promise through Peter, (Acts 2: 38, 39), was not to be understood as referring to this baptism; but simply to a gift to be conferred by the Holy Ghost; and that there are but two instances of Christ's followers, receiving the baptism promised by Jesus." These instances were, the one on the day of Pentecost, and the case of Cornelius. To this we reply: If in the language, "ye shall receive the gift of the Holy Ghost," Peter had reference to some gift bestowed by that Spirit, it would be proper to ask, "What particular gift had he reference to, since he uses the definite article "the" to designate it; for Paul says, "*There are diversities of gifts, but the same Spirit.*"—1 Cor. 12: 4, 11. If one of these gifts had been meant, he would undoubtedly have told which, or used the indefinite article a, instead of the.

It has been truly said, that "Jesus Christ is God's best gift to man." The following passage will show, that the Holy Ghost is also the *gift of God*. He shall *give* you another Comforter, (John 14: 16), and the language used by Peter was intended to inform them that God would *give* them the Holy Ghost, as he had just given it to the disciples. Let us examine the case of Cornelius upon whom it is admitted the Holy Ghost was poured out. The Historian says: "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, because that on the Gentiles also *was poured out the gift of the Holy Ghost.*"—Acts 10: 44, 45. Here the inspired writer speaks of this baptism as the gift of the Holy Ghost. But let us see how Peter speaks of it.

"As I began to speak, the Holy Ghost fell on them as on us at the beginning, . . . forasmuch then as God gave *them the like gift as he did unto us*, who believed on the Lord Jesus Christ, what was I that I could withstand God."—Acts 11: 15, 16, 17.

Here, again, it is spoken of as a *gift*, and as the word gift is used in this connection by Peter, who uttered the promise on the day of Pentecost, it is evident that he understood the gift of the Holy Ghost to be the baptism of the Holy Ghost. The Samaritans received this same gift, or baptism, for the historian says they received the Holy Ghost. It was for this express purpose that Peter and John visited them, v. 15. The twelve Ephesians received the same baptism, see Acts 19. And in Paul's Epistle to Titus, speaking of God he says, "He saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord."—Titus 3: 5. It is evident that as God has but one way of salvation, and as Paul and the ancients were saved by the washing of regeneration, (being born of water), and renewing of the Holy Ghost, (being born of the Spirit, or baptism of the Holy Ghost), so all mankind must be born again, or baptized with water and with the Holy Ghost, in order to be saved. Thus we find all the teachings of Christ and his Apostles, are in perfect harmony; and the promises made to the ancient believers were intended for believers in all ages, and Peter was only repeating the promise before made by Jesus, when he said, "Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Moreover the same Apostle says, in connection with Joel, "It shall come to pass in the last days, saith God, *I will pour out of my Spirit upon all flesh,*" ect., Acts 2: 14. This leaves the matter beyond all doubt, that the baptism of the Holy Ghost was intended for true believers, in all ages of the world, even down to the end of time. Reader, bow to thy Lord's will, and receive the promised Comforter, and give glory to God.

#### BAPTISM OF THE HOLY GHOST, ITS GIFTS AND OPERATIONS THE SAME IN ALL AGES.

Paul in speaking of Christ's ascension says: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. 4: 8. And in Mark 16, just before this ascension it is said he appeared to his disciples and commissioned them to preach the gospel, telling them that certain "signs should follow them that believe;" by comparing these signs with the spiritual gifts spoken of in 1st Cor. 12, we find the signs promised, and the gifts enjoyed were the same; and

hence were some of the gifts *that he gave unto men* when he ascended up on high. And these are recognized by Paul as gifts of the Spirit or Holy Ghost. Now the great question is, How long, and to whom were these gifts to be given? One great aid to the solution of the question will be found if we ascertain how long the gospel was to be preached. Mark renders the commission thus: "And he said unto them, go ye into all the world and preach the gospel to every creature." Now as Matthew heard the same commission given, let us hear his rendering: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, \* \* \* and lo, I am with you always, even unto the end of the world." The duration of this mission was to be to the "end of the world;" for he promised to be with his ministry until that period. If the commission was to extend to the end of the world, then whatever promise was made in connection with the commission, must of necessity extend to the same period, unless it is otherwise stated. We will now quote the commission as given by Mark in full:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover."

Here the commission and promises are united. The promise of salvation is to him that "believeth and is baptized," and the promise of the signs is to the same believer, or believers; consequently, if the former promise remains, the latter must also. Where the one promise ceases, the other must stop; and as long as the one continues the other must remain; and both promises remain as long as the commission is in force. Let us hear Paul further on this matter. In the fourth of Ephesians, he tells how long they should continue, and for what purpose these and other gifts mentioned in this chapter were given. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It will be admitted that if saints or, in other words, children of God, live in all ages from that time, they will each need perfecting. If the ministry continues in all ages, there will be the same kind of officers here mentioned, and endued with the same powers for the same work. If there is a body, or church of Christ, in all ages, it will need

edifying, and the means of edification must be that provided by him who "ascended up on high, and gave gifts to men." No human learning or invention can supply the place of the gifts God has provided. So much for their purpose, now for their duration. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It appears from this that the Almighty considered it very necessary that all should come to the unity of the faith, meaning the one faith, spoken of in verse 5, the faith that Jude says was "once delivered to the Saints." Has all mankind come up to that unity of the faith? Have all professed Christians come to that unity? And if it could be truthfully said they had, still their successors in time would need to come to the same unity; hence the means could not be dispensed with. Have all men come to the knowledge of the Son of God? Has the Christian world attained to that knowledge? If not, these gifts must remain until this knowledge is secured; for no man can know "that Jesus is the Lord, but by the Holy Ghost;" and their successors will need the same knowledge. Are we all perfect men? Have we all come, have any of us come to the measure of the stature of the fulness of Christ? I see every man's hand upon his mouth, and the silent confession of all mankind is, We have attained to no such union, to no such knowledge, to no such perfection, to no such Godlike stature as is here set forth as the purpose of God in these gifts. Then how in the name of common sense can we dispense with these divine aids. To cast them away, or to deny them is to commit spiritual suicide, to refuse the means of salvation and exaltation.

For a more perfect understanding of the gifts and operations of the Spirit, read 1st Cor. 12th, 13th, 14th chapters, together with 14th, 15th, and 16th chapters of John. Also Acts 2:17, 18; 10:44, 46; 19:6. James 5:14, 15. These with Mark 16, show that the power over evil spirits, diseases, and poisonous things, as also the gift of tongues and interpretation, the gift of discerning of spirits, visions, prophesying, working of miracles, knowledge of divine things, wisdom from above, together with inspired apostles, prophets, evangelists, pastors and teachers, were the gifts that Jesus gave when he ascended up on high. Now as he ascended to be the mediator for all, so he gave these gifts for all who would accept his mediation. "These signs shall follow them that believe." It is vain to say, We can have the

Holy Ghost and not have these operations and gifts. It is equally vain to say, We can be perfected by any means short of those here promised and given. Human learning can raise us no nearer God to-day than it could thousands of years ago; for the natural man can not know the things of God without the Spirit of God, "For they are spiritually discerned." God is the same, his promises fail not. Our condition before God, is by nature, the same. Our spiritual needs are equally great. Our spiritual foes are as numerous and as mighty, and we are as weak as those who first received the promise. We have the same exaltation and glory to win, and it follows of necessity that we need the same helps to enable us to overcome. And thank God, the last glorious promise Christ made to man before he ascended up on high, was, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe," etc. Hence we are assured that as many as comply with the gospel shall be saved, and the same blessed gifts are theirs to enjoy. In all God's word there is nothing that repeals this covenant of promise, hence it abideth forever.

Come then, and obey the gospel, "being planted in the likeness of Christ's death," that you may be renewed by the baptism of the Holy Ghost, and enjoy the glorious gifts which he "ascended up on high to give to men." "That you may henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." "And when that which is perfect is come, that which is in part shall be done away." Then, but not till then, "whether there be prophecies they shall fail, whether there be tongues they shall cease;" "and now abideth faith, hope and charity, but the greatest of these is charity."—Paul.

BAPTISM OF THE HOLY GHOST. IT DOES NOT  
RENDER WATER BAPTISM  
UNNECESSARY.

Many professing Christians claim, that the baptism of the Holy Ghost renders water baptism unnecessary. If they are right, we are wrong. Jesus Christ was the first, under that dispensation, to receive the baptism of the Holy Ghost, and he received the baptism of water, Matt. 3:13-17. If water baptism was unnecessary, he would have known it, and would have waited for the greater baptism. But no, he demands the lesser first, and the bowing heavens

open on the scene. The voice of the Eternal rings from out the supernal dome, and the Holy Ghost in majesty descends, to witness to the approval of that voice which says, "This is my beloved Son, in whom I am well pleased." Here the baptism of water was ratified by the immediate baptism of the Holy Ghost.

If water baptism had been unnecessary, John would have known it; for he knew they would need the baptism of the Holy Ghost. But he performed the one, and promised the other. If water baptism had been unnecessary, Phillip would have known it, and he would have just informed the Apostles at Jerusalem, that the people of Samaria were believing, and were waiting for the baptism of the Holy Ghost. But instead, he baptizes them with water first, and then informs the Apostles, that the Samaritans may also receive the greater baptism, by the ordinance God had appointed. (Acts 8). If water baptism was unnecessary, Ananias would never have commanded Paul to "Arise and be baptized, and wash away thy sins, calling on the name of the Lord Jesus."—Acts 9:17, 18; 22:16. He would have told him only, to receive the Holy Ghost; but he performs the one, and proclaims the promise of the other. But in the case of Cornelius and his household, we have an undeniable instance of the necessity of both. Peter had been sent for to tell Cornelius what he ought to do. (Acts 6:10). "Words whereby thou and all thy house shall be saved."—Acts 11:14. He understood his errand undoubtedly. "And as he began to speak, the Holy Ghost fell on them." If this was all that was necessary for any man, Cornelius would need no more, and no useless ordinance would be imposed. He stood as fair before God, morally, as any man, or God would never have sent his angel to comfort him. Surely no useless ordinance will be imposed here in the presence of the Holy Ghost! while every fibre of their souls is filled with holy fire, and their minds illuminated by the light of heaven! No! but, the command of God, the ordinance of heaven, must be honored, or that glorious spirit in sadness will withdraw, leaving their hearts barren and cold. Peter knows his duty and performs it. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord Jesus."—Acts 10:47. It is vain, nay, worse than vanity, to declare, with the word of God in our hands, that the baptism of the Holy Ghost renders water baptism unnecessary. Every ex-

ample of Christian baptism recorded in God's word, overthrows the theory; and every word of God, and every example of obedience, gives irrefutable evidence of the necessity of both; and God's approval attended them all. But to cap the climax, we will again quote the words of Jesus to Nicodemus: "Verily, verily, I say unto thee; Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." This is evidence both of the necessity of water baptism, and the baptism of the Holy Ghost; and also of the order in which they are to be received. Now, may God bless this feeble effort to many souls, is the humble prayer of the writer,  
 CHARLES DERRY.  
 September 22d, 1879.

## DO YOU EVER PRAY?

DEAR READER:—It may be you are astonished at this inquiry, and that it should be supposed you are living without prayer; but pardon me, if I tell you that it is possible to utter many words upon our knees, and yet never pray; for prayer is a pouring out of the soul before God; it is a seeking of him with all the heart, and feeling what Jacob did, when he said, "I will not let thee go, except thou bless me."—Genesis 32:26; and be assured, unless, by the Holy Spirit's teaching, you are thus in earnest when you bow your knees before God, you do not pray.

Prayer is the life breath of a man's soul. Without it we may have a name to live, and be counted Christians in the sight of the world; but we are dead in the sight of God. The feeling that we must cry for mercy and peace to God, is a mark of grace, and the habit of spreading before him our soul's wants, is an evidence that we have the spirit of adoption.

Prayer is the appointed way to obtain the relief of our spiritual necessities. It opens the treasury and sets the fountain flowing. If we have not, it is because we ask amiss, or we ask not. Prayer is the way to procure the outpouring of the Spirit upon our work; upon our children, and upon our hearts.

Jesus has promised the Holy Ghost, the Comforter. It is ready to come down with all its precious gifts of renewing, sanctifying, purifying, strengthening, cheering, encouraging, enlightening, teaching, directing and guiding into all truth. But then he waits to be entreated. If we are to resist the world, the flesh, and the devil, we must pray. God has no dumb children with their five senses. It is vain to look for strength in the hour of trial, if it has not been sought after.

We may be thrown in company with those who never pray; we may have to sleep in the same room, or even in the same bed, with those who never ask anything, or know any thing, about God. But mark my words, We must pray.

A little girl had been taught to pray for her father. He died suddenly. Kneeling at her evening prayer, the child's voice faltered, and as her eyes met her mother's, she sobbed, "Oh mother, I can not leave him all out. Let me say, Thank God, I had a dear father once, so I can keep him in my prayers." Many stricken hearts may learn a lesson from this.

Let us remember to thank God for all mercies past, as well as to ask blessings for the future. Prayer is the only way we can make our wants known to God. "Let us pray for one another." For of all the means of grace, prayer is by far the most important. A man may reach heaven without learning, but I question if ever a man reached it without prayer.

God respecteth not the arithmetic of our prayers, how many they are, nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are, nor the music of our prayers, how melodious they are; but the divinity of our prayers, how heart sprung they are. Not gifts, but graces, prevail in prayer.

I thank God, that he gave me a good father, and an affectionate mother, in the recollections of childhood, when she used to take my little hands in hers and cause me on my bended knees to say, "Our Father, who art in heaven."

Our Lord prayed on a mountain; Peter on the house-top; Isaac in the field; Nathaniel under the fig-tree; Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

"Prayer is the soul's sincere desire,  
 Unuttered or expressed,  
 The motion of a hidden fire,  
 That trembles in the breast.  
 Prayer is the burden of a sigh,  
 The falling of a tear,  
 The upward glancing of an eye,  
 When none but God is near.  
 Prayer is the simplest form of speech  
 That infant lips can try;  
 Prayer, the sublimest strains that reach  
 The Majesty on high.  
 Prayer is the Christian's vital breath,  
 The Christian's native air,  
 His watchword at the gates of death;  
 He enters heaven with prayer."

W. STREET.

The incapacity of men to understand each other is one of the principal causes of their ill-temper towards each other.

When a man is honest simply because it is his policy to be so, he is already saving up money with which to buy his ticket to the penitentiary.

## FAITH.

"SIRS, what must I do to be saved. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:30, 31.

This Scripture is heralded from every pulpit in the land. The world is full of faith, but it is not of the right kind. What does it take to constitute a faith in Christ? We read that "Faith is the assurance of things hoped for, the evidence of things not seen." There is nothing that we do, but it is the result of faith. We would not sow our fields, nor cultivate our land, if we did not believe that we would reap a crop, for the very fact that we go forth from day to day to labor, proves that we have faith that the things we do will bring certain results. Faith we are told, is the moving cause of all action. Faith inspires a man to act. The fact that he acts, proves that he has faith in the thing that he does. Now we can all understand that this faith must precede all our acts in temporal things. Just so it is in spiritual things. Suppose that I say I believe in a physician, and at the same time refuse to take his medicine. Would it not prove that I did not believe in him. Our acts prove what we are, not our words. Actions speak louder than words. What evidence does the Christian world give that they believe in Christ? They tell us that they believe that he is the Son of God, and that he brought the way of salvation. But does this prove that they have faith? James says, that "Faith without works is dead, being alone." Again he says, "Show me thy faith without thy works, and I will show my faith by my works." By works was faith made perfect. Then, if a man has faith he will have works also. The works prove that he has faith. We have no other way of proving our faith. "He that cometh to God, must believe that he is, (exists), and that he is a rewarder of them that diligently seek him." Then how can we expect to be rewarded if we do not seek him. "Faith cometh by hearing the word of God," by reading the Scriptures. By so doing we find what is required. It is written: "He that doeth the will of the Father, shall know of the doctrine, whether it be of God or whether I speak of myself." What is "the will of the Father?" Now we are going to test the faith of the Christian world, belief on the Lord Jesus Christ. He came with a message from heaven for the world. It was called the doctrine of Christ. He said that the doctrine he brought was not his own, but the Father's that sent him. We are told that he preached the gospel of the kingdom of

God, saying, repent and believe the gospel. The meaning of the word gospel is a collection of principles denominated the doctrine of Christ. This doctrine was to be obeyed by man, and by doing so, certain results were to follow. Now the results that followed will prove whether they had done the things commanded or not. When we open the Bible, and point out the things commanded therein, we find that they do not believe the Bible. We ask them why they do not enjoy those spiritual blessings promised by Christ. They admit that they do not have them, and as a reason why they have not, they say they were only for the ancient saints. Jesus says: "These signs shall follow them that believe," and he promised to be with them "always, even until the end of the world," upon conditions that they would observe to do the things he commanded them. Now, as long as he would be with them, these signs would certainly follow; and the fact that these signs do not follow them, proves that they do not believe. Every one must admit this fact in the light of the Scripture which says, "all things are possible to them that believe." Jesus says, that "if a man doeth the will of the Father, he shall know of the doctrine."

How many of the Christian world can say that they know of the doctrine? If they say that they know of it, they will believe in revelation, which thing none of them believe in, which is simply the effect of the Holy Ghost. Now, as they have not this knowledge, does it not prove that they have not done "the will of the Father?" Paul said that "he was not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." Will it prove such to those who refuse to obey it, as it is set forth in the word of God? When the signs do not follow them, and when they have no knowledge of the doctrine, it will not.

The infidel tells us that the Christian religion has caused more trouble and bloodshed in the world than anything else; that it has been a failure; that it is only a cloak to cover up all the crimes known to man. Is this true? We answer no. Is it possible that Christ was the author of all this corruption we see in the world. When we compare the teachings of Christ and his disciples with the teachings of the world, called Christian, we find as much difference as there is between day and night. Did he not say that his "kingdom was not of this world, else would his servants fight," and "he that killed by the sword, should die by the sword?" Did

not the Apostle say that "the weapons of our warfare are not carnal?" Then, if men take up the sword and kill each other, notwithstanding they may claim to be Christian, is Christ responsible for it? Did he bring the principle into the world? The angels came to the shepherds, heralding the good news of the birth of the Savior. What was the message they brought? It was, "Peace on earth, good will to men." The Apostle said that "Jesus was not the author of confusion, but of peace." Then is he responsible for the confusion we see in the world? It is unjust to charge all this to the Christian religion. They should say that the Christian world has not the religion of Christ. If we examine the record, and compare the church anciently with the churches today, we find no resemblance between them whatever. Christ made certain promises upon certain conditions. Now, when a man fails to receive the promises, it is because he fails to comply with the conditions, and that is what is the matter with the Christian world to-day. And the infidel charges this failure to Christ and the Bible. Show me a man or a nation that has complied with every precept of Jesus Christ, and that man or nation has failed to receive the benefits of every promise made by Christ, then I will say no more about the matter, but will believe it is all a delusion. But there has never been a man found that has obeyed the gospel as set forth by Christ and his disciples with an honest heart, but is ready to say that it has made him a better man in every respect, and he has proved Him to be a God of truth. It is unjust to condemn any system before giving it a fair trial. Then who is responsible for the bloodshed, crime, and confusion that are in the world. It is man, and Jesus and the Bible are clear of the charge made against them. Who is it that believe in Jesus? Those who "*Do his commandments.*" "*But be ye doers of the word, not hearers only, deceiving yourselves; for if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. . . . But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, that man shall be blest in his deeds.*"

If the Christian world had this living, active faith, infidelity would have nothing to feed upon, but would soon vanish away. Let us hold these facts up before the world, and thereby show that we are witnesses for God indeed. Let Babylon fall, and Peace reign from sea to sea.

W. M. RUMEL.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

## Conference Minutes.

### INDEPENDENCE DISTRICT.

Conference was held in the Saints' Chapel at Independence, Missouri, October 12th, 1883. J. C. Foss president, F. G. Pitt clerk.

Branch Reports.—Independence 251; 22 baptized, 4 received by letter, 2 received by vote, 5 removed by letter, 1 expelled, 1 died. First Kansas City 22; 1 baptized, 1 received by letter, 1 dropped, 1 died. Clear Fork 15; 2 baptized. Armstrong 17; 1 baptized.

Resolved, That the report of the Kansas City branch be returned for correction with the instruction that the branch officers be requested to labor with the party reported as dropped, according to the law of the Church.

Time of speaking during conference was limited to five minutes each.

The visiting brethren were invited to take part in conference.

The following Elders reported in person: John Brackenbury, (baptized 1), F. G. Pitt, C. St Clair, F. C. Warnky, (baptized 12), E. Curtis, A. White, W. B. Tignor, Bro. Humes, Bro. Waddell, Samuel Crumb, C. G. Lanphear, Bro. Clark, A. H. Smith, (baptized 7), J. C. Foss, (baptized 12), Bro. Halk, Joseph Luff, W. P. Brown, James Brighthouse.

Priests' Reports.—Geo. Harrington, William Clow, Bro. Clemenson, Bro. Brents, A. Cox, Seth Farrow, S. Dennis.

Teachers' Reports.—Bro. Scott, F. Gerber, Bro. Pooler, Bro. Smoutz.

Deacon M. C. Outhwaite, reported.

Bishops' Agent reported as follows, and the report was received. Balance on hand last report \$46.85. Received since, \$273.20. Paid out \$244.30. Balance on hand \$28.90. J. J. Kaster, Bishop's Agent.

The Elders' Court appointed at the June conference in the case of appeal, reported as follows: Independence, Mo., June 18th, 1883. We your court, beg leave to report, that we believe there was not sufficient labor performed. T. J. Franklin, Wm. Newton.

Resolved, That the case reported, with the report, be referred to a committee of three for investigation and final settlement, and if need be, to rehear the whole case. James Brighthouse, F. G. Pitt, and Samuel Crumb were appointed said committee. The former court was discharged.

Bro. A. H. Smith, committee on subscription to pay indebtedness on church building at Independence, reported. Report received.

Two cases of appeal from the Independence Branch were allowed. Brn. J. J. Kaster, A. White and Clark, were appointed a committee to try first case of appeal. Second case of appeal was referred to a committee of three, consisting of Elders James Brighthouse, J. J. Kaster and S. Crumb.

Bro. J. J. Kaster, as trustee of the church building, was authorized to make necessary improvements for the protection of the same.

Bro. A. H. Smith reported having received subscriptions to the amount of \$201.95, to pay off debt on church. Of the above amount he paid into the hands of J. J. Kaster \$185.50, and

reports enough subscribed to pay off the balance, \$42.38. On blinds and weights for windows, he received \$31.85, and paid out for same \$36.39.

Resolved, That in all cases of trial in this district, on the finding of the court being rendered, it shall be the duty of all parties so tried, if wishing an appeal, to give notice at the trial, or time of report to the branch by the court, or otherwise forfeit the right of appeal; and said notice should be in writing.

C. G. Lanphear was chosen president of district, E. Curtis vice president, T. H. Humes secretary. Bishop's Agent sustained.

All the spiritual authorities of the Church were sustained in righteousness.

The Elders and Priests of the district were requested to open new fields of labor, and to preach as circumstances permit.

Bro. A. H. Smith preached Sunday morning, assisted by F. G. Pitt. Sacrament meeting at 2 p. m., in charge of C. G. Lanphear and Bro. Clemenson. Preaching in the evening by Joseph Luff, assisted by F. C. Warnky.

The president was instructed to hold two days' meetings throughout the district, and to call upon different Elders to assist him.

Adjourned to meet at Independence, Missouri, on the first Saturday in March, at 10 o'clock, 1884.

#### NORTH-EAST MISSOURI DISTRICT.

Conference was held at Salt River Branch, November 3d and 4th, 1883. Bro. George Hicklin President, Bro. David F. Winn clerk *pro tem.*, and Bro. Silas A. Winn assistant.

Branch Reports.—Bevier 110, including 8 Elders, 4 Priests, 5 Teachers, 3 Deacons; 3 baptized, 2 expelled. Renick 13, including 1 Elder, 2 Priests, 1 Teacher, 1 Deacon; financial Report: cash on hand \$5.25. Salt River 28, including 1 Elder, 1 Priest; 1 expelled. Hannibal 29, including 3 Elders, 1 Priest, 1 Teacher; scattered 14; 1 baptized.

Bishop's Agent's Report: Cash on hand last report, \$33; received since, \$35.75; paid out \$62.50; balance on hand \$6.25. Robert Thrutchley, Agent.

Elders' Reports.—Geo. Hicklin, Rob't Thrutchley, and John F. Thomas reported in person, John Taylor by letter. Priest David F. Winn in person, Silas A. Winn from Walnut Creek Township, Macon Co., Mo., reports of Brn. G. Hicklin and D. F. Winn's labors in his neighborhood, that the citizens would like to see them return.

Resolved, That we sustain Bro. Hicklin as president of the district.

Resolved, that the next conference be at Bevier, Missouri, the first Saturday and Sunday in February, 1884, to commence at two o'clock p. m.

Resolved, That we sustain all the spiritual and temporal authorities of the church in righteousness.

Preaching at 7:30 by Bro. G. Hicklin. Sunday at 10:30 preaching by Bro. G. Hicklin; at 2:30 prayer and testimony. It was a time of rejoicing and encouragement, while the gift of prophecy was enjoyed. At 7:30, preaching by Bro. G. Hicklin.

With love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors.

He who is puffed up with the first gale of prosperity, will bend beneath the first blast of adversity.

## Miscellaneous.

### NORTHERN ILLINOIS DISTRICT.

To the Officers and Saints of the Northern Illinois District, Greeting: Having been appointed Bishop's Agent for the above District, I consider it proper under existing circumstances, to address a few lines to you, and inform you that I will be pleased to receive your tithing and free will offerings at your earliest convenience. With but one or two exceptions, in the past, the district has done but little financially; and we have come far short of meeting the wants of the poor, and the ministry. And as equal burdens break no backs, I would be pleased to see an effort worthy of the name made by the District, to sustain the Bishopric. As this is a day of sacrifice, let us unite with the ministry, "giving a long pull and a strong pull, and a pull all together," that our works in this direction may stand approved of God; and in the sweet by and by will come the blessing, ever remembering that sacrifice brings forth the blessings of heaven.

Letters enclosing Drafts or postal notes, may be addressed to me at Norway, LaSalle Co., Ill.; but post office orders must be sent to Seneca, LaSalle Co., Illinois. This is necessary because Norway is not a money order office. It will also be necessary to inform me by card to Norway, when monies are forwarded to Seneca. Drafts or postal notes must be made payable at Seneca. Hoping to hear from you soon, I remain your brother in bonds.

THOMAS HOUGAS.

MISSION, Ill., Nov. 12th, 1883.

### MARRIED.

RYAN—HART.—At the residence of the bride's parents, Labette county, Kansas, October 7th, 1883, by Elder Evan Davies, Bro. Charles K. Ryan to Sr. Larend A. Hart. Many presents were received by the parties married. May the blessings of peace, health and prosperity, attend them.

### DIED.

BASS.—[At Lawrence, Michigan,] October 24th, 1883, of consumption, Sr. Etta M. Bass, aged 23 years, 6 months and 14 days. She was baptized by Bro. C. Scott, July 1st, 1883. She was conscious up to the moment of her death, and gave directions concerning her burial, how she desired to be dressed, &c., and was perfectly resigned to go. During her sickness she had but one longing desire, and that was that she might have a view of her future home. This favor was granted her, and in vision she passed over the wide, deep and dark waters, and while nearing the other shore, the waters became clear and beautiful. While upon the shore she saw a most inviting landscape: groups of children dressed in white, some of which she knew, and a personage standing with hand extended, and beckoning her to enter. This seemed so real to her, that she seemed more anxious to go, afterwards, than to remain. So dies the innocent and good. Wm. H. Kelley preached the discourse at time of burial, October 27th, and a large number of relatives, friends, neighbors and sympathizers, were in attendance. The family and neighbors deeply mourn her loss, and with all the one to whom she was betrothed, Mr. Herbert Jacobs.

LANE.—In Bennett, Lancaster county, Nebraska, October 22d, 1883, Sarah Ann Lane, aged 60 years, 11 months and 7 days, after a long and

painful sickness, which she bore with Christian fortitude and patience. She died as she lived, in peace with all. She was born in England. She joined the church in Old Joseph's day. She came to this country in the year 1849. Lived in St. Louis, Mo., and Quincy, Illinois, until 1862, when she emigrated to Utah; joined the Reorganized Church; came back in 1865, and settled in Nebraska. She leaves a husband and three children, two sons and one daughter, to mourn her loss. None of the Elders were near to attend the funeral. I asked a Presbyterian preacher to preach her funeral, which he did with credit to all. It took those that knew her best to love her most. In all her suffering she was not heard to murmur nor complain. William Lane, the husband.

### ADDRESSES.

T. W. Smith, care M. B. Williams, Excello Mills, via Midletown, Butler Co., Ohio.

E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.  
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.

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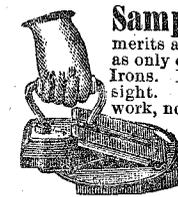
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# THE SAINTS' HERALD.

1882  
Wm. Am. Pub. Co.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

Vol. 30.—Whole No. 551.

Lamoni, Iowa, December 1st, 1883.

No. 48.

## THE SAINTS' HERALD:

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## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 1st, 1883.

### EDITORIAL ITEMS.

Bro. Joshua Armstrong wrote from Wilber, November 16th, that he had been there in attendance at the Braden—Kelley debate. He was unfavorably impressed with the fairness of Rev. Braden in discussion. We gather from the letters of Bro. R. M. Elvin, L. Anthony and Armstrong that the course pursued by the opposition was the usual one, the Spaulding story, and the "awful" character of Joseph Smith, were the chief staples of objection and argument.

Charles C. Rich, of Bear Lake, Utah, one of the Twelve in the Utah Mormon Church, died at his home at 2:30 p. m. November 17th, 1883, after an illness of three years' duration.

Read Bro. N. W. Smith's advertisement of organs. We have seen three or four of those introduced by him at Lamoni, and vicinity, and they certainly look and sound well.

Bro. J. W. Chatburn, of Harlan writes that their services and Sunday School are fairly well attended. Quite an interest is taken by many not of the Church in the Sunday School.

BRO. M. N. COLE, who lately passed through Lamoni, Iowa, to Butler county, Kansas, writes from that "flowery land" of big corn, nice wheat, goobers, limestone and cactus, that his "advice to those having a means of livelihood where they are located, is to stay there."

He further reports, as will be seen by his letter that land reported as good land at \$1.25 an acre is not *good land* at all; but is poor land; good land being worth

from six to ten dollars per acre. The fact seems to be that, so great and constant has been the rush into the new lands of the west, by all classes seeking homes, that all the available good land near to the lines of railway is taken up. Whoever now goes in must either move further on, or buy of some speculator, or discontented home-steader who wishes, either to return whence he came, or to go on himself.

The Government has done all that considerate and honest settlers could ask in the present political condition of the country, to aid the settlement of the public domain; but the best government on earth, can not prevent the practice of fraud, and the taking advantage of the law by scheming men making "haste to become rich," to the disadvantage of the honest toiler seeking for and asking for nothing more than a fair opportunity to win his own bread, and to care for his own household. Besides this, Saints would do well to heed the voice of Christ, the wisest counselor man ever had; "Let all things be prepared before you."

It may be said to us that these words were addressed to the Saints in reference to Zion only, and that it is spiritual. This is true. But Christ states that he has "not at any time given commands that are temporal, but spiritual." Further the counsel is to Saints and is wise. It applies to Saints who may be desirous to change their places of habitation anywhere within the borders of the land of Zion; and was to be observed by those who understand and propose that Zion is to be the "pure in heart." No surer indication that the disregard of that counsel is dangerous to the welfare, and as a consequence the faith of the Saint, need be asked for, than the circumstance mentioned by Bro. Cole of a man stranded on a Kansas prairie, with wife and little ones, without a home, without money, without a definite purpose or remunerative employment.

The almost natural result of such a condition of helplessness is to look to those apparently well fixed and able to draw upon their resources at a moment's notice for any needed amount for help; thinking, and possibly, partly justly, that those who are well off should of right help

those in need. When this help is not forthcoming if demanded, or expected; the feelings are hurt and embittered. It is vain for those from whom such aid was expected to urge their inability to draw from their resources at demand. Nor is the frequent recurrence of such demands upon these persons under similar circumstances calculated upon; the present, and pressing need overshadows the case, and nothing but willful desertion of a friend in need seems to justify the feelings of the helpless one, to characterize the acts of refusal, or neglect to aid.

The Book of Mormon, teaches that when one is found in distress it is a duty to help that one without specially inquiring if his calamity is the result of his own folly, or bad acts. But, so many and so oft repeated cases of distress arising from the same cause, among a people forewarned by the presiding genius of their faith and life, the wise giver of their laws, and the power of their final emancipation from all their evils and woes; make the advice and admonition given in the law of tenfold force. We feel the distress much more keenly from the fact that we were powerless to prevent it before it occurred, and can not now remedy it by extending the help needed.

It is, we think, time that the effort to organize and carry into effect some of the co-operative methods by which the worthy may be aided to make homes in Zion, aiding them to properly provide all things before them, should be made.

BRO. JAMES CAFFALL'S article "The Herald a Weekly," was written some time ago, but for reasons apparently good at the time was not published. But as it is only a little while now till the New Year, and new volume of the *Herald* will begin, and very much of the article by Bro. Caffall is most excellent, and applicable now as when it was written by him, we give it an insertion believing that good will come from it.

The question whether the good of the cause may best be conserved by the *Herald*, weekly or semi-monthly, is of course open to inquiry; and we may have an opinion with many others, as to what is

preferable; but of that we do not now write. There is perhaps no doubt that it can be maintained in its weekly issue, if it be desirable. That may be determined hereafter.

We greatly desire that the *Herald* shall be utilized. As one arm of the service in the spiritual warfare, to get the best returns from its use, it should be not only sustained in contributions of articles, and subscriptions in money for its weekly visits; but it should be circulated. Wherever a copy, or two would be likely to be read and possibly good be done thereby, there it ought to go. Many a half-dollar, worse than thrown away in the uses to which it is put, would send the HERALD to a friend, or relative for nearly three months; and might possibly rouse a mind to inquiry. A half year's subscription for HERALD sent into a locality, by some lover of the truth acquainted in that place, might be the means of an opening to preach the word there; and who could estimate the good that a dollar and a quarter so laid out would do in such a case.

We would like to see a boom on the subscription list for 1884. Make your renewals early, and persuade your neighbors that belong to the Church to take it. Do not be afraid to ask them. If brethren dwell together and neither can *afford to take* the HERALD, club together, and send for it, half the year to one address, and the other half to the other address. However, it should be with the HERALD as with the front door, "every door should have its own mat," so every reader should have his own HERALD. Send in the subscriptions.

FROM a recent letter written us by "Perla Wild," from Madison county, Nebraska, we gather that the winter there will be hard on those poorly provided with provisions and fuel. Crops are not so good as it was thought they would be at an earlier period; and, it is said, that last winter some was obliged to burn hay and corn stalks to keep warm by.

First impressions about new and fertile countries, obtained under sunny skies, while grassy meads spread every where, and gentle zephyrs fan the brows and lull the senses with the aroma of more than Arabia's thousand flowers, do not wear well when cool November blasts sweep down from northern plains with frost and chill in every breath. Then the realities, the uncomfortable things of existence force themselves into recognition, whether welcome, or otherwise.

"Tickle mother earth with a hoe and she will laugh with a harvest;" is just as

true in Kansas, Nebraska, Idaho, Dakota, as in Iowa, Illinois, Michigan, or Ohio. Those who want the harvest must do the tickling. New states always pass the first stages of their development with more, or less of hardship and deprivation for the pioneer settlers. Nor do their immediate successors fare much better, the chief relief being found in the fact of neighbors already settled to whom necessity may appeal for neighborly counsel and aid.

Sr. Perla finds in her new home that her letters and stories in the *Hope* have preceded her, and created for her a welcome, warm and pleasant. Her unflagging interest as a teacher to the young, and an enthusiastic lover of children (young or old) have been shown in her writings, and now win for her a partial reward for her care and persistence. It is so rare in these unregenerate times to find that efforts put forth solely for the good of the race, are appreciated, that when a case occurs, and one who so labors is made cognizant of it, it gives a satisfaction and gratification not easily told.

Sr. "Perla" has our esteem and thanks for her continued interest in the *Hope* and its readers, and we are glad that she is permitted to see that wherever she may go, and become known among the Saints her "works have gone before her to judgment," in her favor.

FROM the *Island News*, published at the Grand Manan Island, New Brunswick, off the coast of Maine, we clip the following glowing tribute to the merits of one of the brethren preaching there.

#### ELDER SHEEHY.

Bearing this unpretentious name, a young American Preacher has recently visited the Island, holding a series of evening Services in the Hall at North Head.

The Meetings were crowded; and from venerable Deacons of the F. C. Baptist Church, down to almost prattling childhood; the fervency, the eloquence, the pathos, and the purity of theological sentiment, not only captivated the ears, but stirred the hearts of the people in an unusual manner; the young Minister appearing as a shining light; or, as a Lantern in a dark place.

He may be called Mormon, or Latter Day Saint, or Smithite; or any other name, or epithet, which scoffers love to bring forth from the vocabulary of ribaldry; but, no matter, his preaching stands the test of closest scrutiny; and is pronounced faultless. His Sermons are not made up of rant and rhapsody—of iterations and reiterations—of a jumble of words without meaning, delivered in boisterous vehemence—but, in a style in conformity with the elocution of the Schools; and in matter, calculated to "win souls to God."

Should this talented young man remain on the Island, his present popularity as a Preacher

bids fair to effect a sweeping change among the people.

The people have long felt the need of a "Live Preacher"—one who is qualified for the great work, not only educationally, but by deep piety, and all the graces and accomplishments which constitute a true Minister of the Gospel of Christ; and, free from all guile and hypocrisy.

It is sometimes asserted that the agitation of the liquor traffic question by temperance societies, W. C. T. Unions, fanatics and zealous, religious bigots, has accomplished nothing toward stopping the consumption of intoxicating drink and as a consequence its sale. Whether the persistent agitation of the matter has, or has not affected the traffic, something has. It may be that the constant friction of drunkenness upon the interest of society, viewed from a purely business standpoint, has resulted in the creation of a public opinion that the moral suasion of the philosopher, the prohibition of the enthusiast, and the irritation of the crusaders could not compass. But it is certain that all firms of business men, from those that gather from the storehouses of nature the raw materials to those that offer the created articles of necessity, convenience and luxury, will not put men addicted to the cup into places of trust and honor, no matter what the capabilities otherwise may be, nor keep them there if the habit is acquired while in their employ. This is true of Railway Companies, who refuse to trust their property and that of others to the trust and care of drinking officers and employes on freight trains, in freight depots and warehouses; and who will not consent that the lives of travelers over their lines of road shall be put in jeopardy, by drinking train despatchers, telegraphers, conductors, or engineers. It is true of Banking associations, who require sober men for cashiers, tellers, assistants and messengers. It is true of manufacturers, who insist that from superintendent to the man that sweeps and builds fires, all shall be free from the alcoholic habit; drunkenness being a more frequent and potent cause for discharge from employment than incompetency; for the latter may be removed by diligent care, instruction and effort, while the former may not be removed readily, and may, indeed is almost sure to bring injury and loss to the employer; and may result in damage to property and grave loss of life to fellow workmen.

Twenty years ago there were many circles in society where the constant tippler and occasional drunkard was not only tolerated, but his offenses were condoned. Now there are but few from which the

tippler and debauchee are not excluded; and where one is found, he is constantly made to feel that society looks upon him in detestation.

An evidence of the rapid strides made by public opinion in its march toward the higher planes of thought and life, is found in the following extract from the columns of the daily *Tribune*, of Chicago.

Cincinnati, O. Nov. 11th. Capt. H. W. Stein has abolished the bar privilege on the steamer Charles Morgan, which has just come off of the marine ways and leaves for New Orleans Wednesday. The privilege had been yielding \$175 a month. An old river Captain said tonight that Capt. Stein would make money by abolishing the bar on the Morgan. He was certain the boat would get a passenger traffic that would be enough larger and more desirable to compensate several times over for the money received by the bar privilege. "The feeling," he continued, "has been growing for several years among steamboatmen on the Ohio and Mississippi Rivers that they could get rid of the bars on their boats to good advantage. Capt. Stein is not the first to try the experiment. Capt. Williamson has not permitted a bar for some time on any of the boats he controls in the Cincinnati and Pittsburg trade, and he claims to have made a hit with the public in getting rid of them. The Davidson line on the Mississippi has followed the same course, and its business has been benefitted. The bars on the Tennessee River line of boats are to be abolished, and the bar on the Ariadne, which leaves Cincinnati this week, is being removed."

The example of the Morgan, which is one of the largest boats on Western waters, he thought, would soon be imitated by other boats running in the Cincinnati and New Orleans trade, and a saloon attachment to a first-class boat may become the exception instead of the rule. He thought the room saved by taking out the bar would in most instances be worth more to owners of boats than is received for the bar privilege.

## Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

TAHOR, Iowa, Nov. 13th, 1883.

*Bro. Joseph*:—The work in this district is still moving along slowly. Our two days' meetings have proved a success. The Saints have been revived, and there spiritual strength renewed. In Hamburg, we had a good time. Five or six are about ready for baptism. Bro. StClair went from this place on the 12th, to hold more meetings, and induct into the Kingdom of God, as many as are prepared. Here in the Plum Hollow Branch, we had a splendid time. We held meetings every night last week, in the Gaylord and Ross school houses. Had fair congregations, and good liberty; Consequently were better prepared to commence our two days' meetings at the Gaylord school house, on the morning of the tenth. We commenced by having prayer meeting at half past nine in the morning, and preaching the remaining part of the day. The large new school house was crowded both Saturday and Sunday,

with attentive listeners. The Spirit of God was with us, causing all to rejoice in the glorious hope of our calling. Bro. R. J. Anthony was with us, and preached the word with power; also Brn. Deuel and StClair. Monday night held meeting at the Ross school house. Tuesday morning baptized two. Old sister Leeka, who is now seventy-eight years of age, attended all these meetings, and still bears testimony to the truth of this work.

I leave here today, to hold forth in Brother Goode's settlement, and thence I intend to go northeast, to labor until our conference. Brother Anthony intends to put in his time with us this winter.

Praying for the welfare of this glorious cause, I subscribe myself your Brother in bonds,

HENRY KEMP.

NEW TRENTON, Indiana,

November 19th, 1883.

*Bro. Joseph*:—I think the last published word from me was written at Springerton, Illinois. I left there October 25th, and reached New Albany, Indiana, at ten p. m.; found Bro. David Scott after considerable trouble, and put up with him till Saturday, and then went out to Mt. Eden Branch with Bro. Harbert Scott, president of the district. I commenced meetings in the Saints' church, on Sunday morning, and continued every night of that week, and till Tuesday of the week after. I am pleased to say that I enjoyed good liberty in speaking, and at times a great measure of that freedom that the Spirit alone can give. I felt the influence of the prayers of the Saints, and was strengthened by their sympathies and confidence. On Sunday tenth inst., after morning service, I baptized Bro. Leonard and Sr. Cynthia Scott, brother and sister to Columbus Scott. Leonard is a fine composer of music; several pieces of his are in common use in this mission, and are truly beautiful. I shall expect some grand pieces now, since he has obeyed the gospel, and has the Holy Spirit to aid him. The other one baptized is the daughter of Bro. Harbert Scott, Nancy M. She is the third Nancy Scott that I have baptized in that region; her mother, Bro. Harbert's wife, and Bro. David Scott's daughter, the other two.

I was glad to learn that I was authorized by the unanimous vote of the August district conference to restore the license of Elder James G. Scott. This I did with much pleasure, as I believe that the severe ordeal which the brother passed through, will make him even more useful than ever to the work in these parts. The difficulty was not one affecting the brother's moral character, however, which is beyond reproach; but an error of judgment. In company with Bro. Harbert Scott, I came to the Union Branch on the 8th inst., and commenced meetings that night, and preached every night till the 16th, inclusive. Had good liberty as a rule. On last Friday I baptized Bro. Ford and his daughter Eva. The ice on the creek was over an inch thick, and not being strong enough to bear me, I had to cut a place to a point about eighteen feet from the bank, which took about twenty minutes, and as I had to throw the pieces of ice out of the way, my fingers got somewhat cool, and the rock bottom was not any too warm for my feet. I think I will put on boots or shoes next time, if any can be had. There are others there who are about ready to obey the gospel.

Perhaps Bro. Harbert may baptize them before he leaves for home, as I left him there to keep up the interest till over Sunday at least. He expected to preach a funeral sermon on Sunday morning, relating to the death of Sister Fisher, who died on Friday afternoon.

I left on Saturday morning to come here, in order to preach a funeral discourse occasioned by the untimely death of Elder Wm. H. Chappelow, the president of New Trenton Branch. Bro. Chappelow died on the 2d of November of cancer on the cheek. He was highly esteemed by all who knew him, for his upright life, and kindly disposition. The branch here suffers a great loss, which will be difficult to repair. The Methodist Church was freely tendered us, and yesterday morning it was completely filled with sympathizing friends. The choir sang several fitting hymns in a creditable manner. The local preacher, Mr. Steele, opened the service with an appropriate prayer. I had most excellent liberty in preaching. I was taken by the hand by many after the service, in a very friendly manner, and the hope expressed that I would preach to them again. The minister seemed pleased to announce meeting for me, on Thursday night. I had some Epitomes with me, and after giving a few to those standing by, I asked a young man if he would give the rest to his friends, and he answered, "I will that;" and he hastened out loors to distribute them around. And yet I preached the truth plainly. An Irishman, a Presbyterian, after meeting, in answer to a question said, that "Nobody thinks that you are connected with the Salt Lake Mormons; for we all know these people, that they are among the best citizens we have, and nobody can say a word against them. No, you need not spend your breath in telling the people that you are a different people from the Mormons; for they all know that." Such is the result of the consistent walk and conversation of the Chappelow family living here, consisting of Mother Chappelow, who joined the Church with her husband in 1843, and three sons—James, Thomas, and Joseph H., Emma, and Sr. Carmichael. Four families in all, and they are all respected by their neighbors. This branch though small, has done as much, if not more, to aid the cause in the district, than any other, by the simple, yet successful way, of regularly giving on each Lord's day, the sum of a nickel apiece, and more, as they may be prospered; and when not needed to help the cause at home, they send the amount gathered to the Bishop's Agent now and then.

The Saints do not live in the town, but two and a half miles on the other side of White River. To get there we have to climb the bluffs, up a hill over a half a mile, and on a road full of loose stones, and when on top, we can see only hills. The soil seems very thin and washes badly. It has to be kept fertile by abundant manuring. Pears do well here, but peaches are uncertain, and apples are limited in kinds. If one fourth the time, and labor and fertilizing, was devoted to our Iowa and Missouri lands, that is employed here; they would "astonish the natives" in their productiveness. I expect to leave the "hill country" on Friday, and plod among the sand on the bottom lands of the Miami river, where the Saints of the Amanda Branch, Butler Co., Ohio, are located. A few days on the top of high ridges, and free air, and then a little while

in the flat low lands. Changing water, and food, and climate, and beds,—well, if the constitution is iron clad, all right. Even if a person does keep the “word of wisdom,” he may suffer from colds in the head, rheumatism in the shoulders, disordered liver and stomach. O yes, the missionary has an easy time, and his lonely wife at home also enjoys life.

T. W. SMITH.

PEORIA, Illinois,

November 17th, 1883.

*Bro. W. W. Squires:*—Melchisedec's mother's name was Naamah, a daughter of Enoch. Melchisedec was Shem, the son of Noah, Noah having been commanded of God to raise up a righteous seed with this one wife, while the earth at that time was cursed with the unrighteous doctrine of a plurality of wives. Noah and Naamah were the only righteous in that age. Book of Jasher, 5 and 16 chapters.

Yours truly,

J. A. ROBINSON.

WILBER, Nebraska,

November 19th, 1883.

*Dear Herald:*—The debate here on the second question, which reads:

“Is the church, of which I, Clark Braden, am a member, identical in *faith, organization, ordinances, teaching, worship, and practice*, with the Church of Christ, as it was left perfected and completed by the apostles of Christ.”

The attendance upon the question was not so large as upon the first, nor did it appear that the interest taken was as deep. However, a cold spell of weather, and some local gatherings, detracted somewhat. I herewith give a sample of the points Mr. Braden presented in defense of his proposition:

1. Definition of the word church.
2. The work that was accomplished by Thomas and Alexander Campbell was the *restoration* of the *natural* church, and not a reformation.
3. The growth and progress of the worship of God was gradual and of degrees. During the antediluvian period, God had individual followers. In the patriarchal period the father of the family was priest and minister. The Mosaic period continued from the time of Moses until the setting up of the *Christian Church*, by the apostles of Christ, on the day of Pentecost.
4. The High School grade was from the time of Malachi till Christ, the time in which there was no revelation.
5. John and Jesus founded no church, but were loyal Israelites, and so worshipped.
6. When the *Apostolic Church* was perfected, then the supernatural, or the extraordinary was to cease. Apostles, prophets, signs and miracles were discontinued, and the *natural* church was to continue, for there were to be no more signs or revelations.
7. There may be error, and still the church be perfect.
8. All Christians should wear the name of Christ, and the church should be called Christian.
9. “Even as they are named in one hope of their naming.”—Eph. 4:4.
10. We believe in one God, and say nothing of his body or parts; for the Bible is silent as to body and parts.
11. We believe in Christ, but say nothing as to the “Unitarian or Trinitarian doctrine,” because the Bible is silent upon these subjects.

12. We believe in one Holy Spirit, *not Ghost*; we say HE, HIM, not it.

13. We reject all baptism of the Holy Spirit, except that of the day of Pentecost, and the house of Cornelius.

14. We defy Kelley to find another case or circumstance. The Spirit never hints that there were more than the two instances of baptism by the Holy Spirit, or that there ever should be.

15. There is only one baptism, Eph. 4:5.

16. The gospel law of pardon was first preached on the day of Pentecost.

17. The Israelites were freed from Pharaoh and his laws by baptism unto Moses in the cloud.

18. Faith is a means of justification.

19. There is one hope, the Spirit through the word.

20. The New Testament was perfected, and this removes prophets, apostles and inspired men.

21. The local congregation are the masters, in all things for their government; the Bible the only rule and guide of faith.

22. We rely on our feelings for a knowledge of our pardon and acceptance with God.

23. We preach the same doctrine, and make the same promises that the apostles did.

24. Alexander Campbell had the same command to preach, that any man had. (Mark 16:15).

25. We have communication from God through the written word.

26. I defy Kelley to find one instance wherever Christ performed a church act.

27. If the baptism of the Holy Spirit, is to be obtained by all believers, then Cornelius' baptism came in the wrong place.

28. Paul received the Spirit when Ananias laid his hands upon him, and there are several other cases.

29. Baptisms, (Heb. 6:2), were Israelitish washings, and not the *one baptism*.

30. There are two elements in the church, the divine and the human.

31. If any one says that we use “Campbell's Christian system,” as the Methodists do their discipline, or the Presbyterians their confession of faith, he tells a *willful and deliberate falsehood*.

32. The word of God was not perfected till fifty years after the death of Christ.

33. The apostles were a constitutional convention, and ceased when they had organized the church.

34. Heb. 6:2 has nothing to do in this question, and has no application to us, being wholly an Israelitish institution.

35. The word Christian is a specific, and is the name of Christ's Church.

36. Do we now need men to come to us in the power and Spirit? No, for we have the written word, and therein is the spirit and power of God.

37. The new birth, the word, is the Spirit. Man hears the word and believes, and when he is born of the water, he is therefore born of the water and the Spirit.

38. None could be apostles except those who had seen him, (Christ), and this was why Christ made a revelation of himself unto Saul.

39. The apostles and signs were provisional, and when the object of their appointment was accomplished, they were to cease.

Bro. Kelley gave all the above items a rigid examination, and so completely upturned the argument, that Mr. Braden in his last speech, stood silent, as if dumb; and when his silence

became painful to all present, Bro. Kelley broke the spell by requesting the moderators not to count the time thus lost against him. I have been particular in giving this outline, which I believe to be correct and fair, so that the eldership may read up, and be prepared to meet the same kind of arguments elsewhere. More anon.

ROBT. M. ELVIN.

HUTCHINSON, Colorado,

Nov. 12th, 1883.

*Bro. Joseph:*—I have just returned from Starkville, which is about two hundred miles south of this place, where I found Bro. J. W. Kent working very energetically for the Master's cause, in a Union Sunday School; and also trying to tell the people of Starkville how they can get into the kingdom of God on the earth. I arrived there on the thirteenth of October late. The next day, Sunday, Bro. Kent had an appointment ready for me to fill, which I did to the best of my ability, to a very attentive congregation; and left another appointment for the next Sunday, and had a good hearing. I stayed three weeks with Bro. and sister Kent, and I am happy to say that they are trying to live their religion, and letting their light shine before the people of Starkville. I did intend to stay there all the winter but circumstances prevented. We hold meetings here Sundays, notwithstanding our number is small. The few saints of this branch are trying to live their religion.

Ever praying for the prosperity of Zion's cause I remain your brother in hope of eternal life.

JAMES KEMP.

STREATOR, LaSalle Co., Ill.,

Nov. 16th, 1883.

*Bro. Joseph:*—On Sunday, November 4th, I was called upon to conduct the funeral services of grandpa Rogers, at the house of his son David, South of Sandwich, where I spoke to an attentive audience, with fair liberty; after which we laid him away in God's Acre by the side of his aged partner, who preceded him there several years. That evening we listened to Bro. Joseph Lambert in the Saints' church at Sandwich. The following morning which was an exceptionally stormy one, a messenger from mission, came post hast after me, to conduct the funeral services of the infant son of our respected Brother and Sister, Thomas and Harriet Hougas. We reached there in safety, after a ride of twenty miles through incessant rain and mud. Services the following day at Saints' Church, were very impressive, and appropriate, and although all felt sad yet the hope of a reunion in the Resurrection of the Just, was very consoling. I remained till over Monday the twelfth dispensing the word of life; and on Sunday I made a direct appeal to those present, who had been blessed by the witness of the Spirit in favor of latter day inspiration, to lay aside the fear of man, and follow the Spirit's pleadings; as a result, eight persons were baptized, the next day; Bro. Thomas Hougas officiated. That same evening confirmation was administered by Bro. Hougas, Andrew Hayer, and the writer. The spirit was present in much power, and gave both promises and warnings to the candidates after which liberty was given, and several spoke, giving testimony of the Lord's acceptance of our labors and sacrifices. It was a time that will be long remembered by those present. I came here on the 13th, and am endeavoring as requested by dis-

strict conference, to place things in running order again. At this present writing I have ground for hope that my labors may be successful.

The district is not in a deplorable condition, as stated by Bro. Lambert in the last *Herald*, neither did I wish to be so understood by him. Coldness, and lack of local laborers, have retarded to some extent spiritual progress; but we are slowly improving, and we are quietly working with that object in view.

As ever your brother in bonds,  
JOHN S. PATTERSON.

DECATUR, Nebraska,  
November 13th, 1883.

*Bro. Joseph:*—Bro. James Caffall has been with us long enough to shoot six shots from the gospel cannon. He had a private debate with a Brighamite, and got away with him very badly. May God bless the Saints wherever they may be found. May God bless the laborers in the field, and help them to spread the gospel of Christ to the ends of the earth.

Your brother in bonds,  
WILLIAM W. WALTERS.

DOW CITY, Nov. 17th, 1883.

*Bro. Joseph:*—I have just returned from Jackson county, Missouri. From Independence I went east fourteen miles, passed through what is called "fire prairie;" found some good prairie farms, ranging from thirty to forty-five dollars per acre. But that prairie is rather too level for me. From there I went south three miles through timber. Came to Pink Hill Prairie; Some good land on this prairie, worth from thirty to fifty dollars per acre. From Pink Hill south for miles are good prairie farms, rolling enough to carry off the water. Price for land about the same. Crossed the Chicago and Alton Railroad, twenty miles from Independence, at Oak Grove. From there to Lee's Summit on the Missouri Pacific Railroad. This place is fourteen miles from Independence. Here I found the Garden of Eden for the farming community of Zion. I did not see the tree of life that the sword was placed to protect, but I thought I could see the sprouts coming up from the old stump, which, if we sanctify ourselves by the truth, we may eat and live forever.

From Lee's Summit I went south and east. For miles it is a fine farming country, and in township after township there is no waste land. This part for farming is far the best of any I saw in the country.

I thought how wise it would be for the Saints to build villages in every township, and live close together, and have their farms all around them. This I think would be in keeping with the prophet's instruction to the children of Zion, as found in the *Times and Seasons*.

Land within six miles of Lee's Summit ranges from thirty to sixty dollars per acre, and I think this is as cheap as it will ever be, from the fact that the soil is rich. Some people have lived here since 1832, and they say the soil is just as good as ever it was. I think this part of the country was, at the time the revelation was given, about the dividing line between Jew and Gentile, that the people were commanded to purchase. Let me say to all who wish to live by farming in Zion, let us fill this part first. My face is towards Lee's Summit, and as far as I could learn, the people are willing that we as a people should

come and live with them. I do not want the Church to think I am preaching gathering, but I am telling them to go into Jackson county to better their condition. This is what I am going for, and my example must tell what I am.

JOHN HAWLEY.

DOWNSVILLE, Iowa,  
Nov. 12th, 1883.

*Dear Herald:*—About twelve months ago I visited Clear Water, Antelope county, Nebraska. There were about twenty-five or thirty members of the Church, all homesteaders, and of very limited means. Their only place of worship was a sod school-house, or a private log house, neither of which was suitable to invite an audience to, or to worship God in. They were doing what they could to spread the gospel among their neighbors, and were desirous of doing more. I suggested to them the propriety of building a church house on some spot convenient to the greatest number of the inhabitants. It looked like a great undertaking for so few people, who had so little means, but the suggestion was well received. A meeting was called to consider the matter, and after proper consideration it was decided to build. A building committee was appointed, also a soliciting committee, to collect means for the carrying out of the purpose. The brethren and sisters contributed liberally of their means and labor, and when the citizens around saw their zeal and energy, they came nobly to their aid. The Magnolia and Little Sioux branches, in Iowa, also rendered them assistance, and the grand result of their united and self-sacrificing zeal is, that to-day they have a very neat little frame church, clear of debt, in which they have the undisputed right to assemble and worship God. The writer had the honor of being present at their dedication of the house, on Sunday, the 4th inst. The meeting for dedication was conducted by Elder Levi Gamet. Appropriate hymns were sung, with feeling and earnestness, Elder G. S. Hyde offered the dedicatory prayer, in which all hearts seemed to unite, and after reading the eighty-fourth Psalm the writer preached the dedicatory sermon. There was no display of formality, more than there would be in ordinary worship, but there was a deep, earnest feeling of gratitude to God, and a devotedness to his cause, together with a proper sense of the solemnity of the occasion, which is not always present where so much display of formality exists. There was an evident satisfaction, that in the building of this house, and its dedication to God, they had done their duty; and I believe that God accepted their labors and will abundantly repay their sacrifices.

It is proper to state, that since the starting of the project for building this house of worship, the few Saints who were then in the branch have been reinforced by brethren and sisters from Iowa and Tennessee, who have cast in their lot with them, and rendered timely aid in the good work. There are now in the vicinity of Clear Water, nearly sixty members. Most of them are earnest, devoted workers, while a few seem careless and indifferent. With such men as Levi Gamet for president, and George S. Hyde, Benjamin Kester, and Bro. Ritchie as expounders of the word, who can estimate the good that can be done, if all are united in this work of faith and labor of love. The branch officers, too, are mostly

true and faithful men, and I trust, will heartily second the efforts of their beloved president, in feeding this little flock. To-day the prospect for them is bright. It can only be clouded by their own indolence, and neglect of the things belonging to their eternal peace. Let every man be content to learn his duty, and do it. Not aspiring after other men's positions and honors, but seeking only the glory of God, and the well being of all His children. Then the glory of God will fill the house they have reared to his name, and joy unspeakable will fill their hearts, and the work of truth shall prosper in their hands.

I can not close this letter without urging upon other branches who are in better condition, financially, than these poor homesteaders, to go and do likewise. Don't depend upon your neighbors for a place in which to worship God, but prove that, to your hearts, the dearest object is the kingdom of God. Raise houses to his name, and there invite your friends and neighbors to come and enjoy with you the good things of that kingdom. We may not now be commanded to build temples, but we are commanded to do all we can for the honor and glory of his name, and as it is our duty to preach the gospel to our neighbors, it is also our duty to provide places to which we can invite them to come and hear and contemplate the graciousness and blessedness of his gospel. And when the time comes to rear a "temple" or "temples" to his name, that work will be done, not in the oppression and blood of unwilling hearts and hands, but in righteousness, equity and justice; and it will meet the approval of the great Ruler; and the acceptance of such work will be manifest in blessings, real and tangible, not in signs, grips, passwords, and meaningless names.

C. DERRY.

## Summary of News.

Nov. 15th.—Germany will send a special envoy to Peking to exert his influence in behalf of a peaceful solution of the Tonquin question.

A rumor is current that Admiral Coubert, commander of the French forces in Tonquin, is ill. The semi-official journals say the French squadron in Chinese waters will be re-enforced owing to the fact that the Chinese Viceroy is assisting the Black Flags.

A monster trial will begin in Hungary shortly, the prisoners being 111 persons accused of participating in the recent anti-Jewish riots. To prove the guilt of the prisoners, 1,400 witnesses will be called.

The pacification of Peru is progressing slowly. The Peruvians now occupy Lima. Iglesias continues to acquire popularity. Many doubted up to the last minute that the Chilians would evacuate the Capital. This dampens the enthusiasm which was experienced. The Chilian column on the way to Ayachuco was attacked by 4,000 Indians. The latter were almost unarmed, and the Chilians slaughtered 700 of their ignorant and drunken opponents. Caceres is blamed for unnecessary slaughter.

The report of the First Auditor of the United States' Treasury contains the following interesting facts:—The President of the United States receives a salary of \$50,000 a year, but this is eked out by many contributions from the Nation-

al Treasury to the maintenance of his establishment. The salaries of the employees of the Executive Mansion last year were \$25,938; its repairs and fuel cost \$58,398; and for lighting alone the bills were \$15,388. Besides these there were contingent expenses for the Executive Mansion of over \$7,000. The expenses of the Tariff Commission and the compensation of its members, one of whom—Mr. Porter—is now in England advising the people and Government of Great Britain to impose a prohibitory duty on the importation of American grain and meat, were \$62,645. The sad days during which the country hung over the bedside of President Garfield are recalled by the items of "expenses in connection with the illness and death of President Garfield," \$39,793, and expenses of draping public buildings at his death, \$2,841. Many of the expenditures are interesting for the light they throw on the widening sweep of modern government. The protection of every man in life, liberty, and the pursuit of happiness we find in this document includes a good deal more than the support by the tax payers of the army and navy, the judiciary, the Legislature, and the other long-established departments. The Government spent \$6,096 for the protection and improvement of the Hot Springs of Arkansas for the benefit of those of the masses who have need of the peculiar virtues of its medicinal waters. The saving of life on the seacoast took \$6,000,000. The propagation of food fishes is responsible for the expenditure of \$136,404, and the inquiry about more food fishes took \$4,500. The operating expenses of the steam vessels that were employed in this work were \$136,259. To prevent the spread of epidemic diseases cost \$84,637. \$10,000 were spent for works of art for the Capitol. The War for the Union is not over yet, as is to be seen in the entry of the disbursement of \$1,937 for "the examination of the Rebel archives." The cost of collecting \$230,000,000 of duties on merchandise and tonnage is put at \$6,949,344. This is as near as may be 3 per cent, and is much below the average cost of collecting the revenue of the British Government, which was almost 10 per cent for the fiscal year ending with March, 1882.

Workmen are being discharged at factories and mills in Cleveland, O., Lawrence, Mass., and Milwaukee, Wis.

Nov. 16th.—Important negotiations are at present in progress looking to greater facilities for commerce between the Mediterranean and Red Seas. The drift of probabilities is toward a second canal, as Great Britain could obtain control of such an enterprise just now without any great trouble.

The Parnellite candidate, McMahan, had an easy victory at the Limerick Parliamentary election in Ireland to-day.

It is said that France and China have accepted the arbitration of England, Russia, and America.

French forces in Tonquin are estimated at 18,000—4,000 above the figures give by the Minister of Marine.

The committee of the Chamber of Deputies that is considering the grant of credits for the expenses of the Tonquin campaign is favorably inclined, but desired the Government to give a complete exposition of the subject.

The last despatch received by the French Government from Admiral Courbet, dated Nov. 8th, announced the arrival of the transports Aveyron

and Shamrock. He expected the transports Bienhoa and Tonquin the 10th, and stated he would attack Sontag between the 15th, and 20th.

The *Will of the People*, a Russian Nihilist paper, states that the sentence of death passed by the Nihilist Central Committee on an informer has been carried out. It says their party has lost many valuable members lately, but the gaps are being rapidly filled. More blood will flow, the responsibility for which will fall not only upon the senseless Government, but upon those who, knowing the pressing needs of the country, sit still and do nothing. The paper contains two letters from convicts in Siberia which give horrible details of the treatment of prisoners there.

The Marquis Tseng, the Chinese diplomatist, was educated by the Jesuit Fathers in Kiang Nan, and was admitted as a member of the Jesuit order.

The first electric light with underground wires, established at Philadelphia, Pa., is pronounced a success.

Nov. 18th.—The French and Chinese have not yet decided to go to war with one another, the Marquis Tseng continues to be interviewed, the Parisian journals continue to denounce the Marquis, and there are reports of disquieting news from Tonquin in the French Capital.

The Chinese Ambassador, Marquis Tseng, in a published interview says: "A long time ago the French Government was officially informed that Chinese regular troops were stationed at Bacninh, and should the French troops cross the Red River opposite Bacninh such an act would be regarded as a *casus belli*. Admiral Courbet would then have to measure swords with the Chinese regulars, who are already 30,000 strong in Tonquin, and who are so disposed as to be able at a moment's notice to march by three different routes against the French expeditionary force. These troops are all armed and equipped in the European manner. Among their officers are several Europeans, but, above all, several American engineers. The French Government has now a last opportunity to preserve peace. Tomorrow may be too late."

The news from France and China is beginning to alarm Englishmen. Heretofore it has been supposed that the Tonquin dispute was really a game of bluff on both sides, and few entertained any fear that a general war between France and China would ever occur. Now it is believed that war is certain. The cablegram from Hong Kong announcing that Pin Yuling, a Chinese aide de camp, had been dispatched to Han Kow to raise 20,000 volunteers, was yesterday received with incredulity. To-day's dispatches confirm it and give further particulars, all tending to show the seriousness of the situation.

The navy journals of England discuss the situation as one of the utmost gravity, and are accusing the Government of having by a process of starvation so weakened the British navy that if war between France and China breaks out, England will be actually unable to find either the ships or the marines necessary to properly re-enforce the British squadron in Chinese waters.

A letter from Jeddah, Egypt, dated the 13th inst., confirms the report of the death of Commander Moncrieff and the annihilation of the Egyptian force which he accompanied. The force of 500 men landed at Toka, when they

were cut to pieces. Only fourteen men escaped. The 12th the rebels attacked Suakim, but were repulsed. A panic, however, set in, and the inhabitants at last advices were flying to Jeddah. The convict station at Toka is in the hands of the rebels. It is stated that another Egyptian tribe has revolted at Sennar. The situation has become extremely critical. Either Hicks Pasha, who commanded the Egyptian troops, must retire, or a strong contingent of Sir Evelyn Wood's army must start forthwith to the scene of operations. The whole movement is due to slave traders in Upper Egypt, who profess to act in the name of Medi, the False Prophet.

Advices from the British fleet on the west coast of Africa state that recently 150 English sailors were sent up the Niger to punish the natives at different points on that river for outrages upon the explorers and traders. After shelling the town of Abah, at the head of the delta, they ascended to Egga, a large town 300 miles from the mouth of the Niger. Here they landed, and were at once attacked by the natives. A fierce fight ensued, in which three seamen were killed and several wounded. The attacking party of natives was driven to the bush and the sailors returned to the fleet.

In Southern Russia the conflicts between the peasants and the landlords call for the intervention of the military. Agrarian troubles are rife throughout Eastern Europe. The peasants are rebelling against the exactions of the usurer and the rent-collector.

French finances are in a state of disorder and uncertainty owing to the increase of the national debt, the suspicion of surrounding nations, agricultural depression, and the ravages of the phylloxera among the vineyards. The prospects for improvement are by no means good.

The financial situation in Spain is most discouraging. Spanish bank shares have gone down 100 francs in ten days.

The business outlook in the United States is quite discouraging. The failure record is not now the worst sign of the times. We have come to a point where mills are shutting down and thousands of laborers are being deprived of work on the verge of winter. The Bay View fish-plate mill and the North Chicago Rolling Mill of Milwaukee have stopped; the Cleveland Rolling Mill will restrict production next month; the City Forge, the Union Works, and the Lake Erie Iron Company will take the same course. It is still worse in the iron manufacturing towns of New York and Pennsylvania. A large number of mills there, are stopping their machinery in whole or in part, throwing thousands of mechanics out of employment; and the Bessemer steel-works are reducing wages 10 per cent.

Pope Leo is reported to have expressed himself favorably to the pretensions of the Comte de Paris, and to have advised the French Conservatives to unite in favor of that royal pretender. The Pope's action has given offense to the Ferry Government, which has remonstrated, but without effect.

The British steamer Holland, from Liverpool, sank off the coast of Holland yesterday during a violent storm. Eighteen persons were lost. Only eight of the passengers and crew were saved.

The steamer Hymethus was wrecked on the coast of Holland. Few of the crew rescued.

Nov. 19th.—Mr. Biggar, the Irish leader, made a fiery speech at Oldham, Lancashire, declaring that Lord-Lieutenant Spencer had caused men to be hanged on evidence which was notoriously insufficient; that Orangemen as a class were knaves and dupes; and that the processions in honor of Sir Stafford Northcote were composed of men hired for the occasion.

The Chinese have abandoned Sontag and Bacninh, and will probably arrest the movement of their troops on the frontier.

The ground is still too wet for the French to resume active operations.

It is reported at Haiphong that the City of Haizuong was destroyed by fire the night of the 12th inst. The fire was said to have been instigated by the Hue Mandarins governing the Annamite Capital, who are on good terms with pirates and robbers, and conspire against the Tonquinese as well as against the French. This is regarded as the result of Dr. Harmand's political scheming in Annam and Tonquin. Nine hundred soldiers and 300 sailors have gone from France to Tonquin.

Challemeil-Lacour has resigned the office of French Minister for Foreign Affairs on account of ill health. Prime-Minister Ferry is appointed Minister for Foreign Affairs, and Fallieres, Minister of Public Instruction, is the successor to Ferry.

A letter just published from a prominent iron-master of Sheffield, England, gives a somewhat gloomy outlook for the iron industry throughout Great Britain. The writer says that English and Scotch producers have for a long time had to face a keen competition from the German rolling-mills, and now that a strike is imminent among the coal-miners of Yorkshire it is probable that an increase in the cost of fuel is soon to be added to the difficulties under which they are now laboring. The only escape that he can see from the danger of overproduction on a falling market will have to be secured by shutting down many of the works and a wholesale discharge of workmen.

Later accounts from Jeddah, Egypt, state that the Egyptian soldiers who were sent to Toka against the rebels fled before the enemy, despite the efforts of their officers to rally them. The soldiers saw the English commander Moncrieff surrounded by insurgents defending himself with a revolver. The Egyptians lost eighty-six men and two officers. The latest official accounts of the fighting at Toka state that the Egyptians lost eleven officers and 142 men, besides six Turks and several Greeks. They also lost one gun and 300 rifles, but regained their ship. The Egyptians during the fight formed a hollow square, when a small number of the enemy locked their shields together and rushed through the Egyptian line. A panic among the Egyptians resulted. It is doubtful if the black troops can be spared from Massowah, which is in the same critical position as Suakim. The British gunboat Ranger has been ordered from Aden to Suakim.

The *Mark Lane Express*, in its weekly review of the British grain trade says: "There have been some severe frosts, but the position of the wheat crop is exceedingly favorable, as a result of one of the finest seed times ever known. The tendency of wheat and flour is downward. Barley slow. Foreign wheat off islands is drooping. Sales are only possible when concessions are made to buyers. American maize is scarce,

and advanced 6d; round maize is firmly held, and dull. Ten wheat cargoes have arrived, three were sold, six withdrawn, and three remained. Sales of English wheat during the week, 67,745 quarters at 40s. 3d. a quarter, against 48,936 quarters at 40s 8d a quarter the corresponding week last year.

Nov. 20.—Another startling seizure of revolutionary literature is reported from St. Petersburg. The police of that city have just seized a large quantity of pamphlets entitled, "Penal Servitude and Tortures—The dead to the living." The book describes in vivid language the sufferings of political prisoners in Siberia and elsewhere, under which it says, many innocent victims have died, leaving secret records of their tortures, which are now collected and published to point out to the living the duty of vengeance. It urges a general rising for the purpose, first, of rescuing the prisoners, and then of organizing an armed and open revolution.

It is evident that the English Government is now fully aroused to the fact that the pending trouble between France and China may lead to complications which will require prompt action by British war vessels in Chinese waters. This is shown by the appointment of Vice-Admiral W. M. Dowell, now commanding the ironclad fleet which has its rendezvous at the Isle-of-Man, to the command of the Chinese squadron, in place of Vice-Admiral G. O. Willes. The British squadron in China is already larger than that at any other foreign station except the Mediterranean, and with Admiral Dowell in command the rights of British merchants and other subjects are very likely to be treated with due respect.

The report that the Chinese have evacuated Sontag and Bacninh is not confirmed and not believed. In all probabilities hostilities between France and China will break out within a few hours. The Government at Peking has sent circulars to the eighteen Viceroy's pointing out the gravity of the political situation, and expressing a firm resolution to oppose to the utmost the French invaders. Therefore, it says, the services of 120,000 men are required. The Viceroy's are enjoined forthwith to recruit the men for the force desired by the Government, and to provide necessary uniforms and provisions. Admiral Courbet, commander of the French forces in Tonquin, telegraphs that the last body of troops sent him has arrived. He does not ask for further reinforcements. The pirates are displaying great activity along the river banks. Junks and launches are frequently fired upon. Water communication with Hanoi is threatened. The pirates are badly armed, but are spreading terror among the villagers. Four villages have been destroyed in the vicinity of Haiphong. The military authorities are helpless because the executive power is in the hands of civilians who have no adequate force beyond incompetent native police. Scattered bands of Chinese, supposed to be black flags, have been observed in the vicinity of Haid Zuong. The garrison there has been reinforced from Haiphong. Admiral Courbet intends to mass his forces for a united attack on Bacninh. Spies report 4,000 reinforcements lately sent by night overland from Sontag to Bacninh. The garrison at the latter place numbers over 10,000.

Further executions of persons connected with the recent Servain revolt are occurring daily. The extreme penalty has been remitted in the

case of the Radical Committee, now in prison.

Fifty persons in Thorn, West Prussia, have been attacked by trichiniasis.

Charles William Siemens, the celebrated scientist, engineer, and electrician, died at London this morning, as the result of a fall on the street ten days ago.

There now appears to be good foundation for the rumors of discontent in Manitoba, and the Northwest Territories of the Dominion. The feeling of a portion of the people seems to be in favor of annexation to the United States.

For a number of years Brisco Sanchez, a famous Mexican brigand, has defied the law, and terrorized the unprotected inhabitants. This morning he and his band were surrounded near Chiantla, in Puebla. After a desperate resistance the body of Sanchez was found riddled with bullets and his followers dispersed. No soldiers were killed, although several were severely wounded.

Since the beginning of the current fiscal year, July 1st, the Secretary of the Treasury has called for redemption bonds amounting to \$72,000,000, and this sum includes \$40,000,000 in 3 per cents. The call for \$10,000,000, issued Saturday, will mature Feb. 1st, 1884. Of the \$30,000,000 in 3 per cents previously called the banks held about \$12,000,000, which had been deposited as security for their circulation. If the proportion holds good in the bonds called Saturday the banks will be forced to give up \$4,000,000 more before the 1st of February. All the contraction this will make is not worth talking about while our mines are adding seven to eight millions a month to the hard money of the country.

Nov. 21.—The Marquis Tseng in an interview in Paris to-day denied that the Chinese have evacuated Bacninh. He said: "Instead of having evacuated Bacninh, we have largely re-enforced the Chinese strength there. I am making my last effort to avoid war, and at present consider failure so certain that I have begun preparations looking to a near departure of the entire Chinese Embassy from Paris."

Late to-night the members of the Chinese Embassy completed their preparations to leave Paris. What was probably their last communication with the Government of France was the delivery of the ultimatum of China, that an attack upon Bacninh will be regarded as a declaration of war. All the Powers have received official notification of the delivery of the ultimatum, and it is considered probable at London that the Embassy has private information that the French have already marched upon Bacninh and that war may have actually commenced.

Many heavy business failures in Canada and the United States are reported to-day.

One hundred Hoosiers killed themselves during the year ending Oct. 31st, 607 were killed by accident, two fell off judicial scaffolds, and two were hanged by mobs. Nelling, of course, counts in next year's statistics.

#### FIRES—STORMS—ACCIDENTS.

Nov. 15.—Loss by fire at Chicago, Ill., \$76,000. Oshkosh, Wis., \$85,000. Loogoote, Ind., \$35,000. Picketts, Wis., \$10,000. Rochester, N. Y., \$15,000. Wonewoc, Wis., \$5,000. Rusk, Tex., \$60,000. Grapeville Pa., \$15,000. New York, \$64,000.

The first reports of the recent storm in Maine, gave but a slight idea of the havoc wrought.

The great damage appears to have been caused within a belt some miles wide crossing Piscataquis county and Northern Penobscot into Aristook. The same belt probably crossed Somerset county. At Shirley the storm was very severe. It followed down the Piscataquis Valley and crossed to the Katahdin Iron-Works, through the Gulf and across Longa and Indian townships to the lower lakes, thence to a point near Patten. There are great stretches of the country where the forests were leveled to the ground and millions upon millions of feet of valuable timber destroyed. Whole townships, in some instances, are said to be nearly flat. The losses are certainly several hundred thousand dollars. A well-known lumberman estimates the total damage throughout the state at a round \$1,000,000. The gale took the form of a cyclone in Oxford and Franklin counties. The damage in Oxford county was \$100,000. In Franklin county the loss is \$50,000. Houses and barns were destroyed and many cattle killed. The damage was heavy throughout Northern Maine. Lots on the Androscoggin and Sandy Rivers were totally destroyed. In Kingfield 2,000 acres were destroyed. At Davenport, Ia., Hillsboro and Bloomington, Ill.; Whitehall and Grand Rapids Mich., the storm was very severe, accompanied in some places by snow.

Near Port Rowan, Ont., an unknown schooner was lost, with all its crew. It is valued at \$10,000. The schooner Ryan, is lost. The tug Thompson is believed to be lost. Much wind-bound craft is ashore on Long Point. A scow foundered near Detroit, and four lives lost. The Johnson is a wreck. The schooner L. C. Butts, was wrecked on the Canadian shore.

A passenger train jumped the track just north of Choctaw, Tex., killing one man, and severely injuring three others.

Nov. 16.—Loss by fire at Columbus, O., \$28,000. Boston, Mass., \$20,000; one man severely injured, and several slightly. Alexander, Ill., \$2,500. Wabash Co., Ind., \$2,500. Bolton, Miss., \$45,000. New Castle, Pa., \$50,000. Nilés, O., \$15,000. Sumter, S. C., \$40,000. Mount Vernon, Ill., \$28,000. Lawrenceburg, Ind., \$12,000. Orleans, Ind., \$17,000. Pittsburg, Pa., \$20,000. Columbus, Miss., \$100,000. Hunter's Point, L. I., \$25,000.

Near Streator, Ill., two trains collided, killing six persons outright, and wounding twelve others. Near Jamesport, Mo., a defective car wheel giving way, precipitated a car down an embankment, killed one man and wounded twelve others. A defective rail wrecked a train near Chattanooga, Tenn., injuring one person fatally, three seriously, and thirty-six slightly.

The propeller Avon was beached at Buffalo, N. Y., and the Murcur wrecked at Erie, Pa. The Fitzgerald was lost yesterday, with seven men. The Regulator was wrecked opposite Chicago, and one life lost. The schooner Norman, is stranded on Hog Island. The Blazing Star and Leadville, were lost off Long Point, Pa. Many other casualties happened to vessels, resulting in the loss of hundreds of thousands of dollars.

A steam boiler burst at Williamsport, Pa., killing three men and wounding three others. Another burst at Terre Haute, Ind., killing three men, and injuring two others.

Nov. 18.—The steamer Parisot burned a few miles from Natchez Miss.; loss \$250,000. One man drowned. The steamer Alberta burned at Jack-

sonport, Ark., destroying 500 bales of cotton, and a cargo of seed. Loss by fire at St. Paul, Minn., \$10,200. Madison, Ind., \$20,000. Loss by the Philadelphia wharf fire of last night, \$150,000. Another fire at Philadelphia, Pa., to-day, \$50,000. Nashua, N. H. \$20,000. East Saginaw, Mich., \$6,300. Harrodsburg, Ky., \$20,000. Belmore, O., \$35,000. Biddeford, Me., the Congregational Church. One man badly injured.

At the Grape Creek coal-mines, Ill., yesterday, a great quantity of slate and coal fell upon John Nichols, killing him instantly. A railroad accident at Bradford, Tenn., killed two men, and wounded eight others.

Nov. 19.—Loss by fire at Fargo, Dak., \$20,000. Quincy, Ill., 40,000. Akron, O., \$16,000.

The hurricane of Friday and Saturday from the northward of New Foundland has beyond doubt wrought terrific havoc among shipping. At Trepassey four bodies were washed on shore. So far they have not been identified.

At Hant's Harbor, Trinity Bay, the British Schooner Minotaur was lost. At Caplin Cove, near Hant's Harbor, the schooner Archibald is a total wreck. Two vessels—the Annie and the Albatross—collided during the storm, inflicting severe damage to each other.

At St. Pierre an extremely fierce gale raged for forty-eight hours from the north-northwest, commencing at noon Friday, accompanied by a terrific, blinding snow-storm. The coasts of St. Pierre and Langlade are strewn with wreckage of all descriptions.

The ship Portland (of Liverpool) Mc Gregor, from Quebec for Greenock, laden with a cargo of lumber, was abandoned Friday between Langlade and St. Pierre. She drove ashore at Savoyard Point and became a total wreck. The cargo is floating about in all directions. The fate of the crew is unknown. When last seen from St. Pierre they were struggling with the waves in the ship's boat, a heavy sea raging. Toward night they appeared to be in a hopeless condition. They were then rowing toward Langlad, West Point, where no landing could be effected.

The schooner Jeanette, from Quebec to St. Johns, anchored in St. Pierre Roads, almost a wreck. The first officer's skull was fractured during the height of the gale.

The bark Grande broke from her moorings and drifted down on the French brigantine Annie and the New Foundland brigantine Oban, laden with 4,000 quintals of codfish and consigned to France. All these vessels drove upon reefs at the entrance of St. Pierre Harbor and became wrecks. All the vessels at anchorage in the roads of St. Pierre were more or less damaged.

At St. Shotts a vessel was seen during the height of the storm blast driving along dismasted. At the same place one body with the head severed was picked up. Another was found with the arms cut off, another with one of the legs gone, and another a mere trunk, all the limbs being hacked off amid the cruel breakers. There were no marks on the clothing which could serve for purpose of identification.

The steamship Liddesdale broke up into small fragments Saturday where she was wrecked, a little to the westward of St. Shotts. The Provmande, a Norwegian bark was lost last Friday night, at Green Island, near Cape Breton, N. S. Ten lives were lost.

A furious snow-storm prevailed at St. Pierre, N. F., Friday and Saturday last, attended with

loss of life and property. Ships were driven ashore and their crews perished. The ship Poland, a lumber-laden schooner, and two brigantines, bound for France, were driven upon the reefs and wrecked. Several vessels were driven from anchorage and partially wrecked. Trepassey advices report that several bodies have come ashore there and at St. Shotts. There is no identification as yet. All are mutilated, the heads, arms, and legs being severed from the trunks.

At St. Shotts a large vessel drove by dismasted. She appeared to be abandoned. The steamer Caspian has been detained four days by the hurricane and was unable Saturday to face the northerly gale. Three schooners went down in Trinity Bay and one in Captain Bay. The steamer Missouri, from Boston for Liverpool, passed Cape Race Sunday. She reports frightfully stormy weather.

Reports of the disastrous effects of the gale of last week come in at Montreal, Que., daily. The following fatal accidents are reported: Two sailors named St. Jean, residing in Sorel, drowned; Mr. Fousignant, with his wife and five children, were drowned, while crossing the river in a boat from Gentilly to Champlain. Victor Venillette, a sailor on board the schooner Charles, was blown overboard and drowned. It is reported that the barge Alabama was found abandoned on Lake St. Louis. It is feared the crew perished. The gale played havoc with some light ships on Lake St. Louis.

A telegram from Arichat, N. S., states that two brothers named McDonald and D. J. Doyle fishermen, were drowned at Gros Nez Friday by the upsetting of a boat. The same night the Norwegian bark Plovmander went ashore at Green Island. The steward and one sailor were saved. Ten were lost.

Nov. 20.—Loss by fire at Toronto, Ont., \$30,000. Ottawa, Kan., \$75,000. Jersey City, N. J., \$75,000. Morristown, Tenn., \$9,000. Flushing, L. I., \$40,000. Dixon, Col., \$250,000.

Eighteen workmen were drowned yesterday at Douarnenez, in the Department of Finisterre, France.

A train on the St. Martin's & Upham Railway jumped the track near Hampton, Ont. Three cars rolled over an embankment into a ditch. Sixteen passengers aboard were more or less injured, some fatally.

Nov. 21st.—The American ship Thomas Dana, from Liverpool for New York, landed at Fayal the 5th instant, twenty-one men, being part of the crew and passengers of the French brig Vocaberg, from St. Pierre, Miquelon, for St. Malo, France, sunk by collision, October 30th. The remainder of the crew and passengers, eighty-eight in number, perished.

A tornado, yesterday morning, passed over Arkansas and Southern Missouri, going north-westward, and reached as far as Carmi, Illinois. At Melbourne, Ark., the funnel ruined many houses. The home of the Sheriff was demolished, and the family buried in the debris, the Sheriff being killed and six people wounded.

The propeller H. J. Jewett, loaded with a cargo of merchandise, valued at \$50,000, is on the rocks near Sand Beach, Mich., on Lake Huron.

Central and Southern Indiana are flooded. The rain has fallen for forty-eight hours. In Indianapolis, damage to the amount of \$150,000 has been done.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### THE CHRISTIAN RELIGION.

I WILL endeavor to show you Christianity in its purity, and in its apostasy; and will take the Bible and Ancient History for my evidence.

The principles of the gospel, as established by Christ and his apostles, were: Faith, Repentance, Baptisms, Laying on of hands, Resurrection of the dead, and Eternal judgment. (Heb. 6:4).

As all believers must have faith, we ought to know what it is. Paul declares that "Faith is the substance [assurance] of things hoped for; the evidence of things not seen." (Heb. 11:1.)

Repentance is another gospel principle, and means that amendment of life or conduct that shall render us acceptable to God.

The door that leads us into the kingdom of God is baptism, and that by immersion. (Col. 2:12; Rom. 6:4, 5; Acts 22:16).

The laying on of hands is for the gift of the Holy Ghost, which will guide us into all truth.

The church in its purity had Apostles, Prophets, Pastors and Teachers; (1 Cor. 12:28), and also had the gifts that Christ promised to all believers. (Mark 16:16).

Gibbon says: "The purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as the austere lives of the greater number of those who during the first ages embraced the faith of the gospel were such that so benevolent a doctrine ought to have been received with due reverence, even by the unbelieving world, however much they may deride the miracles." But alas, corruption began to creep into the church, and in the second century after Christ, Mosheim says: "There is no institution so pure and excellent, which the corruption and folly of man will not alter for the worst, and load with additions foreign to its nature and original design. Such, in a particular manner was the fate of Christianity. In this 2nd century, many unnecessary rites and ceremonies were added to the Christian worship." The first ordinance that was changed was baptism, from immersion to aspersion. The first person baptized by aspersion was Novatus, A. D., 263. This was the beginning of a great schism; for Dyonisus says: "We justly cherish an

aversion to the Novation, by whom the church is split asunder, and some of the brethren have been drawn into impiety and blasphemy, and most nefarious doctrine has been introduced respecting God, and our Lord and Savior Jesus Christ has been callumniated, as devoid of compassion; which also, besides all this, sets aside the *holy baptism*, and overturns the faith and confession that precede it."—Eusebius' Eccles. His., p. 276.

In the third century, triune immersion began to be practiced, which Tertullian says, was doing somewhat more than the gospel required. Thus the seeds of apostasy and corruption began to be sown in the church at an early day.

We have now seen how the ordinance of baptism has been changed. We now will look at the ordinance of laying on of hands for the reception of the Holy Ghost, after baptism; and for the healing of the sick. The orthodox churches have entirely done away with this very important ordinance, and say that it is no longer needed; which is a very foolish statement; for this Holy Ghost was given to all believers to guide them into the truth, and show them all things, after Christ had left and gone to his Father; and it was to be given by the laying on of hands. "And when Paul had laid his hands upon them, the *Holy Ghost came upon them*, and they spake with tongues and prophesied."—Acts 19:16. And again we find (2 Tim. 1:6) this: "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands;" and in relation to healing the sick Holy Writ says, "They shall lay hands on the sick, and they shall recover." (Mark 16:18). Jesus certainly taught this doctrine, and has never changed it; and this ought to satisfy the most doubting mind, that it is binding at the present time. Turn to history and you will read that it was practiced after Christ's time. Cyprian says: "By prayer and the *imposition* of hands, they received the Holy Ghost." Bingham says this rite was always used in ancient times. (Antiquities 1st vol., 10th ch., p. 419).

It is seen very plainly by the Bible, why the churches have done away with this important doctrine. "For the time will come when they will not endure sound doctrine," (2 Tim. 11:3); and Peter says: "There shall be false teachers among you, who privily shall bring in damnable heresies." This is the reason the orthodox churches have lost the Spirit, and transgressed the law of God. As Constantine has been called the first Christian emperor,

(though not worthy of the name), we will investigate his character and reign, which began in the third century. Mosheim says of that age: "That the face of things began to change in the Christian church. Constantine proclaimed himself a Christian, and yet never obeyed the order of Christ, that he gave to all believers to be baptized, as he was not baptized until the moment of his death." See his baptism in Eusebius, in Vit Constantine, 1st vol., 4th chap., 61 p., which Gibbon explains by saying, he delayed his baptism so he could venture freely to indulge his passions in the enjoyment of this world. As he delayed his baptism until the last moment of his life, he could not have had the Holy Spirit to guide him in his reign, and consequently must have been a false teacher. The way he brought converts into the church was this. He promised every one that joined and was baptized, twenty pieces of gold and a white garment; and by that means in one year gained twelve thousand converts. (Baronius Annal Eccles., No. 67, 74). Such acts are contemptible enough; but these circumstances are in themselves so probable, that the learned Dr. Howel in his History of the World, has not scrupled to adopt them. This certainly was not the way that Christ and his apostles brought converts into the kingdom of God.

The same year he convened the council of Nicene, and the Articles of Faith were endorsed by the church. His reign was polluted by the murder of his eldest son. Soon there appeared another schism in the church,—the doctrine of absolute creation from nothing was introduced into the Christian church. (Beausobre Tome 11, p. 165). But at the Council of Nice, the consubstantiality of the Father and the Son was established after much quarreling, and has been unanimously received as a fundamental article of the Christian faith, by the consent of the Greek, Latin and Protestant churches, although the Bible plainly shows that they had no grounds for such a theory. (Gen. 1:27; 3:8). Again, prophets were in the church of Christ, but when Constantine arranged and changed the laws of God, the Holy Spirit ceased among them, and the "institution of prophets became useless, and even pernicious; and their power was withdrawn;" their office abolished (Gibbon Rome, Vol. 1, page 555), which is evidence that the church was drifting into darkness.

In A. D. 325, there arose a subtle dispute among them in regard to the Trinity. The church was divided into three parties. One claimed that the Trinity was composed

of three distinct and infinite minds, or substances; three co-equal, co-eternal beings composed the Divine Essence. The second party claimed that the Godhead consisted of one person, and three minds. The third party claimed that there was a difference in the Godhead; that the Holy Ghost was a spontaneous production, created from nothing by the will of the Father. At last a council was convened at Nice to settle the dispute. Three hundred and eighteen bishops attended, and the session lasted two months. Constantine attended and took part in the debate; and the synod decided upon the subject of the Trinity, and their opinion of the Trinity was a gross error; for in their article of faith they make the Trinity a substance, a person, and yet without body or passion; and yet the Christian world has unanimously submitted to the *infallible* decrees of that general council. The progress of time and superstition has erased the memory of the passion and ignorance which disgraced these ecclesiastical synods. The Nicene creed was accepted by Constantine, "and he firmly declared that those who resisted the *divine judgment* of the synod must prepare to be sent into exile." "This silenced all opposition, except from two protesting bishops." (Gibbon's Rome, vol. 1, p. 326).

Such was the rise and progress, and such was the natural revolution of those theological disputes, which disturbed the reign of Constantine, and clearly show us why the Spirit of God had ceased to strive with them. Paul plainly saw this apostasy; for he writes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," (1 Tim. 4:1), which has truly come to pass. Again, the question has been asked, When did the signs and miracles cease, for they are no longer in the churches to-day. The orthodox reply is, that they ceased in the day of Christ and his apostles. Our reply is, that they ceased on account of the wickedness of the people. The exercise of miraculous power in the church was gradually withdrawn. In A. D. 323, history says that miracles were performed, demons were cast out from the body, and even the dead were raised. (Gibbon's Rome, vol. 1, p. 540).

The conversion of Constantine is claimed by John Wesley to be the era at which miracles ceased. In A. D. 356, Constantine, son of Constantine, was even more anxious than his father for converts; for he compelled his subjects to be baptized, and those that did not obey he tortured in

a most inhuman manner. In A. D. 1218, transubstantiation crept into the church, and Innocent III may boast of the establishment of that doctrine. This doctrine is the invisible change of the bread and wine into the real body and blood of Christ. All the evidences of sight, feeling, and taste are against this doctrine.

In A. D. 787, the worship of images was pronounced to be agreeable to Scripture, (Gibbon's Rome, vol. V. p. 37), and reason, and has been kept up to the present day. Thus we could follow this apostasy down to the present day; but want of space forbids. Thus we see that the Church of Christ has degenerated in such a manner, that not a vestige of its purity remained; and it has split up into numerous sects which claim they are offsprings of Christ's Church; but that she has become corrupt. But they can not even be offsprings of that church; for in A. D. 886, the Latin and Greek churches both of which were called the Church of Christ; (for both had received the light of Christianity); until their schism, which we have mentioned; when the Greek Church excommunicated the Latin Church for heresy, and in A. D. 1054, the Latin Church excommunicated the Greek, and neither party has repealed its sentence; so neither is the Church of Christ; and, consequently, their offsprings can not boast of springing from the Christian Church. We can plainly see that she is no longer the Church of Christ; "because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant." Isa. 24: 5, 6, and become "The mother of harlots, and abominations of the earth." Rev. 17: 6. Thus we see that the gospel as taught by Christ and his Apostles has been sadly perverted, resulting in the rejection of the Church by God. Thus we can see why the vision was given to John on the Isle of Patmos, as recorded in Rev. 14: 6, 7, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come." Thanks be to God that he has sent this angel to the earth, and restored the gospel to Joseph Smith, and established it again on the earth as it was taught by Christ and his Apostles; and that it can now be found in the Reorganized Church of Jesus Christ of Latter Day Saints.

MRS. DANIEL JONES.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

SANCTIFICATION, AND WHEN SHALL IT BE REALIZED.

DEAR HERALD:—After some deliberation on the subject properly coming under the above title, I essay to write a few thoughts to your columns thereon. My ideas may be different from those of many of my brethren; but I have no hesitancy in setting them forth, as error alone can suffer from honest investigation, and the truth alone can make us free. How far may we advance or be advanced in the "Christian experience," is the point to which I would call attention; and that I may not be misunderstood I will here state, that I fully believe that to live without sin is both reasonable and scriptural, and also an imperative demand of "The law of the Spirit of life in Christ Jesus." I also believe that no man is justified who does not so keep the law, that under the experience of justification "abiding" in Christ, walking "in the light as he is in the light," he may realize the experience of sanctification, or purity. I believe that this degree of purity is not realized immediately on our entrance into the kingdom; but is a subsequent work, wrought in us as a reward and result of having obeyed all the mandates of a "perfect law." That after having thus obeyed "the word," we are the just and rightful claimants of all blessings promised in and through "the word." That one of those blessings is sanctification, or purity. I believe that the above expressed convictions are in direct keeping or harmony with the inspired records, viz., the Bible, Book of Mormon, and Doctrine and Covenants. Jesus said to his disciples, (Matt. 5: 48), "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again, "Blessed are the pure in heart, for they shall see God." And in his prayer to the Father, John 17: 17, he said: "Sanctify them through thy truth, thy word is truth." Here Jesus enjoins perfection, recognizes purity, and prays that believers may be sanctified through the "word" of "truth." In John 15: 1, he says: Every branch in me that beareth fruit he purgeth it, that it may bring forth more fruit; and in verse 8, "Herein is my Father glorified, that ye bring forth much fruit." Here the purging is to be realized after becoming a "branch" of the "true vine," is to be received or take place in "every branch that beareth fruit." It is not to be realized (as claimed by some) by "returning backsliders, who have left their first love;" but by those who "abide" in Christ, and are justified, having borne fruit, and obeyed the word. They were fruit bearers, whose sanctification was prayed for; and

none can be such, except abiding branches. (See verse 4, 5, 6.) That the Apostles believed in and understood this doctrine, is evidenced from the words of Peter, cited from the Old Testament, and reconfirmed by him under the New; viz., "Be holy, for I your God am holy." And Paul, "This is the will of God, even your sanctification." Again, he addressed a certain Epistle "To them that are sanctified." Book of Doctrine and Covenants states, (after declaring the truth of justification), "We also know that sanctification is just and true, to all those who love and serve him with all their might, mind and strength." \* \* \* "Let those who are sanctified also take heed lest they fall." Not only do these words show that sanctification is received through an unreserved and unbroken service to God; but that there were then in the Church, those who were sanctified. The specific terms laid down here by which this blessing may be realized, and this state of purity entered, is to "serve God with all the might, mind and strength," an unreserved consecration to such service. Christ while on earth enjoined this same duty; viz, "Thou shalt love the Lord thy God with all thy might, mind and strength," &c. Upon obedience to this injunction, then, depends our sanctification. To all those who so serve God as above indicated, to them the word saith, sanctification is a "truth" and a "just" reward.

As we are ever desirous to know the truth, and to be made free by it, we invite criticism. Will the fruit bearing believer be purged? Will the unswerving Saint be sanctified, in this life? Can we become perfect subjects of God's kingdom now, by the complete and unbroken service of all our powers being given to him? To all these inquiries we can only answer in the affirmative.

N. A. BAKER.

#### REBAPTISM IS ESSENTIAL.

AFTER preaching in a new place and for the first, in Deckerville, I came home and took up the *Herald* of 26th, of May, 1883, and on page 329 my eyes caught the heading, "Is Rebaptism Essential?" Of course the following are only my views, the other is Bro. Leverton's views. Judge what we say. You first ask what answer would we give this "man of the world." I would tell him that we are only adopted sons, and became such by obeying the law of adoption; and by breaking that law, and disobeying its principles, we lose the spirit of adoption and fall away, and are no more sons, but are strangers to the commonwealth, &c.

You see Christ is the only Begotten Son, (see St. John 1: 14, 18; 3: 16, 18, and 1 John 4: 9), and we are only adopted sons by obedience to the law of adoption. (Rom. 8: 15-17; Gal. 4: 5-8; Eph. 1: 5). You say you are the son of your father, and no matter what you do, you are still his son. True. And I was an adopted son of another man, who was not my father, who raised me, or adopted me, and I was bound in writing according to the law of Ontario, to live with him from that time, or age, (perhaps three years old), until I became twenty-one years of age. This man (father) did not use me very well, and the neighbors got it into my head to leave him; but I told them I was afraid, as he had told me he could put me in jail until my time was out, providing I did not stay with him, and do his bidding. But they said leave, and we will defend your case, and among them were some of the authorities of the land. Well, I ran away; and he sent the officers after me, and when I saw them I went towards them, (as they used to be my friends); but said they, "We have been sent to take you and put you in jail," and don't come near us but "run away." I ran, and they ran after me; but soon stopped and went back, and bluffed my so-called father off, by telling him they could not get me. Now, you see I was his adopted son, but I broke the law of adoption, and the consequence was I was no more his son.

Christ is the only begotten of the Father. No matter what he did, he would still be his son. But not so with those who are adopted sons. For instance. A man obeys the principles of the gospel, (the law of adoption), and receives the seal (Spirit) of that adoption, and in after days holds authority to preach it to others, &c., and then becomes disobedient, breaks the law, and is expelled from the Church, and then does wickedly. He is no more a son of God, but a servant of the devil. Just which ever he obeyed, that is he whose servant he was. Rom. 6: 16.

Supposing an Elder should transgress the law by committing adultery; then he deprived of the Spirit. Paul tells us, "Now if any man have not the Spirit of Christ he is none of his."—Rom. 8: 9; and Book of Covenants says, "If they repent not they shall be cut off." Would that man be a son? "No," not a son of God. Let him be a servant of the devil then for a year or two. Then he seeks admission into the Church again. He tells the brethren and sisters he has done wrong, and is sorry for it, and will try and do that wrong no more, and wants to come into

fellowship with them again. Will we receive him? "Yes." How? Why just the same as we would any other one, through the door (baptism). If you did not do it that way, but climbed up some other way, you would be taken for a thief and a robber. (John 10: 1). But by obeying the order as above, coming boldly through the door, (baptism), his sins would be remitted, and he would again be a son of God, (by adoption). Hence, rebaptism is necessary or essential.

I think when the revelator said, "Repent, and do thy first works over," &c., (Rev. 2: 5), he meant baptism, because they already believed. Then said he, "Repent, and do thy first works. Baptism would be the next work, &c.

The prodigal son did well in returning to the earthly father. He was still his son. The father never disowned him, and he repented of his wrongs and was admitted back; and so if a Saint wanders away as he did, and feeds on husks, yet not having done enough to be cut off and he comes back and repents of the little wrongs he has done, our Father will receive him. Again you state:

"We have seen some commit sin, others dispute and quarrel with their brothers and sisters, &c.; then would not humble themselves, but suffer themselves to be cut off from the Church. Then after a few weeks ask to be rebaptized, and still hold the bad feeling, will not confess, &c., holding rebaptism only as a "cloak." Don't baptize such persons until they repent of their sins. When you baptized me into the Church, you had an understanding with me first, and believed I had repented. Then you baptized me. If you had thought for one moment that I had not repented, you would not have baptized me. And I think we should be just so strict with those who were once cut off from the Church. Our duty should be discharged faithfully in this matter, that our works may be acknowledged and recorded above. The world then will not be so quick to say, they want another dip or plunge, &c.

And now, what sins will God forgive, or what will he not forgive without rebaptism? You perhaps remember of a brother being cut off from the Church by three votes out of about thirty members. If that was legal in the sight of God, and he fell into vice and wickedness, he must repent, and be rebaptized for the remission of sins; but upon the other hand, if about twenty or twenty-five members of that branch had held up their hands in favor of him, forgiving him for his wrongs, he would not have been cut off. Then as

John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9. Before rebaptism, try to have them make a true repentance, or it will not avail any more than it would at the first baptism. Like Simon the sorcerer, (Acts 8: 22), Simon would have to be rebaptized, because he had not repented, he was still a sinner, he was not an adopted son. He did not obey from the heart. He was still outside of the kingdom. He was in the gall of bitterness and in the bonds of iniquity. Acts 8: 22, 23.

I then draw the line there. If we sin, and will ask pardon one of another, as brethren and sisters of the one common family, our father will forgive; but if we do not repent of our sins, but suffer ourselves to be cut off from the Church, we are then in bondage again, not free like the sons and daughters are.

May we soon see eye to eye, is the prayer of your brother,

JOHN J. CORNISH.

DECKERVILLE, Mich., May 28th, 1883.

#### THE HERALD A WEEKLY.

The Latter Day Saints with few exceptions are sons and daughters of toil, compelled to use every hour each day to secure means to meet recurring wants. The only time therefore obtainable for mental culture, is an hour or two after daily toil is over. And every consistent Latter Day Saint is anxious to sustain the *Herald*. First for the spiritual food thus received; second to help the cause he claims to love, knowing as he does that co-operation by all members is absolutely necessary for the well being of the cause. The *Herald* is not as an extensive library of course; but contains as much reading matter, as many of the Saints with their struggles through life, and the time required for the study of the Bible, Book of Mormon, Doctrine and Covenants, ect., with an occasional glance at a newspaper, can properly read, digest, and understand. Especially would this be the case, if its columns were filled with matter more in harmony with the gospel economy, which affords a field for the most gigantic mind. But as it has been some studious God fearing Latter Day Saints, who need no reminding of expiration of subscription, save an examination of editorials, letters, marriages births, deaths, etc., have laid by their *Herald* untouched, for the appearance of lengthy essays on doctrines, has been to them evidence of a reply rather exhibiting a desire to strive for the mastery, or gain the rep-

utation of a brilliant writer, than efforts to expound, or seeking knowledge by or through the revealed word.

The striving to be wise beyond what is written is of doubtful propriety. The way to true saving knowledge, may be through constant effort to write, and then correct and rectify, so that a continual antagonism is kept up. But it is quite difficult to make some Latter Day Saints see the point. But if it could be that those who thus write or contend, could be approached to explain and defend the antagonism thus caused, it would remove one cause for complaint. But it often happens that those noble souls are looking out from behind an entrenchment, or a *nom de plume* while others have to face the music, and explain as best they can why the *Herald*, claiming to be the organ of a people baptized into the one body, should rather appear as the organ of controversialists, or modern free thinkers.

With this view of the matter the writer has not been so anxious for or sanguine in his expectations for good that would be brought about through the now decided change, from a semi-monthly to a weekly issue of the *Herald*, as many. For it is not the amount of matter that is read, but that which is understood and remembered, that gives the advantage; or so the writer believes. And I am of the opinion that the present size of the *Herald* by semi-monthly visits, being filled with choice matter in harmony with the latter day work, with the limited time the majority of the Saints have for reading and study, would be of more lasting good than a weekly issue, casually read, but poorly understood.

To be sanguine for big results, may be good; but to count the cost, and by proper and continuous efforts to do a little and do it well, is not at war with the spirit of latter day work. 'Tis said there is forgiveness for being too fast, but none for being too slow. It may be, but often the slothful may be admonished, or aroused, and do better, while acts hastily done can't be changed and often bring remorse and trouble, that years won't efface. By this manner of expression I am liable to criticism; well let it come. To find fault or attach motives is not my design. I disclaim any such intention. But I know the sensitiveness of Latter Day Saints is easily aroused. Had we always been as ready to have controlled ourselves as we have been to give evident offense, much heart-burning and confusion would have been prevented; and evidence of calm, sober thinking, instead of impetuosity

or dogmatism might have been given.

As I look back on the fleeting or dying year, and forward to the incoming of the new; and letting Christ's light reflect on past deeds, I see the necessity of so vast a change and reformation, that however strong self desires may be, I can not promise, but hope to make.

I not only believe, that those appointed to positions of trust in the Church, may know and understand their duties as well or better than others; but think it my duty while I claim to be a member of the body to legitimately help them in the sacred work. Yet they may err. To deny this would lay me liable to be charged with willfulness or religious insanity. But this admission does not warrant me in suspecting evil, surmising, whispering, the cursed or demoralizing practice of tale bearing or backbiting, covering up, or winking at evil or wrong deeds; but calls for a discretion, a wisdom, and procedure, that, reflective as it may be, few Latter Day Saints seem to understand, or are wont to practice.

And it would seem that our church discipline, laws, rules, and regulation, are more for convenience than consummating the noble work culminating in vindicating the innocent and punishing the guilty.

As the change in the *Herald* has been made by those who have been placed in charge of the literary concerns of the Church, I accept it in good faith, and shall feel it a duty to contribute what help I can for the success of the *Herald*. This I view as a duty. But shall not as cheerfully labor as I should if there was less antagonism or contradictory articles in its columns. I have long looked upon the church organ as an indispensable necessity, and highly appreciate the good I receive from it. And so far as the editorial management is concerned, individually I wish no change. And was quite glad that the good sense of the late conference, by legislation, left this important matter to the Board of Publication, where it legitimately belongs. Nor does this fact prohibit suggestions being offered. I am of the opinion that the organ should as far as possible, reflect the doctrines, usages, practices and precedents endorsed by the body, rather than those of a few, whose high conception of liberty might lead to the ignoring of the idea of being subject to any written or prescribed laws.

Law was, is, and will be arbitrary. It can't be otherwise; for it is the rule of action. I find between the notions of liberty, entertained by modern free thinkers, and the exclusive, specific gospel plan, there is

a wide chasm. When I adopt the former, I must abandon the latter. And the injunction; viz., "The Elders shall see that my law is kept," will lose its significance forever. And yet I never hope to move tongue or pen, to hinder the right of opinion. But the right of opinion and continuous efforts to warp the word to make valid some cherished or pet theory, is vastly different. Yes, and there is quite a difference between a willingness to let a "Thus saith the Lord" end controversy, and putting on airs, or standing on dignity, when the law and gospel are brought to bear, that "all things may be done decently and in order," and exhibiting a pertinacity evincing a determination to carry a point at all hazards. And blessed is he that shall so discriminate, and be thus governed.

It was quite reviving to witness the recent action of a district deciding to be governed by action of General Conference, relative to expelled members; yes, it loomed up in beautiful contrast with the action of a district of a more remote date, which restored an expelled member upon the strength of his appeal, when General Conference had spoken and declared that expelled members should only be admitted by baptism, allowing of course examination in the event of a complaint of illegal proceedings.

In the face of Christ's plain and pointed teachings touching expelled members, there might not have been a necessity for action of General Conference; but it was had, and should govern until abrogated. And if president, member, district, or branch, goes behind the action of a General Conference, either theirs or conference action must be at fault.

I love liberty. But liberty not regulated by law is not of gospel origin. And in my understanding there is a material difference between liberty and license.

I once saw a petition signed. There were many signatures given at the instance of the aggrieved party against another. The signers knowing nothing but what the aggrieved party told them. And by their signatures they testified to an untruth or a false accusation. This was license, or a base assumption, and a deed that retributive justice on his rapid march wont pass by; for the fiat has gone forth, that "What measures ye meet to others shall be measured to you again." And though the beams or stones in the walls should have to cry out, wrong deeds will not go unpunished.

From the earliest period evidence of man's moral responsibility was given, and

the last sound of revelation in 1882, dies out with reconfirmation of this fact, which is quite significant, and savors strongly of primitive gospel precepts.

Upon the above I have written without mental reservation. That my sentiments may be offensive to some is quite probable. To intentionally injure or offend is not my province or wish. To evidence sycophancy, or be governed by policy would evidence a lack of courage or of manly independence. The speaking the truth in the heart is an essential qualification in a Latter Day Saint, which course of procedure may sometimes offend, depriving the one who may practice the same, of present favors and subjecting to inconvenience. But persistency therein will ultimate in a glorious future, or the gospel is a farce, and in time it will prevent much unpleasantness which a crouching, deceptive, honey-like, hypocritical, double minded, two-faced course of procedure would bring.

Idle gossip and hypocritical cant is one of the most mischief-making, peace-destroying practices of the age. Would that we as a people were free from so cursed a practice; but to our shame be it said we are not. The *Herald* has been freighted time and again with instruction depicting its hideousness, with exhortations to desist. But co-operative measures so essential in branches and districts have been lacking, and the peace of whole branches has been broken by the heaven forbidden practice; and in some cases rent from center to circumference.

Nothing tends to prove a non-moral rectitude and a mind barren of the love of God so effectually as this practice; though those drifting so far from duty, consistency and propriety, as to engage therein, generally make the greatest claim, exhibiting or assuming a pharisaical piety.

One busybody, tattler, or tale bearer will create more mischief in one brief hour, than a zealous, consistent, God-fearing member could repair in a year. God commands that the soul-destroying practice shall be stayed or prohibited. And what will be the consequence of a failure in this God-imposed work? An understanding of it would prove more beneficial than to know the number of miles the stars are from the earth.

To the success of the *Herald* it will make no difference. But I had hoped that with a change of time in its issue a change in size and form would also come. As in my judgment the present size and form are inconvenient and unseemly for the library when bound. But the mana-

gers did not seem to think thus, and doubtless have a potent reason for retaining the present form.

'Tis generally believed that John wrote his revelations in, or about 96; and we are assured that he saw and heard while in the Spirit on the Lord's day, things which should shortly come to pass. And how soul-cheering is the picture he draws of Christ, who was dead, but then lived, having the keys of death and hell.

Now if it so be, that John (as some suppose) still lives, moving among mortality in disguise, and should catch a glimpse at an article in a recent *Herald*, which by reference to his 12th chapter, as it is claimed, he would learn that Christ's birth was seen in the year 96 to be yet future, when he had not only assurance of his living, but an insight of his power, and the grand work he would consummate thereby. He (John) would not feel very much complimented, I think. Christ was born of a woman to be sure. But lived, preached, and suffered on the earth, died, was buried, descended first into the lower parts of the earth, rose, taught, ate, and probably drank, with his disciples. Ascended to his Father, where as a mediator between God and man, he is to remain until the times of restitution spoken of by prophets, &c. And well may we bring our never ceasing praises to God for so wonderful an arrangement, a gospel plan, a Mediator, when we think that the object of all this is man's final redemption, which if it means anything means a freedom from sin, death, and their effects, and a clothing upon with immortality and eternal life. And the earth, heaven and elements testify in thunder tones that the time is nearing when the new life shall begin, by the grand, yet awful appearance of him who is now a mediator, but comes to be a king and prince. For when thus viewed, He is the "Mighty God, the Everlasting Father, and the Prince of Peace."

But the proof of his near approach is not confined to the earth, heaven, and elements. For the social, religious and political condition, as well as the willingness of man in the present age to slide from virtue's plane into the very depths of sin and degradation, loom up as evidence to the patient watcher of the signs of the times. And though solemn the thought, the present condition of the Church affords evidence that the time for the announcement, "Behold the Bridegroom cometh, go ye out to meet him," nears. And do we as a church evidence the nearness of an event that shall prepare us with joy to exclaim, "This is our God, we have waited

for Him," &c., we will rejoice and be glad, for he will save us; or that shall only increase our shame and confusion? Which?

I shall not be charged with a lack of charity in claiming that one of these two ultimatums every Latter Day Saint must meet.

The object of the mariner in frequently consulting his chart, and being diligent in taking observations, is to ascertain his latitude and longitude, in order that he may dodge or escape the rocks, shoals and quicksands, and land his bark safe in harbor, and receive the credit due a diligent officer.

And the necessity for diligence by the Latter Day Saints to ascertain their spiritual latitude and longitude by frequent observation, or consulting their spiritual chart, is, or should be, apparent, and evidence of an understanding of it, as shown by our daily procedure.

It seems quite simple that in the mystical body of Christ there is a place and work for every one, and that due diligence should be used to retain and faithfully attend to the duties incumbent. But if the mischief caused by transcending bounds, or negligence in duty, is evidence of difficulty in comprehending that fact, then it is difficult indeed. Ah, what tongue shall tell, or pen describe the trouble, and sorrow that by being governed by a morbid curiosity, or inquisitiveness, or both, have been brought. And how much peace prevented, by a failure to keep in proper check these propensities, and paying more attention to other's affairs than our own, or seeking to determine how deep others had plunged into sin, instead of making due diligence to ascertain how high we ourselves were climbing toward the plane of perfection, or correcting our own faults instead of stumbling over others.'

The Apostle Paul was anxious that the saints should not deceive themselves, and adds, "As a man sows, so shall he reap," &c. And it will prove a sad loss to us doubtless, if we allow our probationary time to slip by, and spend our strength in seeking to trim up, and rectify others, and fail to make self ready to enter in.

JAMES CAFFALL.

Happiness and misery.—"I see in this world," said John Newton, "two heaps of human happiness and misery. Now if I can take but the smallest bit from one heap and add it to the other I carry a point. If, as I go home, a child has dropped a half penny, and if by giving it another I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do greater things, but I will not neglect this."

## Original Poetry.

### A LETTER IN VERSE.

With warmest love and heart sincere,  
I write to you, my sister dear;  
And trust that you, in me, may find;  
A faithful friend, both true and kind.

We often read of friendship's worth  
Among the giddy crowds of earth;  
Far nobler then, the boon we prize;  
That faith and hope which never dies.

Through faith we left our native land,  
As pilgrims to Columbia's strand;  
In expectation there to find,  
A people of one heart and mind.

And many an irksome task we've bore,  
Since last we trod Britannia's shore;  
O'er rugged cliffs our feet have trod;  
In briery paths, on prairie sod.

Till disappointment's cruel hand,  
Our weary frames no more could stand;  
And quite dejected, worn and faint,  
We turned and left the name of Saint.  
Dispersed and scattered far and wide,  
A wandering flock without a guide,  
No ray of beauteous light to cheer  
Our gloomy course, so sad and drear.

But God is merciful and just,  
To each poor erring child of dust;  
He called our roving footsteps back,  
To tread once more the gospel track.

With sovereign power Jehovah spoke,  
And burst that Utah tyrant's yoke;  
He set the spell-bound captive free,  
From dark despair and misery.

The weeping widow's mournful cry,  
Hath reach'd the ears of God most high;  
The helpless orphan's piteous moan,  
Hath not been heard by man alone.

The poor oppressed now find relief,  
They need no longer pine in grief;  
A message from the courts of heaven,  
Hath peace and comfort to them given.

Dear sister, when I contemplate  
The glories of a future state;  
I look upon the pride of earth,  
Its pomp and show, as little worth.

What is there in this world so wide  
Could tempt us from our Savior's side?  
Not gold nor silver, wealth nor fame;  
Could turn our love from Jesus' name.

You know his burden is but light,  
So if we worship him aright;  
He will reward us with his love,  
And meet us in the realms above.

O may we ever watchful be,  
And pray for deep humility;  
That when the welcome call shall come,  
We may have strength to gather home.

I think I've said enough this time:  
So now I'll close my simple rhyme:  
Give my best love when you've the chance  
To members of your happy branch. M. R.

## Selections.

### SUNLIGHT NECESSARY TO HEALTH.

DR. JOHN LITTLE, the medical officer of health for the whitechapel district, London, says: I firmly believe that many persons who are compelled to occupy rooms in which the rays of the sun never enter, soon lose their health, and find it necessary to change their residences; and this remark applies, although perhaps with less force, to those who are confined to counting-houses during the day in which no sunlight is

admitted. Sunlight is especially necessary for the healthy existence of children; and this is strongly pointed out in the evidence of the late Mr. N. B. Ward (the inventor of the "Wardian cases," for rearing plants in towns, and conveying them to and from distant places, a gentleman of great eminence in the medical profession, and who has given much attention to the influence of the temperature, of air and light upon the health and growth of animals and plants) who says, in his evidence before the commissioners appointed for inquiry into the state of large towns and populous districts, that, as the result of his experience, the influence of light is a matter of the highest importance to the proper physical development of the human species; and whatever stints the growth of a child certainly operates upon his physical capacity for labor; that the amount of disease among persons occupying light rooms is infinitely less as compared with that in dark ones; and that the influence of light, especially solar light, in preventing the fatal termination of disease, is a fact well known to him. In further illustration of this subject, Mr. Ward quotes a fact stated on the authority of Sir James Wylie, "That the cases of diseases on the dark side of an extensive barrack at St. Petersburg, have been uniformly, for many years, in the proportion of three to one to those on the side exposed to strong light."

### THE BIBLE BEFORE LUTHER'S TIME.

BEFORE Protestantism existed there were more than twenty translations of the Bible in most of the modern languages. Here is an enumeration of some old Catholic translations:—Bible of Just, Mayence, 1467. Bible of Bender, Augsburg, 1467. Malmermi's Italian Bible, 1471. The Four Gospels in Flemish (Belgian) 1372. The entire Bible in Belgian, Cologne, 1475. Bible of Julien, 1487. Edition of Delft, 1487. Bible of Ferrier, Spanish, 1478. Edition of Gouda, 1479. Edition of Des Moulins, French, 1490. Four translations mentioned by Bausobre, (Historie de la Reforme, livre iv) printed before 1522. To this enumeration it is well to add the following list of the old manuscript Catholic translations of the Scriptures:—Of the Bible into English, 1290. Of the Bible into Anglo-Saxon, verse, 1300. Of the Bible into the German languages, 809. Of the Bible into Italian, 1270. Of the Bible into Spanish, 1280. Of the Bible into French, 1294.

Before Luther's time three translations and several editions of the Bible appeared

in Italy; four translations and a multitude of editions were published in the Gothic language and in French, and two Belgian translations, which passed through several translations. A Tcheque translation was published at Prague in 1488; at Putna in 1493; at Venice in 1506, and 1511. Many other Catholic translations into almost all the languages of the world were published at Rome, the sanctuary of "Popery."

The anti-Catholic prejudices of certain writers are so deeply rooted that it is with the greatest difficulty we succeed in making them believe that Luther was not the first translator of the Bible into the vulgar German tongue. Before the apostasy of the too famous Augustinian monk, there existed twenty-one German translations, (fifteen in *Hochdeutsch*, and six in *Niedersaechsisch*) in German. Luther himself made use of the translation of Nicholas of Lyra, which appeared in 1473, and passed through several editions before the Reformation. Luther made such good use of the translation of Lyra, that a comic poet has rendered this proverbial.

Pius VI., writing to Martini, Archbishop of Florence, regarding his translation of the Scriptures, congratulates him on his zeal in publishing this translation and exhorts the faithful to read it. This letter, dated in April, 1778, is placed at the beginning of all English Catholic Bibles. In regard to the second question, we would like to learn the name of any Pope who opposed the translation of the Bible; on the contrary, we find that if Lyra had not piped, Luther had not danced.

## Conference Minutes.

### ALABAMA DISTRICT.

Conference met at ten o'clock a.m., October 13th, 1883. G. T. Chute was chosen secretary.

Branch Reports.—St. Joseph (colored) 18, including 1 Priest, 1 Deacon. Butler 34; baptized 3. Pleasant Hill 60, including 2 Elders, 2 Priests, 1 Teacher; 6 baptized. Lone Star 96, including 3 Elders, 1 Priest, 1 Teacher; 27 baptized.

Elders' Reports.—J. G. Vickery, G. R. Scogin, G. T. Chute, John F. McPherson, W. J. Booker, and R. J. Anthony (baptized 30 in this district since our last conference) reported. All had done some labor for the cause. Priests Warren Allen and Thomas Vickery; Teachers J. M. Pickins, Samuel McPherson and J. L. Booker, reported. All had, and still desired to do something for the Master.

The general authorities of the church were sustained; also local, and Elder R. J. Anthony in charge of the mission.

The president, W. J. Booker, and J. G. Vickery, were appointed to set in order the Butler Springs Branch.

Bishop's Agent, J. G. Vickery, reported had

received \$58.05, paid out \$50.05, cash on hand \$8.

Bro. R. J. Anthony spoke at night upon the temporal law of the church, to good effect. Preaching at eleven a.m., Sunday morning, by Elder R. J. Anthony. Four were baptized at three p.m. Preaching at night by Elder R. J. Anthony, and confirmation of those that were baptized. The meetings were all well attended.

Adjourned to meet at the Lone Star Branch, Monroe county, Alabama, on the 9th and 10th of February, 1884, at ten a.m.

### SPRING RIVER DISTRICT.

Conference was held at the Columbus Branch, Kansas, October 12th, 1883, J. A. Davies president, E. A. Davies clerk.

Branch Reports.—Columbus 33, Mound Valley 40, Center Creek 18.

Elders' Reports.—J. A. Davies, S. Maloney, W. S. Taylor, R. S. Davies, B. Davies, L. N. Ezell and E. A. Davies; Priests C. K. Ryan, C. Randal; Teacher R. Bird; Deacon D. W. Davies, reported.

The authorities of the Church were sustained in righteousness.

Saturday night, preaching by Bro. J. A. Davies. Sunday morning by Bro. Ezell. At two o'clock, prayer and testimony meeting. Preaching at night by Bro. D. S. Crawley.

Adjourned to meet at the Pleasant View Branch, the first Friday before or on the full moon in January, 1884.

## Miscellaneous.

### MARRIED.

WILKE—POWELL.—At bride's parents, near Easton, Missouri, on the 25th day of October, 1883, by Elder J. M. Terry, Bro. Herman Wilke to Sr. Maggie Powell. A sumptuous dinner was served, and a happy time had by the large circle of relatives and friends present.

MOFFET—ADAIR.—At Shenandoah, Iowa, November 9th, 1883, by Elder S. S. Wilcox, Bro. William Moffet to Sr. Catherine Adair. May peace and prosperity attend their journey through life.

### DIED.

LISK.—At Fontanelle, Ia., November 2d, 1883, Sr. Dorothy Lisk. She was a member of the Church in the days of Joseph the Martyr, and was re-baptized in 1878, by Elder Gordon E. Deuel. She adhered to the faith to the end of her life.

GIBBS.—At Warrior Station, Alabama, November 8th, 1883, Bro. Thomas R. Gibbs. Born February 22d, 1842. He died fully believing in Christ. His last words were, "I am going home to Jesus to rest." He united with the Church when only seventeen years old. He leaves a widow and five children. Funeral services by Rev. Andrews, of the Methodist Church.

WILCOX.—In Harlan township, Shelby Co., Iowa, October 26th, 1883, of diphtheria, Samuel Walter, son of Bro. George Walter and sister Stella Wilcox. Aged 2 years, 2 months and 15 days. Funeral sermon on Sunday, November 11th, in the Saints' Chapel, Harlan, by Elder J. W. Chatburn.

### ADDRESSES.

John H. Lake, London East, Ontario.  
Bishop G. A. Blakeslee, Galien, Berrien Co., Michigan.  
E. C. Briggs, box 161, Carson, Pottawattamie Co., Iowa.  
T. W. Smith, care M. B. Williams, Excello Mills, via Midletown, Butler Co., Ohio.

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JOSEPH SMITH - - - EDITOR.

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"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.

"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 8th, 1883.

BRO. T. W. SMITH sent us the short letter given below, and states that it was received by him while at Springerton, Illinois, accompanying a pair of eye glasses, which Bro. Smith says he will keep till he finds some one needing them.

Springerton Oct 24 1883

Presented by the Springerton Association to T W Smith apostol of god a pair of nose glasses fine which wile help you to Look into eterniy and to comphrent the Futur

Rest

Yours in the Foith.

BRO. WILLIAM H. DEAM, pressman of the HERALD office handed to us the following respecting electricity in printing.

"Last year there was something published in the HERALD about electricity in printing paper. Having worked at the press about twelve years I have had no little annoyance in this matter. Last winter was the worst I ever experienced. As cold weather comes on it begins to show its effects this fall. As I understand it the electricity is not in the paper, but it is susceptible, and in passing around the press and through the air in "flying" from the press, it is charged or magnetized; and some paper seems more susceptible than others. Perhaps paper makers can explain this—what it is that makes it so. Some paper has a great deal of clay in it, and I think they use blue vitriol to whiten it. Paper made from rags does not trouble us.

"As to some of the results of this electricity which I have experienced: Often as the "fly" takes the sheets from the press and deposits them on the table they will cling to it and are carried back; And

again in passing down the "fly" they will stick to it before they get half way down causing the sheets to double up, and thus scattering them about; and when we come to straighten them when they are lying flat it is impossible to pull one sheet straight off from the other, seems as though they were glued together, and we have to hold one sheet down and rather peel the other off. Then take two of those magnetized sheets and hold them two feet apart and they draw together like two magnets. And again in lifting a quantity of sheets from the press I have had them cramp my hands and arms so I would have to drop them on my knees till I could take a fresh hold. All of this only occurs in cold or cool weather—cold and dry, the colder the worse, which shows that the electricity must be in the air. You remember the great electric storm of last year which so affected telegraphy was in cold weather.

W. H. DEAM, at the press."

### WILL IT BE REBELLION OR REVOLUTION?

The following is from the daily Chicago *Tribune*, and is a reflex of what is passing in the northren domain of Queen Victoria on the Western Continent.

#### MANITOBA'S GRIEVANCES.

A DECLARATION OF PRINCIPLES SUBMITTED TO THE PEOPLE TO SECURE UNITED ACTION.

The following propositions have been adopted as declaratory of the principles of the Manitoba Rights League. These are submitted to the people of Manitoba and the North-west, solely with a view of securing united action in redressing their grievances and maintaining their rights:

First—The British North America act, which is the charter of our constitution, solemnly guarantees to the people of the province the exclusive right of legislation in respect to the most important class of subjects and untrammelled exercise of this right is a condition essential to the welfare of the people, and the exercise of a veto by the Federal Government in disallowing acts of the local Legislature in dealing with such subjects is arbitrary, unconstitutional, and menacing to the future of the Confederation.

Second—The interests of settlers of the province peremptorily demand that under said act, and in common with every other province of the Dominion chartering companies to build lines of railway within its own bounds should be exercised to its fullest extent. While recognizing the

necessity of observing the obligations of the Canadian Pacific Railway contract, we distinctly affirm that nothing in the contract, expressed or implied, can check the old Province of Manitoba in chartering competing lines of railway within its bounds, or to its boundaries. The baneful effects of railway monopoly call loudly for active and persistent exercise of all the power of the people to maintain their rights and to resist to the utmost every act of arbitrary interference with them.

Third—The present Customs tariff, especially the duties on agricultural implements, is extremely unjust and oppressive to settlers of the north-west, and its imposition has aroused an intense feeling of dissatisfaction with our relation to the confederation. It paralyzes what is to us the all important industry of agriculture, while it utterly fails to foster or assist any other. The tariff was adopted entirely in the interests of manufacturers and producers of the east, without any reference to the needs of this country. It discriminates against us in favor of Dakota and Minnesota, and justice to our wants imperatively demands its immediate modification, so far at least as affects Manitoba and the North-west.

Fourth—Public lands are the sacred heritage of the people, to be administered in their interest. While cheerfully assenting to a system of liberal grants to promote construction of public works of a National or provincial character, we maintain that subject to such grants the possession and management of lands, timber, and mines should be placed in the hands of provincial authorities in trust for the people. The policy of withholding from settlement and granting to land companies and private individuals large tracts of the public domain threatens to introduce amongst us the evils that oppress the people of older countries, and merits the most unmeasured condemnation.

Fifth—The natural outlet for the products of Manitoba and the Northwest is through Hudson's Bay and the great rivers and lakes tributary to it, the feasibility of this route having been proved by 200 years of constant navigation by the ships of the Hudson Bay Company and by the voyages of the New England whalers for the last thirty years. The interests of the Northwest demand the construction at an early date of a line of railway connecting the present railway system with a port on Hudson Bay. To obtain this object it is the duty of the Dominion Government to grant the most liberal assistance. To secure united action in effecting a redress of grievances recognized by the people of Manitoba and the Northwest it is desirable that an association be formed untrammelled by ties to any existing political party, with the object and determination of carrying out the above declarations and of obtaining redress of grievances felt to be so unjust and oppressive.

WINNIPEG, MAN., Nov. 25th, 1883.

## EDITORIAL ITEMS.

Bro. J. B. Prettyman wrote from Knox, Stark county, Indiana, that they had held some meetings at their home school house, with good attendance and good liberty in presenting the word.

Bro. E. C. Brand had the school-house at North Ogden for one night only. He reports that he had good liberty. The counselor to the Bishop of the ward, made the boast that he could use Bro. Brand up in ten minutes argument, so at the close of the meeting Bro. Brand read a direct challenge to the counselor, or other champion of the ruling church there for a discussion of the question—but the challenge was not taken.

Bro. Samuel and Mary W. Nield writing from Wilmington, Del., state that they were anxious to be visited by some one of the Elders. Bro. J. A. Stewart has visited them at times, but his duties now so far absorb his time elsewhere that he has not been there for some months.

In the second line of "Letter from Sister Emma," in November 10th *Herald*, page 721, read "strange" instead of "strong."

## Correspondence.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

CLEAR WATER, Neb.,  
November 19th, 1883.

Dear Herald.—It is the natural outgrowth of our spirituality to desire to impart to others the knowledge we have of things divine, to offer some word of comfort and encouragement to the weary and worn travelers on life's road, to extend to others the sense of peace and joy that pervades our own souls. As I write, the peerless orb of day just begins to shed his effulgent rays of light and heat "o'er the prairies of the west." Beautiful sunshine. Typical of the light and glory of God. Contrast its influence with the dark, somber shades of night. Such is the difference between the favor and displeasure of the Lord.

The Sun of Righteousness has arisen in these last days with healing in his wings. The light of a restored gospel now dawns upon the world. "The meek increase their joy in the Lord, and the poor among men rejoice in the Holy One of Israel. Tyranny is revoked, and the Prince of Peace extends his dominions. Honest and faithful ones are made the happy recipients of the blessings of God. They "who do the Father's will" "know of the doctrine," that it is divine. Weary ones are made glad in the message of peace, and find rest and consolation in the gospel. Joy and gladness swell the hearts of the children of light, and peace, such as the world has not known, thrills with exquisite rapture the very soul.

Who can describe it, that others may know? Ah, 'tis only to be comprehended when realized. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the

things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Why do men oppose the religion of Jesus Christ? Surely it must be because its virtues are hidden from their eyes. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Paul instructs Timothy thus: "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do engender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God will peradventure give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his own will."—2 Tim. 2: 22-26. We notice first, that some "are taken captive by the devil at his own will." Second, that in fighting against the truth they oppose, not only others, but themselves. Third, the servant of the Lord must be meek, humble, gentle, patient; apt to teach the truth in the spirit of love. Fourth, it is in the province of those that hear to "deliver themselves out of the snare of the devil." Peter preached the gospel on Pentecost day, and in order sets the matter before the people thus:—The one they had crucified was the veritable Christ. He had risen from the dead; and exalted at the right hand of the Father, had shed forth the Spirit, that they then saw and heard; upon conditions of obedience this Spirit was promised to all, even those "afar off;" "as many as the Lord our God should call." It remained for them that heard and believed to "repent and be baptized for the remission of sins," and to "save themselves from that untoward generation."

Centuries have passed, but the order of God remains the same. Men have sought for themselves many inventions, but the word of the Lord abideth forever unchanged. The same Lord rules over all. The same gospel is the means by which all may be saved. We feel well in this part of the vineyard. Our meetings are well attended, and the good spirit is with us.

Hopefully,

G. S. HYDE.

GILMORE CITY, Pocahontas Co., Iowa,  
November 20th, 1883.

Bro. Joseph, and Herald Readers:—The *Herald* always brings glad tidings to our hungering and thirsting souls. I listened to a very able discourse last Sabbath afternoon, at Rolfe, by Elder Whiting; from Romans 1: 16, 17. I was very much edified and built up in the most holy faith.

I thank my Heavenly Father for the recovery of my dear boy. He was very sick, almost ready to sleep himself to death. We had the doctor come and look at him. He called it blood poison, the worst case that he ever saw. The faith that he had in the blessed oil, is all that saved his life. He stands as a living witness for the gospel of Christ. O, it is good to be a saint in latter days. Your sister in the one faith,

ANN CHATFIELD.

HAMBURG, IOWA,  
Nov. 19th, 1883.

Bro. Joseph:—I have my armor on, and am fighting the enemy as best I can, with the sword of truth. I have preached here eleven times, and as yet have only baptized two, although six more are ready. Will baptize them the coming week. The branch is trying very hard to build a church house here, and I think from all appearances that they will succeed, as they have a very good start. Bro. Taylor has now about two hundred and sixty dollars subscribed for that purpose. They are doing all they can in that direction. They insist upon keeping me here some time longer, as quite an interest has been created. The citizens are awakening, and are beginning to obey. My prayer to God is that this may continue. I shall stay as long as I can do any good. The Saints are very good to me. May God bless them for their kindness.

I am wanted again at Weeping Water, Nebraska, Moroni Branch, and at Mill Creek, or Riverton. I have preached in all, since leaving Independence, twenty-three times. My faith in the work is brighter than ever before, and is increasing daily. I am having better liberty than I ever had before, which is another evidence of God's power to aid us when we are trying to walk uprightly. I want the Saints everywhere to pray for me. As ever,

Your brother in gospel bonds,

CLARENCE STCLAIR.

BEE CAMP, Jefferson Co., Indiana,  
November 14th, 1883.

Bro. Joseph:—Our conference at Union closed on Monday the 12th inst. It was well represented, and was in many respects a success; and the Church was well represented in the person of T. W. Smith, whose labors will be appreciated in Southern Indiana.

Leaving Brn. T. W. Smith, H. and James G. Scott at Union, we went to Hall's Ridge; met with the Saints at Bro. Bee's, and had a Saints' meeting, in which all present took part, and expressed a determination to press on; and Wednesday, in company with Bro. Foster and wife, came to this place, and I went to the United Brethren meeting, which is in progress at this place, to announce meeting for to-night, at the house of Sr. Haskell. The preacher warned his flock against Infidelity, Atheism, and Mormonism, which he said were rotten. After I had announced my meeting, he asked me what denomination I belonged to, and I told him. He asked what evidence I had; I told him, and he said "Let me pray for you;" and he prayed that God might bless me and my associates, and I said Amen. He prayed that God would eradicate from me all false doctrine. Some of his audience listening, gave me an opportunity to explain some of the doctrines of the church. I told him that I was aware that the people's minds were prejudiced against us, which was based on rumor and newspaper stories; but our position was well understood by the authorities of our Government, and hence it was only the uninformed that were prejudiced; and that the Bible, Book of Mormon, and Book of Covenants, were the standard works of the Church, and that Brighamism was an offshoot, and that the Reorganization had nothing to do with Brighamism, no more than light has to do with darkness. That it is unwise on the

part of any one to judge a system of religion by the acts of its members. That there was no system of religion or politics on earth, but what could be overthrown on such a line of reasoning. The facts are, that the system is not responsible for the acts of its members.

Nov. 18th.—To-day Sr. Fisher's funeral sermon was preached at Union by Bro. H. Scott, to a large audience of friends and relatives. The work in Southern Indiana is in a better condition than it has been for years past.

Yours for truth,

M. R. SCOTT.

INDEPENDENCE, MISSOURI,

Nov. 20th, 1883.

*Dear Brother Joseph:*—For the past two Sabbaths, I have preached to the people at Montserrat. The best of feeling prevails there, and more so now than ever. The Saints are doing well, and the prospects look good for an ingathering if the Saints do their duty. No doubt they will. On Sunday last I baptized three more, the wife and two children of brother George H. Harris, whom I mentioned in my last letter to you. The gospel of Christ has made them a happy family. Thank the Good Father. On my way home, I called to see the Saints at Holden. Found all well and in the faith. I was made welcome in the house of Mr. Johnson. He is not a member, but says he is going to be. His wife is a Saint indeed. The funeral sermon preached by brother Warnky, of which he made mention a few *Heralds* back, took good effect on the people at that place. One of their preachers undertook to preach from the text taken by Bro. Warnky, and I was told that he preached several to sleep. It is thought that the Pastor of the Baptist Church at Holden, will break up the Church there, or do a great amount of harm, in preaching in favor of strong drink. I'll be thankful if I can see the day, when the Prohibitory Law can be enforced in the State of Missouri. I shall give my vote in favor of it, and voice against the cursed swill that's ruined thousands of the sons and daughters of Adam. When I know of some of my brethren going into those low, filthy places, and taking a drink, it makes me feel to say, dear brother, you are drinking away your birthright.

Yours truly,

J. C. FOSS.

WYANDOTT, Kansas,

November 16th, 1883.

*Bro. Joseph:*—I feel good in this glorious work of the latter days, and I am trying to preach the gospel wherever I can get an opening. About one year ago, I went to a small village a few miles west, where I secured the school house and announced preaching. The attendance was fair at first, and good attention. After a little while the attendance became very large for such a small place. I had good liberty. Some became interested and spoke well of what we had to say, while others cast our names out as evil, and wanted to rotten egg the Mormons out of town, while others said, If you do, you will have to rotten egg the other ministers also. So the little village was divided on the Mormon question. One minister of the M. E. Church South, when he found that some of his flock were paying too much attention to what we had to say, went to their houses and told them that we were only

Salt Lake Mormons, and all we wanted was to convert women, and go off to Utah and practice polygamy. I announced publicly that I would reply to what the Rev. Lewis had had said about us. The time appointed came. I took the Bible, Book of Mormon, and Book of Doctrine and Covenants, and proved to a well crowded house, that polygamy never was, is not now, and never can be a tenet of the Church of Jesus Christ of Latter Day Saints; and the next time he came to preach at this place, (he only came once a month. He lived three miles off), he had one man and his wife for his congregation, and never was back there to preach since. This happened last spring. However, we made two converts there, Bro. and Sr. Holmes. Good people, who opened their house to us from the first. There are others in that place who are at the door.

We tried to make openings at other places, White Church, Connor, Kansas; and Parksvill, Missouri, but did not have much success. We preached once at White Church to a full house, with good liberty, and the people seemed to be well pleased. Gave out another appointment, but when we came there, we had an empty house. This place is the residence of the Rev. Lewis.

My testimony is, that the gospel is true, and that God is no respecter of persons; for he has given me his Spirit, which has filled my heart with love and joy, and with a desire to bring others to a knowledge of the truth, that they also may receive this love, peace and joy, and the hope of a glorious resurrection. I, like many others, have to meet many things to disappoint and discourage, but I am in hopes of enduring to the end.

Your brother,

RODERICK MAY.

HANCOCK, Pottawattamie Co., Iowa,

November 14th, 1883.

*Bro. Joseph:*—I have been trying for the last two months to tell the people in public capacity, that the gospel is the same now as as it was when it was declared by the Savior's own lips. There has consequently been quite a change in the minds of those who have attended the meetings, especially those who were educated and honest. They have said in a public capacity that I have given more light than all the ministers that had preceded me. This undoubtedly is true. Still, if we in our weakness, trusting in God while we are endeavoring to tell the people what they must do to get the substantial, true gospel light, should be successful in turning some of the sons and daughters of Adam from darkness to light; then we can say we are unprofitable servants. Now if we feel as we ought, we want true gospel light to be disseminated as much as lies in our power. Some are getting quite anxious to hear me on the gospel in our own district. Where they would not turn out to hear Bro. Brand last Spring, they seem somewhat inclined to hear now. Tomorrow, if the good Lord will favor me with the Spirit, I am to make an effort to instruct them in the first principles of the gospel. Would to God that the truth of the gospel light, could spread a hundred times, yea, a thousand times faster than it does. We see people all around us whom we know are in midnight darkness, still when we talk with them on the gospel principles, they will cleave to the doctrines of uninspired men.

Yours in gospel bonds,

J. GALLUP.

BRENHAM, Texas, Nov. 21st, 1883.

*Bro. Joseph:*—I remained at Cook's Point a few days, preaching occasionally to small audiences; and some of the time I felt like I imagine Phillip did when he had only the Eunuch to preach to, that God's ways are not as man's ways. What we may consider time wasted, God may use to bring about wonderful things. Hence I have come to the conclusion that where there is one or two *interested* listeners, there is as good a chance to accomplish something, as where there is a hundred attentive but *not* interested hearers. From Cook's Point we went to the Texas Central Branch to attend our quarterly conference, which passed off pleasantly. From the conference I went to Bandera, but finding nothing to encourage us, I left there on the morning of the 4th of November, and went to the Live Oak Branch by their request. Remained there twelve days. Preached seven times, held one prayer, and one testimony and sacrament meeting. Some told me they believed and some said they ought to join.

I am now on my way to Cook's Point. Will remain there four or five days; then I will go to Milano, or Bryan, and to Robertson county to open new fields.

The Littlefield—Smith controversy proved another victory for the Reorganization. It proves the truth of the old saying, that a "drowning man will catch at a straw," only Mr. Littlefield didn't have the straw to catch at.

Yours in bonds,

A. J. CATO.

SOUTH RAWDON, N. S.,

November 20th, 1883.

*Bro. Joseph:*—Our two days' journey from Tatamagouche to the Straits of Canso, was very rough and disagreeable. Rocky roads, a dark lowering sky, and cold wind. There was every appearance of a storm, that at this season of the year in Eastern Nova Scotia, is any thing but pleasant. Is it presumption to ask, or expect, the Father to withhold or avert a storm at such a time? As I looked at the black threatening clouds, the words would well up from my heart: Oh, thou who hearest the cry of the young ravens, be mindful of thy children, and let not the storm burst upon us in this dismal place. For there was little prospect of finding a shelter for very long. We almost got discouraged seeking a shelter for the night, we were invited on so many times before we found one that would receive us. About two p. m. the next day we were at the straits. It was still very cold, had to stay in a waiting room without any fire four hours, waiting for the ferry boat, being too rough to cross on the scow. The straits are one mile and a half wide, and the charge was seventy-five cents, which reduced our capital to one dollar. It was evening when we landed in Port Hawksbury, a Scotch Catholic settlement, and thinking we could not afford to put up at a hotel, there was nothing left for us but to drive on, with the hope of finding a farm house. But after we left the village, the farm houses were little other than huts. However, we knocked at two or three of them, but they were not prepared to keep strangers. It began to grow late in the evening, and I feared the people would soon all be gone to bed, and we would be left out for the night. We knew there was another village a mile or two ahead. I suggested that we stop at

the hotel, we had enough to pay for our horse and a bed, and still have sufficient left to buy oats for the next two days. We could go without our supper and breakfast. The motion was carried, and when the land-lady asked if we would have supper, I answered, no. Of course she thought we had been to supper, seeing it was quite late. But when we did not go in to breakfast the next morning, she came and asked me if we were not going to have breakfast. I answered in the negative, and went on reading the paper. She stood awhile as if not knowing what I meant, unless I was waiting for my husband to come in. When she saw us making ready for a start, she came and asked again, Did you say you were not going to have any breakfast? I did ma-am, because we have not sufficient to pay for it. My husband is a missionary, we have been out among strangers a long time, and have about seventy-five miles to go yet before we get to the end of our journey, and have only money enough to keep our horse two days, after our bill is paid here. Then she said, Call your husband and come to breakfast, we will not charge anything for it. I thanked her, and thought that breakfast tasted a little better than any ever did before. We both felt to thank God and take courage.

The morning was clear and bright, with an invigorating breeze right off the ocean, and though the scenery on one side was rough and rugged, on the other it was beautiful. The waters of the bay or straits were smooth, and the vessels and boats of all rigs and sizes, that had been harbored for a day or two, now shook out their sails and started out, some going one way and some another. On the other side the women were about as thick in the fields reaping as vessels were in the water, but we saw very few men. We learned that nearly all the men had left the place, and gone to the States, (wise). But we found in Cape Breton the women worked in the fields generally. We were very kindly entertained that night by a Catholic family, although the accommodations were not first class. The evening meal for the family consisted of potatoes and milk, nothing else at all. The next day was windy and cold, and frequent squalls of rain. The island is very mountainous, once in a while an interval broad enough for a little settlement. At dark we were at the entrance of Margaree Valley, five miles from the settlement, and O, how dark it was. Part of the time we could not even see the horse, much less the road. There were no friendly "lights in the window" to cheer us by the way, and the rain poured in torrents. We were in constant fear of a collision, for we could neither see nor hear for the noise of the wind and rain. Occasionally the wagon would tip slightly, first on one side then on the other, letting us know we were off the track, but we reached our destination without any accident, and in good time; for that was the beginning of a long, severe storm, first of rain, then snow, till in some parts of the Island the snow fell to a depth of two feet, and that in the first week in October.

Margaree is a very pretty valley in summer, but the summer season is very short. Winter sets in about the middle of October, and lasts till May. The snow falls to a great depth. I was told by one who lives on quite a hill, that often in the mornings, when they opened the door

they would have to stand on a chair to commence digging a pathway out.

The people of Margaree have once been pretty well off, or well to do farmers; but mother earth is growing old, and fails to yield her increase, and the constant failure in crops is making many very poor. We were kindly received by many, and notwithstanding the warning sent them through the "Messenger," many came out to hear; and they did hear the word preached with much power, and in the demonstration of the Spirit, and the "old paths" pointed out, they said much plainer than ever they had before. An old lady said to me, If your husband did not have that awful name "Mormon" he would be acknowledged by all as the greatest preacher that ever entered Margaree. We left many rejoicing in the light and knowledge they had received, though none had the courage to obey and stem the opposition alone. The position we were in gave opportunity to test the promises of the Father. We were on an island among strangers, without the means to get away. Winter threatened to hedge us in, the ferry steamer had stopped running, being out of repair. So we must either take the boat from Port Hood to Picton, which would cost about six dollars, or risk staying at the hotel three or four days, waiting for a chance to cross on the scow. So we were entirely dependent on the mercies of our Heavenly Father, and thanks be to him, his promises never fail, if we are diligent according to his commands. While my husband was laboring with all diligence in his calling, I also wrought in mine, and with the blessing of God on my efforts, was enabled to obtain sufficient to pay our passage back to Rawdon, where we were gladly received by the saints.

SISTER EMMA.

GOOD INTENT, Kansas,  
November, 1883.

*Bro. Joseph:*—Our conference is over, and I believe all can say we had a splendid time. Brn. William Lewis, Isaac Roberts, and J. T. Kinnaman were with us. We feel it is good to have such men visit us. They teach us the ways of life more perfectly than ever we saw them before. God bless those brethren for their instructions, and I do hope every one of us will profit by the same, the Lord being our helper.

I remain your brother in the gospel covenant,  
DANIEL MUNNS.

CARROLLTON, Carroll Co., Missouri,  
November 18th, 1883.

*Bro. Joseph Smith:*—I write to inform you of my father's death, which was very sudden, but not unexpected by himself, for he had felt for some time before he departed, that his work was done, and his life for more than one year was a mystery to himself. He felt willing to go, and that he was prepared to meet his Heavenly Father, and those of his brethren that had gone before him, who through life had labored for the upbuilding of the gospel of Christ. Five days before he died he bore a faithful testimony to the work of the Lord, and desired the Elders to administer to him; not that he desired to be healed, but that the will of the Lord might be done. The will of the Lord was to take him to himself. He died on the 17th of August, 1883. He joined the old organization in 1844, emigrated to Utah in 1849, joined the Reorganization in 1866, came back to the States in 1867, and since

coming here remained the most of the time in Missouri. He was living in Carrollton at the time of his death. He was a member of the Third Quorum of Elders. We had no funeral sermon preached, there being no Elder here to attend to it. Bro. Martin attended to the funeral services.

Your brother in the gospel,  
C. E. BLODGETT.

DEWITT, Nebraska,  
November 23d, 1883.

*Bro. Joseph Smith:*—The little contest of words at Wilber closed upon the eleventh evening, and yet I am so as to be about. Mr. Braden the last two evenings saw fit to leave the lies of Hulburt, Howe *et al*, Spaulding Romance, character of Mr. Smith and such like, and got down to work, and matters passed off with more light being thrown upon both sides. The world will have yet to face the music of "He that abideth in the doctrine of Christ, he hath both the Father and the Son;" and it makes no difference whether he came of poor and humble parentage, or from the mean city of Nazareth; whether he has been to school, or "how knoweth" he "letters, having never learned." And this fact I judge the giant of debaters among the Disciples discovered on the ninth evening of the Wilber discussion, if not sooner. Arrangements are already going forward to issue the discussion in book form, and the arguments pro and con may then fairly be criticised by those interested of both sides. I conclude my work at Wilber on Sabbath next and then return to Iowa. Brn. Scott and R. M. Elvin are yet here, standing by the ship with hope. Columbus' health is so much regained, he has been preaching some, and now ventured to extend appointments, and will likely remain in the district giving aid to the cause, till after the holidays. Brn. Elvin and Joshua Armstrong are the only constant laborers here now, and they are urging for help. The field is large and in great need of laborers. This is true, however, of every district I have been in this year, from Maine to Nebraska. Certainly, there has never been in the history of gospel work a more opportune time to preach the word,—"thrust in the sickle and reap," than is now offered to the Reorganized Church; and yet, one half of the members are sitting idly by,—looking wistfully on—and never thinking to ask what is there for me to do. It is greatly discouraging to many of the Elders who are earnestly battling against the evil that comes rolling in like a flood; and if the heart of man can ache, and his eyes be bathed in tears as he comprehends the demands of life's great harvest field, what must be the anxiety and tearful pleading of him, who in all things comprehends the glory and the preciousness of the work. In the past, we prayed for this time to come, and were told that he would move on the hearts of the people, and open the way—"give us favor." This has been fully accomplished; and now, we are called upon by that same patient and instructive Spirit, by its admonitions, promptings and entreaties, to come forward and occupy;—put laborers in the field; send forth the teachers; thrust in and reap; and yet, few give a willing ear to these simple demands. This is the manner Jesus has promised to do his work. Call upon men and invite them to labor. For God speaketh once, yes twice, "though man perceiveth it not." In a dream, in the visions of the night, by his manifest

providences in the avocations of life; and by agencies of direct appeal, is this speech made; and the Saints at least, should hear. The five foolish virgins were such because they would not heed these entreaties of the Master. "Had no oil in their vessels with their lamps." Had not retained of that *Holy Spirit* which entreated them; therefore it was taken from them, and they were left barren, and treated as the one who had buried his talent—that which God gave he takes away, because of slothfulness, and the failure to heed and improve thereon—and this *in the evening*,—during the preparation,—not after; and they are found desolate when the Master comes.

As a church we could well put five hundred more laborers in the field than those already engaged, and we ought to do it. They are needed; demanded in every part of the country; local and general laborers. Men who neither work for hire nor divine for money, but have the love of God and welfare of their fellow man at heart. A united effort on the part of the Saints will put these men in the field, and glad would all our hearts be to see this done; and how much gladder still to be able to reflect—"and I helped to do it." It can be done, and at once by the contribution of a dollar, ten dollars, hundred dollars, thousand dollars; any number can well give a thousand dollars towards this, and thus move the work forward. It would cause the angels to rejoice and the Master to say, "Well done thou good and faithful servant." For such a commendation as this, Bro. Joseph, I am not only willing to offer a tenth, but all I have, and then think myself an unprofitable servant. So I find many, too, in various places; but why not arise and occupy as Christ desires us, by every one in the family, in the household, in the body, in the Church, equaling the other in his love and sacrifice for the work. The time is but short till the better day will be ushered in, if we shall labor aright.

The *Herald* is just at hand with the article, "I can not live my religion where I am." Every Latter Day Saint in the Church ought to read it, till he can repeat it from memory.

Your fourth to Littlefield was the "straw that broke the camel's back." If ever I have been ashamed of one thing more than another, it was of that attempt of persons who were once Saints, and professed to be guided by the word of God, to displace this word, and rest their faith upon the statements, affidavits, "fables" of a few old women. And I have wondered if these persons have thought, that when they stand to be judged by the words of Jesus in the time when they shall render their account, they may then beat around the truth by exhibiting the affidavits, statements and follies of Eliza, Emily, *et. al.* So far as a "failure" to bring evidence produces conviction as to the truth or falsity of a matter claimed, is concerned, I must say that I am fully satisfied that Joseph Smith was not a polygamist. Not one single thing that would be admitted as evidence before any court for the conviction of Smith were he living has been produced by those who have so long claimed to know; and the laws of evidence as relating to deceased persons are much more strict, that fraud be not perpetrated. My opinion is that if our Utah friends can't do better than they have done so far in the contest, they had better quit.

In bonds for truth, yours,

E. L. KELLEY.

## Summary of News.

Nov. 22d.—Dispatches from Cairo, Egypt, bring the intelligence that the army of Hicks Pasha, which left Khartoum, in Southern Egypt, in September to punish El Mahdi, the false Prophet, instead of annihilating the forces of that fanatic, as was first reported, has been annihilated by them, only one person escaping to tell the story. The battle took place at El Obeid, a town in Kordofan, about 150 miles southeast of Khartoum, and within Egyptian territory. It is said to have lasted three days. The force of Hicks Pasha, which numbered 25,000 men, there being ten English officers in the command, was well armed, but it was overcome by superior numbers, though armed only with spears and swords. The number of the False Prophet's army is stated at 300,000, which is supposed to be a gross exaggeration.

The catastrophe seems for the moment to have wholly paralyzed the Egyptian Government. Unless very speedy action is taken it is feared Suakin will fall into the hands of the tribes in revolt acting in concert with the Mahdi. The latter is thought to be near Khartoum. If that place should be captured there would be no good defensible position between the Mahdi and Cairo except Minich, which is only six hours distance from Cairo. No one believes the Mahdi will rest contented with the conquest of the Soudan. It is feared Turkey will interfere and insist on reconquering the lost province. Neither the English nor the French wish this. The prospect thus bristles with serious complications.

Obeida or El Obeid the scene of the battle, is the Capital town of Kardofan, Africa, and is situated in a plain 240 miles southwest of Sennaar. It has a population of about 30,000 people, living chiefly in houses built of reeds or straw in the shape of corn stacks, though a few of the better class are of sun-dried bricks. The town contains five mosques, three barracks, a hospital, a busy market, and a rather pretentious dwelling for the use of the Governor. El Obeid, though something of a city as far as population goes, is none the less situated in the midst of a howling wilderness, and strong abattis surrounded the town to keep off the wild beasts, the slumbers of the citizens being often disturbed by the hoarse yells of the leopards and hyenas. Water is scarce in the town, and the few wells have a minimum depth of 100 feet.

A violent anti-German demonstration took place upon the occasion of the opening of the Czech Theatre in Prague last night, and was only suppressed by the united efforts of the police and military.

The French Chamber of Deputies discussed the estimates for worship. The extreme Left attacked the attitude of the clergy, demanded the separation of the church and State, and asked for a reduction of the budget by 6,000,000 francs. Prime Minister Ferry said he hoped the question of separation would shortly be settled, but meanwhile the terms of the Concordat must be carried out.

Capt. Hogue, of the Alaska commercial steamer *Dora*, reports the discovery of a newly-created volcanic island. Smoke and flames are plainly visible. The island is near Bogaslör, in latitude 53, longitude 167. Capt Anderson, of the whaler *Matthew Turner*, confirms the fact.

Gov. Crosby, in his annual report to the Secretary of the Interior, urges that polygamous Mormons be not only disfranchised, but debarred from entering Government lands, thereby preventing the spread of Mormonism in the Territory.

Charles Ford, the slayer of Jessie James, is to be put on trial today at Richmond, Mo., for robbery, the charge being preferred by Mrs. Jessie James, the widow of the great bandit. The little son of Jessie James sells pebbles from his father's grave for 10 cents apiece, and has trade enough for a whole graveyard.

John D. Oakland and Co., of Chicago, grocers have failed for \$5,353. Jefferson Taylor, agricultural implement dealer, of Indianapolis, Ind., failed for \$12,000. N. C. Farr, lumber dealer of Hoboken, N. J., failed for \$100,000.

Rev. S. J. McPherson, of the Second Presbyterian Church, of Chicago occupied the pulpit of Professor Swing at the Central Church, last Sunday. The Presbyterian Ministers of Chicago questioned his conduct in so doing and pronounced it an impropriety.

A strike of miners at Iron Mountain, Mich., owing to a disagreement of employers and employees as to length of work hours, is causing much trouble. Bloodshed and destruction of property has been threatened by the strikers, and the miners are guarded by extra policemen, and detectives. The Government has also been appealed to for aid.

Nov. 23.—The story of the defeat of the Egyptian army by the false prophet is confirmed.

Orders have been sent to the British Admiral at the East Indian station to support Egyptian interests in the Red Sea. He will be reinforced by the gunboats of the Mediterranean squadron. Her majesty's gunboat *Coquet* is ordered to the Red Sea.

The telegrams tonight from Egypt indicate that the news of El Mahdi's great victory has spread throughout the whole of Asia with the astounding rapidity which is characteristic in eastern countries. Preparations for an immediate rising are already completed on the part of the Moslem populations in Arabia. A signal of assent from Mecca, the sacred city, indicating its acceptance of the claims put forth by the false Prophet is all that is now necessary to cause the inauguration of the holy war. At Constantinople it has been known for some time that the strength of the new movement was greatly underestimated, and well formulated rumors of disaster to Hicks Pasha's army have been current there for more than a week.

Information from Ceylon, where Arabi Pasha is interned, indicates that the strength and ambition of El Mahdi have been well understood by him for some time past. Arabi long ago predicted the success of his arms, and even went so far as to say that he would not be surprised to see him knocking at the gates of Cairo before his career can be checked.

The Chinese Ambassador has informed the British Foreign Secretary at Paris, that war is certain between China and France. Private advices say the French Civil Commissioner at Tonquin has disbanded the force of Yellow Flags on account of their barbarity and acts of rapine.

The following is from a man who speaks from his own knowledge: China is far better equipped to go to war than Europeans or Americans generally think. I don't know the number of troops

in the Chinese regular army, but I have no doubt that at necessity she could on very short notice place from 500,000 to 1,000,000 well-drilled and finely-equipped men in the field. The standing army of China is drilled on the European plan by European instructors. There are eighteen Viceroy's in China, and each Viceroy has an army of his own, which would be at command of the General Government in case of war. These Viceroy's troops are more than militia. They are regulars. China has for years been supplying herself with improved arms. She has purchased through German merchants doing business in her seaport towns all the needle-guns which Prussia used when she went to war with Austria in 1866; she has fully 200,000 of these besides a large number of Schneider rifles and also some Remington rifles, I think. I have no doubt that China could easily arm 500,000 men with these improved arms. China has also purchased through European houses a number of Krupp and Armstrong cannon.

Premier Gladstone of England, has been petitioned by a large number of British subjects, to interfere against the spread of Mormonism in England; Mr Gladstone said that he extremely regretted that under the circumstances he could not interfere. The missionaries, as far as he knew, resorted to no illegal devices to obtain proselytes, and he had no doubt that the young people, particularly the young women, who followed them did so willingly.

The ill-feeling between the orange and National League factions in Ireland continues to embarrass the authorities and menace the public peace.

The latest number of the Nihilist organ, *Will of the People*, gives harrowing details of the sufferings of political prisoners at the Peter and Paul fortress, where they are treated like murderers. No distinction is made of men and women, or the sick and healthy. Several prisoners have gone mad and committed suicide. Corporal punishment of prisoners is frequent.

Mr. Leo Datt, the inventor of the electric motor, made a trial of his apparatus Wednesday under the cover of the night on the Mt. McGregor Railroad. The experiment was made over a level piece of track something more than a mile in length. The test established the practical character of the machinery and the susceptibility to control of the energy which is brought into requisition to produce it.

The firm of Fichtenholz of Odessa, Russia, has failed. Liabilities, \$1,500,000.

Nov. 25.—Fresh causes of misunderstanding between the French and English, growing out of Madagascar affairs, are reported. The 8th inst., it is said, a French man-of-war without giving warning bombarded Vohemar, an unfortified Madagascar town, killing among others five British subjects.

The news from Cairo to-night shows that the feeling of panic over El Mahdi's success has been intensified by reports just received that the Prophet is rapidly marching towards Lower Egypt.

The Khedive gave an audience to-day to members of the Legislative Council, and made an encouraging speech. A council of Ministers decided to send 2,000 gend-arms and 6,000 Bedouins to Suakin. With that object in view negotiations are progressing with the Bedouin Chiefs of Upper and Lower Egypt. The aim of the ex-

pedition will be to keep open the road between Suakin and Berber, and insure an avenue for the retreat of the Arab troops from Khartoum and Senaar. The first 600 start immediately. The defeat of Hicks Pasha occurred the fourth inst.

The attack upon Hai Dzuong continues to be the sensation of the hour in Paris, where it is more vitally important than even the serious problems growing out of El Mahdi's advance toward Lower Egypt. The claim of Marquis Tseng that no Chinese regular troops took part in the attack has been confirmed, and has caused a feeling of relief, which, however, it is hardly hoped may be prolonged, since neither France nor China seems inclined to abate her pretensions in Tonquin. The English Government is now actively interesting itself in the dispute. Earl Granville, British Minister for Foreign Affairs, has directed Lord Lyons, British Ambassador to France, to advise the Marquis Tseng to induce his Government to renounce both Sontag and Bacninh. It is reported that the Chinese Ambassador received this advice with a good deal of indignation. The purport of Tseng's reply having been conveyed to Earl Granville, he has, it is reported, arranged to go himself to Paris for the purpose of influencing M. Ferry to resume negotiations for a peaceful settlement.

It is rumored that a coolness has arisen between the Marquis Tseng and Earl Granville, caused by the latter advising the Chinese Ambassador to talk less to reporters.

As a significant commentary upon Lord Granville's endeavor to have the Marquis Tseng advise the abandonment of Bacninh by China, comes the news that a decree has been issued by the Chinese Emperor ordering not merely that Bacninh be defended against a French attack, but that a large force be pushed forward to oppose any further advance by the French troops toward that place.

In regard to the fight at Hai Dzuong, but for the aid of a passing gunboat the position would have been lost. The French garrison had 150 men killed. The town was completely destroyed.

Haiiphong is threatened by pirates who are encamped within half a mile of the town. Their number increases daily. No advance has been made yet against Bacninh. The troops are lying inactive at Hanoi. It is believed that nothing will be done until the first week in December.

Extensive recruiting is proceeding in the Hankow district, where 30,000 men are already enrolled. The garrison at Hai Dzuong has taken refuge on board the gunboat Lynx, awaiting the arrival of 1,000 men from Hanoi.

The Emperor of China, in instructions to the Viceroy of Nanking to begin hostilities against the French in the event of an attack on Bacninh, says: "The fact that Annam is a vassal of China is widely known, yet France has dared to invade it. Moreover Bacninh constitutes one of the gates of the Celestial realm; yet France has repeatedly sought to encroach there. We therefore command the Prince and Ministers to inform the French Envoy that, if France dares to encroach further on Bacninh, China will forthwith dispatch a large army to fight the French.

The Peruvian flag waves again over the walls of Lima South America.

Representative Cassidy, of Alabama, will introduce a bill early in the forthcoming session

providing for a record of marriages in Utah and for the disfranchisement of women in the Territory.

Investigations in the neighborhood of Wichita, Kans., have led to the discovery of over 200 fraudulent entries on public lands.

The report of the Iowa State Mine-Inspector shows that the output of coal for the year has been 3,881,300 against 3,127,700 tons for 1882 and 3,500,000 tons for 1881. Mahaska stands at the head of the list of coal-producing counties, with a product of 927,387 tons. Mining operations are conducted in twenty-six counties.

The Manitobans have set forth their grievances and claims in the form of a "Declaration of Principles," in which the right of the people to legislate for themselves; their exclusive right to public lands; their opposition to the present "Customs Tariff," and the granting of large portions of the public domain to railroad companies, are all forcibly set forth. The object of this "Declaration" as itself states, is to "obtain a redress of grievances," which sounds much like the language of our American Statesmen, used over a hundred years ago.

Nov. 26th.—The official report made by the late Gen. Emory Upton to the War Department gives some reliable figures as to the actual strength of the Chinese army. He fixes the cavalry force at 87,000; infantry in the field, 195,000; infantry in garrison, 320,000; giving a total in these two arms of 602,000, and assumes from this that the maximum of troops in an emergency may be reckoned at 1,000,000 men. This, however, is to a certain extent an organization on paper, and in time of war the ranks have to be filled from the shops and fields, as officers are allowed to give their soldiers indefinite leave.

Further particulars from Hai Dzuong show that in the combat of the 17th inst. the French losses were four auxiliaries killed, two auxiliaries wounded, and eleven regulars of the garrison wounded in addition to those already reported wounded on the Carabeen. The enemy is believed to have lost from two to three hundred killed and wounded. The entire Red River Delta is reported to be revolting against the French occupation, and now that the Black Flags and the pirates—their allies—have assumed the offensive it will become a serious difficulty to occupy the towns already taken and to have sufficient troops in the field to capture Bacninh and Sontag. In the meantime active preparations are being made for the assault of those places.

The British Foreign Office, acting upon the conviction that the contemplated blockade by France of the Chinese ports would never be respected by English ship owners, has caused the strongest possible representations to be made to the French Government to the effect that such a blockade will be almost certain to disturb the peaceful relations of England and France. The French Government has been categorically informed that, should any British ship be captured while running a blockade by a French war vessel, a popular agitation would break out in England that would inevitably compel the active interference of the British Government in such a manner as could not be otherwise than disagreeable to France. In order to avoid the otherwise certain complications with England it was to-day decided at the Quai Dorsay that in no case shall any part of China be either blockaded or bombarded.

Most active negotiations at the instance of England are now going on between China and France, and it is still hoped that hostilities may be confined to the Red River Delta and any official declaration of war avoided, unless—as is deemed very improbable—China herself declares war after the impending combat at Bacninh. English ships of war are being hastily fitted up, and sent to Chinese waters; and work at the Government shipyards is continued night and day.

El Mahdi is sending secret emissaries among the Mohammedan population, urging his recent victory as a reason for their acceptance of his claims.

The *Mark Lane Express* weekly review of the British grain trade says: The unusually mild weather causes young wheat to maintain a healthy and promising appearance. Trade is dull and lifeless, owing to the superabundant supply of foreign wheat. Flour values are tending downward. English flour and wheat are difficult to sell in London. Malting barleys are very scarce. Foreign wheats are unimproved. Stocks are large and buyers are apathetic and extremely cautious. Flour is in moderate supply and the London trade is depressed. Mixed American maize is against buyers, owing to scarcity. Trade in cargoes off coast is very restricted. There were six arrivals; three were sold, including three cargoes of red winter wheat. For cargoes on passage and for shipment there is scarcely any demand. Values are nominal. Sales of English wheat for the week, 80,102 quarters, at 40s. 5d. a quarter, against 52,159 quarters at 40s. 11d. a quarter the corresponding week last year.

The venerable colored woman, Sojourner Truth, best known of all her race, was gathered to her fathers yesterday at the extraordinary age of 108, having been born a year before the Declaration of American Independence. She died at Battle Creek, Mich., where she has lived for a long time. Few women in this country have been better or longer known. When men who are now old were in pinafores Sojourner Truth was detailing the wrongs of her race with her homely eloquence. She is known in almost every city of the country by her quaint, wise, and witty talks and her oracular utterances, which combined shrewd native wit, old-fashioned sense, and simple unquestioning piety, in about equal parts. The good old dame will not only be missed by her own people, but by large numbers of white people who have gladly welcomed her and delighted to talk with her. She is now free from all her troubles, and has passed on to a country where she will have all her rights and be as good as the best.

Nov. 27th.—Burglars and vandals at Pesth, Hungary, nearly ruined the interior of a church, even burning the archives of the edifice.

Egypt has taken feeble measures to head off the present movements of De Lesseps, the English shipowners, and the British Government looking to a new canal across Suez.

Paris was excited by rumor that Admiral Courbet had been defeated and his communications cut off by the pirates in Tonquin. The boulevards were crowded with people during the evening, and the general uneasiness was strongly reminiscent of days following Sedan.

The Governor of Hong Kong has just returned from Peking, where he saw the principal Ministers of the Chinese Empire. He is of the opinion that China is resolved to fight if forced much

further by France in the Tonquin matter. China, he says, has 100,000 trained men available for operations against the French.

All eyes are now turned to Khartoum, and fears are generally felt that El Mahdi is already besieging that city. Measures of relief are everywhere discussed.

Six hundred gendarmes have started for Suakin. It is rumored the Province of Dongola has risen against the Egyptian Government.

The farmers of Manitoba have met, and vigorously asserted their exclusive right to the public domain, and to freedom from an unjust tariff and the oppression of overgrown railroad corporations.

Thirteen hundred men have been thrown out of employment by the failure of Dobic & Co., the Glasgow ship builders.

Roux de Fraissinet, the head of one of the largest banks in Marseilles, France, has failed. He is expected to resume shortly.

Comparative quiet has been restored in the vicinity of the burning well at Murraysville, Pa., where the bloody riot took place Monday. The Weston forces surrendered to the Sheriff, but soon made a break for liberty, fourteen escaping. A strong guard has been mustered to foil any attempt at rescue, and warrants have been issued for the arrest of the rioters still at large.

A convention has been called to meet in Washington, February 5th, 1884, to consider the various plans for the improvement of the Mississippi river and its tributaries. The call is made by the Improvement Committee, and is addressed to the people of the Mississippi Valley and all others interested in the project.

Fifty Western mills devoted to the manufacture of wrapping-paper are arranging to "shut down" for nine weeks—cause, an overstocked market. Wrapping-paper is used all over the civilized world, and freights are low, but American manufacturers are so heavily handicapped by "protection" of everything they use, except raw material, that they can not compete in foreign markets with foreign mills.

Nov. 28.—A semi-official statement has been made that the Japanese Government is anxious to open the interior of the island to foreign trade, on the stipulation that aliens availing themselves of the privileges granted shall be under the jurisdiction of the Japanese courts.

The vast Mohammedan University at Cairo, to which 12,000 pupils are sent from all parts of the Moslem world, and which is the principal seat of learning of that faith, has declared against the claim of El Mahdi to be the representative of the Prophet, and denounced him as an impostor. This action, it is thought, can not fail to greatly lessen the invader's chances of success in his ambitious scheme.

The forthcoming session of the Spanish Cortes, which meets Dec. 15, promises to be one of unusual interest, as the revision of the National Constitution, which has been engaging the attention of the new Posada-Herrera Ministry, will be discussed by it.

A dispatch from Teheran in the London *Times* indicates that the Russians are not idle in Western Asia. After conquering nearly the whole of Turkestan a treaty was drawn up to regulate the new Perso-Russian frontier, some of the questions of which are still pending.

Great excitement prevails at Newry, Ireland, owing to the hostile feeling between the Orange-

men and Nationalists. In consequence of placing Newry under the Peace Preservation act the Nationalists have resolved to meet Sunday outside the town. The Orange placards have been torn down.

The war party is still predominant at Peking, China.

Russia is on the eve of financial bankruptcy. Its troubles of this character are pressing upon it with a weight even greater than its political embarrassments.

Morton & Co., iron merchants of Glasgow, and the Greenock Iron Company have suspended, owing to the failure of Dobic & Co., shipbuilders, of Govan. The liabilities of both are heavy.

J. C. Bronsky of St. Paul, Minn., failed for \$30,000. To-day D. S. Wischart, general merchant, of Decatur, Ill., failed for a large amount. He has made an assignment to Ulbrich for the benefit of his creditors. J. B. Kirby & Co., tanners, in Rockcastle county, Ky., have failed. Liabilities \$40,000; assets \$10,000. W. B. Jarvis & Co., of Greenville, N. C., failed yesterday. They have liabilities of \$60,000.

Twenty-five hundred operatives of the Titus Salt Mills at Bradford, England, are thrown out of employment in consequence of the strike of sixty spinners. Seventy-five thousand cotton operatives of North-east Lancashire have determined to resist the proposal to reduce wages 5 per cent. A great strike is feared.

#### FIRES—STORMS—ACCIDENTS.

Nov. 22.—Loss by fire at Paducah, Ky., \$30,000.

Little doubt remains that the steamer *Manistee* sank in Lake Superior with all on board, about twenty-five sailors. This is the worst calamity since the foundering of the *Asia* in Georgian Bay.

Two trains came together on one track yesterday in Alabama. A colored porter was killed.

The recent storm at Murphysboro, Ill., lasting forty-eight hours, did immense damage. Some residences were completely destroyed; barns and fences were leveled to the ground; bridges and trestles were washed away, cutting off communication on three railroads; two persons were struck and stunned by lightning, and several injured by a railroad accident caused by a washout. The Big Muddy River rose ten feet inside of an hour, and has overflowed the bottom lands, doing incalculable injury to farmers. The heaviest rain and hail storm ever experienced there, visited Braidwood, Ill. Glass was knocked out of the windows and in several cases whole windows were blown in. In a large portion of southern Illinois the streams are out of their banks, and the crops are greatly damaged by the floods. Near Bedford, Indiana, the storm was terrific, the water pouring down the hillsides in torrents. The Bedford & Bloomfield Railroad has lost eleven miles of track, bridges, and trestles. Several houses in towns on the above line are inundated.

A large iron bridge north of Vincennes, Ind., was washed away; loss \$2,500. Three quarters of a mile of railroad was washed out at Purcell Station, Ind. Wabash river rose nine feet last night, at Lafayette, Ind. The dam at Spring Lake burst, and caused a damage of \$1,200. At Bloomington, Ind., the rainfall was the heaviest ever known there. The railroad tracks were greatly damaged, and wheat on the low lands was taken out by the roots. A cyclone seventy-

five yards wide visited Colmesneil, Tex., last evening. Trees two feet in diameter were blown down. At an early hour Wednesday morning the most terrible cyclone ever known in that section of the country swept through the town of Melbourne, Ark. Just before daybreak the people were awakened by the fearful whistling of the winds, accompanied by heavy hail and rain. The terror-stricken people rushed from their houses, or were forced back only to be injured or killed by their crumbling homes. The storm lasted only a few minutes, but the destruction of property was fearful. The residence of ex-Sheriff John M. Hinkle was blown to atoms, killing him instantly, and seriously injuring his wife and two children. Roy Hinkle, William Sheffield, and the wife of Henry Hinkle, who were in the house, escaped with slight bruises. The court-house, Methodist and Baptist churches, stores, and residences were demoralized. The cyclone came from a south-western and pursued a southern direction.

Additional particulars of yesterday's cyclone in Arkansas continues to come in. The greatest damage appears to have been done in Izard county, where not only Melbourne, the county-seat, was destroyed, but La Crosse, five miles distant therefrom, as well. At La Crosse the stores of J. A. Roney, T. J. Ashley, O. T. Hunt, W. B. Baird, and P. A. Allen were ruined and the contents blown away. Witts' Hotel is also in ruins, and the large academy building, one of the best in North Arkansas, is a total wreck. One of the churches was absolutely blown away. Three persons were killed outright and eleven seriously injured.

A disastrous forest fire is raging on Jach's Mountain, in Pennsylvania. A section nine miles in length has been burned over. Loss by fire at Troy, New York, \$55,000.

A terrific hailstorm passed over Will county, Ill., yesterday morning. Window blinds and glass were completely wrecked in the houses for miles. Orchards were blown down and fences demolished. Several barns were blown down. A number of cattle and horses were killed.

Four persons were killed and nine cars demolished by various railway accidents.

Nov. 25th.—The glass-factory of Thomas Evans & Co., at Pittsburg, Pa., was destroyed by fire. The loss was \$90,000. Loss by fire at Mt. Pleasant, Michigan, \$8,000. Bourbon, Indiana, \$2,500. Kerens, Tex., \$12,000. Napanee, Ont., \$30,000.

An east-bound train on the Southern Pacific was ditched thirteen miles east of Deming, N. M., Saturday evening by five masked men. The engineer, T. C. Webster, was killed, and the express messenger was robbed of from \$600 to \$1,000. The passengers, with the exception of a man who interfered with the robbers, were not molested. He lost \$150.

The late rain storms in Southern Illinois, have proved more disastrous than has been expected. The Mississippi bottom is a great lake, from ten to thirty miles wide; and is backing up its tributary streams, making high water in the interior.

Nov. 26.—Loss by fire at Carbondale, Illinois, \$200,000. Port Perry, Ont., \$150,000. Wellington, Kas., \$23,000. Wenona, Ill., \$8,000. Boyne City, Michigan, \$8,000. Denton, Texas, \$10,000. Navasota, Tex., \$35,000. Omaha, Neb., \$11,000.

Four men lost their lives in a severe storm near Dubuque, Iowa.

A large portion of the country around Vincennes, Ind., is overflowed for the third time this year. Thousands of acres of corn stand in water from one to three feet deep. The loss is almost incalculable.

The steamer Eclipse was lost off Pine Tree Harbor, Ont., and the crew, with one exception lost. Another terrible gale has swept the Great Lakes; not doing as much damage as the last.

Thursday, Nov. 15th, the rotten little steamer Eclipse left Algoma Mills for Port Sarnia with the barge Etta in tow, John Drew and Capt. Bush were on the barge, but the Captain of the barge soon joined the people on the steamer, who then numbered seven all told. John Drew went to sleep at 10 p. m., and arose at 4 a. m. to find a gale blowing and no steamer near his vessel. He heard the steamer's whistle several times, but at daylight saw himself drifting toward land and no steamer in sight. He had no trouble in getting ashore after his vessel went on the beach. The Eclipse had gone down with all on board. Three of the bodies of her crew were afterward recovered and identified.

One person was killed and much property destroyed near Prairie Du Chien, Wis., last Sunday night, by a cyclone which swept that part of the State. The noise is described as terrific.

Nov. 28th.—At Roubaix, France, Dillies' factory, covering 1,500 square metres, burned this morning. The flames spread to the factory of Motte & Meillason. The whole town was in danger, and the people were in great alarm. The damage by the fire is two million francs. Twelve hundred hands are thrown out of employment.

Between three and four o'clock yesterday fire broke out in the village of St. Paris, Ohio, and owing to the lack of facilities for extinguishing the flames, almost all the business houses in the town were destroyed, entailing a loss of at least a quarter of million of dollars. After the fire had burned all day, a creek running through the town was dammed, and the further spread of the flames was checked.

Loss by fire at Kansas City, Mo., \$200,000. Albany, Wis., last Monday night, \$62,125. Baltimore, Md., \$80,000. Cape Vincent, N. Y., \$80,000.

This afternoon a car at the rear end of a passenger-train on the Boston, Barre & Gardner Railroad, near North Worcester, Mass., was precipitated over an embankment a distance of twenty feet. Of the sixty people in the car about forty were injured, several receiving fatal wounds. The cause of the accident is as yet a mystery, no satisfactory theories having been advanced.

One man was killed and several cars burned by an accident near Cleveland, O.

Nov. 27th.—About one o'clock this morning fire broke out in a block of frame buildings at Albany, Wis., and before the flames were checked the entire business portion of the town was destroyed, entailing a loss of fully \$100,000. Edward Dodge was instantly killed as the result of a powder explosion, and several were fatally and others seriously injured. The weather is reported as intensely cold, and the refugees are suffering greatly.

Loss by fire at Minneapolis, Minn., \$100,000. Waverly, Tenn., \$60,000. Eldora, Ia., \$15,000. Hillsboro, Tex., \$18,000. Amherst, Mass., \$2,000.

At Elsdon, a station on the Grand Trunk Railroad, nine miles from Chicago, as an express train was crossing a switch this day morning, the engine jumped the track. Three cars were wrecked. A brakeman was killed, the conductor was probably fatally injured, the engineer and fireman were bruised but not dangerously, and one passenger was severely hurt. The pecuniary loss to the company is \$10,000.

One person killed by the cars, near Washington, Pa.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

### GOD'S GIFTS TO THE CHURCH.

"AND he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Who is this that Paul is speaking of as giving such wonderful gifts to the children of men. If we can ascertain who it is that is to give these gifts to men, we can then tell whether we can place any confidence in the promise. That Paul was not speaking of himself, is evident from the language which he uses. Paul says, "And he gave," from which it is evident that Paul was speaking of some other person. In the 8th, 9th and 10th verses of this same chapter, which immediately precede our text, Paul, speaking of the crucified Lord says: "When he ascended up on high, he led captivity captive, and gave gifts to men," &c. Now that Christ "ascended" is known by some, and believed by all the Saints. And as Paul was speaking of Christ, we conclude that it is Christ that is to give to the children of men. And as the word of the Lord is "sure and steadfast, making glad the heart of man," we can place entire confidence in whatever he has promised.

Having ascertained the author and the reliability of these gifts, let us examine the design or object for which they are given, and the advantageous effects, or results, to the recipient of them. Paul says they are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." First they are for the perfecting of the saints. This presupposes, that although the saints are not, as yet, in a perfect state, but are to be perfected through means ordained for that end. To prove that the saints are, today imperfect, we need but take a view of the work, as it is exhibited in the different sections of the vineyard. Our text infers that we are to be perfected. John, speaking to the saints of the love of God for the saints, and of their hopes in consequence of this love, makes use of this language: "And every man that hath this hope in him, purifieth himself, even as he is pure." 1st John 3:3. What is it to be pure, but to be perfect; and that which is pure must of necessity be perfect. Hence if we puri-

fy ourselves we perfect ourselves. Peter in speaking to this subject says: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy for I am holy." Holy is another word for perfection. Then Peter would have us to be holy (perfect). And why would Peter have us to be perfect, (holy). Because, says Peter, it is written, "Be ye holy, [perfect], for I am holy [perfect]." Moses, in giving the law to the children of Israel, as commanded of the Lord, says: "Ye shall be holy, for I, the Lord, your God, am holy."

We think that we have produced sufficient scriptural proof that to a candid, honest mind, there need be no farther doubt that perfection is a requirement of the law of the Lord, and as such should be sought to be attained unto by all true Latter Day Saints. When and where this perfection is to be acquired, we think, is now and here, in this life of probation, during our time of preparation for the celestial kingdom.

We are well aware that we differ from some of the Saints, and even some of the Elders, in regard to the time and place of acquiring perfection; also as regards the kind, or degree of perfection unto which the Saints may and should attain. But we came to this conclusion first from the fact that all the texts that we have quoted are used in the present tense, having reference to the present time. As they are given in the present tense, we conclude that it was the intention of the Lord that they have a present application.

Again, all the works of preparation, so far as our knowledge goes, for an inheritance in the celestial kingdom of our God, must take place while in our present state; hence this perfecting ourselves while in the flesh. Says one of the ancient servants of God, "there is no no device or knowledge in the grave whither thou goest."

Secondly, that this perfecting ourselves must take place here on earth while in the flesh, we infer from the teachings of Jesus. This idea is taught in what is commonly called the Lord's Prayer. Jesus said, "After this manner ye shall pray: "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." Now we would ask how is the will of our Father done in heaven? The answer comes up from the heart of every true Saint, "The will of our Father in heaven is done perfectly." But we ask, can his will be done perfectly by any, except it be a perfect being. Most assuredly not. But if we pray, "Thy will be done on earth as

it is in heaven, do we not pray that his will will be done perfectly on earth; and does this require a perfect being, or beings.

Having satisfied ourselves that the law of the Lord requires the Saints to perfect themselves, and that the time is now, and the place here on earth, it still remains for us to ascertain the nature of that perfection, that is, in what does it consist. That we make no mistake in this matter, we will go to Jesus, the only perfect and infallible teacher that the world ever knew, and see what he says. In the fifth chapter of Matthew, at the fiftieth verse (Inspired Translation) we find the words of Jesus recorded thus: "Ye are therefore commanded, Be ye perfect, even as your Father which is in heaven is perfect." Here Jesus tells us we are to be perfect as our heavenly Father is perfect. If we can find wherein consists the perfection of our heavenly Father, then we may know what we must attain to, that we may be perfect, like unto him. But says one, are you going to require that we become as perfect as God is? If so we shall be Gods, for we shall be equal to God. No, my friend, I am not going to require any degree of perfection of you, much less that ye become Gods. But if God requires that we become perfect, like as he is perfect, all that I have to say to it is, amen. I believe the Lord knows what is best for us, and that he knows what we are capable of attaining unto; and we may rest assured that he will require nothing of us that is impossible. That he does require this perfection, we are forced to admit; else we must ignore the teachings of Jesus. But we, as Latter Day Saints, can do no such thing. We believe that Jesus is the Son of God, and have received him as such. Hence his teachings are authoritative. And as we believe he meant just what he taught, nothing more and nothing less; and as Jesus has said, "Be ye perfect as your Father which is in heaven is perfect," we are forced to the conclusion, that God requires that we become thus perfect. Hence it becomes the imperative duty of every Latter Day Saint to seek to know, and to strive to attain unto the same, by living in strict obedience to the law. And may God always guide by his Holy Spirit in searching after greater wisdom and knowledge in the things that pertain unto the kingdom of our Lord and his Christ, is the earnest prayer of

FIDEI DEFENSOR.

A great deal of wit often makes us wicked, cruel and unjust; it causes tormenting jealousies, deceptions which spoil our triumphs, and a pride which is never satisfied.

#### SPIRITUAL PHENOMENA AT "DUNGEON ROCK."

ON October 31st, in company with Bro. Joseph Woodward, of Boston, the writer made a trip to "Dungeon Rock," for the purpose of investigation with a view to learn as far as our time and circumstances would permit, something concerning the peculiarities of the place, it having become somewhat notorious, consequent upon the strange Phenomena of Spiritualism, and also an example of the strong and unwavering faith exercised here, by those who consulted and heard the voice of the "Familiar Spirits." On our way thither we passed through the city of Lynn, a thriving city of forty thousand inhabitants, situated about ten miles east of the Hub, (Boston), from which we walked out two miles north of the city, where we came to a most secluded and lonesome spot in the midst of a wood. The sun was just setting behind the great hills of the west, darkness began to gather. There seemed to be a peculiar stillness in the air. A feeling of gloom began to steal o'er us, as we looked about the place, and we were reminded that this was an excellent place. The conditions were favorable for ghosts and hobgoblins to revel, and spirits to manifest and materialize themselves, as it is claimed they have done here, as the sequel will show. But to give every one his due, we wish to say to the ghosts' and spirits' credit, they kept quiet and behaved themselves while we were there, for which we were thankful.

On the top of a steep hill, probably one hundred feet high, is "Dungeon Rock," which, in order to understand the matter better, it may be necessary to state, that there is a legend connected with the history of Lynn; viz., that hundreds of years ago, its coasts were infested by a band of Spanish Pirates, whose rendezvous was on the banks of Saugus River; the place to this day is known as "Pirates' Glen." Subsequently this band of Pirates was hunted down and the band got broken up, some however took refuge in a cave about a mile further inland, supposed to be in the vicinity of "Dungeon Rock," where it was supposed they kept their booty, or the treasures of the gang, which have never yet been found. The printed statement that is framed and hung up in the small waiting room near the rock, informs us that in the year 1843, The Hutchinson, or what is known as the "Singing Brothers," became interested in Spiritualism, and the spirits spoke about the treasures of the Pirates, which were still hidden near the Rock; and they went to

work to dig for them. They dug a hole about ten feet deep and ten feet wide, when not finding anything they became discouraged, and filled it up again, and abandoned the project. The matter was then left quiet until the year 1851, when a Mr. Hiram Marble came to reside in the vicinity of the Rock, who also conceived the thought that treasure could be found there, and that he might be the one to find it. He accordingly commenced to dig, taking with him his boy Edwin, a lad then about thirteen years of age, to help him. Mr. Marble was not a Spiritualist at the time he commenced the work of digging, but very shortly afterward he became infatuated with the Spiritual Phenomena, and he zealously sought unto those who had "Familiar Spirits," to divine to him concerning the pirates' treasures concealed at "Dungeon Rock." The result was that the spirits of that gang of dead pirates came in swarms, only too glad to have the opportunity to tell him all about it, and to tell him how to proceed to obtain it. They revealed to him, (through the Mediums of course) how their band had been broken up at Pirates' Glen; how one of their number, by the name of Thomas Veal, and his wife, Catherine, had taken up their abode at this rock where formerly there was a large cave, in which the treasures of the whole band were secreted. That Catherine died, and the robber, not daring to come out and bury her, had buried her in the cave. He himself lived in the cave until the earthquake of 1658, when this great rock rolled up and over the cave, burying him alive, and of course he perished.

In the waiting room there are some oil paintings of the spirits of some of these pirates, painted by a spiritualistic artist, as seen by him at a materialization seance. A picture of this Thomas Veal, a vicious looking, beardless chap, whose wild looking eyes and open mouth, while he is brandishing a club over his head, make him look as though he would be a terror to any quiet neighborhood. There is a picture of his wife Catherine, quite an amiable looking woman to be the wife of such a reckless looking fellow; a picture of the wife of the leader of the pirates' gang, a very beautiful young woman; and one of a Spanish Queen whom these pirates robbed before they left Spain, are also there. There is also a small sheath, (the sword has been stolen, so we were told). A dirk knife and a small pair of scissors of ancient make, which were found in a crevice of the rock, about six feet be-

low the surface, while digging. Up from the house we came to the entrance of the cave. Situated between an immense rock—it looked as though by some mighty convulsion of nature it had been rent asunder, leaving a narrow passage between. Adjacent to the rock is a little rude shed, which contains the forge, the anvil, hammers and tools, just as the men who had toiled their lives away in digging this hole had died and left them. They looked as though they were waiting for their long users to return and resume the work where they left off. The entrance of the cave is now guarded by a small iron gate, which was opened to us by the one in charge, who went in ahead of us to light up the lamps, "lest we should stumble down in the darkness and break our necks." After a while he called to us, "All right." So bracing up, into the hole we went. Proceeding in about six feet we came to a steep place almost perpendicular, where some rude steps had been provided, which we descended a distance of about twelve feet; then walked on through the excavation. First we would go down, then go the right, then to the left, then down again. We made enquiry as to the reason why such an irregular course had been taken; in answer to which we were told, that Mr. Marble was constantly directed by the Spirits which way he should take in digging, and that he was faithful in following their directions.

We went down to the bottom, and discovered the fact that these men, father and son, had succeeded in digging out through a solid rock, not dirt, but rock as hard as flint, a hole of one hundred and seventy-five feet in length, and sixty-five feet in depth. It is about six feet wide and eight feet high all the way down. The manner of digging was very laborious, they having to drill and blast with powder every inch of the way. The stone had then to be broken up into small pieces, and carried out in a basket or bucket. There is a great heap of small pieces of the rock near the entrance of the cave. Mr. Marble had a little money when he commenced the work, which he used up, together with what he could raise by mortgaging his property; all he had or could get he used to keep on with the work. He was continually helped by Spiritualistic people, who wished to see the truth of Spiritualism demonstrated. And visitors occasionally gave him a quarter, or just what they chose, by which they were enabled to barely live. Thus he toiled and labored for fifteen years,

when he sickened and died. His son continued the work under the Spirits' directions, until he also passed away from earth, being when he died about forty-one years old, having spent twenty-eight years of his life digging and toiling, until he wore his very life away. Thus for some supposed buried treasure, its place of concealment supposed to have been revealed to them through the phenomena of Spiritualism, these two men, these dupes, spent in the aggregate, thirty-three years of labor to obtain it; but got nothing except "their labor for their pains." What a thought! What strange infatuation must have possessed the minds of these men. Here is a question for Spiritualists to investigate. How blind any one must be to think any good spirit would lead a man to such a task. If the cave was so deep down in which the treasures of the pirates' gang were hidden, why had they not instructed Mr. Marble to start at the foot of the hill, and dig a hole in the side, instead of telling him to dig from the top. How much easier it would have been to have wheeled the broken pieces of rock out at the side, than to have lugged them up that steep declivity, a distance of a hundred and seventy-five feet, which Edwin Marble was doing when he died.

It is true, as the framed printed information says, that the men had "great faith and wonderful tenacity, perseverance and endurance;" but I believe that the Spiritualistic part of the matter was then and is now, a humbug. JOHN GILBERT.

#### IS REBAPTISM ESSENTIAL.

IN looking over *Herald* of May 26th, 1883, I saw an article written by Bro. A. Leverton, in answer to a question asked by a brother in Utah, concerning rebaptism. (I have only been baptized about seven months, and the Scriptures say rebuke not an Elder; so I give my views). It is my opinion, should I apostatize or commit sin, not repenting of this sin, and be cut off from the Church, then rebaptism is as essential as is our first. As Jesus is the only begotten son of God, therefore we are sons and daughters by adoption, and by breaking our covenant we become of the world again. Yes, but does not John say in his first epistle, speaking to the Church, "If any man sin we have an advocate with the Father, Jesus Christ the righteous?" Yes he does; but he does not say, that the people of the world have. When I was in the world I first had faith, secondly repented, thirdly was baptized for the remission of my sins. Should I commit sin and not confess my fault, be cut off from

the Church, I would then be in the same standing I was in before I embraced the gospel, with one exception, and that is faith. I would yet know the gospel was true; but being a stranger, and an alien from the common wealth of Israel, to again gain an inheritance therein, I would have to repent, and be baptized for the remission of my sins. Then the man of the world says to the brother, through obedience to the gospel, we become sons of God; and do you believe because a man may turn away from the Lord and commit sin, that he will lose his sonship? If so, a man may be a son of God to-day and a son of the devil to-morrow. The brother says: "If you are a believer in rebaptism; what answer would you make to the above question? You will find our Savior's answer to Peter in the eighteenth chapter, 21st and 22d verses of St Matthew. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven." Now, the gospel teaches that our heavenly Father is more merciful unto us than earthly parents are to their children; so if we truly repent, there is a possibility of our being one day the sons of God, and the next the sons of Satan. Then John says, "He that committeth sin is of the devil." If I apostatize, or commit sin, so that I am cast out of the kingdom, I am then of the devil. The only gospel plan I can find by which to get out of Satan's clutches, is obedience to the law, viz., "Repent and be baptized for the remission of sins." I do not see what the parable of the prodigal son has to do with baptism, as he was a son, an heir by birth. He could only repent. He could not be again born of woman. But I came in by the door of baptism, and if I am cast out, I must again come in by the door; for "He that climbeth up any other way, the same shall be counted a thief and a robber." These are the words of Jesus.

The brother refers to John's first epistle, 1 chapter and 9th verse. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Our brother in Utah being baptized into Utah Mormonism, he has left the Church of Christ, has united with a sect that has added to the gospel of Christ. So they are in equal error with those that have done away with a part, and he is outside of the kingdom. If according to the above scripture, he confesses his faults, that is evidence of repentance. What is the next principle? It is baptism.

It is my opinion he had better try the door again. I find no other plan given whereby we can get a remission of our sins and get into the kingdom, but baptism. I join my brother, Arthur Leverton, in praying God to bless us with wisdom and understanding, so we may see eye to eye.

Yours, in the gospel of Christ,

WILLIAM A. SINCLAIR.

MARION, Michigan, May 28th, 1883.

#### WHY I GO TO CHURCH ON THE LORD'S DAY.

1. Because God has blessed the Lord's Day, and hallowed it, making no exceptions for rainy Sundays.

2. Because I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather, or any thing else except sickness.

3. Because if his hands fall through weakness, I shall have great reason to blame myself, except I sustain them by my presence and my prayers.

4. Because, if I absent myself on the Lord's day, I shall lose a sermon; and the prayers which bring God's blessings; and my influence is lost that would probably do some one good.

5. Because my presence is more needful on the rainy Sabbaths, when the congregations are apt to be small, than on those days when the church is crowded.

6. Because whatever station I hold in the church, my example must more or less influence others; and if I stay away, why not they?

7. Because on any important business during the week, rainy weather does not keep me at home; and church attendance is, in God's sight, very important.

8. Because among the worldly pleasure seekers, I find that no kind of weather keeps them at home; and such weather shows me on what foundation my faith is built.

9. Because those people who absent themselves, because it is too hot, too cold, too rainy, &c., frequently absent themselves on other Sabbath days.

10. Sabbath excuses are apt to satisfy one's self, but they must however go under God's scrutiny, and they must be pretty well grounded to bear that. St. Luke 14: 18-20.

11. Because there is a special promise, "where two or three are gathered together in His name, there he will be in their midst, and that to bless them."

12. Because an avoidable excuse and absence from church, is an infallible evidence of spiritual decay. How many people learn to follow Christ at a distance—and then learn not to know him:

13. My faith is to be known by my works and my self-denying Christian life and walk, not by the rise and fall of the thermometer.

14. Because such a yielding to surmountable difficulties, prepares the Christian to use those imaginary; until thousands of professing Christians never enter the church; and yet they think they have good reasons for such neglect.

15. Because by a little exertion on my part on Saturday, I am able to attend church on the Sabbath day, without exhaustion; otherwise my late work on the Saturday, must tend to unfit me for the Sabbath enjoyment and priveleges.

16. Because I do not know how many more Sabbath days God will give me here on earth; and would it not be a poor preparation for my first Sabbath in heaven, to have slighted my last Sabbath on earth.

CHRISTIAN.

#### A SUPPRESSED CHAPTER IN THE HISTORY OF LUTHERISM.

Now that the fourth centenary of Luther's birth is being celebrated by his admirers, Protestant and free thinking, and all kinds of panegyrics are being pronounced over him, it would be well for his eulogists to recall his action and that of a number of his prominent followers and co-workers, in sanctioning bigamy in the case of Philip of Hesse. The facts of this transaction are matters of history and incapable of successful denial. Protestant historians uniformly omit to mention them, but the omission is a plain suppression of the truth.

Philip, the Landgrave of Hesse, was one of Luther's warmest friends and supporters. Protestants call him "the pious Philip." He was married to Catherine of Saxony, a beautiful and accomplished Princess.—But he was unfaithful and licentious, and contracted a criminal passion for Margaret de Stael.

He did not dare to resort to Henry the Eighth's method of divorce. The public opinion in Germany had not yet been educated up to accepting that now popular Protestant way of getting rid of uncongenial conjugal ties. Moreover; it would have involved him in difficulties with the Emperor of Germany, and with Catherine's powerful relatives. The easier and simpler method of solving the problem, in the judgment of the "pious" Philip, was to marry Margaret also, without divorcing Catherine.

Accordingly he wrote a letter to Luther, which is a strange mixture of pious cant, lamentations over his own vicious propen-

sities; of arguments from the Old Testament that it was allowable to have more than one wife; of promises on the one hand, if the Reformers would accede to his proposal, and also of threats, indirectly yet plainly suggested, of what he would do, if they refused. He intimates to Luther very plainly that if they (Luther and his fellow "Reformers" would not grant his request, he would break loose from them and from their movement, and adds:—

"Let them grant me, in the name of God, what I ask, so that I may be able to live and die more cheerfully for the cause of the gospel, and to be more ready to defend it. I engage to perform on my part, all that may be required of me in reason *whether as regards the property of convents* (which Philip had plundered and suppressed, and for a share in which the Reformers were greedy) *or matters of a similar description.*"

Luther hesitated, and tried to escape from personal responsibility by suggesting in his answer to Philip's letter, that the subject should be referred to the Protestant clergy of Hesse for examination and decision. But Philip was haughty as well as licentious. He could not brook the idea that he, Prince of Hesse, and the great defender of Lutheranism in Germany and head of the Protestant Church in his own Principality, should submit his demand for approval to a set of obscure Protestant ministers, who were the slaves of his own caprices, and whose ignorance was despised by the people. He was resolved to obtain the express sanction of Luther and the Wittenberg theologians. Accordingly he wrote to them as follows:—

"I have read in the Old Testament that many holy personages . . . had many wives . . . I have resolved to renounce my licentious habits, but I can not and will not do that unless I get Margaret for my wife. Therefore I ask of Luther and Philip (Melancthon) to grant me what I request."

The "Reformers" were greatly perplexed. On the one hand they dreaded the effect on public opinion if they gave their approval to Philip's proposed bigamy. On the other hand they felt that they could not afford to incur his displeasure and lose his support. They hesitated, and would have delayed replying, but he pressed them for an answer, and they gave it.

It is a curious document, consisting of twenty-four articles or sections, which, with any amount of cant and lamentations over Phillip's weakness and unfortunate proclivities, see-saw between yes and no. In the twenty-first section it declares as follows:—

"If your Highness is resolved to marry a second wife, we judge that it ought to be done privately, as we have said when speaking of a dispensation which you have asked for. There should be no one present but the bride and a few witnesses, who are aware of the circumstance and would be bound to secrecy as if under the seal of confession. Thus all opposition and great scandal will be avoided. . . . Your Highness has then in this writing our approbation, in all the exigencies that may occur, as also all the reflections we have made on them."

The document is signed by Luther and also by Melancthon, Bucer, Corvin, Lenighen, Vinfert and Melanther—all of them prominent supporters of Luther's movement.

The marriage contract between Philip and Margaret de Stael, was duly executed and acknowledged before a notary public, who attached his signature to it. It bears all the ear-marks of having been drawn up by a Lutheran Doctor. It contains a theological defense of the Landgrave's bigamy. His highness declares in it that

"He does not take Margaret lightly or through contempt of the civil law, but solely for other considerations; and because without a second wife he could not live godly or merit Heaven."

The bigamous marriage took place on the 3d of March, 1540, in the presence of Melancthon, Bucer, and several other Protestant theologians.

Luther and Melancthon gave their benediction, and said to the Landgrave:—

"Sleep in peace; approach when you wish the eucharistic table" (and adding other expressions too blasphemous to copy).

Means were taken to conceal the transaction, and for a time they were successful. But the vanity of Margaret and her mother were too strong to maintain silence, and they blabbed the hitherto well kept secret.

Then Philip threw aside all sense of shame and regard for the public opinion. He walked with his two wives publicly to church, sat between them at table, and presented them to his courtiers.

Luther, Melancthon, and the other "Reformers" would gladly have suppressed all the official and historical proof, and for a time they were partially successful. But a Protestant hand, that of the Landgrave Ernest, produced the original documents from the archives of Hesse, and allowed them to be published.

A Protestant writer, named Huldrich Neobulus, gave the scandalous affair more wide spread publicity by undertaking to defend it in a printed pamphlet. When

the pamphlet had reached Luther's hands, mortified and enraged at the ill-judged "defense," which published his infamy all the more effectually, he became furious, and exclaimed in his characteristic style: "May the devil prepare a bath of fire for you in the lowest depth of hell."

Mormonism is commonly supposed to be a modern doctrine, but here is the proof that it can fall back for support on the act of the "pious," sometimes, too, called the "magnanimous" Philip, Landgrave of Hesse, one of the warmest friends of Luther, and one of the earliest and most powerful champions of his "reformation,"—an act, too, that was expressly and formally approved, sanctioned, and "blessed" by Luther, Melancthon, Bucer, and other prominent "Reformers."

Protestant "historians" do not mention those facts in their "histories," and Protestants generally are entirely ignorant of them. It is more than doubtful that the panegyrics that are now being pronounced over Luther, and will continue for some months hence will take no pains to inform the world of this almost forgotten and unknown chapter in the history of Lutheranism.—*Catholic Standard.*

#### THE ONLY AND TRUE GOD.

Book of Mormon, Ether 1: 4.

SINCE mine and Bro. Burts' article, with above heading, was published, there has been a great deal of fault found with it by different writers. I know I did not explain my idea as well as I might have done, therefore these writers have misunderstood me somewhat.

I will first answer Bro. Joseph's editorial of the 15th of June, 1882. He says the Church has taken position on the matter, "that there are two personages in the Godhead." I did not dispute that point; I only said that there was but one person with a body of flesh and bones, and that he is God; that neither Stephen, in Acts, nor Joseph Smith felt (with his hands), those two personages, so as to know whether both had bodies of flesh and bones, or whether one only had such a body. But Bro. Joseph comes to my help, by quoting the fifth lecture on faith: "The Father, being a personage of Spirit," (the Holy Ghost according to Nephi). By reading further in said lecture it says, "that he is called the Son, because of the flesh." As far as the position the Church has taken in the matter at issue is concerned, that appears to me to be like the Apostles at Jerusalem when they would not baptize the Gentiles, because Jesus had told them to "go to the lost sheep of the house of

Israel;" but forgetting the last commission "to go out into all the world, and preach the gospel to every creature." If the Church has taken position according to the Constitution of the Church; (namely the Book of Mormon, the Bible and the Doctrine and Covenants); then the Church is right; but if the Church teaches differently from those books, then the Church must be in the wrong. I should like some one to show me my error, if I do err in this doctrine; in the meantime I shall write as positively as my mind is on this matter. Doctrine and Covenants is full of such statements as: "I am Jesus Christ your Lord and your God." (He does not say, one of your Lords, or Gods). As for the prayer of Jesus, that we should be one in him, etc., I do believe literally, but not to destroy our identity, because every atom of the Holy Spirit is intelligent, hence is responsible to that one it has chosen to be the head. "How do you understand it then?" says one. I can not answer that question without also answering Bro. Gurley's article. Paul says: "In God we live, move, and have our being." (He does not say in God's law we live, move, and have our being, as Bro. Gurley says). If we live in God, then did Jesus live in God; hence he dwelt in the Father, (the Holy Spirit), and the Father, (the Holy Spirit), dwelt in Jesus, because the Holy Ghost, the Spirit of truth, (See Doctrine and Covenants 83 sec., paragraphs 1, 2), the Father was the Spirit of Jesus. As the Spirit of God is the Spirit of Jesus; hence we are in Jesus and Jesus in us. And the Father in us—if so be that we have his Spirit in us. No destruction of identity there, brother.

Brn. McKenzie and Gurley claim, "That Jesus can well be called Father, and his Father is the Father." But scripture says of Jesus, "He is the very Eternal Father." (Not "a" very Eternal Father). See Book of Mormon, Alma 8 chap. 10 par. And they say that this, "The Father," is a personage of spirit and organized. Brethren, I challenge you to prove from reason, or revelation, that God, or the Spirit of Jesus was organized, or our spirits either. You can not do it. If spirits are organized, they have a beginning, and if they have a beginning there must of necessity be a change, or death, as death is change; and then God, as a personage of spirit, must die. Yet scripture says he can not die, because he is eternal. I will prove to you that it is impossible to organize spirits from Doctrine and Covenants. It is this idea of spirits being organized that was the first foundation for marriage for eter-

nity and polygamy, as marriage for eternity would be the means to organize spirit children to people other worlds; and if they had two wives, though one after another in this world, yet in the next they would have two wives; and why not have the two or more here? This was the beginning to polygamy, and if I could swallow the organizing of spirits, I would swallow the whole abomination, polygamy included.

Now, brethren; if it be so that the spiritual personage of the Father be organized, pray tell me who organized him? Which is the greater, the organizer or the organization? In other words, who is the greater, the creature or the Creator? It is this idea of spirit organization, that makes you and me differ in views concerning "The only true God." Therefore let us together study the revelations of God, and see if we can agree on this one thing.

We will now turn to Doctrine and Covenants, sec. 83, par. 4: "And now verily I, (Jesus), say unto you, I was in the beginning with the Father, and am the First Born." (How, organized, or begotten? No, he is "The First-born" through the resurrection from the dead. See Col. 1: 15-18; 1 Cor. 15: 20, 23). "And all those who are begotten (by water and Spirit) through me, are partakers of the glory of the same, and are the Church of the First-Born. Ye were also in the beginning with the Father, that which is spirit, [man's spirit], even the Spirit of truth." [The Holy Spirit that "He breathed into the nostrils of man, the breath of life."] Par. 5: "Man [man's spirit] was also in the beginning with God [The Father] intelligence, [that which is spirit—as above], or the light of truth [even the Spirit of truth—as above] was not created, or made, neither indeed can be." As this revelation says that our spirits were neither created nor made, neither indeed can be, how is it that those brethren say that the Father was organized, or that the spirit of Jesus was organized. As to what they say that Christ advanced to the Godhead, I will quote St. John's Rev. 22: 13. "I (Jesus) am Alpha and Omega, the beginning and the end, the first and the last." If He is "the first," is there one before him. If he is "the last," is there any one after him? Pray tell us brethren! Thus we see Jesus did not advance or be raised into the Godhead, but always was God "from all eternity to all eternity." See Book of Mormon, Mosiah 1 chap., 13 par.

Brethren, you who contend against this doctrine, that Christ is both "the Father and the Son," but believe that the Father

and the Son are two distinct personages of glorified flesh and bones, as much so as Joseph Smith and his son, let me ask you, who made, or organized the first body of flesh and bones of the Father? Did even he have a father? Did you ever hear, or read of Jesus having a grandfather and great grandfather, etc.? Jesus is said by Paul to be (Heb. 1: 3) "The express image of his [Father's] person." And this is by some taken as a proof that the Father is a body of flesh and bones like Jesus. I know that my body is the express image of my spirit's person, because some years ago I saw my father's face, after he had been dead and buried for eighteen years; hence it simply means that Jesus (the body) was the express image of his Father (the spiritual person). I will now describe my ideas as to how Jesus is both "the Father and the Son." This Great Spirit (See Book of Mormon, Alma 13: 7, and Doctrine and Covenants 7: 2, 10), that is in heaven and hell, (the grave), who is the light and life of the sun, moon and stars, and the light and life of this earth, with all that is in and on it, is the Holy Spirit,—the Great First Cause,—who existed from all eternity to all eternity; being self-existing. This "Great First Cause," the Holy Spirit, that possesses, nay, is the very essence of the fulness of all light, power, knowledge, wisdom and understanding, and is diffused throughout the entire universe. This spirit assumed the form of man, on the same principle as he assumed the form of a dove at the baptism of Jesus, and cloven tongues of fire on the day of Pentecost; the same spirit assumed the form of man, who is called the Father; he also assumed another form of man, who was called the Son, (even Jesus Christ). Again that same spirit assumed innumerable forms of men, which are the heavenly hosts. They were not organized, but assumed the form. Who heard of organizing the Holy Spirit? Who heard of organizing one element? There must be at least two elements to create or organize anything. Said first two forms (like men) of spirit, are both the Father, (the Holy Spirit), only one is called the Son, because he should come down and take upon himself flesh, or rather become the Son because of the flesh. "But," says one, "how can they both be the Father, and be only one God?" Answer: on the same principle as on the day of Pentecost, when at least the twelve apostles had at least as many cloven tongues of fire, that came and sat on them; therefore there were at least twelve forms of cloven tongues; was there therefore twelve Holy Spirits? No! there was but

one Holy Spirit. And so it is with the Father and the Son. Therefore is Jesus both the Father and the Son; two forms, (assumed), but one and the self same spirit. He is called "the" (not "a") Father, and "the" (not "a") Son. And as there is more of the same Holy Spirit, (Spirit of Truth, for Truth is Holy), than that which has assumed the form of man, in the universe that inspires and instructs, therefore he is in that office called the Holy Spirit, (Ghost), but he is really only one Spirit, though officiating as Father, because of creation; and as the Son, because he came down and dwelt in flesh, and as the Holy Spirit, because as an holy, inspiring officer to the children of men. After this Spirit had assumed the form of man, he created man in his likeness or rather, he created man after that likeness that he himself had assumed. Because of this treble officiating nature, we are commanded to act in the name of the Father, the Son, and the Holy Ghost; which should cause us to remember all his acts, his greatness and his goodness towards his creations, yea, his loving kindness to us. Now, in order to get all Scripture to be harmonized on this subject, we must at all times remember that sometimes Jesus, (as well as all of his servants the prophets and apostles), have spoken of Jesus as concerning his Spirit, (as the Father); at other times, as about the body, (the Son); and again at other times, as both spirit and body united. For instance: I, (the writer), live in my house; that means, both my spirit and body. Again, I did live with God in eternity; that means my spirit; and, I was born in 1840; that means my body. And in like manner did also Jesus speak; hence the apparent contradiction in Scripture.

Dear Reader, if you always bear this point in mind, you will see the glorious beauty of the doctrine here set forth, as well as in the article published in the *Saints' Herald* the 15th of June, 1882. This is one of the principal reasons why the Book of Mormon was kept hidden for ages, and revealed in these latter times. It was for "The convincing of Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself to all nations." See title page, Book of Mormon written by Moroni. Remember he does not say that "Jesus is the Christ," an "Eternal God;" but he says "The Eternal God." Read Ether 1 chap., 8 par., to the end of chapter. In that great revelation Jesus gave to Jared's brother, he said: And the Lord, (Jesus), said unto him, "Believest thou the words which I shall speak?" And he answered "Yea, Lord,

I know that thou speakest the truth, for thou art a God of truth, and canst not lie." After Jesus had showed himself to Jared's brother, Jesus says: "Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name." And further he says, that they that do not believe this doctrine, shall not receive any greater revelations, (as the sealed part of the Book of Mormon for example), as the following will show, par 11, same chap. "And in that day that they shall exercise faith in me, saith the Lord, (Jesus), even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, (he saw that Jesus was both the Father and the son), even to the unfolding unto them all my revelations, saith Jesus Christ, the son of God, the Father of the heavens and of the earth, and all things that in them are. And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh, and at my command the heavens are open and we are shut; and at my word the earth shall shake." Now see the blessing on those that believe this thing. 12 par. same chapter: "But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit, he shall know that these things are true."

Reader, do you believe as Jared's brother did, that "Jesus is both the Father and the son." And have you received the promised manifestations of the Holy Spirit? "Therefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ. See title page Book of Mormon.

CH. E. MALMSTROM.  
SPRINGVILLE Utah, March 21st. 1883.

WHEN we read about some person who has amassed a colossal fortune by means which will not in the least bear the light of day, building a church, or endowing a college or a theologic 1 seminary, either in his life time or his will, we are disposed to inquire if the hope of purchasing the gift of God had anything to do with the largess. If so, ought we not to tell him that there are some things which can be bought, such as human applause; but there are some things which can not be bought, such as the favor of God, the peace and purity of Heaven? Is this disposition confined to the outside of the Church? When the church needs spiritual gifts, when it needs the influence and power of the Spirit bestowed on the rising ministry, is there not a tendency to seek these blessings through the giving of money, forgetting that the gifts must be accompanied and made effectual by prayer, by humility, by personal purity, by self denial?

## Conference Minutes.

### NODAWAY DISTRICT.

Conference convened at the Liberty School-house, Nodaway Co., Missouri, on the 13th day of October, 1883. The president and clerk of the district not being present, Elder I. N. Roberts was chosen president *pro tem*, and Elder W. Woodhead clerk *pro tem*.

Branch Reports.—Eureka Branch 15, including 1 Seventy, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Platt 70, including 9 Elders, 2 Priests, 3 Teachers 1 Deacon.

Elders Wm. Woodhead, C. Christensen, A. N. Bergo, Wm. Powel, A. Jacobson, A. Alcutt, and Ole Madison, reported, the latter having baptized 2. Priest Andrew Jensen, and Teachers Jacob Nelson and Carl C. Nelson, Deacon Robert Nelson, reported.

Afternoon session. C. Christensen, Bishop's Agent, reported. Total moneys received since last report, \$86.25.

The case of Platt Branch *versus* A. N. Bergo was continued. Elders Wm. Powel and A. Alcutt to hear the case, and report as soon as practicable. Elders J. Florey, I. Ross were released from the committee, not being present.

Delegates from Eureka Branch asked for the appointment of a two days' meeting in that branch. Elders A. Alcutt and Wm. Woodhead were appointed to attend to it.

The following petition was read: To the Elders, and members assembled in conference at Liberty School-house, October 13th, 1883: I the undersigned, feeling that great injustice was done to me at our late district conference, by the act releasing Andrew Jacobson from making a restoration to me for the injury, or wrong he has done me, I do now ask your honorable body to reconsider the aforesaid act. I am willing to temper justice with mercy, but a right has been taken away from me, and said right has never been restored to me. Yours in truth and righteousness,

A. N. BERGO.

A motion to reconsider the former decision of conference was lost.

The case of Ross Grove Branch *versus* H. W. Smith having been adjusted, the branch is asked to grant him his letter of membership.

Elder Wm. Hawkins was sustained as president of the district; Joseph Flory clerk.

A vote of thanks was tendered C. Christensen for his services, and Elders Ole Madison and Wm. Woodhead were appointed to audit his books and accounts.

Resolved, That when this conference adjourns, it does so to meet the Saturday before the third Sunday in January, 1884.

Sunday, fourteenth, preaching by Elders A. Alcutt, Wm. Powell, and I. N. Roberts.

### KENT AND ELGIN DISTRICT.

Conference convened at the Blenheim Branch in the Saints' chapel, October 6th, 1883. John H. Lake president, R. Coburn clerk. The time was taken up in the forenoon by remarks from the president and others.

Afternoon session: Branch Reports.—Baddertown 30, including 1 Elder, 1 Priest, 2 Teachers; 3 baptized, 4 received by letter. Wellington 20, including 2 Elders, 1 Priest; 3 removed by letter.

Blenheim 53, including 1 Elder, 1 Priest, 1 Teacher; 1 baptized, 6 received by letter, 1 died.

James Robb, Bishop's Agent reported. Balance on hand last report \$9.30; received since \$59.97; expended since, \$61.65. Balance on hand \$7.62. Brn. A. Leverton, J. N. Simmons and A. McKenzie, were appointed a committee to examine the report, and audit the Bishop's Agent's book.

Elders' Reports.—E. H. Gurley (baptized 3), James N. Simmons (baptized 2), J. H. Lake, Arthur Leverton (baptized 6), Charles Badder, Thomas Badder, James Robb and R. Coburn, reported.

Priests' Reports.—Peter McBrayne (baptized 2), A. McKenzie, John Traxler, reported.

Resolved, That Thomas and Richard Badder be each granted Elders' Licences, and Samuel H. Bacon a Priest's license.

Resolved, That an ordination to the office of an Elder shall hereafter be sanctioned, when so ordered by district conference, upon recommendation of the branch, of which he is a member; except that the president of mission may ordain or direct such ordination, without the vote of the district conference.

Resolved, That should the president of the district deem it wisdom, that he organize a branch of the Church at Ridgetown.

Resolved, That Bro. John H. Lake be sustained as president of the mission.

By separate motions the following brethren were sustained as officers of the district: Arthur Leverton president, James Robb Bishop's Agent, and Richard Coburn clerk.

The committee appointed to examine the Bishop's Agent's report and audit his book, reported that they had done so, and found them correct. The report was received, and the committee discharged.

Preaching by John H. Lake at 7:30. Sabbath morning, prayer and testimony meeting at 8:30, after which the sacrament was administered. Preaching by Arthur Leverton at 10:30. Preaching by E. H. Gurley at 2:30 p.m. Preaching by J. H. Lake at 6:30 p. m.

Adjourned to meet in the Zone Branch, the first Saturday in June, 1884.

**Miscellaneous.**

**BORN.**

DILLON.—At Sandwich, DeKalb co., Illinois, November 20th, 1883, to Bro. C. W. and Sr. Ency Dillon, (former Ewing), a daughter; mother and child doing well.

SAVAGE.—Near DeWitt, Nebraska, July 3d, 1883, to Bro. Wilber and Sr. Lydia A. Savage, a son. Blessed at Wilber, Nebraska, November 22d, 1883, by Robt. M. Elvin, and named Robert Monroe.

**MARRIED.**

PORTER—TRIPP.—At the house of the bride, at Wilber, Nebraska, November 21st, 1883, by Elder Robert M. Elvin, Mr. Charles H. Porter to Sr. Nancy E. Tripp. May their journey be that of peace and happiness.

**DIED.**

GREEN.—At Lurah, Cass Co., Iowa, October 7th, 1883, of cholera infantum, Orlin Thomas, younger son of Bro. George and Sr. Tilla Green, aged 1 year, 6 months and 17 days. Bro. and Sr. Green removed some two years since from

their former residence within the limits of the Greenville Branch, some six miles south-east of Lamoni, of which they were members; and where they resided when the truth in which they rejoiced, and to which they firmly adhere in the midst of affliction, found its way to their glad hearts, partly by the instrumentality of one whose name the little one bore, and whose grief is caused to mingle with theirs by the same stern hand, in the removal of a dear one only six days later. Though one in infancy, the other in riper years called home, there is comfort in the blessed assurance found in the great plan of redemption, that both have gone to the same sweet haven of rest.

THOMAS.—At Llanelly, Wales, August 24th, 1883, Elder Benjamin Thomas, aged 72 years; accidentally killed on a railway crossing. The sweet singer of Llanelly is with us no more.

OWEN.—At George Inn, near New Tredegar, Wales, October 10th, 1883, Elder William Owen, aged 75 years. Faithful unto the end.

PREMO.—November 6th, 1883, in Viola township, Osceola county, Iowa, Ida May, daughter of Bro. Franklin and Sr. Clarasia Premo, aged eight months and 22 days.

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 Published monthly in the interest of the Reorganized Church of Latter Day Saints, and in the special interest of the Utah Mission of said Church. W. W. Blair, Editor.  
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# THE SAINTS' HERALD

E. E. Johnson  
29<sup>2</sup>83  
box 484

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 15th, 1883.

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## THE SAINTS' HERALD:

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The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 15th, 1883.

### EDITORIAL ITEMS.

It will be nothing to be surprized at if there should be a strong effort made by the Utah people to secure the admission of that territory into the sisterhood of states this present session of congress. But it is to be hoped that both houses will have in them, a sufficient number of true and good men, with the requisite amount of farseeing statesmanship to prevent such a consummation.

Bro. George Masters writes from Gilroy, Ohio, where he is mining. He is not very favorably impressed with the advice given by some to seek to make homes in the west. He had a troublesome and sad experience in making a home in Kansas, some few years since, losing his wife by sickness and death, as the crowning disaster. He was compelled to seek labor away from his farm to improve it. Doubtless his experience is that of many. We too often hear the rosy side to the story. Bro. Masters saw the stormy side.

We learn by letter from Bro. M. N. Cole, who writes from Leon, Kansas, (but whose address is Augusta, Butler county), that some of the brethren there feel hurt by our editorial comment on Bro. Cole's letter in a late issue of the HERALD. But these brethren should feel satisfied when we state that Bro. Cole mentioned no names in his letter; and did not even state that the man who had lately come in there was a member of the Church. We did not know who was meant by Bro. Cole; and wrote only on general principles.

Bro. Zenas H. Gurley returned from the east Friday, November 23d, and was at his home Sunday 25th, in fair spirits and health.

Bro. Joseph R. Lambert was to begin meetings at Coral, near Marengo, McHenry county, Illinois; but was not overmuch impressed with the brightness of the prospects.

Bro. T. W. Smith was at Middletown, Ohio, last advices.

Bro. W. H. Kelley was to open the work at Manistee, Michigan.

Bro. M. T. Short was at Burlington, Iowa, November 25th, and Bro. Hyrum C. Bronson was expected there soon.

Bro. L. D. Ullom wrote from Benwood, Marshall county, West Virginia, that there was some demand for the Book of Mormon. He sent five dollars for four volumes, for outside parties, desiring to read and see for themselves. It is a great missionary, is the Book of Mormon; and does its work faithfully.

Bro. C. G. Lanphear wrote from Independence, Missouri, in good spirits. The branch held Thanksgiving services at which the Saints were quite blessed.

Bro. J. L. Boyd wrote from Clitherall, Minnesota, November 26th, that two Utah elders had been there preaching, but had effected nothing. We are waiting for the authorities at Salt Lake City to send a pair of ministers to the heathen and backsliding at Lamoni, whom they profess to love so much.

Bro. W. W. Blair writes that Bro. Hansen was having fair audiences, and was distributing tracts at Heber City; had held six meetings in company with Bro. Wm. Gibson. Bro. E. C. Brand was at Ogden doing the same in distributing *Advocates* and tracts. Bro. Blair was in the city of Salt Lake doing what he could.

Bro. Clarence St. Clair was still at Hamburg, Iowa, December 4th. He was holding meetings, had baptized two, and was doing as he wrote "the best he could." He must have spoken quite often, for he had filled twenty-seven appointments. He was having good liberty in preaching the word of life.

THE following cut from an alleged interview with Mr. C. W. Penrose, Editor of the *Deseret News*, Salt Lake City, lately published in the *Chronicle, News*, and other papers in the west, if true as to Mr. Penrose's statements, is quite significant.

The fact of there being a strong and material difference between the two churches, the Utah, or Brighamite, and the Reorganized, or Josephite Church, is freely admitted. Mr. Penrose does not state in what the difference consists, only that he concedes that there is no polygamy in the Reorganized Church; which is just what we have been a long time trying to get the people everywhere to see and recognize.

"What of the Mormon Church in the East which disavows polygamy?"

"You mean the Smithites? They are not a part of the Mormon Church, but are an entirely separate and distinct organization. They designate themselves as the 'Reorganized Church of Latter Day Saints.' The nucleus for this organization was made up of former members of the Mormon Church who were excommunicated for various offenses against the church discipline. That church as it now exists is made up of those excommunicated members and the new accretions which they have since gathered by missionary work and otherwise. After organizing their church they prevailed upon Joseph Smith, son of the original founder of the Mormon church, to become the head of their new creation. There are a few points of similarity in the doctrinal foundation of that church and ours, but in nearly all features they are entirely different. They have no polygamy in connection with their church."

WE clip the following from the President's message, not caring to print the whole of it. This part is of interest to all the Saints. The recommendation of the President seems to be feasible; perhaps the only way in which the Government can properly manage the apparent difficulty. It ought to be remembered that the Territory of Utah is the property of the General Government; the dwellers in that Territory are citizens of the government, in some such sort as the inhabitants of the District of Columbia, and are subject to the direct legislation and control of Congress, as is that district. This puts the matter into the direct power of Congress to so order the administration of affairs out there, that the Territory of Utah may not become the State of Deseret.

The Utah Commission has submitted to the Secretary of the Interior its second annual report as a result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882. It appears that the persons by

that act disqualified, to the number of about 12,000 were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear that it is far from indicating any real and substantial progress toward the extirpation of polygamy. All of the members of the Legislature are Mormons. There is grave reason to believe that they are in sympathy with the practices that this Government is seeking to suppress and that its efforts in that regard will be more likely to encounter their opposition than receive their encouragement and support. Even if this view should happily be erroneous, the law under which the commission have been acting, should be made more effective by the incorporation of some such stringent measures as they recommend, as were included in bill No. 2238 on the Calendar of the Senate, at its last session. I am convinced, however, that polygamy has become so strongly entrenched in the Territory of Utah, that it is profitless to attack it with any but the strongest weapons which constitutional legislation can fashion. I favor, therefore, the repeal of the act upon which the existing Government depends, the assumption by the National legislation of the entire political control of the territory and the establishment of a commission, with such powers and duties as shall be delegated to it by law.

#### QUESTIONS AND ANSWERS.

*Ques.*—If an Elder in this Church submits himself to rebaptism, being no transgressor, but having a righteous object in doing so, is it necessary for him to be reordained?

*Ans.*—Any reason sufficient to require a rebaptism should be sufficient for a reconfirmation of authority to act in the name of the Church. We think a person might renew his covenant without invalidating his right as an officer of the Church.

*Q.*—Please state if William Miller, the founder of the Second Adventist denomination, was ever connected with the Church of Latter Day Saints in any way whatever, and at what time.

*A.*—No. So far as we are informed he was not.

BRO. J. W. BRACKENBURY sends us the following in reference to the products of the land of Zion:

"If I remember right, the first notice of your pumpkin was one hundred and thirty pounds, in the next one hundred and thirty-seven pounds; that was the reason I noted yours thirty, ours thirty-seven. Now we mean to keep ahead of you, so here goes. I saw a turkey here (with his dress off ready for the pot), weight forty-six pounds. Also, a Pawpaw in Independence, Jackson county, Missouri, that weighed two hundred and twenty-five pounds."

Yes, we hear. But what is a paw-paw? Is it the fruit of the paw-paw bush; such as the boys used to gather in the paw-paw patches along the Mississippi, and on the Missouri, or is it a play on the word "papa?"

BRO. WM. A. SINCLAIR sends us from the *Signs of the Times*, the following cut out of the selected miscellany:

Col. Ingersol has his "deciples" as every other prominent teacher of error has. But he will not be likely to get much comfort from their lives and examples. If he had been present at the execution of Gove Johnston, the notorious train robber and murderer in Arkansas, the other week, and had heard the miserable man's confession, it might have opened a question or two in his mind. This is what the condemned criminal is reported to have said: "I have been a fast disciple of Bob Ingersol. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersol's doctrines have brought me here." Yet it is doubtful if a man as irreverent and reckless as Ingersol would profit by the lesson if he had heard it. But a theory which so blunts the sensibilities of man stands self-condemned before all considerate and moral people.—*Selected.*

REV. TALMAGE is not so much of a religious "crank" as some divines, who claim to be sober, clothed and in their right minds would like to make appear. Some parts of the views expressed in the following are assuredly sound.

#### SERMONS OF THE FUTURE.

The Brooklyn Tabernacle was crowded, as usual yesterday morning. Dr. Talmage gave to an audience of about six thousand his views of what will be the characteristics of the sermon of the future. The Gospel, said the preacher, is to be regnant over all hearts. The kingdom of God is to be a universal kingdom. Just as wide as that will be the realm sermonic. It is a simple fact that everybody knows that the sermon of to-day does not reach the world. Take our own city. Out of our six hundred thousand population not one hundred thousand come into the churches, and of these not twenty thousand carry away with them any practical inspiration. The sermon of to-day carries with it the dead wood of the centuries. What is the matter? Some say the age is the worst of all the ages. It is better.—Some say religion is wearing out, when it is wearing in. There never was an age when there were so many Christians. What is the matter then? It is because our sermon of to-day is not suited to the age. It will have to be shaken out of the old grooves. Jonathan Edwards' sermons to-day would divide an audience into two classes—those sound asleep and those wanting to go home. (Laughter). But there is a coming sermon, and I announce what I think will be its chief characteristics.

First, the coming sermon will be full of a living Christ, in contradistinction to didactic technicalities. The world wants help, and it will come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it. When that time comes that sermon of the future will not deal in the threadbare illustrations of Jesus Christ. Instances of vicarious suffering will be taken out of everyday life.

Again, that coming sermon will be a short sermon. Condensation is demanded by the day in which we live. In other days men got all their

information from the pulpit. People would sit and listen two hours and a half to a discourse, and "seventeenthly" would find them fresh and chipper. But now congregations are full of knowledge from books and newspapers. The minister who can not press what he has to say into forty-five minutes had better adjourn it to some other day. In religious discourses we want locomotive power and propulsion, but we also want stout brakes to let down at the right instant. Paul preached until midnight and Eutyclus got asleep and fell out of the window and broke his neck. That incident is quoted as a warning to those who sleep in church. But Paul made a mistake when he kept on till midnight. If he had stopped at eleven o'clock then there would have been no accident.

The coming sermon will be a popular sermon. The world gets the impression that a sermon is good in proportion as it is stupid. But Christ was the most popular preacher that ever lived. He never preached without making a sensation. We hear much discussion about why people do not go to church. It is because our sermons are not interesting and practical and helpful. There are in our denominations ecclesiastical mummies sitting round to frown upon the fresh young pulpits of America, and crying out, "Tut, tut, tut! Sensational!"

Again, the sermon of the future will be an awakening sermon from the altar rail to front doorstep. Under that sermon an audience will get right up and start for heaven.

Yes, it will be a reported sermon. If you have any idea that the printing press was invented simply to print secular books or news you are mistaken. The printing press is to be the great agency of gospel proclamation. It is high time that good men, instead of denouncing the press, employed it to scatter forth the gospel of Jesus Christ. The vast majority of people in these cities do not go to church, and the printed sermon is the only one they ever see. I can not understand the nervousness of some ministers when a newspaper man comes in. Every reporter is an additional ten, or twenty, or fifty, or one hundred thousand immortal souls included in the gospel call. The time will come when all the newspapers will reproduce the gospel of Jesus Christ, and, some by type and some by voice, all nations will be evangelized.

IS THERE any truth in the presentation of the case as given in this extract.

A Mormon missionary on his way East last spring was explaining in broken English to the passengers in the car the beauties of his religion, and especially the charm of polygamy. At last, addressing a prominent gentleman of this place he asked:—"Are you a married man?"

The gentleman responded in the affirmative, whereupon the Saint continued as follows:—

"If you are married you know some things, and can understand the beauties of polygamy. You know most married people have little misunderstandings, tilts as they are called. If one wife 'puts on,' all that you have to do is to go to the house of another wife, that soon brings the obstreperous wife to her senses, and I tell you that it causes them all to use us mighty well."

"You damnable scoundrel," said the gentleman, "you would tear out a woman's heart and hang it on the wall to minister to your own pleas-

ure, and another, and another as your pleasure was satiated, and you have been selected to preach the Gospel abroad?" It was even so, and from that circumstance alone we can estimate how much of devotion is blended with the marrying of plural wives. The ruling thoughts are simply selfishness and brutal lust, and under the system there can result only women deformed in mind, and with hearts either turned to gall or to stone, and men in whose souls the nobler instincts have been blunted forever.—For the Government of the United States to draw the mantle of protection around this practice and to shield it through a sensitive dread of interfering with anything which is called a religion, is an injustice to the country at large, and a cruelty to the Mormon people themselves. To this country it is what it would be to a seaport to attempt to permit passengers bringing a dreadful epidemic sickness to land without quarantine.—*Salt Lake Tribune.*

WE offer the following valuable secret to the wives who may read the HERALD; and who value a cheerful husband.

"It is related of Franklin that, from the window of his office in Philadelphia, he noticed a mechanic, among a number of others, at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits.

"It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with a parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and, as we chat in the evening, I find that she has been doing so many little things during the day to please me, that I can not find it in my heart to speak an unkind word or give an unkind look to anybody."

And Franklin adds:

"What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful emotions. Speak gently, then; a happy smile and kind word of greeting after the toils of the day are over cost nothing, and go far toward making home happy and peaceful."—*Independent.*

The statistics of the coal products of Illinois for the last year are as follows:

|                                                                           |              |
|---------------------------------------------------------------------------|--------------|
| Number of counties producing coal.....                                    | 49           |
| Number of mines.....                                                      | 639          |
| Number of acres of coal lands owned or controlled by owners of mines..... | 110,893      |
| Number of acres worked out.....                                           | 12,320       |
| Number of men engaged.....                                                | 23,989       |
| Number of tons produced.....                                              | 10,508,791   |
| Increase over 1882.....                                                   | 1,393,138    |
| Value of same at mines.....                                               | \$15,310,529 |
| Amount of capital employed.....                                           | \$10,296,540 |
| Estimated capacity of annual production, tons, 21,035,435                 |              |
| Number of casualties, all kinds.....                                      | 360          |
| Number of fatal accidents.....                                            | 134          |

Individual character is in the right that is in strict consistence with itself. Self-contradiction is the only wrong.

Never leave home with unkind words.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Correspondence.

17 Arthur Road, Stoke Newington,  
LONDON, England,

October 15th, 1883.

*Dear Herald:*—I read on your pages of questions of Elias and Elijah; are they the same person, &c., and Elder Harvey said in his sermon, that Elias and Elijah were the same person. When persons make statements, they should give some proof, that would be an end to controversy. I would like to ask those who know, or think they do, to read Inspired Translation, John 1: 28. "He it is of whom I bear record. He is the prophet even Elias." John the Baptist makes the Master to be Elias. Is Jesus Elias and Elijah also? Please ye who know, give us some proof on this matter. Then see the vision of April 3d, 1836, in the Kirtland Temple, after the vision of the Master and Moses. Elias appeared, and committed the dispensation of the gospel of Abraham. After this vision closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us and said: "Behold the time has fully come, which was spoken by Malachi, testifying that he, Elijah, should be sent before the great and dreadful day of the Lord come." In the Temple two persons appeared, Elias and Elijah. I should like to know how they could make one person. In the Inspired Translation, Luke 9: 54, the disciples wanted to bring fire down to consume the people as Elias did, &c. When did Elijah call down fire to consume the people? Elias committing the dispensation of the gospel of Abraham unto Joseph and Oliver, shows that he must have had something to do with the gospel in the days of Abraham; if so, we read of fire in those days coming down on the cities of the plains; and if Elias was the person, and Elijah means the same person, then all I can say is, that Elijah was born several hundred years before his own father.

I hope some one will give us some proof of this mystery; and if they can not, and they want to know how to answer the query, let us all, that are like desirous, seriously ask our Heavenly Father to give through his prophet the desired answer, that will be an end to controversy.

With love to all your readers.

C. DOUGLAS NORTON.

SYRACUSE, Nebraska,

December 2d, 1883.

*Bro. Joseph:*—We are only three or four Latter Day Saints in this place, and weak and unworthy at that. We are deprived of preaching, but thank God, we are not altogether deprived of a hope in the first resurrection. The *Herald* comes regularly every week, and welcome it is to us. From it we derive our spiritual food. From it we learn many things that are good. From it we receive knowledge and light, which will enable us to fight a good fight, in this wicked world, and receive a reward in the kingdom of God. Wishing and praying for the good of the cause I am

Your brother in the one faith,

H. H. JASPERSON.

CUBA, Republic Co., Kansas,

November 28th, 1883.

*Bro. Joseph:*—Since September 1st, I have been employed almost day and night in hard labor. I have not been idle in the ministry, having held one or more meetings per week, besides a number of written communications for the press, to which I have access, through two papers. Also a defense and advocacy of the faith and doctrines of the Church, in answer to a personal attack of a Free Methodist minister, of my vicinity. You know my record of the past decade, and my promised industry in the Master's work at the commencement of the present decade. Therefore, my mind is at rest as having done the best that could have been done under the circumstances, and with my surroundings. Whether my brethren are all satisfied with my work or not, is the not for me to say. However much I may desire approbation of my fellow man, I can not compromise what I feel to be duty for popular praise. I am willing to risk all in the Master's hands, and abide his pleasure. I hope very shortly to be in the field, stronger and more energetic than ever. To this end I desire such encouragement and prayers as I may be deemed worthy of.

Yours in the gospel bond,

JOHN D. BENNETT.

LAMONI, IOWA,

December 1st, 1883.

*Dear Herald:*—Nearly one year ago, my husband and myself, with our two little boys, arrived in Lamoni. We were pleased to find that our lot had been cast in so pleasant a place, and among such kind friends. We also appreciated and improved the opportunities offered us for attending meetings and Sabbath School. A few short months as it seemed to us passed quickly and pleasantly away. Our Heavenly Father was very good to us, not withholding any needful blessing. The only thing that seemed to mar our enjoyment, was the recollection of loved ones with whom we had had to part; yet we were looking forward with pleasure to the time when they too might seek a home here. Yes, time was passing swiftly away, when without a moment's warning, as it were, our little Willie was snatched from the home circle, and transplanted into a brighter and happier sphere. It seemed at first almost impossible for us to give him up, although we realized that our loss was his gain. The blow which we received at that time was a severe one, coming as it did so unexpectedly; yet it brought us nearer to our Heavenly Father, and we have felt to say, "Thy will, O God, be done."

The subject of the resurrection of the dead has always been very pleasant for us to contemplate, but now it is doubly so, and it is with pleasure that we look forward to a happy reunion with our loved one and others who have gone before. I would like to answer through your columns a few questions propounded by a friend and worthy Saint.

1st. Are you ever homesick and wish yourself back in Michigan?

No, not to make it my home there, although I would love to see the dear faces, and enjoy the society of loved ones remaining there. Since my arrival in Lamoni, I have felt perfectly at home.

2d. Have you found things as bright there as you expected, or are you disappointed.

Yes; I have found as I expected, a class of people, the majority of whom, are striving with honest hearts and unflinching zeal, to advance the good work in which we are all engaged. Of course we have all learned ere this, that the gospel net gathers both good and bad; and while there may be some here as well as elsewhere, who do not live up to the light which they have received, but walk in forbidden paths, there are also many good, honest, humble Saints, who I feel assured will obtain the great reward. I do not expect to find perfection here where so many are gathered from all quarters of the globe, no more than I would in smaller branches. Hoping that we may all strive to be zealous workers, and co-laborers for the upbuilding of Zion, I remain,

Your sister in the one faith,

SARAH C. BASS.

HAMBURG, IOWA,

November 28th, 1883.

*Bro. Joseph:*—The church in Hamburg is doing well. They are trying to live to their religion. They are alive in the work. Two have been baptized, and there are more standing ready to obey. We have had preaching in this place two weeks. Many are enquiring the way. The members of this branch do all they can, that they may be ready when the call comes to enter into the straight gate. Bro. StClair has been with us for some time, and has stirred the people up; and there are some inquiring for our books. I think there is a great work to do in this place. The Lord has promised it in visions and dreams. We have been trying to build a church in Hamburg; and I think we will accomplish it, if we do our part. We ask an interest in the prayers of all the Saints. I remain your brother in the bonds of the covenant,

NICHOLAS TAYLOR.

STEWARTSVILLE, Missouri,

November 30th, 1883.

*Bro. Joseph:*—We have just closed a very excellent conference held at Delana Branch. Bro. A. H. Smith was with us, and took an active part in the business. Our effort to raise funds to keep an Elder constantly in the field, moves slowly, but I think will finally be accomplished. May God help us,

"Each one to do a little,  
Inspired by heavenly love."

The "gifts" were with us to the edifying of the Saints.

Bro. Bozarth is quite bad, but strong hopes are cherished that he will finally recover, and add to his work. Father Craven was present, and is still strong in the faith. The aged veteran like a lamb is being borne, calmly awaiting his change.

The vindictive, vituperative articles from the pen of Rev. C. T. Phillips, still continue to appear from week to week, in our town paper. What the result will be I can not tell; but one thing I feel assured of, and that is, that no harm can come to the cause from the effort, if the Saints will live humble and prayerful. "If God be for us, who can stand against us." We would not be surprised, if like the boomerang, his efforts would return on his own head. The words of Christ, "With whatsoever measure you mete, it shall be measured to you again," were not spoken in vain. May the Saints remember this in their own lives as well as apply it to others.

Bro. Mark has more than ably answered the

articles written so far; but I see by his last article that he withdraws from the field, not vanquished by any means, but has grown tired of following his opponent through his swamps of muck and slang, as there were no arguments to meet. He did right. Truth is gaining ground, and I can perceive a decided improvement in the spiritual life of the Saints. Bro. Lewis is trying to keep the tithing question before the Saints. Some are observing it.

Yours for truth,

J. M. TERRY.

GRAHAM, Young Co., Texas,

November 25th, 1883.

*Bro. Joseph Smith:*—Every thing is quiet here. An Elder can come, preach, and go without being molested or hindered. Some in the settlement will not go to hear the gospel, but they are few. Bro. H. L. Thompson has been with us, preached five sermons with great liberty. Baptized two, man and wife, both in their seventieth year. The old brother John I. Jackson, had been suffering for a long time with paralysis. Lost the use of his left side. Bro. Thompson by request preached, and the old man said that he saw that he had not gone far enough; and he wanted if he was able to be baptized. They had both been Campbellites for years. The sister's former name was Campbell, and a relative of the founder of the church. We met, carried him in a chair to the wagon, then to the water, carried him in on a chair, and Bro. Thompson baptized him. After he was dressed, with a little assistance he walked to his wagon. Now walks all around, and rejoices in the latter day work. I know whereof I speak, for he is my neighbor.

On the 26th of last November, my little son was very sick. I had Bro. H. C. Smith to administer to him, and he was healed in a few minutes and has not been sick since. My wife before obeying the gospel, was most dreadfully afflicted with a female disease, and had asthma in connection. On coming out of the water she was well, and has been ever since, near eighteen months. I had been afflicted for twenty-nine years with piles in its most aggravated form. About the first of August I had Bro. Geo. Montague to administer to me, and I have not been troubled since. For all these favors from the hands of God, ought we not to praise his holy name.

I had been a member of the Missionary Baptist Church for thirty-five years before joining the Church of Jesus Christ of Latter Day Saints. For ten years I was not satisfied; for I knew I was in the wrong pew, and where to find one that was right I could not tell. I told the members of my own church, that according to the New Testament there was not a Christian in the world. I found this church by accident, was baptized by Elder H. C. Smith, and I thank God I have had no cause to regret. I am thankful that my eyes have been opened in my old age.

We have not organized a branch yet, though we have eight members all married. We need an Elder here the worst way. A great work I think could be done here if we had a preacher. When any of the Elders of the Church can come, we will heartily welcome them. Come brethren and see us. I ask an interest in all your prayers, that we may be guided aright.

Yours in the bonds of love and truth,

W. A. BENNETT.

FREMONT, Nebraska,

November 24th, 1883.

*Bro. Joseph:*—The two days meeting held in Omaha, on 17th and 18th inst., was a pleasant time to the Saints; and if all enjoyed it as well as the writer, they were well repaid for the time spent. Bro. Caffall preached "to the Saints," and if any were not hit by the grape and canister that he used, they were certainly very fortunate. He adheres with great tenacity to the law of God; which example, if followed by the Saints, would prove a blessing to the Church. Bro. Mintun with his mild, persuasive mode of preaching, did his part to the satisfaction of his hearers.

The temperance lecture in *Herald* of 24th inst., purporting to be from R. G. Ingersol, is a mistake. He never made the lecture, and he has denied it several times, and he made an affidavit to that effect in the early part of 1882. I think it was made by Dr. Gun.

Yours in bonds,

ED. RANNIE, JR.

WASHINGTON, D. C.,

November 23d, 1883.

*Bro. Joseph Smith:*—For several weeks, I have been greatly troubled and perplexed in regard to secular affairs, and have sought for guidance and encouragement in reading the word of the Lord, and meditating thereon. On the evening of November 21st, I was reading the Book of Doctrine and Covenants and did not retire until quite late; and after falling asleep I dreamed the following:

I thought I stood upon the side-walk surrounded by the usual noise and bustle of a large city. I have a distinct recollection of seeing a train of steam cars standing at a depot, and there seemed to be preparations making for starting. The train was headed westward. While thus standing I lost all consciousness, or was carried away by the Spirit. The next thing I knew I was standing upon my feet, and looking directly ahead. I saw before me, suspended about five feet above the ground, a large human head, made of the finest gold; and as I beheld, I was told, or impressed with the knowledge, that this represented Christ; and if I would look in the head I would see the celestial kingdom, a place where I was to dwell. As I approached the head, I saw a hole on the left side, and a little above the ear, large enough to put my thumb in. I have no recollection of what I saw. I next found myself at the same spot in the city. The train of cars was standing in same place; nothing seemed changed. Doubts and fears now commenced to take possession of me. I was afraid of being tempted and tried, and falling by the wayside, and thereby losing the reward of the celestial kingdom, which had been promised to me. While in this state of mind, a voice said I was not to fear or doubt, and in order that I might be doubly assured that the Lord would fulfill his word, I was to be carried away to dwell for a little season in the celestial kingdom. I remember ascending for about fifteen or twenty feet. Next I was led through a light cloud, or veil, and I stood in the kingdom of God. I saw several persons in white robes. I remember very distinctly that all my pains, sorrow, cares and troubles had ceased, and I was happy. Again I found myself at the same place on the earth. I think the train of cars had gone. A

voice now said to me, You will now remain here on earth for a little while longer, fear not, only remember the Lord, and keep his word. I now beheld for the first time the angel who accompanied me through all my dream. He was ascending slowly, his eyes filled with love were looking directly at me. My heart was filled with sorrow and sadness as I beheld him clothed in a beautiful white robe, his arms extended as though loath to go without me. He continued to rise for several feet. I saw him no more, my dream was ended.

W. L. MILLER.

*Brother Joseph:*—Wont you say through the *Herald*, that it seems quite proper that when one member of the Church lodges, visits, or sojourns with another, that it is the privilege of the hostess to call upon that one to return thanks, or lead in prayer, if not duty, especially the ministry. And if strangers present, after this manner we have made it a custom to read a chapter, night and morning, and offer prayer, either or both as the case might be, or without reading. But I would insist on both. After calling the house to order, and reading, say, Brother Jones, will you please to lead us in prayer; when he or she should say, Let us bow to the Lord in prayer, that there might be some order, as there is generally so much confusion. If the parents expect a blessing, why not the children; for it is so often the case, that prayer, or the giving of thanks at meal time, yea and prayer also, is omitted; and when observed, it is in such a "crude awkward way, that it is not often productive of good." Why? Because some of the family may be washing, combing, or dressing, reading, singing, and so on, present and in different rooms. Sometimes entertaining company, or playing musical instruments, &c. All good (as prayer) in their seasons. Without which, how can we expect to obtain favor and enjoy promised blessings. They are for those who diligently seek Him (God).

OBSERVER.

HENDERSON, Mills Co., Iowa,  
November 18th, 1883.

*Dear Herald:*—The Saints here are still trying to live worthy of their calling. The branch here still exists, and although the members are somewhat scattered, we meet as often as circumstances will permit, and an interest is manifested which shows an improvement spiritually, and a desire is expressed by some that have been apparently indifferent in the past, to be more engaged in the future. One lady has been baptized lately that has been a member of the Methodist Church, and we have reasons to believe that she will be a substantial help to the cause. That truth may spread, and the cause we love be advanced, is my desire.

A. BADHAM.

PROVIDENCE, R. I.,  
November 22d, 1883.

*Bro. Joseph:*—It is with mingled feelings of sorrow and joy that I write. My wife has left husband and a daughter sixteen years old to mourn her loss. We had been married seventeen years, and my wife was a member of the Free-will Baptist Church for nineteen years, and was also engaged there in the committee of visiting the sick and the needy. Four years ago last July, we both and our daughter, became members of the Church of Jesus Christ of Latter Day Saints. May God help us to be faithful, and to

receive the promise, even as the one that has departed from us. It pleases me to give a few thoughts of her life. Many times I remember her saying, in trying to help the poor and the needy, this one or that one was poor, and we were rich because we had our health to labor and to do good. I know she will be rewarded for all the good she has done here. It gives me consolation to think and to know, that she has died in the faith, and has received the promise of the First Resurrection. Therefore, Saints, let us work to the same point, for it is ours and every one's privilege. May God help us to overcome evil for good, that at last we may be saved in God's kingdom.

"Peaceful be thy silent slumber—  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shall know."

I am your brother in Christ,

RUDOLF SIGRIST.

CLINTON, Iowa,  
December 2d, 1883.

*Dear Brother Joseph:*—We are all well, and are having good meetings, the Spirit of God, pervades our midst, and gives us comfort and much joy. Five have been added to the Church here in a short time, and the prospects are good for several more. The latter day work seems to be gaining ground here, as elsewhere, and it gives us cause for much joy, as we hear of its success. We are expecting Bro. H. C. Bronson here before long. Bro. David Holmes gets here once in a while, and cheers us by his explanations of God's word.

With the hope and prayer that success may crown every effort to spread the glorious work we are engaged in, I remain your brother in the bonds of peace,

HARRY E. BRIGGS.

JEFFERSONVILLE, Ill.,  
November 23d, 1883.

*Dear Brother Joseph:*—My heart is made glad, and I will write you the cause. I had an appointment to preach at the Hazel Dell Schoolhouse, two and a half miles north-west of Johnsonville, for November 3d. I preached Saturday night, Sunday and Sunday night. Sunday night one embraced the cause of Christ. Monday morning administered the ordinance of baptism, and at the confirmation four more added their names to the Church. On Saturday, Sunday, and Sunday night, November 17th and 18th, preached to quite a large congregation at Chatman Schoolhouse, Garden Prairie. A good feeling exists among the people towards us there. Monday night preached at the Hazel Dell Schoolhouse again, to a large and attentive congregation, and two more gave us their hand; and on Tuesday morning were buried with Christ, and started on their journey towards the New Jerusalem; making seven new converts at that place, all young men and women, young in years, but all married. May God bless them, and help them to do his will. May they all be a shining light to the world, that others seeing their good works may be constrained to follow their example, and place their trust in the Lord Jesus Christ, and become heirs with him in the Kingdom, is my prayer.

We are doing what we can for the cause as circumstances will permit, and there seems to be a general interest manifested among the people in that part of the county. I would say to the

Saints in general, pray for us, that we may never swerve from our duty.

With my prayers and best wishes for you, I am as ever your brother in Christ,

T. P. GREEN.

CANAAN, Jefferson Co., Ind.,  
December 2d, 1883.

*Bro. Joseph Smith:*—We are still alive in this part of the Lord's vineyard. We have been able to keep up our social meetings most of the time. Bro. V. D. Baggerly was with us last week. Held three or four meetings. Had pretty good delivery. People seemed to be interested in the gospel. Prejudice is dying some here. I believe much good could be done here at present, if we had an Elder here. I desire to see God's work prosper here. I feel that God has blessed me time after time. He has promised to bless all who live faithfully.

Yours,

JAMES PORTER.

KEIGHLEY, Kansas,  
December 2d, 1883.

*Bro. Joseph:*—In reading the letters in the *Herald*, I noticed that of M. N. Cole. His statement in regard to lands in this country for one dollar and twenty-five cents per acre, being limestone rock, and cactus, not being good land at all, but bad land, is a misrepresentation of this country. This land that I stated in my letter in the *Herald* could be bought for one dollar and twenty-five cents per acre, is good land. Some of it has grown forty-five to fifty-eight bushels of corn to the acre this year. That don't look like bad land. His statement about the timber being only brush and poles is also a mistake; for there is plenty of timber for fire wood, and some that will do for saw logs. Of course the timber lands are taken, but there is some good land to be had for one dollar and twenty-five cents per acre, that would do for farming purposes. The brother spoken of as coming to this country with family, and living on the prairie three weeks without a home, is a mistake. Bro. and Sr. Madden came here from Iowa, but were not out on the prairie without a house, and have not asked for aid; but as soon as he got settled he went to work for his family, for their board, and is being blest in his labors with the Spirit of the Lord. This I can bear witness to. I don't want the brethren to think that I have misrepresented this country.

As ever, praying for the truth, I am your brother,

MOSES TURPEN,

WM. HARTMAN.

PHILADELPHIA, Pa.,  
November 27th, 1883.

*Bro. Joseph:*—At 2244, Ridge Avenue St., was a mission, but Bro. Gurley turned it into a branch. We are having some very nice meetings. Bro. Gurley preached for us while here. We had our room full. Since he left, Bro. Owen visited us. He left Philadelphia for Brooklyn, his home, November 26th, expecting to return in two weeks. I believe much good is being done, and I advise all Elders to be punctual to their time, and do their duty, for the time is short. My best wishes, and our presiding Elder, Bro. Stone's with me, to you and all the Saints. Amen.

BROTHER GRIST.

Some men have a Sunday soul which they screw on in due time, and take off again every Monday morning.

No Credit for moneys received on subscription will appear on the Colored Address Label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P.O. address.

## Summary of News.

Nov. 29th, —A pacific solution of the Tonquin question is now regarded possible. England is exercising her influence with France and China for a peaceable settlement.

The official *Gazette* a german newspaper contains a communication from the Governor of the Dutch East Indies to the Minister of the Colonies respecting the calamity in the Straits of Sunda. The Governor says the number of victims is not yet ascertained. Many were carried away by the sea. The Resident at Bantam estimates the number for Tjiringin alone at 10,000 and for the whole province 15,000, among them being thirty-two Europeans—viz.: sixteen men, six women, and ten children. In the Lampong districts the number is not yet known, but it undoubtedly reaches several thousands.

An analysis of the Parnell fund shows £30,435, of which Ireland gave £25,820, America £2,541, England \$1,054, Scotland £376, and other places £653.

As the Rev. Warren H. Cudworth was leading in prayer at a union service of Thanksgiving in Boston this forenoon, he was seized with apoplexy and fell dead in the pulpit.

Nov. 30.—El Mahdi has been denounced as an impostor by the Ulema of Mecca. The priests, lawyers, and Judges form the Ulema, the word being the plural of alim, Arabian for "wise" or "learned." Three hundred acclimated men who have been employed at the salt lakes have arrived at Cairo and enlisted for service in the Soudan. The services of Ziker Pasha, the well-known conqueror of Darfour, have been accepted for the Soudan. He will go with Baker Pasha. A telegram from Khartoum dated the 29th states the panic is increasing and the garrison is insufficient.

Important news has just been received from Tonquin, and goes far to confirm previous information that the Chinese have evacuated Sontag and Bacinh. One correspondent sends word that the Chinese fled from Bacinh terrified by the appearance of the Turcos from Algeria, whom they took for demons. No soldiers remain to hold the fortress except a few genuine Black Flags.

Another correspondent states that the gunboat *La Hache*, fifty-two men, Lieut. Manceron commanding, made a reconnoissance toward Sontag the 23d inst. Several shots were fired without reply, and no enemy being visible the gunboat returned unmolested. At the same time three companies of infantry reconnoitered by land, but there was no sign of the enemy. Although an advance was not ordered there was little fear of an ambush. It is generally believed that the enemy will yield the post without a blow. The French have reinforced the principal points of the delta. Admiral Courbet, commanding the French forces in Tonquin, telegraphs the Minister of Marine from Ha Noi, Nov. 23: "I am continuing my preparations for an advance."

At a meeting of the National League in Newry Ireland, resolutions were passed condemning the action of the Government in prohibiting the meeting of the Nationalists Sunday, and deciding that they will assemble Sunday morning, when,

after the magistrate shall have read the proclamation, they will proceed to Warren Point and hold a meeting. The Orangemen round about have decided that unless the torchlight procession of Nationalists announced for to morrow is forbidden they will march to Newry to protect the Protestant quarter of the city. There was rioting last evening, and several persons were injured.

Advices from Servia state there are alarming signs of a revival of the recent uprisings.

Loud subterranean rumblings were heard at Ischia Thursday. The temperature of the water in the mineral springs has risen.

Agrarian crimes in the Government of Kief, Russia, are increasing. Much property of landlords has been damaged by acts of incendiarism and pillage.

The Lower House of the Hungarian Diet has passed a bill permitting civil marriages between Jews and Christians, and legalizing the civil marriages contracted abroad.

Last week's failures numbered 232, according to Bradstreet's report. The number is very large, being forty-six in excess of the record for the same week in 1882, and seventy-four in excess of the record for the corresponding week in 1881.

Only 190 miles of new railroad were reported as completed last week, making 5,600 miles in the United States this year, as against 9,171 miles to date last year, 6,649 to date in 1881, and 6,311 to date in 1872. But in all other years of past history, the mileage completed from Jan. 1st, to date was less than it has been this year.

Geo. Ryal of Chicago failed for \$15,000. Tracy and Comstock, of Oregon, Wis., failed for \$20,000. William Dassler, merchant tailor, Racine, Wis., failed for 2,500. F. L. Fancher, druggist of same place, failed for \$9,000. The St. Albans Trust Company, of St. Albans Vt., failed for \$82,000.

Both the American and Mexican sides of the Rio Grande have been for the last three or four weeks the scene of murder and outrage. The Rio Grande at El Paso, Tex, is a stream at this season so shallow that a man can wade across, and the desperadoes who kill or rob on this side of the river cross over to the other, and having once passed the middle of the current, are safe. In the same manner desperadoes who commit crime in Mexico come over to this side for safety. The tedious formalities of the extradition treaty leave the citizens of both towns virtually without redress. The matter has been the talk of the people of Paso del Norte and El Paso for weeks, and culminated today in an arrangement by which American officers will be allowed by the authorities on the other side of the river to cross over and take their man where they find him, and Mexican officers will be allowed to do the same on this side. Though this is only a municipal measure, it is warmly approved by all respectable American and Mexican citizens, who feel that it gives them a security which, without it, they could not hope to enjoy.

The situation of affairs in the Dominion at present is anything but settled and harmonious. The revolution which everybody has been expecting now looks as if it were not far distant. The present discontent among the people is not by any means confined to the Northwest Territories. The whole country, from Cape Breton in the middle of the Atlantic to British Columbia

in the North Pacific, is involved. The great Province of Ontario is already in arms against the absolutism and unbearable encroachments of the Dominion Government with respect to the Provincial boundary question. Manitoba, the Northwest Territories, and British Columbia are following suit; Nova Scotia is perpetually storming the fortress, while the Province of Quebec, with her million and a quarter hardy Frenchmen at home and half a million in the United States, must either have Canadian independence or annexation before she is satisfied. The only two Provinces left are New Brunswick and Prince Edward Island, and they are by no means contented with their lot, as that, like the case of Nova Scotia, is more naturally with the United States.

Dec. 2. In the event of a war between China and France England will cooperate with Germany to protect their mutual interests in China. This was the substance of a statement made at Ac-crington Saturday by the Marquis of Hartington.

An imperial ukase has been issued by the Czar of Russia, ordering a loan of 50,000,000 rubles at 6 per cent. The bonds are to be issued at 98 per cent of their face, and are to be redeemable at the option of the Government after ten years. Russian credit apparently is not very high just now in the money markets of the world.

O'Donnell, the slayer of Carey the Irish informer, has been convicted of murder, and sentenced to be hung Dec. 17.

In obedience to the proclamation of the Dublin Executive the project of holding Parnellite meetings at Newry, Ireland, was abandoned. The people were greatly exasperated at the Government prohibition.

The latest despatches from Cairo contain accounts of new and extensive rebellions in the Soudan against the authority of the Khedive. The people of Darfour, one of the largest of the oases, have risen against the local authorities, and have demanded an alliance with El Mahdi. The Governor of Darfour, in an attempt to resist the occupation of El Fusher, the Capital, by the rebels, was defeated and dangerously wounded.

The Governor of Soudan has sent a special to the Khedive stating that there can no longer be any doubt that El Mahdi's soldiers declined to take any prisoners in the fight with the army of Hicks Pasha, and slaughtered his army to a man. The Governor states that a reliable witness of El Mahdi's return to El Obeid after the battle has arrived at Khartoum, and declares that the Prophet's soldiers were laden with booty and drove thousands of captured camels, but brought with them not a single prisoner. It is now stated that of the 22,000 Egyptian soldiers who were stationed at the different garrisons throughout the Soudan prior to the El Obeid battle fully 11,000 deserted and joined the insurgents. This statement is not fully credited, but it is certain that the Soudanese are at present in such general open revolt against the authority of the Khedive, and are flocking in such great numbers to the standard of El Mahdi, that the Khedive is seriously contemplating the entire abandonment of all claims to authority over the Soudan, and confining his jurisdiction entirely to Lower Egypt. It is reported that the Khedive has been encouraged by the British Cabinet to do this, and that English interests in Egypt are arranging themselves in favor of avoiding further menace to Egypt by allowing El Mahdi full suzerainty over

the entire Soudan, despite the protests of the Porte. Public feeling in England has cooled down about Egypt. The British troops will remain to keep order and defend Egypt proper if attacked, but will take no part in reconquering the Soudan. Col. Sartorius will start for Suakin Monday with 750 gendarmes, and 200 more will follow Tuesday. Three hundred cavalry will start for the same place during the week. Gobair Pasha has been authorized to enroll 3,000 black troops. The question of their transportation offers the greatest difficulty.

Orange lodges continue to pass resolutions strongly condemning the suspension of Lord Rossmore. Public meetings will be held in various parts of the county of Ulster, Ireland, to pass resolutions of a like tenor. At Newry, Protestants on their way to church were assaulted. Four companies of infantry, with twenty rounds of ammunition per man, were posted about the town, which the police are patrolling. A body of lancers occupy the square, and constabulary forces are stationed at the court-house and on the Warren Point road.

The newest phase of the Franco-Chinese question is, that war is believed to have been averted by reason of Premier Ferry's concession that French troops shall be withdrawn from Bacninh, if it has already been taken; or that, if not, that it only be invested pending the conclusion of the treaty. The Marquis Tseng has telegraphed to the Peking Government and is now waiting a response. Should the negotiations fail there will be no English mediation. If any intervention is invoked it will be that of Prussia. M. Ferry, the French Prime Minister, has informed Lord Lyons that it is his intention to confine the war to Tonquin. Report has it that the French Government has received a warning that England and Germany will adopt a common policy of opposition to the French fleet blockading or attacking treaty ports.

Interest in English home politics is just now concentrated upon the discussion of the assimilation of Irish to English suffrage. A strong section of the Liberals demands that if the franchise is equalized Irish representation shall also be equalized. If this were done it would reduce the entire Irish Parliamentary vote to 94 and that of the Parnellites to 56.

According to the roll prepared by Mr. McPherson, Clerk of the House, there will be in the Forty-eighth Congress 194 Democratic representatives, 110 Republicans, four Independents, two Greenbackers and five Readjusters. This leaves two vacancies, one made by the resignation of Paul (Readjuster), of Virginia, and the other in the Mississippi delegation, in which case the House will have to decide between Manning and Chalmers. The Independents are Finerty of Illinois, Lyman of Massachusetts, York of North Carolina, and Ochiltree of Texas. The Greenbackers are Barnum of Pennsylvania and Weller of Iowa.

The forthcoming report of the New York Chamber of Commerce will show that the foreign business of the United States during the fiscal year ending June 30th, 1883, amounted to \$1,607,330,140, an increase over the previous year of \$40,258,340. The exports exceeded the imports \$103,989,430. The value of the cotton exported was \$247,328,721; of the breadstuffs \$208,040,850.

From an analysis made by Mr. Carson, Clerk

of the Committee on Ways and Means, it appears that the November debt statement shows a reduction for the month of \$1,721,876, and for the four months of the current fiscal year of \$41,306,146, against \$5,534,143, and \$65,959,361 respectively for the two corresponding periods of last year.

Post Master General, Gresham, has reported unfavorably to the adoption of a system of Governmental Telegraphy.

Dec. 3.—A mob last evening attacked the theatre at Wexford, Ireland, in which an evangelical service was being held and attempted to burn the building. The mob took complete possession of the town, broke the windows of the Protestant church and of nearly all the houses occupied by Protestants. The dresses of the ladies who attended the services in the churches and in the theatre were torn off and the gentlemen accompanying them stoned. Several were injured severely. The mob paraded the streets for several hours singing "God Save Ireland." The services at the theatre were being conducted by Maj. Whittle, of Chicago. The mob made a bonfire of the Bibles and hymn books that could be found. One Protestant was attacked and carried down to the harbor, the intention of his assailants being to drown him. Some respectable Catholics interposed and saved him. Another Protestant was chased through the streets and finally sought refuge at police barracks. He was told the police were unable to protect him. He was seriously wounded. The police were confined to the barracks throughout the riot.

It is semi-officially announced that England, Germany, America, Russia, and France, will participate in the joint protection of their subjects and interests in China in the event of war between France and China. The object is to protect the lives and property of Europeans and Americans in the event of the recurrence of incidents similar to the Canton trouble last summer. In order to accomplish this the five Powers would form a flotilla of gunboats on the Canton River, command of which would be given to the Power having the largest naval force in the Chinese waters. At the present time France has the greatest number of vessels there. The Chinese Embassy deny the evacuation of Bacninh and ridicule the story that the Black Flags fled at the sight of the Turcos.

France has reopened negotiations with the Eastern Telegraph Company for a cable to Tonquin, which it is hoped will be completed in two months.

The European population of Khartoum has taken refuge at Berber. The Egyptian Government has ordered the local Chiefs to protect the refugees.

A dispatch from the Austrian Consul at Khartoum says letters received from Kordofan announce that one-third of Hicks Pasha's troops, including the English officers, were killed in the recent battle. The remaining two-thirds are encamped at Rahad, receiving provisions from Takell and asking for reinforcements. Khartoum is reported tranquil. Dara, in Darfoor, has surrendered to El Mahdi. Numerous Europeans, especially Greeks, are enrolling in the corps destined for the Soudan. Baker Pasha bade the gendarmes farewell before they started for Suakin. He trusted they would return victorious. The gendarmes gave cheers for the Khedive.

The Marquis de Noailles, French Ambassador,

has been instructed by his Government to inform the Porte that under no conditions will France allow Turkey to intervene in the Soudan.

The *Mark Lane Express* in its weekly review of the British grain trade says: The land is very wet. Wheat is healthy. Trade is dull and prices lower to buyers. Values, except in the case of choice samples, declined about one shilling a quarter. Inferior English is pressed for sale. Flour is cheaper. Maize sells slowly. Barley is very dull for foreign; grinding qualities cheaper. In the offcoast cargo trade almost nothing is done, the only sale made Monday being a sailing vessel's cargo. No. 2 American red winter is 42 shillings 6 pence a quarter, a decline of 9 pence, a quarter from the last sale of a similar cargo. One wheat cargo arrived and one was sold. Two were withdrawn and two remained, the latter being one cargo of red winter and one of California, No. 1 grade. Cargoes on passage and for shipment have been but little attended to. Buyers seem to anticipate a decline all along the line. Sales of English wheat for the week, 73,461 quarters at 40s 2d a quarter, against 54,666 quarters at 41s 5d the corresponding week last year.

An insurrectionary plot has been discovered in the garrison at Barcelona, Spain. Five officers have been sent to Madrid for trial. The officers of the l'Erida garrison sleep in the barracks owing to rumors of a demonstration upon the French frontier.

The Mussulman fanatic, Khaf Seyd, has entered Persia with 2,000 Turcomans, badly armed, however. Two smaller bands have also invaded the country. Seyd is preaching a holy war against Russia. He intends to march against Askabad.

Ghizias attacked Gen. Kennedy's exploring expedition to Tukhta Suliem, Afghanistan, a few days ago. Twenty of the assailants were killed and the expedition suffered no loss.

The German Foreign Office has issued a notification that the port of Foo-Chow, China, is infected with the cholera.

Congress met at noon to-day. In the Senate Mr. Edmunds presided. The new Senators were sworn, a majority of them taking the "ironclad" oath. The Senate adjourned. Mr. Anthony is ill, and for that reason it is not believed the President *pro tem.* will be displaced. The House organized with a far greater number of members present than usual in the past on such occasions. Mr. Carlisle, Democrat, of Kentucky, was elected Speaker.

To-day is the fiftieth anniversary of the organization of the first convention of the Anti-Slavery Society. It was held in Philadelphia and lasted three days. The "declaration of sentiments" was written by William Lloyd Garrison. Forty-three of the sixty signers lived to see slavery abolished. Mr. Robert Purvis, one of them, will preside at a commemoration of the interesting event at Horticultural Hall, Chicago, this evening. John G. Whittier and Elizur Wright were members of the convention.

As a result of the faction fight in the ranks of the Chicago cigarmakers, 250 of the "International" brand were yesterday discharged by their employers because they refused to work in the same shops with the "Progressives." This strike is not one of labor against capital, but of labor against labor.

Business is always dull during Thanksgiving week, and this year the record is much worse

than usual. The total exchanges of the country amounted to \$750,467,884, a billion dollars less than the figures of some weeks early in 1881, and 45 per cent less than the clearings for the corresponding week last year.

Slater & Proctor, grain-merchants, have failed at Newcastle-upon-Tyne, Eng., owing \$800,000. John H. Morrell of New York City, failed for \$200,000. Langsdorf & Co. of same place, failed for \$70,000. Proctor & Cook, Chicago, for \$31,733. Rockford Boiler Works, Rockford, Ill., have suspended. B. Smith & Son, Muncie, Ind., failed for \$15,000. Sigmund Vogel, Mobile, Ala., for \$30,000.

In Milwaukee, Wis., tramps are having ninety days each at hard labor given them for vagrancy, and are thereby demoralized.

Dec. 4th.—It is stated that there has been a marked decrease of crime in Ireland under the present government policy.

The Austrian Reichsrath met yesterday. The budget for 1884 was submitted. It shows a deficit of 6,000,000 florins.

The conference of delegates of the Australian Legislatures have passed a resolution in favor of the annexation of New Hebrides, New Guinea and other South Sea islands to Australia.

According to advices from Madagascar the French have bombarded Mohambo and Fenerif, on the northeast coast, and two French frigates have gone to bombard Fort Dauphin and other places on the south coast.

President Arthur sent his message to Congress to-day. It contains a recommendation that local letter postage be reduced to one cent; that Utah Mormonism be crushed by the federal Government assuming control of Utah; and the usual talk about enlarging the navy, civil service, etc. The President also takes a stand against postal telegraphy.

Only thirteen of the twenty-six Senators sworn in Monday at Washington had credentials made out in the statutory form.

S. M. Meyenberg & Co., New York, failed for \$300,000. John Paret & Co., same place, for \$300,000. Cameron & Marean, Chicago, Illinois, \$30,000. Coales & Bro., Locust Point, Md., for \$75,000. C. M. Ahlquat, Akron, O., for \$10,000. Patrick Haran, Lockport, N. Y., for \$45,000. L. D. Robinson, same place, for \$8,000. John Sullivan, Lafayette, Ind., for \$18,000. Chris. Brown, Racine, Wis., for \$12,000. Kopperd, Austin, Texas, \$25,000.

Dec. 5.—A new German loan of 28,387,080 marks with interest at 4 per cent per annum is authorized.

It is reported that the Zulu Chief Cetewayo will be restored to power over his tribe and lands under the protection of British troops.

At Paris placards notifying the workingmen to attend an anarchist meeting in front of the Bourse Friday are posted in the disorderly quarters of the city.

Ingrain, Kitchen & Williams, Chicago, failed for \$1,000. Peck Bros., Chicago, for \$3,000. The Exchange Bank of Montreal, Que., has failed. Jacob Kohn, Mattoon, Ill., for \$5,000. A. R. Knapp, Clintonville, Wis., \$6,000.

#### FIRES, STORMS, & ACCIDENTS.

Nov. 29th.—The Windsor Theatre, the largest in the City of New York, was burned. Several adjacent structures were burned. Total loss, \$500,000.

Fire destroyed the Hotel Clifton, at Boston,

Mass. The guests escaped. The loss is \$200,000.

This morning another incendiary fire—the ninth within a few days—was started in a Milwaukee barn. The object of the barn-burners can not be guessed by the authorities, and a widespread state of alarm exists.

Loss by fire at Ocala, Fla., \$200,000. Salonville, Mass., \$150,000. Groveland, Mass., \$40,000. LaSalle, Ill., \$20,000. Allegan, Mich., \$10,000. Leavenworth, Kas., \$40,000. Boston, Mass., \$45,000. San Angela, Tex., \$41,000. Akron, O., \$5,000.

Nov. 30.—Incendiaries are still busy in Milwaukee, and the excitement is intense. The eleventh incendiary fire occurred there this afternoon. Loss slight. Loss by fire at Corning, Mich., \$13,700. Freeport, Ill., \$2,500. Dallas, Tex., \$3,500. Cedar Rapids, Ia., \$25,000. Lewis Co., Mo., \$14,000. Chicago, Ill., \$3,000.

In a railway collision near St. Meen, France, eighteen persons were killed and fifteen seriously wounded. The accident occurred on a line in course of construction. A train filled with workmen collided with an empty train.

A show train was wrecked near Xenia, O., and the excited and roaring animals made wild confusion for a time. Luckily none of them got loose.

Dec. 2d.—The Journal Office, of Chicago, Ill., was destroyed by fire last Saturday night. Loss \$200,000. Another Chicago fire on same day, caused a loss of \$152,000. Loss by fire at Oshkosh, Wis., \$50,000. Metropolis, Ill., \$18,000.

Dec. 3d.—Several warehouses in Liverpool, Eng., in which were stored large quantities of cotton, hemp, and sugar burned yesterday. The damage is estimated at £60,000.

The six double frame buildings, four stories high, that run south from No. 314 West Fifty-fourth street, N. Y., caught fire this evening and were in part burned. Three little children—Hattie, Mollie and Edgar Judson—the youngest a baby, who probably caused the fire by upsetting a kerosene lamp in their mother's absence, were burned to death. The loss caused by the fire was about \$20,000.

Two more incendiary fires in Milwaukee, Wis., caused a loss of \$3,000. Loss by fire at Burlington, Ia., \$5,000. Walshville, Ill., \$50,000. South Arm, Mich., \$4,000. Medicine Lake, Minn., \$10,000. Jacksonville, Fla., to steamer Fred Debary, \$60,000. Bancroft, Mich., \$15,000. Chillicothe, Mo., \$20,000. Milano Junction, Tex., \$13,000.

The steam-ship, Alaska, of the Guion Line, which reached her pier at New York, from Liverpool twenty-four hours late this morning, ran down a pilot-boat off Fire Island soon after 12 o'clock last night, and sunk her with her crew, all on board perishing.

A terrific storm has been raging off New Foundland, and the Island's shores are strewn with wrecks. Several ships are known to have been engulfed.

A thrilling story of the shipwreck and sufferings of the crews of the barks Freeman Clarke and Dauntless, lost off the coast of South Africa, is told by the survivors, who reached Baltimore, Md., yesterday on the bark Roma. The Freeman Clarke was buried to the water's edge, and the Dauntless wrecked. Both vessels belong to Boston. The Freeman Clarke was burned July 15th. The eighteen men and Captain got into

two boats, but the fire having got into the store-room, they could only get a bag of biscuits and one bucket of water. The Captain's boat was better provisioned than the other. During a gale the boats became separated. For a week the twelve men in the large boat were kept continually bailing the water out of the boat, and for four or five days they had nothing to eat. Two of the poor fellows died of exposure and starvation, and their bodies were thrown overboard. Finally they sighted Port Elizabeth. They raised a shirt on an oar, as they were too weak to row, and the signal brought some fishermen to their rescue. Nothing was ever heard of the Captain and the other five men. The Dauntless was wrecked by going ashore in a gale Sept. 27th. All her crew, with the exception of one man, were saved. Both vessels had valuable cargoes and were a total loss.

A vessel was wrecked off Point Prim, N. S., and seven men drowned.

At Cape Race, N. F., a fearful hurricane from the east and north-east prevailed last night. The sea rose higher than ever before known. Much damage was done to shipping, and it is and much distress feared a number of seamen were lost.

Dec. 4th.—The fourteenth incendiary fire occurred at Milwaukee. The chief fireman, Foley, was seriously injured by a falling beam. No clue to the incendiaries has yet been obtained. Loss by fire at Chattanooga, Tenn., \$5,000. Incendiary fire at Knoxville, Tenn., \$4,000. Nashville, Tenn., \$35,000. Milan, Tenn., \$40,000. Brunswick, Ga., \$40,000. Near Manitowoc, Wis., \$8,000. Sadiga, Ala., \$75,000. Indian Bay, Ark., \$25,000. Winthrop, Me., \$30,000.

Dec. 5. The Haskieni quarter, of Constantinople, inhabited by Turks and Jews, has been on fire all day. Hundreds of houses are destroyed prevails.

Last evening a tank connected with the works of the Fairbank Rendering Company at the Stock-Yards, Chicago, exploded, severely injuring four men and two boys and entailing a pecuniary loss of \$5,000.

**ILL TEMPER.**—A single person of sour, sullen temper,—what a dreadful thing it is to have such a one in a house! There is not myrrh and aloes and chloride of lime enough in the world to disinfect a single home of such a nuisance as that; no riches, no elegance of mien, no beauty of face can ever screen such persons from utter vulgarity. Ill temper is the vulgarist thing that the lowest born and illest bred can ever bring to his home. It is one of the worst forms of impiety. Reevishness in a home is not only a sin against the Holy Ghost, but sin against the Holy Ghost in the very temple of love.—*Theodore Parker.*

You are well off when you are in a healthy neighborhood, with enough to eat and drink, a comfortable well ventilated apartment to sleep in, and you are paying all your expenses, and laying up something, even though slowly, for a rainy day, and in addition to all this, acquiring knowledge and strengthening your character. Young men whose situations combine all the preceding advantages should be very cautious about exchanging such a certainty, unless it be for another certainty. Happiness does not depend upon great wealth, so much as it does upon independence and intellectual and moral culture.

## Selected Poetry.

## THE JEWS' PRAYER ON "HOLY CROSS DAY."

"UP to a late period, the Jews in Rome were driven on "Holy Cross Day" to attend services in one of the churches, and to hear a sermon from a Bishop directed particularly to themselves. Robert Browning, in his striking poem, "Holy Cross Day," represents one of these compelled hearers as repeating, under breath, the prayer of Rabbi Ben Ezra. Robbi Ben Ezra was one of the most eminent Jewish sages of the Middle Ages, who was born in Toledo, Spain, 1092."

"Rabbi Ben Ezra, the night he died,  
Called sons and sons' sons to his side,  
And spoke, 'This world has been harsh and strange,  
Something is wrong, there needeth a change.  
But what, or where, (at the first, or last)  
In one point only we sinned, at worst.

"The Lord will have mercy on Jacob yet,  
And again in his border see Israel set.  
When Judah beholds Jerusalem,  
The stranger seed shall be joined to them.  
To Jacob's House shall the Gentiles cleave;  
So the prophet saith, and his sons believe.

"Ay, the children of the chosen race  
Shall carry and bring them to their place;  
In the land of the Lord shall lead the same  
Bondsmen and handmaids. Who shall blame,  
When the slaves enslave, the oppressed ones o'er  
The oppressor triumph forever more?

"God spoke, and gave us the word to keep:  
Bade never fold the hands, nor sleep  
'Mid a faithless world, at watch and ward,  
Till Christ at the end relieve our guard.  
By his servant Moses the watch was set:  
Tho' near upon cock-crow,—we keep it yet.

"Thou! If thou wast He, who at midnight came,  
By starlight naming a dubious name!  
And if we were too heavy with sleep—too rash  
With fear—O Thou, if that martyr-gash  
Fell on thee coming to take thine own,  
And we gave the Cross, when we owed the throne—

"Thou art the judge. We are bruised thus.  
But, the judgment over, join sides with us!  
Thine too is the cause! and not more thine  
Than ours, is the work of these dogs and swine,  
Whose laugh thus and spits at their creed,  
Who maintain thee in word, and defy thee in deed!

"We withstood Christ then. Be mindful how  
At least we withstand Barabbas now!  
Was our outrage sore, but the worst we spared,  
To have called these—Christians—had we dared!  
Set defiance to them, pay mistrust of thee,  
And Rome make amends for Calvary!

"By the torture, prolonged from age to age,  
By the infamy, Israel's heritage,  
By the Ghetto's plague, by the garb's disgrace,  
By the badge of shame, by the felon's place,  
By the branding tool, the bloody whip,  
And summons to Christian fellowship.

"We boast our proofs, that at least a few  
Would wrest Christ's name from the Devil's crew.  
Thy face took never so deep a shade,  
But we fought them in it, God our aid!  
A trophy to bear, as we march, a band  
South, east, and on to the pleasant land."

To govern the tongue well is a matter of exceeding difficulty, requiring not only hearty goodness, but great judgment and art, together with much vigilance and circumspection. For since the tongue is a very loose and versatile engine, which the least breath of thought doth stir, and set on going any way, it can not but need much attention to keep it either in a steady rest, or in a right motion.

An indiscreet person is like an unsealed letter, which is seldom worth reading.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

THE TEN TRIBES OF ISRAEL;  
WHERE ARE THEY?

THERE is much speculation on this subject by the English nation. There is a Rev. Parson Hine here, who has collated a number of identifications and compiled a book showing that we are anglo-Israel, and he is satisfied that his theory is the end of controversy. If the above be right, it will make all the prophets, both ancient and modern, false. (See Jer. 31: 8, 9). It is here declared "The Lord will bring them (Israel) from the north." And sec. 108, Book of Covenants, par. 6, says: "And they who are in the north countries," &c. If we are Anglo-Israel, the points of the compass would have to be changed; for Jerusalem is east of Greenwich; and therefore Jeremiah and Joseph were wrong in saying north. If Anglo-Israel is right, the prophets should have said from the east. And as the identifications refer to statesmen, bankers, and the nobility of the great city. London is about three and a half miles from Greenwich; and therefore the prophets should have said, (if the ten tribes were to be the English people), "I will bring them from the east." Sec. 108: 6, Book of Covenants. "And they who are in the east countries shall come in remembrance before the Lord." And in this paragraph we are told that they shall bring forth their rich treasures unto the children of Ephraim, my servants, &c. Now, if the ten tribes are in the north country, the history of the Danes settling in Greenland states they found mineral there, that one hundred pounds of oar would yield ninety pounds of pure metal. It would seem by this they would have plenty of treasure to lay at the feet of "Ephraim, my servant." The place of residence of the ten tribes is called Arsareth.

Those are the ten tribes which were carried away captives out of their own land, in the time of Oseas the king, whom Salmanasar the king of the Assyrians took captive, and carried them beyond the river: so were they brought into another land. But they took this counsel to themselves, that they would leave the multitude of heathen, and go forth into a further country where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered in at the narrow passages of the river Euphrates. For the Most High then showed them signs, and stayed the springs of the flood till they were passed over. For through the country here was a great journey, even of a year and a half, and the same region is called

Arsareth. Then dwelt they there until the latter time: and when they come forth again, the Most High shall hold still the springs of the river again, that they may go through: therefore sawest thou the multitude peaceable. But they that be left behind of thy people, are those that be found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend the people that remain.—2 Esdras, 13: 40-50.

"Verily, thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, can not be benefitted; therefore, it is not needful that it should be translated." Amen. D. and C. Sec. 83.

By this quotation we see how the Lord held back the waters till they passed over, afterwards going a year and one half's journey; and that he will bring them back that way in the latter days, and hold back the waters again and all in peace. Surely the gospel must have been preached to them. It would seem that John 10: 16, and Matt. 15: 24, had been fulfilled in Arsareth, that when they come they will come in peace at their return. The English people do not fill the bill. We have not very valuable ores here, and the people do not seem that they will give much of it away; for they are gentile or heathens. The light that is reflected from the Apocrypha gives more light than the Anglo-Israelites; but by the by, I forgot they have made it so easy because they have made so many identifications that you have only to pay a bob or one shilling, and then you are Israel at once. This is by reason of the cunning and sleight of men. Eph. 4: 14. But in this chapter we read the real Israelites took counsel among themselves that they would leave the multitude of the heathen, and go into a country where never man dwelt, that they might there keep their statutes which they never kept in their own land. Now if they had come to this country, they would not be able to do it; for we see that the poor Jews are hunted to death by the gentiles, telling them their statutes are no use, but the penitent form is. By this means they got a few Jews christianized; but it costs the society £30 per year to keep them members. But as Shakespeare has it, "what is in a name."

CHARLES D. NORTON.

17 Arthur Road, Stoke Newington,  
LONDON, England, May 21st, 1888.

## EPISTOLARY.

DEAR HERALD: Would you please allow me a little space to say something to your readers, particularly those residing in the Northern California District. What I desire to say is suggested by a short editorial paragraph, suggested by a letter from Bro. H. P. Brown.

The work upon the coast looks quite encouraging, and if the interest toward it as seen in this city and Oakland, is an index of public regard for it in the interior, it seems a pity that effort should be neglected there. Without doubt an able Elder would be just the person to send, for through his administering of the word good results might follow.

"Properly supported." We are pleased to find this suggestion accompanying the able Elder, which in our opinion is quite indispensable to his efficient working; for however able and devout he may be, I should think it was sufficient to completely disable him, to find his family has not proper support from the cause in whose interest he is laboring. Properly cared for, or supported, we suppose has reference particularly to the family of the Elder. We can not think it contemplates a salary. Such a thing for spiritual services, I believe, is not known in the cause, neither can it afford to adopt it just now.

At the present time this district is without a traveling representative; but it should have one as suggested, in which case, "it would require a constant supervision by somebody." Just so. And if I mistake not, that somebody is found in the person of the Bishop's Agent. As that person happens to be the writer, he would say that nothing would give him more pleasure than to perform this duty. He is ready to receive the application of such Elder for the ministry who must give information as to how much assistance his family will require during his absence. This obtained, he will at once forward it to the Bishop for his acceptance or refusal.

In connection with the above there seems to be a preliminary work to be done, and without its being done the former will be futile and of no avail. Before the agent can entertain the application of an Elder who desires to be properly cared for, he must have the wherewithal to render him such proper attention; and if he understands the matter correctly, the revenues of the Church are for Church purposes; hence in carrying out the above purpose, the revenue must be forthcoming and without it the agent can not accept an Elder's services for the field, and undertake to properly provide for his family.

The Agent is always ready to receive and record all consecrations proffered by the members of his district, of every name and nature. You may give and call it just what you please; and as you direct, so it shall be entered upon the record.

Tithings, or one tenth of your annual increase, no more, no less, so denominated, is what the Lord asks you to voluntarily consecrate for the purposes of his work. Then your cheerful offerings independent of the former, if you so prefer to give, and your free will gifts and oblations. These are all mediums of supply to the one and only fund now known to the Church, and these all lose their distinctiveness on reaching that fund, and are known only as the aggregate working capital of this fund, from which all legitimate wants must be supplied.

The aim of the present Bishopric is to have a successful financial system, that shall be simplicity simplified, and smooth in its workings; and especially, that every individual who may consecrate any portion of that which God has given him, under any of these means of supply, shall receive full credit upon the records for the same. The common usage of the past, or private individual giving, is discouraged, because funds so given are thereby diverted from the possession and use of those whose calling it is to use them for the purposes of the Church as their wisdom may deem necessary.

To the brethren and sisters of the Northern California District I would say, Remember the present and constantly recurring needs of your district. Your Agent has some poor in his charge, and the preaching of the precious word is sadly neglected, because there are no funds whereby to properly provide for the loved ones of those who may be sent. The cause requires your aid in the way God has provided, that a ministry may be sustained, the worthy poor receive recognition, and that all the varied wants of the Church may be met. Whatever you may do, will be made manifest in the annual reports of the Bishopric; and thus the practical work of each law abiding member of the cause may be fully known.

THOS. J. ANDREWS,

*Agent Northern Cal. Dist.*

436 Brannan St., San Francisco,  
Sept. 18th, 1883.

Those who excel in strength are not most likely to show contempt in weakness. A man does not despise the weakness of a child. The events we most desire do not happen; or, if they do, it is neither in the time, nor in the circumstances, when they would have given us extreme pleasure.

CORROBORATIVE EVIDENCE FOR  
THE LATTER DAY SAINTS.

AND SCRAPS FROM VARIOUS SOURCES.

THOMPSON ON THE SUCCESSOR.—"The promise to Joseph Smith secures to his seed a lineal right to his priesthood; and the first born of his seed, when found worthy, will succeed to the office which he held in the priesthood organization."—Charles B. Thompson, in *Zion's Harbinger*, Baneemy's Organ, for July, 1852.

EVIDENCE OF APOSTASY.—In the confession of John D. Lee there is evidence of the apostasy of Brigham Young and the Utah leaders from original Mormonism, as taught by Joseph Smith. In Lee's written confession, as published by Barclay Co., Philadelphia, 1872, in "The Life and Confession of John D. Lee, the Mormon." Lee says: "We were followers of false teachers—(in the days of the Mountain Meadows' Massacre). I have fallen a victim to the arts of foolish and wicked men, that I once believed were divine."—p. 29.

A few minutes before Lee's execution, he said: "I do not believe everything that is now practiced and taught by Brigham Young. I do not agree with him. I believe he is leading his people astray. But I believe in the gospel as taught in its purity by Joseph Smith in former days. I have my reasons for saying this. I used to make this man's will my pleasure, [evidently alluding to Brigham Young], and did so for thirty years. See how and what I have come to this day."—p. 34.

The American Horse, Elephant, Curelom, and Cumom, of the Jaredite Mound Builders:—The Book of Mormon says that the ancient people in America, called Jaredites, who came here from the Tower of Babel, "had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms."—Book of Mormon: Ether 4: 3.

Prof. Wm. Larrabee, A. M., in "Lectures on the Scientific Evidence of Natural and Revealed Religion," says: "The Mastodon was a native of North America. He resembled the elephant, but was much larger."—p. 312.

In the *Chicago Times* for April 26th, 1882, was the following concerning the elephants of ancient America: "Jumbo wasn't a circumstance to the elephants that used to stamp around this country," said a professor of natural history when asked by a reporter of the *New York*

Sun whether the beast just landed was of extraordinary size. . . . The American elephant was probably exterminated by the glacial drift. . . . The animals roamed the western part of the United States and Canada and along the entire line of the Andes from five degrees north latitude, to forty degrees south, and remains have been dug up at Quito, nearly two miles above the level of the sea. Their tusks are often plowed up by farmers in St. Catherines, Canada West, Western Ohio, Alabama, Mississippi, and Vermont. In Nebraska there was a smaller species, compared to these animals the elephants of to-day are pigmies. The Newburgh elephant was twenty-five feet in length, and more than twelve feet in height, and its feet were two feet across. So perfectly was it preserved that the remains of spruce and hemlock branches that it had eaten, were found in the position of the stomach. Those elephants rarely ranged further north than the latitude of St. Catherines; but beyond this ranged the hairy elephant, a third larger and nearly three times as heavy as an elephant of to-day. From the end of the trunk to that of the tail it was thirty-five feet in length. The enormous tusks that reached out in great curves were from ten to sixteen feet in length, and thirty inches in circumference at the base. . . . Early in the century a fisherman living near the mouth of the Lena river, in Siberia, discovered one of these monsters protruding from an ice cliff on the shores of the sea. The trunk, tusks, and head were in full view, twenty feet above him. For five successive years he visited the spot, and was finally repaid one spring by finding the huge body on the sands below. It had been partly devoured by bears and wolves, and the flesh was so fresh and well preserved that the meat was cut away and given to the dogs. *Even the brain and the eyes were well preserved*, although, according to geologists, these animals have been dead *hundreds of thousands of years*. The skeleton is in the Museum of Natural History at St. Petersburg."

In "The Polar and Tropical Worlds," page 202, is the following: "In North Siberia, along the Obi, the Jenissei, the Lena, and their tributaries, from latitude 58 degrees to 70 degrees, or along the shores of the Polar Ocean as far as the American side of Bhering Strait, the remains of a species of elephants are found imbedded in the frozen soil, or become exposed, by the annual thawing and crumbling of the river-bank. . . . In 1799 the carcass of a mammoth was discovered so fresh that the dogs ate the flesh for two

summers. The skeleton is preserved at St. Petersburg, and specimens of the woolly hair—proving that the climate of Siberia, though then no doubt much milder than at present, still required the protection of a warm and shaggy coat—were presented to the chief muzeums of Europe."

S. B. Evans, who was sent out in 1881 by the *Chicago Times*, on a mound exploring expedition, says of the elephant mound in Wisconsin: "A huge structure, in the form of an elephant, occurs in Grant county, Wisconsin. Its total length is about 135 feet; from hind feet to back, 60 feet; width across forelegs, 21 feet; across the body, 36 feet; general height of the effigy above surrounding lines, five feet. This remarkable structure deserves more than a passing notice. It so closely resembles the elephant in all the details that the observer does not fail to see the resemblance at once, and from any point. Its antiquity is not questioned, and yet it was constructed by a people who, according to our notions, had never seen an elephant. But to have made such an effigy it was absolutely necessary that the designer should have had the form before him, or the idea in his brain. It could not have been a creature of the imagination, or the proportions would not have been so well preserved. These facts lead one to think that the primitive elephant, or the mastodon, existed in America *at a later period than has always been supposed*."—*Chicago Times*, March 30th, 1881.

In the *Newport (Vt.) Express and Standard*, of August 15th, 1882, is the following, copied from the *New Orleans Democrat*: "In several of the western states, and along the extended valley of the Mississippi, huge pyramids, tumuli, and mounds dot the surface of the country; while in Ohio, Indiana, and Illinois, hundreds of miles of regularly constructed fortifications have justly claimed the attention of American archaeologists. The presence of these vast monuments proves beyond doubt that *ages ago the northern part of this continent was inhabited by a race of beings, who had arrived at a high state of civilization*, while the Greeks were yet a rude and savage people, and while the inhabitants of the British Islands and of Northern Europe, sacrificed human beings to their sanguinary gods, and afterwards held cannibal orgies over the remains of their victims, these civilized and enlightened Americans were building temples, raising vast mounds, and worshipping the glorious orb of day, their crea-

tor and life-giving God. Numerous of the pyramids and mounds which so often occur in the western states, have been leveled to the surrounding surface by zealous searchers for relics of antiquity. Nor have their efforts been in vain. Copper hatchets, chisels, and various other kinds of tools have been unearthed, together with *copper plates covered with inscriptions*, and with phonetic signs, which proves conclusively that *these people had a written language*. Other copper plates have been found, on which were *skillfully engraved figures of the mastodon and of the American horse*, whose fossil remains are so plentifully found in different localities in this continent. In some of these mounds human remains have also been met with, and with them small copper nuggets and rude shaped hatchets; but these relics undoubtedly belong to a later period, and perhaps to an altogether different race of people. Recent discoveries in the copper mines of Michigan prove to a certainty, that they were worked long ago. . . . The fact is certain, that the northern portion of this continent was thousands of years ago, perhaps, inhabited by a race of beings who were skillful mechanics, astronomers and mathematicians, and who possessed a written language. It is probable they existed anterior to the builders of Palenque in Chiapas, and Papaulta in Vera Cruz, and for long ages before the temples of Thebes and Memphis were raised on the great Egyptian river."

A lover of antiquities, writing in the *Youth's Companion* of February 9th, 1882, says: "We know them by the name of Mound Builders. Who and what they were; when they flourished and how perished, are wholly matters of conjecture. In the record of human events, what story is stranger than that of this extinct people? Their gigantic earth-works still exist. . . . The traditions of the Indian do not mention them, save a race that had disappeared long before his coming. . . . From data gathered among the Ohio mounds, an age of not less than six thousand years has been assigned this ancient people. . . . The art of arrow making was carried to a high state of perfection among the mound builders. Some of their weapons are delicately and beautifully carved, though by what means we can only guess. Flint is very hard and difficult to work, and their tools, doubtless, were of the most primitive kind. Modern skill would find it difficult to imitate these ancient workmen. . . . The mound builders were evidently a simple people, living in communities.

They cultivated the soil. . . . They were harrassed by foes, as is shown by their fortifications, which are of immense extent, and placed generally upon hill tops, or places difficult of access. . . . Ohio, [which he elsewhere observes was the center of their empire], has not less than twelve thousand mounds, . . . of all shapes and sizes. Some represent birds, turtles, serpents and animals of various species. One in Wisconsin is in the form of an elephant or mastodon, from which it is inferred that the Mound Builders were co-existent with these gigantic animals."

The following account of human foot-prints, found in a sediment between the layers of sandstone in a quarry at Carson, Nevada, I copy from the New York Weekly Herald, of November 18th, 1882. The fact that one of the human foot-prints is obliterated by the foot-prints of an elephant, is conclusive evidence of the truth of the Book of Mormon's statement, that the elephant co-existed here with man. The communication is dated Washington, November 9th, 1882, and is as follows:—"Having occasion to visit the western part of Nevada a few weeks since, for the purpose of prosecuting ethnologic investigation among the Washoe Indians, your correspondent's attention was called to the recently discovered foot-prints, which strangely resemble those of a human being. . . . Extending out from the northern point of this range (of crystalline and primitive rocks) is a low sand stone ridge, at the northern end of which is situated the Nevada State Prison, within the enclosure of which is the quarry. . . . At the time the sand-stone was formed, this valley contained a lake of about three miles in diameter, having an outlet to the east. . . . The quarry was opened a few years ago, but nothing beyond the occasional discovery of mammalian remains, and freshwater shells, appears to have been noted. During the past summer, however, footprints of various forms were discovered upon the floor of the quarry, and to these I desire to call special attention. The quarry at present shows an opening, the floor of which covers an area of about one and a half acres and dips toward the west at an angle of about five degrees. In form the floor is an irregular rectangle, and at a distance of about one third the entire distance from the eastern escarpment, or wall, the stratum is broken, so that the remaining western area appears to be another and a lower horizon. Upon the eastern horizon are found the finest impressions, although others just as fine and more numerous existed upon the western section;

but most of these have been greatly injured by the wear of the horses and teams used in removing the stone for building purposes. The floor of the prison yard is about fifteen feet below the surface of the eastern extremity, while at the western the height of the wall is about thirty-two feet. The strata of rock consists of gray sandstone, separated by seams of arenaceous clay. Of the latter one, about eight feet from the upper surface in the the southwestern corner, has yielded tusks and teeth of *elephas primigenius*; bones of the deer, (*cervus*); teeth of excellent preservation of *equus major*, and fresh water shells, two *anadonia* and also one *physa*. Portions of the sand-stone strata are literally filled with rootlets and branches of plants and shrubs. The next lower seam of clay has also yielded some bones and teeth. Passing down through the next stratum of sand-stone, we reach a seam of clay which rests upon the bed of sandstone upon which occur beautiful and distinct impressions of the deer, horse, elephant; two species of bird tracks belonging, evidently, to the heron genus, and the wolf, *canis indianensis*. The most remarkable, however, are the footprints of a biped, which bear wonderful resemblance to those of a human being. The total number of the last named exceed one hundred, and as they occur in different portions of the exposed floor, they have been grouped into six series, according to the six different courses followed by the maker. These tracks were not all made by the same individual, but by two, at least, one being much smaller, and perhaps younger. The first series starts from under the eastern wall of rock and takes a south-western course, until it reaches the broken horizon. The total number of impressions was seventeen, though one of them has been entirely obliterated by fracture. The tracks on the eastern end are the deepest, and they gradually become more shallow toward the western terminus. They appear to have been made in a layer of sediment of perhaps two inches in depth, for below this we find the compact sandstone. In each instance the mud has been raised by the pressure of the foot into a ridge, which entirely surrounds it. The mud is only partially solidified, and is still slaky and easily broken on exposure. These impressions clearly indicate rights and lefts, and deviate to either side from a straight line about as much as the ordinary step of a man. The foot marks measure nineteen inches in length, six inches across the broadest part of the heel, and seven inches at the base of the toes. The hollow under

the instep is remarkably prominent, and characteristic of the human foot, as is also the curvature around the front of the toes. The impression is exactly like that of an Indian moccasin pressed into shallow mud. No separate impressions of toes are visible, from the fact that the whole interior of the impression clearly appears as if a sandal had been worn. The sharp line corresponding to the cut edge of a piece of hide is visible every where, and the rounded indentations of the heel and the ball of the foot are also apparent. Where the mud was deepest and rose to the height of an inch and a half, or two inches, the impression of bristles was discovered, and according to their relative position to the mould of the sole, the bristles were rather those of the individual himself than the hair on the piece of hide used as a sandal. In the southeastern corner of the yard is another series of tracks made by a smaller or younger individual, of the same anatomical nature. Here the mud was much deeper, some of the imprints being six inches in depth, and inclined backward, as if the maker struggled under a heavy load. In one of the series one "human" foot print has been entirely obliterated by the subsequent passage of an elephant, the foot mark of the latter showing up beautifully. The great size of these foot prints naturally appears as an obstacle to any theory that they might have been made by primitive man, or an anthropoid ape; but I was shown by Professor Harkness, of San Francisco, the tracing of the sole of a shoe, worn by a sonoran, which measures exactly eighteen and a half inches, just half an inch less than the fossil footprint. . . . The theory gaining the most followers is that "it is the missing link in the chain of human evolution." The distance between the feet of either side, taking the right foot for example, measures on an average two feet nine inches from the toe forward to the heel of the same foot. Other series show differences from two feet three inches, to three feet three inches. The straddle or distance between rights and lefts varies from almost nothing to sixteen inches. Neither of the above measurements is remarkable when we consider the proportions of the individual, as indicated by the size of the feet. . . . The strata somewhat resemble a lake terrace deposit, and the character of the surface of the floor of the prison yard presents indications as if the living forms whose tracks yet remain, had passed to and from the shores of a bed of water. The gradual increase in depth of the footprints toward the eastern and most elevated portion of the

stratum, presents evidence of an uplift since its formation."

In *The Youth's Companion* of March 30th, 1882, is the following article: "THE MASTODON, A RECENT ANIMAL.—It has been common with a class of scientists to class the mastodon among animals which became extinct many ages ago. And as the bones of men and extinct species of animals have been found mingled together, it was inferred that man may have had a remote antiquity, reaching back a hundred thousand years or more. But the following facts from Proff. Collett's Geological Report of Indiana, go to show that the mastodon disappeared at a quite recent period. A skeleton was discovered in excavating the bed of the canal a few miles north of Covington, in wet peat. The teeth are in good preservation, and when the larger bones were cut open, the marrow, still preserved, was utilized by the bog cutters to "grease" their boots. Pieces of sperm-like substance, two and one-half or three inches in diameter, occupied the place of the kidney-fat of the monster. During the Summer of 1880, an almost complete skeleton of a mastodon was found in Illinois, which must have survived until the vegetation of to-day prevailed. The tusks formed each a full quarter of a circle; were nine feet long, twenty-two inches in circumference at the base, and weighed one hundred and seventy-five pounds. The lower jaw was well preserved, with a full set of magnificent teeth, and is nearly three feet long. On inspecting the remains closely, a mass of fibrous, bark-like material, was found between the ribs, filling the place of the animal's stomach. When carefully separated, it proved to be a crushed mass of herbs and grasses, similar to those which still grow in the vicinity. In the same bed of miry clay a multitude of small fresh-water and land shells were observed. These mollusks prevail all over the State of Illinois, Indiana, and parts of Michigan, and show conclusively that the animal and vegetable life, and consequently climate, are the same now as when this mastodon sank in his grave of mire and clay."

The dictionary defines "mastodon" as "a genus of pachydermatous animals, resembling the elephant, now extinct." It is from the molar tooth that the mastodon is named; "from two Greek words, *mastos* and *odous*, indicating the conical projections which distinguish the molar teeth from those of the elephant, and from all living species."

Sir Charles Lyell, in his "Principles of Geology," says: "So late as 1869-70, an

exploring expedition was made by Her Von Maydell, under the direction of the Academy of St. Petersburg, to the river Indigiska, to examine some remains said to have been discovered there. The travelers found the skin and hair as well as the bones of the elephant (*elephas primogenus*), at two points on the river, and sixty miles from the Arctic sea."—Present Conflict of Science with the Christian Religion, p. 486.

It was this species, *elephas primogenus*, whose remains (and probably foot marks) are found in the sandstone quarry at Carson, Nevada, according to the reporter to the New York *Weekly Herald*, as given above. The finding of the skin and hair of this animal shows that it could not have been many thousands of years ago, or even hundreds of years ago that it became extinct.

The Library of Universal Knowledge says that the mastodon is a near ally to the elephant, and that "ten species of fossil elephants have been described, the remains of three of which are found in Europe. The best known of these is the *elephas primogenus*, or mammoth." The Useful Dictionary says that mammoth is "the Russian name of an extinct species of elephant of enormous size, nearly allied to the elephant of India, but distinct from the mastodon." It was a hairy elephant, and inhabited the northern parts of North America. "Remains of mammoth have been gathered from the cliffs of frozen mud, and from the ice on the east side of Bhering's Strait, in Russian America."—Present Conflict of Science with the Christian Religion, p. 485.

I gather the following information about the mammoth found entire on the shore of lake Oncoul in 1799, and visited by Mr. Adams in 1806, from the above named work, and from Chambers' Cyclopaedia. It fell from a mass of ice on a bank of sand, in 1083, in latitude 70 degrees; and so perfectly had the soft parts of the carcass been preserved, that the flesh, as it lay, was devoured by wolves and bears, and was cut away by Jakutski of the neighborhood to feed their dogs. The skin of the animal, which was of a dark gray color, was covered, first, with black bristles, thicker than horse hair, from twelve to eighteen inches in length; secondly, with hair of a reddish brown color, and four inches long, and thirdly, with wool of the same color as the hair, about an inch in length. The animal was a male, and had a long mane on the neck. Three-fourths of the whole skin were procured, which was so heavy that ten persons found great

difficulty in transporting it to the shore, a distance of one hundred and fifty feet. Of the fur, thirty-six pounds' weight were gathered from the wet sand bank, although much of it had been destroyed by the dampness of the place where it had lain for three years. One of the ears was well preserved; it was furnished with a tuft of hairs. The carcass, now preserved in St. Petersburg, measures from the fore part of the skull to the end of the mutilated tail, some of the bones of which are gone, sixteen feet and four inches; the height to the top of the dorsal spines, is nine feet and four inches. The length of the tusks along the curve is nine feet and six inches.

Chambers' Cyclopaedia says: "The existence of the elephant and other genera, whose representatives are now found only in warmer regions of the earth, in the north of Europe and Asia, led to the belief that at the remote period in the world's history when they were its living inhabitants, a tropical temperature existed in the temperate zone, and stretched further north towards the pole; but the discovery of this perfect animal showed that these huge elephants were adapted by their clothing to endure a cold climate, and by the structure of their teeth were able to employ as food the branches and foliage of the northern pines, birches, willows, etc." Of a well preserved extinct species of two-horned rhinoceros, found by Pallas in 1772, in the frozen sand on a tributary of the Lena, in Siberia, a short distance south of where the mammoth was found, and whose carcass, which "was compared to a natural mummy, emitted an odor like putrid flesh, parts of the skin being still covered with short, crisp wool, and with black and gray hairs," Proff. Brandt, of St. Petersburg, says: "I have been so fortunate as to extract from cavities of the molar teeth of the Wiljui rhinoceros, a small quantity of its half-chewed food, among which fragments of pine leaves, one-half of the seed of a polygonaceous plant, and very minute portions of wood with porous cells, were still recognizable. It was also remarkable, on a close investigation of the head, that the blood vessels discovered in the interior of the mass appeared filled, even to the capillary vessels, with a brown mass, (coagulated blood), which in many places still showed the red color of the blood."—Sir Charles Lyell, as quoted in Present Conflict of Science with the Christian Religion.

These facts go to "show that these large mammals survived till comparatively recent times," instead of having become extinct "hundreds of thousands of years

ago," as a certain class of (so-called) scientists would have us believe.

I will merely remark in closing, in regard to the large human foot prints reported as found at Carson, Nevada, in connection with the fossil foot prints of the horse and elephant, or mammoth: The Book of Mormon, (which is the sacred record or scriptures of the ancient people of America, just as the Bible is the ancient, sacred record or scriptures of the old world, or rather, of a small part of it), speaks in several places of "large and mighty men," and men "of great stature," among the ancient people of America, who came from the Tower of Babel, at the confounding of the "language of all the earth," when the Lord "scattered them abroad upon the face of all the earth."—Gen. 11:9; with which people here the ancient American elephants, etc., lived cotemporaneous, and "were useful unto man," according to the prophet Moroni's abridged record of the earliest of American people, in the Book of Mormon. And we may reasonably suppose, that the largest men would be employed to load and manage and attend to such monstrous animals, if had in a domesticated state, and used as beasts of burden; just as the largest men are now employed as stevedores, to load and unload vessels. And as a proof that "large and mighty men" "of great stature" walked the earth here in very ancient times, (see Ether 1:1; 6:4-8, Book of Mormon), human skulls and skeletons "of nearly twice the usual size," have been exhumed from many of the mounds in North America, which was the land of the Jaredites, and after their extinction by civil wars, called the land of *desolation*, by the people who came after. Their works and giant bones are unquestionable evidence that these men of great stature once lived, and in the words of an antiquarian writer, were "raising vast mounds" "long ages before the temples of Thebes and Memphis were raised on the great Egyptian river."

One would think that such an age as is here allotted to the mound builders, might satisfy the demands of geology, or—"any other man," when applied also to the sandstone fossils. Then why are not those large human footmarks immediately associated with, and attributed to, those giants of the mounds, who once walked this land in active life, in the minds of all intelligent writers and investigators, and of all others who know of their existence, as common sense, untrammelled by learned ignorance, should, it seems to me, naturally and at once suggest. Why need any one in this case be led away with the popular (un)

scientific mystification of "hundreds of thousands of years," or led astray by the (un)learned infidel nonsense about the "missing link in the chain of human evolution?" What need, with the giant bones of the mounds rising before us, of running off in a quandary in search of evolution's "primitive man, or an anthropoid ape." Is it not partly because "evolution" and science (falsely so-called) have already stuck stakes in the mythical mire of fabulous ages of geology and zoology, and have formulated along the imaginary line, gossamer theories, which must be accommodated and sustained, even at the expense of truth and common sense?

I wish to close this article with the following extract from pp. 490-1 of that excellent work by Herbert W. Morris, A. M., the "Present Conflict of Science with the Christian Religion:" "What though man was the contemporary of the mammoth, cave-bear, cave-lion, woolly rhinoceros, etc., so were many other of the present living species of animals their contemporaries also; and what though these great quadrupeds have become extinct after the advent of man, so have several other animals since their time become extinct. . . . The bear died out in the British Isles in the eleventh century of the Christian era; the Irish elk, whose antlers stood ten feet and a half above the ground, in the beginning of the fourteenth century; the reindeer of Denmark toward the close of the fifteenth century; the urus, first mentioned by Julius Cæsar, in the sixteenth century; the moa of New Zealand, and the epiornis of Madagascar, within the epoch of the traditions of those islands; the dodo and some other birds of Mauritius in the seventh century; the solitaire of the island of Rodrigues disappeared somewhat later; and the last seen of the great auk of the arctic regions was in 1844."

CHAS. W. LAMB.

MAGNOLIA, Iowa, April 11th. 1883.

## Conference Minutes.

### MASSACHUSETTS DISTRICT.

Conference convened at Providence, R. I., September 1st, 1883, Bro. John Smith chosen president, F. A. Potter and F. M. Sheehy clerks, G. A. Yerrington organist, W. H. W. Marsland chorister. Visiting Saints were invited to participate.

Reports of Elders.—J. Smith, R. Farnsworth, Wm. Bradbury, A. Nickerson, J. Woodward, C. A. Coombs, G. S. Yerrington, C. E. Brown, J. Potts, N. C. Eldredge, S. H. Morse, J. Gilbert, F. M. Sheehy, F. A. Potter, J. Holt, E. N. Webster, J. Whiting, W. Barse, H. H. Thompson, Wm. Owens of Brooklyn, M. H. Bond of Michigan, J. A. Stewart of Philadelphia, also Brn. Blakeslee

and E. L. Kelley of the Bishopric reported in person. Elders O. E. Granger, T. Whiting; Priests A. W. Glover, Irwin Perthel, N. R. Nickerson, reported by letter. Teachers J. F. McKenna, C. Holmes, W. H. Blood, A. J. Perry, Wm. Talbot, H. Greeley, H. Arnold, Bro. Steffe, reported in person. Priests J. H. Long, M. P. Berg, E. O. Toombs, J. Chester, Geo. Boswell, reported in person. Deacons, W. W. Green, T. Boyd, Moses Sheehy, T. W. B. Shaw, reported in person.

Brn. J. F. McKenna, G. S. Yerrington, and C. E. Brown were appointed a committee on branch reports. Bro. J. Potts, and J. Woodward as auditors.

Committee on Camp Meeting, reported progress. Report of committee on buying tent received.

A communication from the Providence Branch recommending Bro. E. O. Toombs for ordination to the office of an Elder, was referred to Elders' council, composed of all the Elders of conference.

Branch reports received and referred to committee. A matter concerning Priest C. D. Seelye was received and referred to Elders' council. Cases of appeal by Brn. Potter, Sheehy and Yerrington, were referred to Elders' council.

Bro. H. H. Thompson by his request, was released from his mission to Hebronville, and given one at Hill's Grove.

A matter from Dennisport was received and referred to Elders' council.

Resolved, That we sustain Bro. J. Smith as district president, and F. A. Potter as clerk.

Sunday service. Preaching at 10 a. m. by Elder Wm. Owens; at 2 p. m. by Bishop E. L. Kelley. In the evening several brethren occupied ten minutes each:

At noon two baptized in Long Pond. Confirmed in the evening

The Providence Sabbath School gave a very interesting concert in the evening previous to the preaching service.

Monday, 10:30 a. m. The committee on branch reports reported the following: Providence, Boston, Fall River, New Bedford, Brockton, Douglas, Plainville and North Plymouth, which after some correction were accepted as correct.

Report of Bishop's Agent was read and referred to auditors, also the report of district agent, and bills against the district. Bro. Bradbury was appointed as auditor in consequence of the absence of Bro. Woodward.

Resolved, That when we adjourn, we do so to meet in Dennisport, Mass., the fourth Saturday in January, 1884.

Resolved, That district president procure hall, organ, &c., for next conference.

Report of auditing committee accepted, and bills ordered paid.

Bro. F. A. Potter was continued in his mission to Pawtucket.

Report of committee of Elders: 1st. We recommend that the Dennisport Branch give letters of removal to the members "dropped" by vote, and have the letters sent to the district president, giving him information as to where they live, and their condition as understood by the officers of the Dennisport Branch.

2d. We endorse the recommendation of the Providence Branch, that Bro. E. O. Toombs be ordained to office of Elder.

3. Recommendations from the Douglas Branch be deferred until next conference.

Report of sub-committee, on case of Sr. Barnes : There was no final action taken by the branch. The appeal must be disannulled. That in the other cases the proceedings of the branch were irregular; but as there was no prejudice shown by reason of the action against appellants, and the appeal before us is not by the parties themselves, nor by their sanction or request, the court dismissed the appeals, without approving the branch proceedings.

Bro. Smith as trustee for the district, offered his resignation, which was accepted.

Case of C. D. Seelye was left to the district president.

Resolved, That the money that was in the hands of the district agent, be turned over to the Bishop's Agent.

District agent received \$33.36. Expended \$8.06. Balance cash \$25.30.

Bishop's Agent received \$176.60. Expended \$136.00. Balance cash \$40.60.

#### SOUTHERN INDIANA DISTRICT.

Conference convened with the Union Branch, in Jefferson county, Indiana, November 10th, 1883, at 10:30 a. m. Harbert Scott president, and W. W. Carmichael secretary. Had a pleasant social meeting.

At 2:30 p. m. assembled for transacting business.

Branch Reports.—Eden 29, including 5 Elders, 1 Priest; baptized 2. New Trenton 15; 1 died. Caanan 18.

Elders' Reports.—James M. Scott reported by letter, James G. Scott, H. Scott, Samuel Rector, Moses R. Scott, and T. W. Smith, reported in person. Priests, V. D. Baggerly, Wm. Foster and W. H. Burton reported.

Bishop's Agent's Report.—On hand last report, \$7.10; received since August 1st, 1883, \$17.50; paid out \$17.13; balance on hand \$7.47.

Whereas, the General Conference has declared, that in its judgment members of the Church should unite with the Branch nearest their place of residence; and the wisdom and propriety of such a course being apparent, therefore, be it Resolved, That the members of the Church in Southern Indiana be requested to observe this ruling of the General Conference.

Substitute to motion pending (as per minutes).

Whereas, certain branches in this district have failed to report to the conferences of this district for several sessions; therefore, be it Resolved, That we consider it to be the duty of every branch of the district to observe the rule laid down in paragraph 25, sec. 17, Doc. and Cov. Resolved, further, that the president of the district be required to ascertain the reason or reasons why the branches have failed to honor this rule, and report the result at next conference. Resolved, That the president of the district be requested to visit the various branches in the District and set in order the things that are wanting in every place.

Whereas, it hath pleased the Father of spirits to call from labor to rest our beloved brother, W. H. Chappelow, and while we feel to submit to the will of him who doeth all things well, and believe that it is well with our faithful brother, who had our esteem by an upright life and consistent walk and conversation, yet we can but mourn our loss, yet not with that sorrow that those feel who have no hope; further, we recognize the fact, that the family of our brother feel

the weight of the bereavement and need our sympathy and condolence, which as a conference we do hereby tender them; and pray that God the Eternal Father may sustain them in this their hour of affliction, by the presence and power of his Holy Spirit.

Resolved, That we sustain all the General Authorities of the Church in righteousness. Resolved, That we sustain Bro. H. Scott as president, and Bro. W. W. Carmichael as secretary of the Southern Indiana District. Resolved, That when we adjourn we do so to meet with Pleasant Ridge Branch, in Perry county, Ind., on Saturday, February 9th, 1884, at 10:30 o'clock a. m.

Preaching on Saturday evening, Sabbath morning at ten, and Sabbath evening, by Elder T. W. Smith. Thus passed a very pleasant and profitable conference.

#### WESTERN MAINE DISTRICT.

Conference convened at Brooksville, in the Baptist Church, the 25th of November, 1883. F. M. Sheehy chosen to preside, M. R. Cousins clerk. The business meeting was postponed till after the evening meeting. F. M. Sheehy preached at ten a. m., two p. m., and seven thirty p. m. After the evening meeting, the following business was transacted:

Reports of Officials.—Elder W. G. Pert as district president, reported having visited the different branches and found them in a low state spiritually. Priest L. C. Gray. Teacher G. M. Carter, reported.

Branch Reports.—Brooksville 41. Green's Landing 41.

Resolved, That the clerk be authorized to notify the Elders that have failed to report at the conference, that on farther neglect on their part to report themselves to the conference, that they will be farther dealt with.

Resolved, That when we adjourn, we do so to meet with the Green's Landing Branch, the Saturday and Sunday that will come nearest the full moon in February, 1884.

W. G. Pert was sustained as district president, and M. R. Cousins as clerk. A vote of thanks was tendered to the Baptist brethren for the loan of their church.

Resolved, that we sustain the church authorities by our faith and prayers.

### Miscellaneous.

#### NOTICE OF RECONCILIATION.

To all whom it may concern: We desire to state that the difficulties heretofore existing in reference to granting a letter of removal to Bro. N. A. Baker, of Edenville Branch, as per his application some time since, are now settled. That upon a personal interview between the said applicant and Elder I. N. White, who protested against granting Bro. N. A. Baker a letter under the understanding of the then existing circumstances; and on comparing the correspondencies pro and con concerning the case in which a number of persons had taken part, we learned that the use of unauthorized statements and strong language by them had given grounds for the misunderstanding, and led to the action taken by the Edenville Branch; as also to the views entertained by the Branch and Elder I. N. White, in regard to receiving the letter of confession made and sent to the branch, by the said Bro. N.

A. Baker, concerning all his past offenses and neglect of duty while residing in the Edenville Branch, and Des Moines District. It was also apparent that Bro. N. A. Baker owed to A. White and Brother, the face of one promissory note of thirty-six dollars and eleven cents, which had been given in settlement of their accounts; and that neither had attempted, nor intended wrong or injustice in any matter of deal as to dollars and cents. That we are now satisfied we understand each other, and acknowledge ourselves brethren at peace. That Bro. I. N. White speaks for the firm of A. White and Brother.

N. A. BAKER.

I. N. WHITE.

EDENVILLE, Iowa, Dec. 1st, 1883.

#### PHILADELPHIA DISTRICT.

The conference of the Philadelphia District will be held at Philadelphia, Pa., on Sunday, December 23d, 1883.

JOSEPH A. STEWART, Pres.

W. H. Brown, Clerk.

#### MARRIED.

McCORMACK—McKIM.—At Lamoni, Iowa, October 23d, 1883, by Elder Henry A. Stebbins, Mr. Elmer E. McCormack to Sr. Alice E. McKim, daughter of Bro. John and Sr. Rebecca McKim, formerly of Crawford Co., Iowa.

HANSON—LEONARD.—At Lamoni, Iowa, Nov. 29th, 1883, by Elder H. A. Stebbins, Bro. John H. Hanson and Sr. Clara A. Leonard, both of Lamoni. Sr. Clara is the daughter of Bro. Franklin and Sr. Harriet Leonard, formerly of Walworth county, Wisconsin.

MATTHEWS—HILL.—At the residence of Bro. W. C. Matthews, Shenandoah, Ia., November 21st, 1883, by Elder S. S. Wilcox, Bro. S. N. Matthews to Sr. Dora Hill, both of Shenandoah, Iowa. May a long and happy life be theirs.

BRIGGS—MALLORY.—At Danvenport, Iowa, November 25th, 1883, by Rev. Frank E. Brush, of the M. E. Church, Bro. Harry E. Briggs (formerly of Peoria) and Miss Eva L. Mallory. The future home of the young couple will be Clinton, Iowa.

#### DIED.

SHERRARD.—Near Davis City, Iowa, Nov. 17th, 1883, of congestion of the liver, sister Susan, wife of Bro. Hiram P. Sherrard, aged 47 years, 7 months and 10 days, having been born at Cuyahoga county, Ohio, April 7th, 1836. She was baptized June 28th, 1874 in DeKalb county, Missouri, by Bro. J. P. Dillen. Her life was a very faithful one, both to her family and to God. She was the mother of eleven children, nine of whom are living. Although none of her neighbors were members of the Church, yet all of them were her friends, and the most of them traveled the seven miles to Lamoni to attend the services. Funeral sermon by Elder Henry A. Stebbins, and sister Sherrard was laid to rest in the cemetery at Lamoni.

TRUMAN.—At Brooklyn, New York, October 31st, 1883, Thomas J., son of Elder Thos. H. and Sr. Ann Truman, aged 15 years. His death was caused by injuries received in falling from a tree while nutting, the spine being broken, and the lungs fatally injured. In this condition he lingered for sixteen days, being conscious but uncomplaining to the last. He bore his sufferings like a hero and removed from this sphere to develop in a more congenial clime.

LYOD.—At Salt Lake City, Utah, November 22d, 1883, Bro. John Lloyd. He was born at Camarthenshire, South Wales, on the 10th day of May, 1817. Age at his death, 66 years, 6 months, 12 days. His health has been poor for years; but he was very strong in the faith of the latter day work. A few weeks ago, he left for a visit to his children and friends in Salt Lake City, from where the Lord did not permit him to return. The sad news of his death cast a gloom over many hearts. He has left a wife and 7 children to mourn his loss; but all cherish the hope of meeting him in the better world. He was interred in the cemetery at Salt Lake City; but his funeral sermon was preached at the residence of his mourners, at Newton, Iowa, Nov. 25th, by Elder George Walker.

JOHN DAVIS.

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**THE SAINTS' HERALD.**

This is the official paper of the Reorganized Church of Jesus Christ of Latter Day Saints. It is explanatory of the faith of the Church, and promulgates the teachings of original Mormonism in contradistinction to Utah Mormonism. It contains correspondence from different parts of the world, giving accounts of the great progress of the Church, and setting forth the dealings of God with his people. Published every Saturday, sixteen large pages. Price, \$2.50 per year. Joseph Smith, Editor.

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JOSEPH SMITH - - EDITOR.

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All remittances, orders, and business communications; also, matter intended for the office of publication, should be addressed: Joseph Smith, Box 83, Lamoni, Decatur County, Iowa.

# THE SAINTS' HERALD.

Abram Reese 1983

"HEARKEN TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 22d, 1883.

No. 51.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Travelling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 22d, 1883.

### BRANCH EXPENSES.

THERE are not many branches of the Church, or congregations of people who meet for worship at stated periods, but what are obliged to provide for the running expenses of such meetings. Who is to bear them? This is a yearly question and is not so easily answered as the average reader may suppose. Take as an illustration, the branch in L——, comprising some hundred or more members. The current expenses are for rent of room, fuel, lights, and janitor service, which includes cleaning floors and seats, and keeping the lamps trimmed and burning, lighting of fires and lamps, &c., in all about \$125 per year, more or less. Who shall pay these expenses, and how shall the money be raised?

Some among the Saints are opposed to taking collections from the congregations, because they think that the worship and seats alike should be free; no charges at the door, and no plate stuck under the nose of the worshiper during service. Others again, are opposed to taxing of the membership at so much a head, or according to wealth; others again are opposed to the paying of money, or the talking of money matters on the Lord's Day.

Let us suppose that there are some quite liberal members in the branch, as for instance, Bro. Q. paid one twelfth of the whole amount needed, he being but one one hundred and twentieth part of the whole number; Bro. Z. paid one twentieth, and Bro. X. paid one thirtieth; others paid various sums, enough to pay all except a part of the rent for room. In this dilemma the matter is standing at the end of the branch fiscal year; who should pay the

amount due on the last year's expenses? How should it be raised?

Suppose the matter to be left to the president of the branch, by vote; how shall he proceed. First, he at the first meeting for business held in the new business year, makes a statement of the matter, corroborated by the report of the money agent of the branch, and asks that something may be done; a few, principally the same who paid the twelfth, twentieth, thirtieth, &c., parts of the expense the last year, again respond to nearly the same amounts; but no further steps are taken, or other advices given the presiding officer. Shall he take collections; it is objected to. Shall he present the case at the Sunday services, it is objected to. Shall he ask that the membership be taxed by order of the branch, it is objected to,—there is no law for that. Shall he pass the hat, it is objected to. What is he to do? The only apparent course left to him is to pay the amount of the expenses himself and call it settled.

"The deacon should do the janitor services," says one. Very well, set that off. "The members should furnish the fuel; a load of wood from this one, and another from that one, &c., would be but a trifle, and ought not to be felt as a burden," says another. Well let that be set off too. "Some who can not furnish wood should furnish the oil for lamps," says another. Well set the oil off too. After these are all set off there remains the rent for the room. "The branch should build a church house, and not have to pay rent," says still another one, two, or three. True, most wise signors, so the branch should; but who are the branch? The same impecunious and unfortunate souls who can not pay the current running expenses, of their meetings, though covering but \$125 per year. How can they possibly build a church?

All this is but demonstrative of how not to meet the proper outlay. There is a necessity that the presiding elder should be authorized to request payment in some regular way, by which the membership and their visiting worshipers may meet these essential outlays of money. To expect the elder to pay it out of his own,

usually scanty means, is to expect too much. To depend upon those who have paid the larger part is useless, the supposed last year's report proves that. To wait for those who paid nothing last year is likely to get nothing this year.

Aside from any and all sophistry on the subject, we believe that the direct and only sure way to raise the amount needed for current branch expenses is to ask it from the worshipping congregations when present, and at the time when help is needed. And to keep doing this, collect in any way that the varying minds may choose till the necessity is passed, then cease till it recurs again. This sensitiveness to being asked for money to meet current church expenses is foolish and ought to be overcome. Those not willing to pay their proportion of such expense will certainly only be entitled to small blessings, and those to be grudgingly bestowed. Every branch that any part of this screed hits is perfectly welcome to its share in it.

### EDITORIAL ITEMS.

THE Sisters of the Zion Sewing Society, of the Providence, Rhode Island, Branch, sent as aid to the Tract Fund of the Herald Office, the sum of fifteen dollars, to be used in furnishing tracts to the Elders in the field where needed. The money was received at this office December 13th and the aid so afforded was very timely. A sister in California, in sending for her HERALD, also enclosed two and a half dollars to be used in a similar way.

Bro. Paul C. Peterson of Nebraska City, Nebraska, states that the late Edward Hunter once told him that he "got his second wife, (first polygamous wife), from the devil." Bro. Peterson used to work for Mr. Hunter, and will certify to time, place and circumstance when this statement was made.

Bro. W. W. Blair was called to Sandwich, Illinois, on business of importance on December 5th, and is now at that place, where he will remain for a few weeks, possibly longer. He reports things working fairly well in Utah. Bro. E. C. Brand will be in the city for Sunday work, until other arrangements are perfected.

Bro. W. W. Blair arrived at Lamoni, from Sandwich, Illinois, Saturday, December 15th.

Bro. J. R. Anderson writes from Girard, Otter Tail county, Minnesota, that if there is an Elder who can spend the winter with them up there, his expenses will be paid to and from. A good opening for preaching will be offered, and it is thought that some will obey the gospel there. If there is a local Elder at liberty to take this short mission, let him write to Pres. Joseph Smith, Box 82, Lamoni, Iowa, at once informing him of the fact, when the matter will be considered. Two Elders from Utah visited Girard last winter, stayed four months and preached four times.

Bro. Clarence StClair was still at Hamburg, Iowa, December 8th, and had baptized one more. Bro. Henry Kemp had come there and was holding meetings, Bro. StClair assisting him what he could. It was thought that some good would accrue.

Bro. John Wallstrom wrote from Lucas, Iowa, expressing a good desire to help in the spread of the gospel. Bro. Wallstrom bears a good testimony in either Swedish, or English; being a Swede he is anxious for his countrymen to hear the truth.

The copies of the HERALDS and *Millennial Stars*, offered by Sr. Maggie Kite, of Summitville, Iowa, have been sent to Bro. J. C. Chrestensen, of Lucas, Iowa, at his request. Sr. Kite wishes the readers of the HERALD to notice this, so that none of them will now send for the papers referred to.

Bro. Columbus Scott left Nebraska City, Nebraska, December 10th at six o'clock a. m. for home. He preached a number of times at Wilber and at Nebraska City, where his efforts were well received.

One more well wisher to the cause of Zion's prosperity has written to us stating that he is willing to take from one to five hundred dollars stock in an association to buy lands, and resell to worthy members who wish to become dwellers in Zion; and who need aid. This is only the fourth one, who is next. There ought to be fifty thousand dollars stock taken—some six thousand more than the First United Order of Enoch started with.

Any reader that has volumes of the "Times and Seasons," the "Elder's Journal," the "Morning and Evening Star," the "Missouri Expositor," the "Wasp," the "Expositor," (destroyed at Nauvoo), the "Millennial Star," or any paper published by the Saints before the death of the prophet, or any pamphlets or books pub-

lished by the Saints before that time, can obtain a good price for them, if they wish to part with them, by notifying the Editor. Any considerable number of separate numbers would be accepted. Also Vols. I and II "Saints' Herald."

The *Deseret News*, of December 4th, corrects Governor E. H. Murrey of Utah, where he reports the number of church immigrants for the past year to be 28,000, and gives it not quite so many hundreds. The statement by the *News* is, "The immigration has not, during the present year, amounted to as many hundreds as he has made out thousands."

Mrs. H. L. Clark, living at 511 Fourth street, South East, Washington, District of Columbia, was lately healed of functional disease of the heart, when near to death, by prayer, herself and friends uniting in the prayer. The case is published in the *National Republican*, Washington, for December 4th, and occurred November 29th.

#### EXTRACTS FROM LETTERS.

Bro. George H. Box, clerk of the Brooklyn, New York, Branch, desires to correct the impression that there was trouble in that branch, supposed to have been made by Bro. J. A. Stewart's letter in HERALD for November 24th. The statement of Bro. Stewart referred to is this: "I am happy to say that all is peace in this district, so far as I have heard, except a trifle in Brooklyn Branch, which I believe Bro. Gurley has, or will settle, satisfactorily." There is nothing in this to complain of. Bro. Stewart may have heard of some sort of disaffection at Brooklyn, and not have been advised of its cessation. Bro. Box writes:

"We are small in numbers, but we are at peace with each other and we love each other. And we don't want the Saints who read the *Herald*, to think that all is peace everywhere, except in Brooklyn Branch, when we know that wherever discord may be, as for us, peace is ours."

#### QUESTIONS AND ANSWERS.

*Ques.*—Would it be wrong to hold a Union Sabbath School in our church, we being so few in numbers that it is impracticable for us to hold one alone?

*Ans.*—No; decidedly, no.

*Q.*—The trustees have moved away, except one; and he does not like to give leave for such things (he being alone) to be held in our church?

*A.*—This remaining trustee should feel no hesitancy in letting the house be used for educational, or Sunday services; especially for preaching services and Sunday School uses. Nothing can be lost by

refusing the use of the house for such purposes and much may be gained. By all means let the house so be used.

*Q.*—When the Saints meet for prayer and testimony, their neighbors not of the church meeting with them, is it right to permit those neighbors to speak, relate their experience and tell what God has done for them and how they feel?

*A.*—Yes, we think so.

*Q.*—If they should bear testimony that the Saints had more light than others, and ask an interest in the prayers of the Saints, should they be stopped and told that they have no right to speak in the Saints' meetings?

*A.*—No. We think that they should be borne with patiently and kindly.

*Q.*—A district conference declares a branch disorganized, (by vote), does the president of the branch have to call the members to gether and tender his resignation? Or does the act of conference release him from his presidency?

*A.*—The act of conference in disorganizing the branch releases the incumbents by making the offices vacant.

BRO HEMAN C. SMITH, sends us the Temple, Texas, *Tribune*, containing the following letter from himself:—

AUSTIN, November 23, 1883.

*Editor Tribune:*—As you have seen proper to make some remarks in regard to my article on polygamy, published in your issue of yesterday, I hope you will give me a short space in your next issue for reply. I fully concur with you in the thought that the abomination of polygamy should be abolished without bloodshed. In favoring legislation I would not desire measures leveled against the "Utah Mormon Church," but only against individuals in the actual practice of crime.

I do not know that polygamy will ever be abolished by legislation; I have some doubts of it, and yet I would give men in Utah and elsewhere to understand that when they violate the sacred obligations of the marriage covenant, they do so in violation of law, and will be held responsible for the crime when convicted before a competent court.

If I have ever given expression to a thought that would lead any one to think that I favor the abolition of polygamy by "fire and sword" I wish to assure them it was not so intended. What I objected to in your article, was the assertion that, "The government can not strike at polygamy but what the thrust will wound the integrity of the constitution."

Your explanation in regard to polygamy being the "corner stone of the Mormon faith," I accept.

I was with principles, not with men. Wishing the *Tribune* every success, and thanking you for favors received, I am

Respectfully yours,  
HEMAN C. SMITH.

Faith that asks no questions kills the soul and stifles the intellect.

The date accompanying your name on the small colored label on each paper shows the time to which your subscription has been paid. When payments are made the date is changed, which answers for a receipt.

## Correspondence.

ELKO, Nevada,

December 10th, 1883.

*Bro. Joseph.*—After parting with you at Council Bluffs, I came directly to this place, and found the good families of brethren Penrod and W. R. Stauts, with whom I found a hearty welcome. After staying a few days I went to Ruby Valley, where I found the excellent family of Bro. Andrew Hays, who became members of the Church in Missouri, through the teachings of Bro. M. T. Short. With them I made my home, and at once began my labors. Things looked rather dark at first; but by visiting, conversing and reading, I awakened a few, and in time got the school-house, where I had attentive hearers, both old and young. After a few meetings, I concluded to leave; but was shown in dream that I was in a fine field of wheat, with other things that were encouraging to me, so I concluded to remain a little longer. I found the good family of W. A. Fausett, old timers, who knew you father well, and also Bro. Wm. Gardner and family. They had left the church through wrong teachings; but were glad to hear of your call, and the stand of the Reorganization. With them, especially Bro. Fausett, I found a home, and kindness long to be remembered. I also made the acquaintance of several others, who all seemed more or less interested.

I crossed the mountains from Ruby to Clover Valley, a fine settlement, and secured two school houses, and in one of them I had a good attendance,—at the other a snow storm prevented. Here again I found a few who had left Utah discouraged; fine people, friendly to us, and among them I think good can be done. I returned to Ruby, and continued my labor until three days ago, when I left for this place. I had to promise to return in the summer, or see that some Elder go, as several wish baptism, and a branch organized there. In the mean time, Bro. Hays will try and get up a Sunday School for the young.

I will here say, that although Ruby Valley has been settled some twelve or fifteen years, no minister of any class had ever preached there till I came. With Ruby for a center, there is now a fine field of labor open for next summer. In the cold and snowy winter, but little can be done. Several ordered Bibles, Books of Mormon, Hymn Books, "Heralds," tracts &c., all showing a good sign of faith. I left with the good wishes of many, and few enemies, if any. My prayers are that God may bless and lead them to the fold of Christ, and a home among the saints in Zion.

Bro. A. B. Johns, president of the church in Nevada, sent me a Post Office Order, the where-with to take me to Carson City, to labor with him in that district. I expect soon to meet him and the good saints in Carson Valley. If I can stand it through the winter there, with good to the work, I will remain, and return to Ruby Valley next summer, if all's well. I hope the work will revive in Nevada, and the saints for the sake of their children, seek a home among the saints, and prepare for what's coming.

The "Herald" and "Advocate" are now doing a good work. Your letters to Littlefield were

wisely directed, keen and cutting, but kind, and will be read with interest by thousands, who are now enveloped in clouds of darkness, but will see by and by. May the day of deliverance soon come to all who love the right.

As the "Herald" sometimes deals in pumpkins, I will say a word on turnips. I measured one in Ruby, grown on the farm of Bro. Andrew Hays, thirty-four inches round, hard pan land, seven thousand feet above sea level. Two years ago I assisted Bro. Stephen Penfold to measure a squash, seven and one half feet round, and then on the vine growing. This was on Bro. Penfold's farm, Santa Ana, Los Angeles county, California, and near sea level. A great land, Joseph's Land; so thought Moses (See Deut. 33: 13-18).

GLAUD RODGER.

McDADE, Bastrop Co., Tex.,  
December 5th, 1883.

*Dear Herald:*—Our effort to obtain a place to preach in, in Temple was a failure. I went to Cook's Point, and thence in company with Bro. Sherrill and daughter, and Bro. and Sr. Cato, went to Hearne to conference, where I again met Bro. Montague and some of the local brethren. We missed the departed ones. Both president and secretary have been called away by death, since last I met with the conference of this district. Conference past off smoothly, and was in some sense a success. Our colored brother Ed. White, baptized a colored Baptist Preacher. May he become an instrument of power in God's hands among his race. From Hearne Bro. Cato started for Bandera, and Bro. Montague and I returned to Cook's Point. We spent a few days quite pleasantly with Saints and friends at Cook's Point.

On October 18th, our friend Mr. Aaron Norcross, took us to Caldwell, and gave us the wherewith to purchase tickets to Temple. His wife had previously paid my way from Temple here. May God bless them for their kindness. On October 21st, I preached the funeral sermon of Sr. R. S. McMains, at Elmwood. Notwithstanding the weather was quite unpropitious, there was a large audience present, attesting the universal esteem in which she was held. On the 26th, Bro. Montague took his departure for home. We were sorry to lose him in the field, but as he had been away from his family for over a year, we did not dissuade him from going. I remained at Elmwood and Temple until Nov. 23d, when I came to Page, in this county, met with Live Oak Branch, and spoke for them eight times. Last Saturday Bro. W. G. Allen and I went ten miles south of Live Oak, to Hill's Prairie, and held three meetings. The interest not being very good, we closed and came here, to the home of Bro. M. G. Sherrill, where we arrived yesterday. We have an appointment out for to-night, and will remain as long as the interest will justify, and then move on.

I do not expect much interest now, however, as the country is in a state of excitement. There have been four men murdered within twelve or fifteen miles of this place, in the last few days. Two in a country store, eight or ten miles east, on the night of Nov. 23d; one in Elgin, ten or twelve miles west, Nov. 30th; and one here in McDade, December 1st.

The condition of the work throughout the mission is not very encouraging. Most of the serious difficulties have been, or are in a fair

way to be settled; but in some instances in these difficulties, those who were not in actual transgression themselves, have partaken of such a spirit, that I fear the result. May God spare those in the fold, and his spirit feel after, and lead back all erring, wandering ones. I feel well in the work, and have not despaired of a revival in the near future. Bro. Cato is now in Milam county, feeling well in the work, and I trust doing good. I hear Bro. Bays is on his way to Texas, but I have not heard from him directly. Bro. Thompson was recently on a business tour in Wise county, and returned *via* Young county, where he preached a few times, and baptized a Bro. and Sr. Jackson. Bro. Jackson is said to be a cousin of Alexander Campbell.

Where is Bro. B. V. Springer? I should be glad to hear of his labor in the Arkansas part of his mission; also of Bro. J. T. Davies, and his work in the Indian Territory. I would be pleased to hear from them, at Oenaville, Bell Co., Texas.

In bonds of hope and faith,

HEMAN C. SMITH.

EDENVILLE, IOWA,

December 7th, 1883.

*Bro. Joseph:*—I am now at Des Moines on my way to our conference. Spoke here the last three nights with good liberty and attention. Saints are quite alive here.

October 28th, Rev. N. Pye, pastor of the M. E. Church at Springville, Linn county, made a violent attack upon our faith, at Viola, where Bro. Etzenhouser and I had been holding a series of meetings. We were present and took notes, and announced an answer for the 29th. Rev. Pye had booked himself for "Mormonism" at Springville, for the evening of the 29th, and we put in an appearance; and learned nothing new from the Viola effort. We attempted to announce our willingness to answer, provided a hall could be secured; but the Rev. gentleman (?) cried out, "No appointment can be announced in *my house*;" and with vindictive words he spit forth his venom, until the excitement was immense. Their class leader cried out, "Put a rope around their necks," and a dozen more cried, "Eggs," and others, "Tar and feathers." I saw one man making demoniac gestures, and he cried, "Just say the word," and this was repeated three times. Had not God been our refuge and strength, I believe violence would have been used. I had peculiar feelings, such as I never had felt before. I thought of Texas, and the spirit that killed our Savior. In the excitement the minister threw off his overcoat, and cried for the police. In all of this excitement we stood calmly, and mostly held our peace, feeling that it was dangerous to attempt an exit from the house at the time. The scene was forced upon our mind, which occurred when the people shouted: "Great is the God of Diana." However we were permitted to depart unharmed. We carried our petition to God, and he stood by us.

I answered Rev. Pye's argument, (if argument I must call it), in a two hours' effort. The house was crowded to its utmost capacity. The Editor of Springville *Era*, and many more were over to hear me. The editor spoke highly of our effort. We feel to thank God that others see our light.

The next day I went to Monticello, leaving Bro. Etzenhouser at Viola, where he spoke for

two evenings on the Book of Mormon to a crowded house, and it was said his efforts were unanswerable. Bro. Etzenhouser joined me on November second, when we took train for Dubuque. Stopped here over Sunday; but had no opportunity to preach, Bro. Hall having moved away, which seemingly closed the doors at that place for the present. We found Bro. Willy Salker strong in the faith, and believe him to be one among the best young men that we have met in the Church.

On the fifth we started for Waukon, Alamakee county, where we found an old defender of the faith, Bro. David McGoon. Here we spent six days pleasantly, and preached twice in a private house, and once in a large hall. Bro. Etzenhouser baptized Bro. and Sr. Freeman, whom we believe will make good Saints. On the twelfth we parted with these good Saints. May God bless them, and send to them an occasional laborer. We stopped over night at Dubuque, and thence back to Viola, where we found the people anxiously awaiting our return. We spoke here up to the nineteenth to crowded houses. There seemed to be no cessation to the excitement. People flocked in to hear us from every way. We had arranged to train for Marshall county, on the morning of the nineteenth, but the people gathered around us, and plead for one of us to stay. Etzenhouser remained up to December third. Invitations came from Waubeck, a small village eight miles north-west, and Bro. Etzenhouser spoke five times there to crowded houses; and during the time was reviewed by the Baptist Minister of the place. Bro. Etzenhouser made answer and it was said he carried the crowd with him. Some had caught the spirit of mobocracy, we suppose from Springville, and Bro. Etzenhouser was kindly and officially notified of his danger. An officer of the place came to Bro. Etzenhouser after services and said, "I am at your service," and he escorted our brother to his conveyance.

After conference we are billed for Flagler, in Marion county. Thence to What Cheer, Boone, Grove Hill, and then back to Viola.

The last eight weeks' experience has been an auxiliary to our faith. Though our lives may have been in danger, yet we never had more confidence in the final triumph of this work, than at the present time. We were so abundantly blessed with God's Spirit during all of our efforts, and in the times of painful persecution, so that we now praise God for his remembrance of us. I speak for both of us.

Yours in the great work,

I. N. WHITE.

NEBRASKA CITY, Nebraska,  
December 6th, 1883.

*Dear Herald:*—Upon the close of the Kelley—Braden debate, we took a trip into the country to visit, and we held two meetings at the Roperville School-house. There was a large attendance, and considerable interest manifested. Bro. C. Scott went with Bro. Levi Anthony, and they reported good meetings at the Moore School-house. November 25th, Bro. Kelley spoke with excellent liberty upon the temporal law, to a large congregation at the Castor School-house, near Wilber; and in the evening at the Court House. A blizzard kept the people at home, still some thirty or more braved the storm to hear the truth. November 26th, Bro. Scott came

here with me, and we held meetings till the 29th. The attendance was good. On the 30th we went to Shenandoah, Iowa, to attend the quarterly conference of the Fremont District. We met Brn. E. C. and E. R. Briggs, Henry and George Kemp, Wm. W. and M. W. Gaylord, E. L. Kelley, R. J. Anthony, John Goode, G. E. Deuel, and a host of other Elders, Saints, and friends. The sessions for public preaching were blessed with the inspiration of the good Father. Bro. James Caffall has been with the branch here, expatiating to them upon the good word of salvation, and dealt some sledge hammer blows in favor of a faithful observance of all the commandments. Bro. M. H. Forscutt also turned the light of divine truth upon the mental reflector of a large congregation. Bro. C. Scott, his health improving, will remain in this district till after the holidays. The outlook in these parts is bright, and big with promise for an increase to the army of the Lord.

For the truth,

ROBT. M. ELVIN.

No. 4729, Jacob-st., WHEELING, W. Va.,  
December 10th, 1883.

*Bro. Joseph:*—The "Herald" is indeed a welcome visitor, and with great pleasure I peruse its pages; I am much pleased with the good and cheering news it brings from all parts of the world. Our conference, which convened at this place, closed on the 2d instant. The district was well represented, and the conference was a success: for the sweet and consoling influence of the Spirit was felt throughout the entire session; therefore, we believe much good was accomplished. Brethren J. Ells, Jos. F. McDowell and H. Robinson, left on the 6th instant for their respective fields of labor. Bro. McDowell has started for the west, and it was with regret we gave him the parting hand. His visit to this mission was not in vain, as the Lord has graciously blessed his labors. His efforts to instruct, cheer and comfort the saints were excellent, and wherever his lot may be cast, we pray the Father to bless him with physical strength, and to crown his ministerial labors with success.

On the 30th of October, I went to Clarksburg, W. Va., where I labored until the 12th of November. Bro. D. L. Shinn obtained the A. M. E. Church, which I used for a time. During my stay I baptized three. I enjoyed my visit with the Saints, whom I found to be good and God-fearing people. Bro. D. L. Shinn is president of this Branch, and at our last conference was elected vice president and secretary of Pittsburg District. He is an able expounder of the truth and is to be sustained in the field by this district.

On the 12th of November I went to Syracuse, O., the scene of my boyhood days, fifteen years having past since I last roamed through the valleys and over the hills, and along the banks of the Ohio River. Many changes have occurred during that period. Nearly all of the old and many of the young people have fallen asleep in death. The town itself has past through a great change. It has increased in population and in many other respects. I had the privilege of preaching the gospel to many with whom I went to school and played. Did the thought ever enter my mind there, that at some future day, I would preach the gospel to them? No, never! Who is able to predict what children may be? No one but him who created their

spirits knows their destiny. The Saints of this place are erecting a nice little chapel, which is nearly completed. David Hopkins and Thomas Matthews and others of the brethren, are faithful workers. They are striving to keep the standard of the gospel before the people. On the 16th of November I started for Buchtel, Athens Co., Ohio. Was accompanied by Bro. H. Robinson as far as Nelsonville, where he left me for Marshfield. At Buchtel I found some Saints, Bro. Robert Wiper and family, and a few others. On the subsequent Sunday I preached my first sermon in the K. and L. Hall, one night only, as some of our "kind friends" (?) objected to our having it any longer. But the Lord opened the way in fulfillment of the promise he has made his servants; for the man in charge of the new Opera House, gave us the use of the same until I left. I preached five sermons in succession with excellent liberty, audiences averaging one hundred and fifty to three hundred. On the 24th and 25th of November, I had the pleasure of baptizing six. The Baptist Minister attended all my meetings, and appeared very much interested. I organized a branch there of eleven persons. Bro. S. D. Hannah, who was baptized, was ordained a Priest, and chosen president of the branch. Bro. Hannah is an able young man, and capable of defending the church. I leave here the 11th for Hunter, Ohio, and shall visit Monroe Co., Ohio, the latter part of the month. I expect a little discussion next week in our chapel, with a Spiritualist. Proposition, "Resolved, That spiritualistic doctrine is true." He affirms, and I deny. King James' Translation our standard of evidence. Saints here well and strong in the faith.

As ever yours,

G. T. GRIFFITHS.

MOSELLE, Missouri,  
December 6th, 1883.

*Bro. Joseph:*—In the minutes of our last district conference, held in St. Louis, October 6th and 7th, as published in the *Herald*, there appears a preamble and resolution in which my name figures in a manner which is quite annoying to me, on account of the impression that is being made on my brethren and sisters at a distance. I was not aware of the existence of the aforesaid preamble and resolution, until I read them in the *Herald*. I was not aware then, nor am I now, that I had said, or done, anything that reflected on my standing or honor; neither was I aware that any reports of that character were in circulation. I paid but little attention to the matter, only to ascertain the fact, that those brethren who framed the resolution were good and noble Saints, whom I love and esteem. But what the cause or incentive was for its introduction and passage, I am just as ignorant of as any other reader of the *Herald*; and would not have written this, were it not that I have received letters from brethren and sisters with whom I am personally acquainted, who being interested in my standing and honor, have asked an explanation. With those who know me best no explanation is needed; and to all others I will say, that I have a conscience toward all men void of offense. That I am willing that my record shall undergo the most rigid scrutiny. It would not be strange if in so large a district, a sore head or two, who live in glass houses, should throw a few stones at me at a safe distance. If so, I can assure

them that I have not lost my appetite, nor my usual nap, in consequence thereof. I hold in high esteem all the Saints of the St. Louis District, and am vain enough to believe that they have the fullest confidence in me, as a poor, weak instrument, whose only qualification is his willingness to do the little he is capable of doing, for the advancement of the cause of truth.

If this explanation is not satisfactory to my correspondents, I trust that some one who can will rise and explain. And still I'll try to battle on against the combined powers of evil, fight the good fight, and keep the faith; and help to kill the devil, and put to shame all his emissaries.

Yours for truth, determinedly,

B. V. SPRINGER.

SPRINGVILLE, Utah,

November 23d, 1883.

*Bro. Joseph*:—I send you a copy of a letter I wrote to a Catholic priest in Salt Lake City. If you think it worth publishing you are at liberty to do so. Some of the Saints here asked me to send it to you for publication. Some of the Brighamites are mad at you for your last letter to Littlefield, but many are anxious to read it, and others think it excellent. The fact is you drove the nail home well, and clinched it so tightly, that L. O. Littlefield could not answer it. That is the reason of the "surfeit." God bless you.

*Rev. D. Keily; Dear Sir*:—I have read "The Faith of our Fathers" that you so kindly gave me. I am convinced that the all important questions are: 1. Has the Catholic Church authority from Christ? 2. Does she teach the same doctrine, in everything, as Christ did?

I believe that you will agree with me, that if a man was ordained even of Peter himself, and that man should cease to teach "the whole counsel of God," should teach it only in part, or pervert the gospel, then he would become a heretic, and consequently have no authority.

The Catholic Church claims her authority from Peter. That he is the "rock" the church should be built on. Peter, you say, means rock in Syro-Chaldaic. Did not Jesus speak the same tongue as the Jews, namely, Hebrew? The New Testament was written in Greek. If we read the text as it stands, it does not mean that the church should be built on Peter, even if Peter means a rock, because, "And I say unto thee, that thou art Peter, and upon *this* rock," (he does not say *that* rock). Peter testified that Jesus was the Son of God, the rock of our salvation. Therefore he says "this rock," Jesus meaning himself. Now for the proof: Moses sings in Deut. 32:3, 4: "Because I will publish the name of the Lord; ascribe ye greatness to our God. He is the *Rock*, his work is perfect;" 15th verse: "Then he forsook God which made him and lightly esteemed the *rock* of his salvation;" 18th verse: "Of the rock (God) that begat thee, thou art unmindful, and hast forgotten God (the rock) that formed thee;" 31st verse: "For their rock (Peter) is not as our rock, (God—Jesus), even our enemies themselves being judges." Jesus is the *rock* of our salvation, and speaking about himself he says: "And on this rock I will build my church;" because he is the rock "the chief cornerstone, he that buildeth on him shall not be confounded." (1 Peter 2:6). "And the gates of hell shall not prevail against *it*." He does not

say, against her, (the church), but he says, against *it*, (the rock).

Now let us see if the gates of hell prevailed against *this* rock, (Jesus). After his body was killed and laid in the grave, (the grave is often called hell), then he went and preached for the spirits in prison. (See 1 Peter 3:18-20,) and "led captivity captive, and gave gifts unto men. Now that he ascended, and what is it but that he also *descended*, first into the lower parts of the earth. He that *descended* is the same also that *ascended up far above all heavens*, that he might fill all things." (Eph. 4:8-10). Therefore Jesus spake the truth, "the gates of hell did not prevail against *it*" (this rock). But "*this* rock" burst the bands of death and hell, and rose triumphant from the grave, the first born among many brethren, through the resurrection, which none but God, the rock of our salvation could do.

But as for the church, she should flee into the "wilderness." (Rev. 12:1-17). And "the beast" (the Roman Empire) "it was given unto him to make war with the saints, and to overcome them." (Rev. 13:7).

"And he said unto them, go ye into all the world, and preach the gospel to every creature." He that is baptized as a child, and believes afterwards? O, no; but "He that believeth and is baptized shall be saved," (can an infant believe?) but, "but he that believeth not shall be damned. And these signs shall follow them that believe;" then if these signs do not follow, that is proof that they do not believe, and Jesus has not promised to be with the unbeliever "always, even to the end of the world." When any one says these signs are no longer needed, it is with him like the fox said about the grapes, "They were sour," because he could not reach them. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18). "Go ye, therefore, and teach all nations, (can you teach an infant), baptizing them," etc. "Teaching them to *observe all things* whatsoever I have commanded you; and lo, I am with you alway," etc.

Do you believe for a moment, that if the Apostles or their successors should cease to teach the nations to *observe all things* whatsoever Jesus commanded them, that he would be with them? Therefore the promise to be with them to the end of the world, was on the condition that they should teach the nations to "*observe all things* whatsoever he commanded." How do you, dear sir, *observe all things*, when you teach to baptize infants, (that can not believe) before they do believe, in opposition to Jesus who says: "He that believeth (1) and is baptized (2) shall be saved?"

That the gifts of the Holy Ghost (prophecy, tongues, etc.), are not longer needed, as the author of "the faith of our fathers" says, is in opposition to what Peter (your rock) says. On the Day of Pentecost the Apostles were endowed with power from on high." And there appeared unto them cloven tongues as of fire. And they were *all filled with the Holy Ghost*, and began to speak with other tongues as the Spirit gave them utterance." When the multitude were pricked in their hearts, they said to Peter, and the rest of the Apostles: "Men and brethren, what shall we do. Then Peter said unto them, *Repent*, (can an infant repent?), and be baptized, *every one of you* in the name of Jesus Christ for the remission of

sins, and ye shall receive the gift of the Holy Ghost; *for the promise* is unto you, and to your children, *and to all that are afar off, even as many as the Lord our God shall call.*" Who will you, dear sir, believe, Peter, or the most Rev. J. Gibbons?

The gifts of the Holy Ghost are enumerated in 1 Cor. 12:7-11. I bear testimony to you, in all soberness, that I have seen, and experienced most of these gifts in the Reorganized Church of Jesus Christ of Latter Day Saints. We deem them faithful, and do enjoy them, according to our faithfulness in serving God. The angel with the everlasting gospel, (Rev. 14:6), had no need to come, if your claim be true that the Catholic Church is the same church that Jesus organized. The argument that said angel did come in St. John's time, will not hold good; for John says in Rev. 1:1: "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which *must shortly come to pass.*" If the gospel has been preached pure in *all things* in the Catholic Church, and will continue so till the end of the world, then there will be no need for said angel to come, and John's revelations would then be false.

Hoping you will keep your promise, to answer this letter, I subscribe myself your friend and wellwisher,

CH. E. MALMSTROM.

No. 322, Second-st., OAKLAND, Cal.,

December 3d, 1883.

*Bro. Joseph*:—I awoke the other morning about three o'clock, and a passage of Scripture came to my mind very vividly, with some thoughts which were of great benefit to me. The passage you will find in seventh chapter, fifth verse of St. Matthew. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." As I have been confined to the bed most of the time for the last two months, sick, my mind has naturally been drawn to the Scriptures, and to standing myself up by the side of Christ, and the doctrines he taught; and when I compared myself with this passage, I found I did not square just to the line and plummet. I found in my zeal for the good cause, and a little knowledge, that I had been able to see plenty of motes in the eyes of my brethren, especially those who had made some crooked paths in the past, where my confidence had been shaken. Their motes became beams, yes mountains, when they were doing the best they could in many ways. That wonderful zeal, with so little knowledge, covered up their good acts, and blinded me, taking the place of charities that cover sin. So I found that zeal with so little knowledge, (and there might have been a little jealousy in some instances), was not charity. In my zeal for the good cause, and the wellfare of brethren, of course I had to say something about the motes to others who were just as zealous as I in the good cause; instead of going to the brother and taking him alone, in a spirit of love, and taking the matter over, and telling him of his faults, that he might have a chance to confess them. In all this, I was trying to build up the kingdom of God, and perfect others by clearing their eyes of motes; and like many others, could not see the beams in my own eye; for zeal, or some of the graces of the adversary, had blinded me. But when I came to stand myself by the Master, and his examples and pre-

cepts, and especially the passage quoted, I saw that I had not the Spirit of Christ; and therefore could not be his. This brought other passages to my mind: "Let a man examine himself;" for if we would judge ourselves, we should not be judged. "Charity suffereth long and is kind. Charity envieth not. Charity vaunteth not itself. Is not puffed up. Doth not behave itself unseemly. Seeketh not her own; is not easily provoked; thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." When I compared myself with these Scriptures, especially the latter part, I found I was a failure, and would not square, and the beams were still in my eyes. What was worse, I found the ways I had been pursuing, never would remove either motes or beams; but would tend to make the motes beams, and drive those whom I had so zealously tried to save, out of the kingdom and to destruction. Then I said to myself, "Thou hypocrite, first cast out the beams out of thine own eyes," and let charity, the pure love of God, that "never faileth," shine in your eyes; and your own beams will become so many and so great, that you will lose sight of others' motes. Further, I found that my zeal was a good thing, if properly used upon myself in removing the beams from mine own eyes. I said to myself again, If all my brethren would remove the beams from their eyes by being doers of the word, and not hearers only, how soon the motes would all pass away.

Brethren and sisters, in making this open confession, (which is said to be good for the soul), I do not think I am any worse nor any better than many others; but I try to be honest with myself, and also with others, by applying the Scriptures to myself and others, which will judge us at the judgment seat of Christ. I would ask of all, Is it not the safest plan to apply the commands of the Master honestly to ourselves now, and make an open confession, (or in other words judge ourselves that we be not judged.) "And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day."—John 12: 47, 48.

Here we are told by the Master, that the words he hath spoken are to be our judge at the last day. — If this be true, (and I believe that it is), we had better bring ourselves into subjection to the word, instead of depending on the mercy of God, as many are doing at present. Mercy can not rob justice, which demands the utmost farthing; and the mercy of God is offered to us in the word, (the gospel); and if we fail to apply the mercy of God as revealed through the word, (the gospel), can we expect anything but judgment by the word; and if judgment, then a penalty, and we can not come out of the prison until the utmost farthing is paid. If we have to be judged by the word, and pay the penalty in the prison, when and how shall we get into the kingdom of God, and be associates of Jesus Christ and the Father?

Then, brethren, let us lay aside every beam, and our bretheren's motes that so easily beset us; and run with charity to them, the race, and tell them of their faults, and teach them how to do

better in the future. And in doing so, manifest the Spirit of Christ; that the same Spirit that raised up Christ, may raise us up in the resurrection of the Just, to dwell with Christ in his kingdom, having sent our beams before us to judgment, and covered our brother's motes with charity.

Your brother in gospel bonds,  
A. HAWS.

## Summary of News.

Dec. 6th.—Several of the signers of anarchist placards calling upon the working men to meet in front of the Paris Bourse, Tuesday, have been arrested. The dwelling of one of the anarchists arrested contained a large quantity of explosives.

The Pope congratulates Cardinal McCabe upon his pastoral letter denunciatory of secret societies.

Another mob at Canton, China, yesterday, destroyed the chapel that was built at the expense of native Christians. Soldiers dispersed the mob, and 200 men remain on guard at the ruins. The mob seemed to think that Gen. Pang had arrived to drive out the foreigners, and they wanted to assist him. The mob did not attack Shameen. Foreigners there are perfectly safe under cover of the guns of the Juniata and three European gunboats, besides the Viceroy's boats. Canton is in a very excited condition.

The panic at Khartoum is subsiding. It is now believed that Mahdi contemplates an early advance from El Obeid. A Khartoum dispatch says: The Mudir of Sennaar telegraphs that a dervisch entered the bazaar there Wednesday evening, and proclaimed annihilation of Hicks Pasha's army near El Obeid. The dervisch swore on the Koran that not one Egyptian soldier was left alive in Kordofan. Five thousand hearers armed themselves, 500 having Remington rifles, and declared for El Mahdi. The Mudir asks for instructions.

The crisis in the shipbuilding trade on the Clyde, at Glasgow, Scotland, is growing more intense. Three large firms, including Denny, have notified their employees that wages will be reduced in January, and several other firms will follow their example.

The boys in several collieries in South and West Yorkshire, England, have struck for an increase of wages, throwing nearly five thousand men into enforced idleness.

A severe earthquake shock was felt at Roucenden Springs, Ark., Wednesday, which lasted for forty seconds.

The Brandon *Sun*, the chief paper of Manitoba, has the following in relation to the agitation now going on in that Province: In an article on the political agitation in the Province the *Winnipeg Times* says: "There is a considerable quantity of smoke out west, but not much fire." With every possible respect for the superior knowledge of our contemporary, we beg to assure it that it does not know exactly what it is talking about. So far as the west is concerned, there is a good deal more fire than smoke. What the people will do we are not prepared to say; but we know that they are deeply in earnest in their discontent, and that is a condition of open rebellion. This is not a pleasant, or hopeful, or satisfactory thing to say of our own countrymen in our own Province, but it is true, and the organ would be more usefully employed in directing the attention of our rulers

to the fact than in heaping insults on thousands of honest settlers whose present hope of the future is that they must either starve or leave the country.

The failure is announced of the Dover Silk Company of New Jersey with liabilities of \$102,000 and assets of \$70,000.

New discoveries in Ohio, warrant the expectation that valuable fields of coal will be found in that State.

Prof. Palisa, of Vienna, Austria, has discovered a new planet of the twelfth magnitude.

The bark William H. Besse and the ship Anahuac arrived at Boston this morning, the former from Manda and the latter from Calcutta. The former had a voyage of 195 and the latter of 139 days. Capt. Baker, of the former, says his bark was directly in the vicinity of Anjier at the time of the terrible disaster which killed thousands and changed the face of the land in and around Sunda Straits. He left Batavia Aug. 26th, and the following morning at daylight those on deck noticed a heavy bank rising from the westward and obscuring the sun. At this time the barometer dropped to 29.40, and again suddenly rose to 30.70. All hands were called and sail taken off as fast as possible. Heavy showers of sand and ashes commenced falling, completely covering the decks, masts, and spars to the depth of several inches. By noon it had grown darker than the darkest night, and commenced to blow a hurricane. But, strange to say, the sea remained perfectly smooth. Heavy rumblings, like distant cannonading, were continually heard, and at intervals the sky was lighted up by lightning flashes, and a strong smell of sulphur permeated the atmosphere and made it difficult to breathe. All hands were terribly affected by this awful scene, and many of the sailors thought the world was coming to an end. Throughout the gale the tide set strongly to the westward, and the bark drove through the water at the rate of fourteen knots per hour. At 3 p. m. the sky commenced to grow a little lighter, but the ashes continued to fall like snow. The following day the bark entered the Straits of Sunda, and the extent of the damage done was plainly to be seen. Whole islands had sunk, and those that remained had changed in form. The north-western part of Krakatoa Island had disappeared, and Verlaten and Lang Islands, heretofore covered with trees, were completely bare. They saw a very large number of dead bodies, and the waters for miles were covered with trees and dead bodies. The sea for 600 miles was a field of lava. They experienced a hurricane from the north-north-east, with a tremendous sea, which lasted three days. During this time the decks and cabin were flooded with water, and a portion of the bulwarks and everything movable on deck was washed away. Capt. Summers, of the Anahuac, says: "Aug. 27th, at 11:30 a. m., while becalmed, my attention was attracted by a loud report to the north-west. Thinking at the time that it was some man-of-war exercising her heavy ordinance. I sent the chief mate aloft to see if there were any vessels in view. While he was aloft four more loud reports followed each other in quick succession, which made the vessel quiver in every beam. I then thought it was a heavy shock of earthquake. Shortly after the reports the sun became obscure and it became quite dark, although it had been a bright, clear, sunny day. The sun was not visible at 3:30 p. m. nor for the rest of

the evening. The morning of the 28th I was astonished to find the deck covered with sand and the sea full of pumice stone. The sand continued falling for fully forty-eight hours, and was swept off the decks by shovelfuls."

Dec. 7th.—The note of Marquis Tseng to M. Ferry, Monday, was brief, and stated explicitly that orders had been issued from Peking to the commander of the Chinese troops on the frontier to oppose by force of arms any attempt by the French forces to occupy Bacninh or Sontag. The Marquis further informed the correspondent that the Chinese army was now fully prepared to meet the French, notwithstanding the reinforcements which had recently been sent out by France, and that if the French commenced a general advance they would be met half-way.

The Italian government have ordered two men-of-war from Singapore to Canton to protect Italian interests at that point in the event of war, which now seems to be generally recognized as inevitable.

French politicians are almost unanimously upholding M. Ferry in his operations in Tonquin.

The rumor that Russian troops are being concentrated on the Chinese frontier is denied.

The rebels fire into the town of Suokin nightly, but do no harm. Six hundred black troops made a sally, Sunday, and attacked the rebels, with no definite result. The telegraph line to Jeddah has been cut. An Arab alleges that commander Moncrief, the British Consul, is still alive. This story is not believed. The country toward the south is reported quiet. The Government is subsidizing the people in those parts.

The desirability of annexing Egypt to Great Britain is now freely discussed.

The Porte has informed Great Britain that it intends to dispatch several frigates to the Red Sea.

Another letter written in blood has been printed in a Nihilist paper in Russia. The prisoners' food is described as revolting even to a hungry stomach; and rats are so numerous that women with young babes are obliged to watch over them night and day to keep them from being devoured. The use of combs and soap is forbidden, and the prisoners, especially the women, whose hair is allowed to grow, are literally devoured by vermin. The writer appeals to the civilized world, especially in behalf of the women, whose situation in being exposed to the brutal prison authorities is described as horrible in the extreme.

At Alexandria there have been two deaths from cholera since Nov. 30.

The strike of the colliery boys in the Yorkshire mines, England, has extended. Fourteen thousand workmen are idle in consequence.

The French Anarchists did not hold a meeting in Paris yesterday, as they had intended. The police prevented a demonstration.

During November the British imports increased compared with the same month last year, £1,600,000, and the exports decreased £238,000.

Henry Lund & Co., English exporters, have suspended, with liabilities of \$340,000. The assets are \$300,000. The failure is due to loss by wheat charters.

The conference of Australian legislative delegates passed a resolution favoring the formation of a Federal Council to deal with all matters in which united action of the colonies may be desirable.

The trial of the members of the Servian Radical Committee arrested during the recent insurrection is proceeding. At present sixteen leading rebels have been shot. A large number of others have been sentenced to various terms of imprisonment.

The *Imparcial* of Madrid says the memorandum budget for the next fiscal year has been submitted to the Cabinet by the Minister of finance. It estimates the revenues at 802,000,000 pesetas. The Minister of Finance hopes to reduce the difference between the revenues and expenditures to 60,000,000 pesetas.

Last week the business failures throughout this country and Canada rose to the extreme number of 307, the largest weekly figure since the rush to get under cover before the repeal of the Bankruptcy law, and three times as great as was usual two years ago.

The rail department of the Pittsburg Bessemer Steel Works at Homestead shut down tonight, throwing 800 men out of employment. Andrew Carnegie was interviewed, and stated that the Edgar Thomson Works at Braddock, which employs 3,000 men, would follow suit in a week unless arrangements were effected with employes of the works for a small reduction this winter or until trade improves. The loss in running at \$35 per ton for steel rails, he said, was greater than the loss of interest on the money invested in case of suspension. McKee, Anderson & Co's mill at Beaver, Pa., closed to-day until after the holidays. The Manchester Iron and Steel Works will suspend operations Monday on account of a scarcity of stock. One hundred and fifty men will be thrown out. The puddling department of Kloman's Superior Mill, which suspended four weeks ago, resumes Monday.

The striking nailers of the Pottstown Iron Company, Pa., have been paid off and discharged.

The Manitobans are talking secession loudly. Inter-State commerce is attracting the attention of the U. S. Congress.

Dec. 8th.—Admiral Peyron, Minister of War, has received a dispatch from Saigon stating that the French forces reconnoitered within two and a half miles of Bacninh. Admiral Courbet reconnoitered the approaches to Sontag, on the Red River, Nov. 23d. The French captured a junk near Harphong laden with combustibles, and seven men on board. The Sub-Governor of Hai Dzuong, having been suspected of collusion with the enemy, has been sent to Saigon for trial. Admiral Courbet, in a private letter to the Governor of Cochinchina, states that operations will shortly begin. He says: "We are eager to march."

There are rumors that skirmishes have taken place in the neighborhood of Sontag and Bacninh.

The dispatches received at Cairo today attribute the failure of El Mahdi to continue his advance on Khartoum to the breaking out of dissension among the hands of the various tribes marching under his banner. Some of these advocate an advance upon Dongola, while others prefer an attack on Khartoum. The two factions cannot agree on a plan of operations. Mudir, at Dongoly, reports to the Egyptian Government, moreover, that a defection of the Kababish tribes to the Mahdi will inevitably occur if that leader's forces continue their advance. The consent given by the English Government that Turkish frigates may be permitted to act in concert with the British is coupled with the stipulation that they shall carry no Turkish forces. The Egyptian Government has renewed its representations to Great Britain that there is a pressing necessity for their assistance in the war. The Khedive lays particular stress on the suppression of the revolt at Senaar, that being the centre of the Nubian dominions, which have in consequence of that outbreak been entirely depopulated.

Things have an ugly look in India, where there has been the unprecedented exhibition of a Viceroy hooted by the English and cheered by the native population.

Rumors are current that an important conference will soon be held between the Emperors of Germany, Russia, and Austria.

Dec. 9th.—It is now believed that war between France and China is inevitable. Both Powers have been making extensive preparations. France, it is said, has chartered several English merchant vessels to take arms and munitions of war to Tonquin. M. Ferry's war measures have been on a very extensive scale, and are said to be such as will unpleasantly surprise the Chinese.

Five hundred Annamites and Chinese made a demonstration at Haiphong the afternoon of the 3d inst. Commandant Carronat made a sortie with a handful of French troops from the garrison and attacked them with such vigor that he dispersed the enemy, killing fifty and wounding over a hundred. Two of Commandant Carronat's men were slightly wounded with lances.

Monday, Dec. 3d, Gen. Pang, arrived with a portion of a body of 4,000 fine soldiers from the north, who came to guard Canton, China, while the others take the field. This arrival was taken

advantage of by the secret societies, which are inimical to the Viceroy and to the legitimate Government, otherwise the Chinese Nihilists. They at once began to issue bogus manifestoes purporting to come from Gen. Pang, saying that he came to enforce the imperial edicts and evict all foreigners as well as the Viceroy, who sustains them. These caused immense excitement, and a Chinese mob attacked the chapel. The disturbance was quelled by Chinese troops. China's overtures to Japan for an alliance offensive and defensive, have been declined, Japan promising strict neutrality between France and China. China is said to be making immense preparations for the expected war with France.

Another Egyptian force has been annihilated by the followers of the False Prophet. Eight hundred negroes and Bashi-Bazouks were attacked near Suakin, the 2d inst., by 5,000 Kabbabish Bedouins. The fight lasted but twenty minutes. The Bashi-Bazouks were all put to death, as were all the blacks who refuse to declare for El Mahdi. The artillery of the Egyptian force now belongs to the conquering hordes from Soudan who are swarming into Upper Egypt, where they find ready sympathizers and easily make converts to the principles of the Mahdi. The native Egyptian forces are utterly unable to withstand the advance of the victorious legions of this new Messiah of Islam. The fellaheen are likely to make common cause with the conquerors, and Khedive, is as insecure in his position as he was before Admiral Seymour shelled Alexandria. In the meantime the King of Abyssinia proposes to take advantage of the situation to acquire certain pieces of territory along the seacoast.

The Czar of Russia does not believe that the Russian people are yet sufficiently prepared to successfully assume the responsibility of self-government, and none of the proposed reform measures go so far as to give directly to the masses a voice in the affairs of the nation. The Imperial Council have, however, determined to widen the scope of the responsibility of the Ministers. They will be responsible to a constituency composed of the Zemstvos, who will be intrusted with the power of initiating certain classes of legislation. The Zemstvos are the local assemblies, and are practically elected by a universal suffrage, so that if the proposed reforms are carried to a conclusion the concessions which the Czar seems willing to make, although a great deal short of constitutional government, will be a great advance on anything yet attempted in Russia.

The business developments of the week show that the iron interest is still the greatest sufferer. Several more mills have shut down indefinitely or curtailed production. Many men have been dismissed at St. Louis and vicinity, and a number of mills are arranging to employ only a small force through the winter. The coal operatives have definitely decided on a partial suspension of work, and the scaling of wages has extended to a great variety of interests. As for the conditions of which these reductions are a result, they have not materially changed. The demand for goods has certainly not increased, and in the West it has declined. The cotton and silk interests are especially depressed. The Maryland producers of the coarser cotton fabrics declare that the outlook is worse than ever before. They suffer much from the competition of the new mills in the South. The silk manufacture is adversely affected by the recent failures in Shanghai. California joins the chorus, declaring that traffic has been overdone in that part of the country.

A party of seven desperadoes rode into the town of Bisbee, Ariz., Saturday night. Five of them dismounted, entered the store of A. A. Castanada, deliberately shot J. C. Tappienier, an assayer, and D. T. Smith, a ranchman, who were in the store at the time, took \$1,200 out of the cash-box, and mortally wounded Mrs. Roberts, a boarding-house keeper, and A. Notly, a lumberman, who were attracted to the scene of the murder by the report of the rifle-shots. The murderers then deliberately rode off. They are believed to be of the gang which robbed a Southern Pacific train near Gage the 17th ult.

Dec. 10th.—Amid cries of "War!" and "On to Peking!" the French Chamber yesterday passed the

Tonquin appropriation. Although there was much noise on the side of the majority, no less than 206 members opposed the bill in a total vote of 521. The Marquis Tseng telegraphed Ferry's speech verbatim to Peking. The tone of the address was positive, declaring that France must have the two towns possession of which is now in question.

Dispatches received tonight from Cairo announce that Baker Pasha will be appointed to the chief command in the Soudan. Mahmoud Taber Pasha, the Egyptian commander at Suakin, has been so unsuccessful in all his recent attempts to hold the hostile Arabs in check that the Khedive's Government have decided to recall him at once and place the Englishman in command. Nothing further will be attempted until Baker's arrival, and the Suakin troops are expected simply to hold their own in the interim. Baker Pasha's delay in starting for Suakin has been caused by the constant receipt of news of fresh disasters and the recognized inutility in dispatching him with an ineffectually small force. Now that it has been decided to give him the sole command of the rescuing contingent, it has also been decided that he shall not go away without good support. He can reach Suakin from Cairo in a week, and the military authorities believe that the present garrison will be able to hold out until re-enforced.

It is now understood that Suakin will be made the base of operations instead of some point on the Nile, as was at first proposed. Khartoum can be reached under ordinary circumstances in two weeks, and Suakin as a base of supplies will always be safe, for it is now known that English men-of-war will protect the port and assist if necessary in preventing the town from falling into the hands of the forces of the Mahdi. Arabs are sick of war, having lost heavily and obtained no plunder, and are returning to their villages. A letter from Suakin says there are only 500 men there fit for service and 800 men are crippled or otherwise disabled. The troops dispatched to Suakin had not arrived when the latest defeat of the Egyptians occurred. Officials at the War Office believe El Mahdi has retired to El Obeid, being unable to advance for want of transportation facilities, and that he is alienating the Arabs by requisitions for forage and supplies. The Egyptians would have defeated the rebels the 5th inst, but for the bad conduct of the Bashi-Bazouks.

There have recently been sixteen deaths from cholera near Assiout.

Nine persons have pleaded guilty of conspiracy to murder Martin Leyden, of Connemara, Ireland. Patrick McKecoun testified that before the murder of Mrs. Smythe the prisoners met in a barn and formed an assassination society, the avowed object of which was the removal of tyrants and bad landlords. Five landlords were condemned to be shot: William Barlow Smythe, W. E. Smythe, Earl Longford, Wm. Keating, and Wilde O'Connor.

A number of seditious placards have been found posted about Vienna, Austria. Several pamphlets bearing the signatures of anarchists have been seized.

The *Mark Lane Express* in its weekly review of the British grain trade, says: The weather is frosty, and there is snow in south and in the midlands. There is rather more pressure to sell English wheat, and values are consequently weaker. Flour is steady with a moderate demand. Maize is steady. Mixed American is very scarce at 28 shillings ex-ship. The decline in medium class barley continues. It is more serious than can well be shown on the surface. The off-coast market is bare of a supply of all kinds of grain. There was one arrival Thursday of American red winter in a sailing vessel. Sales of English wheat for the week 74,555 quarters at 40 shillings per quarter, against 53,055 quarters at 41 shillings 8 pence the corresponding week last year.

There was a negro uprising in Greenville, Miss., Saturday night. At a political meeting a number of white men got in a killing humor, and the black men present rose up and ran. This uprising, however, was promptly suppressed by the Mississippians, but not, of course, without some bloodshed. Three negroes were shot—one

is dead, one is dying, and one was only slightly wounded. In the careless firing incidental to quick work, Sam Finlay, a white man, was seriously injured. A Coroner's jury found that the dead negro had been killed by the white men who killed him.

Two men entered a dry goods store at Hot Springs, Ark., yesterday morning, bulldozed the proprietor, opened the safe, and rode off with over \$10,000.

About 800 bills were introduced in the House of Representatives yesterday, only about half of the States having been called.

Dec. 11th.—The French Deputies have adopted the budget of the Ministry of War. It is believed Admiral Courbet has begun active operations in Tonquin. According to the latest news from China the father of the Emperor, the head of the war party, has assumed direction of Tonquin affairs by virtue of an imperial decree, thus virtually deposing the Viceroy and President of Tsengli Yamen.

The English Parliament will be prorogued until February, 1884.

Mahmoud Taper Pasha, commander of the troops defeated by the hill tribes, has been relieved. Suleiman Pasha Ghazi, a Crimean veteran, succeeds him. There is great excitement at Suakin in consequence of an expected night attack. The English gunboat *Ranger* is throwing rockets over the town to scare the rebels. Baker Pasha despairs of an advance from Suakin with his present force, and will act entirely on the defensive until he feels strong enough to march across the country. The Government employees at Suakin for some time past have supplied the rebels with arms and provisions. The Government accepts the offer of the Eastern Telegraph Company to connect Suakin with the Suez and Aden cable.

At a largely attended meeting of the Ship-owners' Union, in London, England, to day, resolutions were adopted completely repudiating the terms of all of the propositions which M. de Lesseps has thus far made on the Suez Canal question to the British Government. The sense of the meeting was that England should enter into no agreement which did not give to her the absolute control of the canal. The tonnage which she yearly sent through this waterway was so far in excess of all other nations that she could not afford, now that an opportunity for betterment existed, to place her merchant maride at the mercy of any foreign corporation.

The Anglo-Egyptian Bank has offered the Egyptian Government a loan of £10,000,000 to construct a canal parallel to the present Suez Canal.

Speaker Carlisle yesterday had a severe cold, and Mr. Cox occupied the chair. The bills continued to pour in till over a thousand had been offered. The House adjourned till Friday.

At Winnipeg the business of the Canadian Pacific Railway is at a standstill and the trouble is extending far along the line. No trains are moving and the workshops have been closed. The company reduced its expenditures, the engineers struck, and the company retorted with an order discharging 3,000 workmen.

The Chicago Arms Company failed for \$6,000. Chas. M. and Anson B. Taylor, Chicago, for \$1,000. H. A. Hazlehurst, Chicago, \$1,000. China Bank, Suncook, N. H. for \$160,000. H. S. Fattler, St. Louis, Mo., for \$75,000. Lesser and Woolzkey, Ishpeming, Mich., for \$40,000. C. P. Crawford, Silver City, N. M., for \$40,000. Grant County Bank, of same place, has failed. Edward Heald, Philadelphia, Pa. for \$45,000.

The iron moulders, of Toledo, O., fifty in number, are on a strike.

Dec. 12th.—The news of the successes of El Mahdi is spreading rapidly throughout Arabia, and the whole country is in a fever of excitement over the possible coming of the new prophet. Bodies of rebels in favor of the cause have appeared in many places, and the Turkish officials express the greatest alarm at the result of the fanaticism which is carrying the Arabs en masse to the support of the Mahdi. Overt acts are being committed by the wandering Arabs in all directions. Roads are cut and already a state of anarchy prevails. The Turkish Governor-Gen-

eral has telegraphed to Constantinople for assistance, his present forces being entirely inadequate to preserve order. It is reported tonight that the road between Jeddah and Mecca has been cut and is in possession of a strong force of rebels who profess to believe that the False Prophet will come directly to Mecca as soon as he has subdued Suakin. At Mecca the greatest alarm prevails. The Shereef is powerless to stem the heretical tide which is sweeping over the country, and has appealed through the Vali of the Hedjaz to the Sultan for protection. Reports reach Aden daily of tremendous religious excitement among the Arabs, and it is believed there that should the Mahdi succeed in crossing the Red Sea a very large force of Turkish troops would be necessary to prevent his triumphal entrance into the Holy City. Baker Pasha starts for Suakin tomorrow. His force consists of 2,000,300 gendarmes (500 mounted), 1,500 black troops, 4,000 Bedouins, with five guns. The force is additional to that at Suakin. Col. Sartorius commands the gendarmes, and Zeb-ehr Pasha commands the blacks and half of the Bedouins. The latter will advance on Berber from Suakin, while the other half of the Bedouins, under Husfein Pasha, will go up the Nile, recruiting Bedouins on the way. The two forces will try to join between Berber and Suakin. Ala-Ed Deen Pasha, Governor of Khartoum, has returned to that place from Duem with the garrison, guns, ammunition, and supplies there. He states that the report is confirmed that El Mahdi, after the battle returned to El Obeid with the ammunition and battery of Krupp guns which were taken from Hicks Pasha. El Mahdi is prepared, to send 10,000 men to the Province of Darparing and another 10,000 to subdue the Kababish tribes near Khartoum.

Every preparation is being made in Canton, China, to place the city in a defensible condition. Yesterday the Viceroy, with the Imperial Commissioner Pang, equipped five gunboats to make a thorough inspection of the forts and torpedo lines. He will return Friday. The Chinese forts look well, but are really weak. They have granite and cement facing which will soon shell off under continued cannonading. The approach to Canton will be barred by sinking junks filled with stones. A large fleet is now ready. Others are being built for this special purpose. Northern troops continue to arrive. Sixteen hundred passed through yesterday. All the high Mandarins express a determination to protect foreigners at all hazards. Last week the French Consul at Canton asked a guard for personal protection. The Viceroy replied that he would protect him as well as all the others. The British Admiral arrived here yesterday, placing the entire fleet on a war footing ready for an emergency.

Admiral Courbet will soon ask China to renew negotiations. If negotiations are declined, the Admiral will seize Bacninh, Sontag, and Hung-Hoa and again appeal for a peaceful settlement. A second refusal will be followed by the seizure of some main port other than Shanghai or Canton owing to the unwillingness of France to offend the other Powers. The French Chamber of Deputies adopted the budget of the Ministry of Marine. During the debate the Minister of Marine stated he would shortly ask for a credit for the maintenance of the troops in Tonquin for six months.

It is stated that Ferry has informed President Grevy that Great Britain has resolved to intervene between France and China only after an agreement on the subject with Germany and America.

Parnell's speech at the Dublin banquet last night, has separated his party from the English radicals.

The estimates of the heads of the National Departments of the United States are \$24,250,000 in excess of the expenditures for the last fiscal year.

The National Republican convention will be held in Chicago, Illinois, beginning June 3d, 1884.

Business in Manitoba is likely to be paralyzed by the Canada Pacific lockout. J. P. Billups & Co., N. Y., failed for \$400,000. J. Levy, Rock Island, Ill., for \$14,000.

## Selected Poetry.

## FROM A LADY'S ALBUM.

All's for the best! be sanguine and cheerful!  
 Trouble and sorrow are friends in disguise!  
 Folly alone goes faithless and fearful;  
 Courage forever is happy and wise;  
 All's for the best—if men would but know it;  
 Providence wishes us all to be blest:  
 This is no dream of pundit or poet;—  
 Heaven is gracious, and—all's for the best.

All for the best! set this on your standard,  
 Soldier of sadness or pilgrim of love,  
 Who to the shores of despair may have wandered,  
 A way-wearied swallow, or heart-stricken dove,  
 All for the best! be a man, but confiding,  
 Providence tenderly governs the rest;  
 The frail bark of His creature He's guiding,  
 Wisely and warily, all for the best.

All for the best! then fling away terrors,  
 Meet all your foes and your fears in the van;  
 In the midst of your dangers or errors,  
 Trust like a child, while you strive like a man.  
 All's for the best! unbiassed, unbounded,  
 Providence reigns from the East to the West,  
 And by wisdom and mercy surrounded,  
 Hope and be happy, that's all for the best.

## Communications.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

## STICK OF EPHRAIM.

Dear Herald:—In your issue of July 28th, there appears a communication from E. H. Gurley, advising your readers that in his meanderings he has found that error extensively prevails, respecting the original authorship and character of the Book of Mormon. His reasons therefor are presented in the form of critical examinations of several scriptures hitherto urged as evidences in favor of its authenticity, and the purpose it is intended to serve in its revelation to the world. He specifies he has serious doubts of the Book of Mormon being the Stick of Joseph in the hand of Ephraim, mentioned in Ezekiel, 39th chapter, or that it contains even a part of the great things of the law written to Ephraim, as set forth by Hosea, 8: 12. This latter subject seems to be one regarded by him with peculiar interest; but in looking through his essay, contrary to our expectation, we are left totally unadvised of what he considers the subject matter alluded to by the Prophet Hosea, who makes mention that the great things of the law were written to Ephraim. But this much can be gleaned from his researches, that in order that we may be sure we have obtained the genuine article, it must when it appears, be something that has been obtained from the largest branch, the lost tribes of the house of Israel, "and not from the smallest as the people of the Book of Mormon were."

This last idea, that numbers are essen-

tial to the obtaining of special law, to us is a singular one; and yet it is the only one presented in the communication as constituting the subject matter referred to. Therefore, to enable us to have something tangible in considering this subject, we will define our idea of that which we consider constitutes this specialty of law, referred to prophetically by Hosea, in 8: 12. It is understood to be that portion of law, which, in its practical application, will produce the highest standard of moral excellence; viz, knowledge and perfection in the things of God.

This degree of intelligence and moral excellence, the fulness of the gospel of Jesus Christ declares attainable through the observance of the statutes and ordinances therein set forth, even the fulness of God, and an inheritance in the possession of all things; and this law of transforming power and induction into the order of heavenly things, is found in the Bible and the Book of Mormon, and constitutes the great things of the law, the fulness of the glad tidings to all people, and for all people, and is given into the hand of Ephraim to declare to all nations, as a witness, that the end may come.

But it is urged as an objection, that Hosea 8: 12, was written one hundred and sixty years before Lehi left Jerusalem, and as a sequence must apply to Israel as a nation, not to Ephraim as a tribe; and the tense in the structure of the sentence, "*I have written*," is relied upon as proof in the case.

In reply, there is no evidence in any sacred record known, that any special law to Ephraim as a nation was ever given. They commenced their national career by making calves, and worshiping under that idolatrous form. See 1 Kings, 12: 28. We further learn by the record, see Kings 18th chapter, That the prophets of Baal were four hundred, and the prophets of the grove were like number. From that delusive abomination they were only partially recovered by Elijah, the prophet, calling upon God to answer by fire from heaven upon the sacrifice he had prepared, to be the demonstrative evidence in the case, whether Jehovah or Baal was really God. We learn from their subsequent history, that because Remaliah their king took evil counsel, and joined in confederacy with Syria to dethrone Abaz, king of Judah, at Jerusalem, Isaiah the prophet was instructed to say the confederacy should not succeed in accomplishing its intention, and that before three score and five years, Ephraim should cease to be a people. Isa. 7th chapter. This prediction must

apply to Ephraim as a tribe, of whom Hosea said, "They should become wanderers among the nations."—Hosea 9: 17. But regarding Israel as a nation, they were by piecemeal taken out of their land, first by the captivity of the tribes beyond the Jordan, by Tiglath Pileser, king of Assyria, and ten years afterwards Shalmanezar, their succeeding king of Assyria, carried away the entire remaining portion of Israel as a nation from their own land. See 15, 16, 17 chapters of 1 Kings.

Esdras in one of the apocryphal books of the Bible (I have it not at hand to quote) says those Israelites took counsel among themselves, that they would not dwell among the heathen; and they went a year and a half's journey into a country where never man dwelt, and that in their journeying the Lord made signs and opened up their way. Jesus, when he visited the Nephites, said: "Now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them."—3 Nephi 8: 1. This is conclusive that Israel never ceased to be a distinct people, but were hidden by the hand of the Lord, and to me it is unquestionable, that they will keep a record of the dealings of the Lord with them, which, when presented will be additional testimony of the government of God regarding the family of man, but especially as regarding Israel.

But before they are brought forth out of the thickets Ephraim will have accomplished the work assigned him, in having built Zion in conjunction with Manasseh, and be prepared to receive the outcasts, and bless them upon their return from their exile.

"And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, \* \* \* and they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord, to dwell in his presence day and night forever and ever."

This proves beyond peradventure of a doubt, that Ephraim was put in possession of the great things of the law, a necessity to enable him to do the work given him to perform.

Regarding the grammatical structure of

the sentence, "I have written" to Ephraim the great things, &c., being in the past tense, that is not an unfrequent manner of expression with the Lord. Instance, to Abraham he said, "See, I have made thee the father of many nations, when as yet he had no child." (Rom. 4:17). The history shows it was hundreds of years before his posterity became one nation. Other instances might be given, but a word to the wise is sufficient. The argument based upon the tense in this case, is futile, proves nothing.

Commenting upon the records said to be represented by the Sticks written upon, which the prophet was commanded to use, (Ezek. 37:19), and severally designated as the Stick of Judah and the Stick of Joseph in the hand of Ephraim. It is understood they were emblematical of documentary matter, irrespective of the material used for the purpose. While it is admitted that Judah's records were probably kept upon parchment only, we are told that the application can not be made to the Book of Mormon, as it was kept upon plates. If the writer of the essay had carefully read his Bible, he might have learned that the covenant to Israel in its first and second edition, was written upon tables of stone, and also that Habbakkuk was commanded to write the vision, and make it plain, upon tables. (Hab. 2:2.) And further, if our friend had read even the first chapter of the Book of Mormon, he would have learned that the Jews also used plates upon which to keep their sacred records. Nephi says after he had secured the plates of brass from Laban, that his father searched them, and found they contained the five books of Moses, which gave the account of the creation of the world, also of Adam and Eve, our first parents; also a record of the Jews from the beginning even down to the commencement of the reign of Zedekiah, king of Judah. Also many prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah, and also many prophecies which have been spoken by the mouth of Jeremiah. (Book of Mormon, chap. 1, par. 46). The above are not the only instances which prove the Jews kept their sacred records upon plates. We learn from Wolf, the Jewish missionary, who traveled far and wide in search of the lost tribes, in his journal of his tour from Bokhara through India and China, that he discovered a fragment of the Jewish nation, who had their records upon plates of brass. Hence the assumings, that because the Jews at times used parchments, and the

Nephte records when obtained were upon plates, therefore Ezekiel's Sticks can not alike compare as representing sacred matter, is found to be futile, false in its premise.

Ephraim's cast off, wandering condition among the Gentile nations, precluded the possibility of his making a record of the dealings of the Lord with him as a tribe. Therefore of necessity, as the first born of the restitution, the records of Judah and of Joseph had to be prepared by other hands than his own; hence the Lord says, "I have written to him the great things of my law." We conclude from our survey of the subject, that so far from the Elders, generally, having been wrong in presenting the authorship of the Book, the critic has certainly made a mistake, and shown himself neither by research nor fact, to discern error, or give any additional light upon the subject he attempted to review and correct.

JOSIAH ELLS.

CENTERTVILLE, Wayne Co., W. Va.,  
September 1st, 1883

#### MEDITATIONS.

I BELIEVE as T. W. Smith wrote in *Herald* of a few weeks ago, that as it is a command to live by every word of God; and as the Word of Wisdom is a word of God, it is therefore in the line of obedience to the commandments of God for us to consider that the Lord requires us to keep that and the other commands. How can we claim the wisdom, knowledge, health, strength and preservation from the destroyer, if we are not willing to live by every word that proceeds from the mouth of God, inasmuch as we are able to do so? And if one makes the effort to abide, or keep strictly the celestial law, not offending in one point, and finds that, though willing and desirous, yet can not because not able, is there any remedy? If so, what is it?

I belong to a branch of the Church that numbers several hundred. I have been at meetings regularly every Sunday for five weeks, two testimony meetings every week. There is not as much manifestation of the gifts, as in some branches of less than one hundred members. I think the brother was directed rightly, who wrote about the gifts in *Herald* for December 8th. If the Lord wants us to be pure, holy, or perfect, and the gifts with other means are for the perfection of the Saints, till we all come to the unity of the faith, etc., then why don't we make it a custom to ask the Lord to edify us by these gifts whenever we meet together for prayer and testimony? The Lord is to be

inquired of. Jesus said, "Ask the Father in my name for what you need, and he will give it unto you," for "He is more willing to give good gifts to you, than earthly parents are to their children." If we are the children of God, and he requires us to be perfect, and has told us through his righteousness revealed in the gospel law and testimony, that apostles, prophets, teachers, helps, governments, tongues, etc., are for our perfection, why do we not contend and seek for all? If the miraculous gifts were a part of the faith once delivered to the Saints, why don't we unite to pray, fast, etc., to be instructed more from the Lord in his own way, and as he will? If we are worthy to partake of the sacrament every month or week, should we hesitate to ask for these gifts as oft as we meet together? We say other people don't have them because they don't believe in them, and don't ask for them. I think some times that our meetings are not much better than theirs, when we don't have them.

INFERIOR.

#### POLITICS IN THE HERALD.

IT HAS always seemed to me that politics and partisan statements, should find no place in the *Herald*, but occasionally we get some news that is so one-sided, that one can not but see that political bias directed it. Upon this point I call attention to the following facts: Pending the Hayes and Tilden campaign, the *Herald* gravely informed its readers, that several of the southern states were nearly in a state of rebellion, while the only state that showed any sign of rebellion was Kansas, whose Governor offered to furnish forty or sixty thousand troops to seat Hayes.

In 1880, the *Herald* published partisan articles on the presidential campaign. In the *Herald* for November 17th, 1883, page 735, we get every republican victory in the elections of November 6th, but not a single line about those states that went Democratic. The article begins by stating that "Ben. Butler, Democrat, was defeated in Massachusetts," but does not publish the important fact that the Mahone-Readjuster Republican-Alliance, was overthrown in Virginia. Next we are told "that the Republicans elected their candidate for Secretary of State in New York, which was the leading officer elected this year, and have carried the Legislature, on joint ballot." But no mention is made of the fact that the Democrats elected every other candidate on the state ticket except the Secretary of State. The article states further, that Pennsylvania

went Republican by twenty thousand majority," and ends by saying that "Minnesota, Nebraska and Connecticut went Republican by good majorities." Well, are the states mentioned by the *Herald* all that voted on November 6th? Why not go on and tell us that Virginia, Mississippi, Maryland, and New Jersey went Democratic "by good majorities?" It is strange that every Republican victory should be published, and not a single Democratic one.

Let me not be understood as opposing the publication of election news. What I oppose is the suppression of the news on one side, and publishing on the other.

JOHN H. HANSEN.

BEEBETOWN, IOWA.

## Selections.

### CHRIST OUR HEALER.

THE more spiritual of all ages have believed that Christ's work of healing was not limited to his personal ministry when on earth. The interest on this subject has been very great during the past ten years, and is increasing every year. Thousands in both hemispheres are being cured of the most malignant diseases by the Lord, in answer to the prayers of faith. These cures are not confined to any class of diseases, as some affirm, but extend to every kind of disorder. So it may be affirmed now, as it was of Christ when on earth, that he "heals all manner of sicknesses and all manner of diseases among the people."

Tumors, cancers, Bright's disease of the kidneys, consumption, diphtheria, nervous diseases, female weaknesses, deafness, paralysis, heart disease, spinal affections, fevers, etc., etc., are among the well-attested cases of cure by the score and hundred. As well might we deny the genuineness of the healing miracles of our Lord on earth, as to deny the genuineness of these. Personally I know of very many of the clearest cases of healing by the Lord. They are occurring on every hand. My own wife was raised up from the borders of the grave, and cured of malignant and complicated diseases, which the best physicians had for years vainly sought to conquer. This was not done, however, until she abandoned doctors and medicine, and put her body in the hands of Christ alone for healing. She was where, if Christ had not proved true to his word, she would have soon died; but she was immediately relieved, and commenced rapidly to recover. For nearly a year she has not

tasted medicine, and has gone to Christ for the cure of every ailment. She has always found prompt relief, and been in good health. She has been wonderfully baptized with the Holy Spirit, Christ honoring her faith, not only in bodily healing, but in strengthening her with might by his Spirit, and filling her with all the fulness of God. So far as my experience goes, the receiving from Christ bodily healing, instead of making fanatics, makes the most evenly balanced, spiritual Christians, full of love and good works.

Lives thus redeemed from the power of disease and the jaws of death are given back to Christ to be temples of the Holy Ghost, and used for his service alone. The time is at hand, when, instead of the question whether believers who put themselves in Christ's hands for healing are not trifling with life, it will be whether those who do not apply to the Great Physician, Jehovah, Rophi (Jehovah, thy healer), who never loses a case he undertakes, will not be deemed recreant to life. If, as the sick usually say, they can't trust Christ to heal them, because it may be the will of God they should be sick, why do they apply to the doctors to defeat the will of God? If God wills you to be sick, why attempt to thwart that will by medicine? As to how Christ cures diseases when he takes them in hand now, whether by the aid of medicine and doctors, or directly by his own power, is seen by the way he healed when on earth in his bodily form. Among all the thousands who came to him afflicted with every form and grade of disease, he never prescribed medicine for one, nor sent them to a doctor, but healed them "with his word." He healed in the same way through the apostles. Christ gave them "power to heal all manner of sicknesses and all manner of diseases;" not by *medication*, but through the *Divine Spirit*. They "laid their hands on the sick and they recovered."

For three centuries healing of disease by the Lord alone was common in the Christian church, according to the testimony of such fathers as Justin Martyr, Ireneus, Tertullian, Origen, Clement, and others. They disappeared only when the faith of the church went under a deep and dark eclipse, from which it is now emerging.

As Christ heals the body on the condition of faith *alone*, just as he pardons and sanctifies a soul, then whatever interferes with the exercise of a *perfect faith* in Christ *alone* for bodily healing, will obstruct it. James, in the same epistle in

which he gives direction for healing by the Lord in answer to the prayer of *faith*, defines what the prayer of faith is: "Let him ask in faith, *nothing* wavering." "Let not that man [that wavereth] think that he shall receive anything of the Lord." When the two blind men came to Jesus for healing, the Savior said: "Believe ye that I am able to do this? They said unto him, Yea Lord. Then touched he their eyes, saying, According to your faith be it unto you, and their eyes were opened." Now, does any one believe that if these men had been afraid to trust Jesus to do this work alone, he would have ever done it? As well may one expect to receive sanctification when depending partly on his prayers, and good works, and fastings, as to receive healing directly from God when depending in part or in whole on medicine or doctors. Faith must be perfect. There must be no fear, no shrinking back, no bridge over which we can retreat if God does not fulfill his word.

The father who brought his afflicted son to Jesus said: "If thou *canst* do any thing, have compassion on us, and help us." Jesus threw the responsibility back upon the father, and said, "If thou *canst believe*, all things are possible to him that believeth." You see, the only obstruction to Christ's doing the work was the father's unbelief. The power vested in him, as man's Redeemer from sickness as well as from sin, guaranteed the healing if the condition of faith was met. Now, if that father had been afraid to trust his son with Jesus alone, would he have seen him cured? Christ heals now, in the same way and on the same conditions as then. We do not say that believers who have not faith to be healed of the Lord should not employ physicians.

But few are living in such union with God as to enable them to have faith for bodily healing, but it is the privilege of all. There is no respect of persons with God, and Christ is the same yesterday, to-day and forever. If Christ is able and willing to cure one person, is he not able and willing to cure *all* on the same conditions of surrender and perfect faith? If he is willing to cure us once, is he not willing to cure us every time? If it is not safe to trust the Lord Jesus Christ, is it safe to trust the arm of flesh?

We have written this, not to depreciate a most honorable and useful class of men in society, viz., our physicians. They are needed by the great mass of society, and by the majority of Christians until the Church arises to a much higher faith.

Neither do we wish it understood that holiness is necessarily connected with bodily healing. Many eminently holy persons have suffered great bodily pain for many years; but this does not prove that they might not have been delivered from it had their faith and the faith of the Church grasped it. It is not the isolated faith of one, but the united faith of the Church, that is to achieve the mightiest victories over disease as well as sin. The Church is guilty of a great wrong in leaving her sick members to suffer, instead of exercising her priestly office for their recovery. In cold unbelief she resigns them to the care of earthly physicians, whose skill is seldom equal to the necessities of the case, instead of laying hold of the Almighty Healer. If receiving healing from the Lord, and holding it forth as the privilege of God's fully saved ones evinces mental unsoundness or fanaticism now, it did the same in the days of Christ and his apostles and the early Church. It seems strange that men who affect to believe the supernatural record of the New Testament, and that side by side with the preaching of the Gospel by Christ and his apostles and their associates and successors were daily wrought miracles of healing, without in the least impairing the reason and sound judgment of Christians in those days, should now think that the re-enacting of the same supernatural work of mercy in behalf of suffering humanity will lead to fanaticism. Men say the body is of little account; the soul is what Christ came to save. Yet these very ones, when they get sick, spend thousands of dollars in doctoring or traveling for health. The fact is, the soul is not of much account in this world without a sound body in which to live and through which to operate. But soul and body can't be separated here. When the body suffers the soul suffers. Does not Christ have the same compassion now that he had on earth? Has he ceased to be a Savior of love and tenderness? Can he look on the pains and disabilities of his sanctified children with cold indifference.

The fact is, all disease of body as well as disease of soul, is the work of the devil, whatever be the natural causes through which he operates. When the soul is delivered and the body left in the chains of the enemy through disease, we do not realize the full redemption wrought out for us by Christ. If God esteemed the body of enough importance to make it the dwelling-place of our spirit, and to watch over its dust and raise it up to be the companion of the soul forever, does

he not think enough of it to deliver it from disease and unchain the soul its fetters for holy service?

Does it not greatly belittle and dishonor Christ to assume that he is lacking either in power or compassion to deliver the soul from the pains and disabilities of a diseased body? A portion of the most learned of the Christian world believe that Christ has no power to deliver a soul from the carnal mind while we live in the body; that we are doomed to drag this "body of death" after us, until we go out of life. They regard those who teach that we may be "cleansed from all sin" and "filled with all the fulness of God" in this life, as the most rank fanatics.

Equally unreasonable and unscriptural is it to assume that the soul must be imprisoned in a body utterly unfit through disease to be its organ and home until death shall come to deliver. The common assertion that Christ wrought his miracles of bodily healing to merely attest his divinity, is not only without scriptural warrant, but positively denied by Christ himself. In Matt. 8: 16-17, it is recorded that Christ healed all that were sick, not to prove his divinity, but "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses." Here we see that Christ is not only our sin-bearer, but our sickness-bearer. As he bore our sins that we might not bear them, so he bore our sicknesses that we might not bear them. As he forgave sin by virtue of his mediatorial office, so he healed diseases—the bodily results of sin—by virtue of the same mediatorial work. Hence, while he only now and then wrought a miracle on external nature, *healing*, like *preaching* the gospel, was his every-day work. The record reads: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that were lunatic, and those that had the palsy, and he healed them." It is significant to notice that sickness and demoniacal possessions are so often classed together in the gospels, as though the two were equally at war with Christ and humanity; the one binding the soul, the other the body. Christ was manifested as the conqueror of both. When he gave his commission to the twelve, and also to the seventy, it ran thus: "*Preach the*

*gospel, cast out devils, heal the sick.*" Has Christ's threefold work and threefold commission ever been revoked? In Acts 1: 1, Luke says: "The former treatise have I made, O Theophilus, of all that Jesus *began* both to *do* and teach." Mark the expression "*began to do.*" His three year's ministry while incarnate among men, instead of being the *completion*, was only the *beginning* of his work on earth. It is to go right along, the same in nature, to the end of time, under the personal agency of the Holy Ghost. As well might we say that Christ's work of forgiving sins and casting out devils was limited to his own and apostolic times, as to say that the other work of healing the sick was limited to that period. In the Acts of the Apostles we see the Church, as God designed it to exist to the end of time, in active exercise. There we read not only that the sick were cured through the apostles, but Stephen, a layman, having no claims to apostolic powers or prerogatives, "did great wonders and miracles among the people." His only qualification for this work was the one still open to all God's children. He was "*full of faith and power.*" Phillip, too, was a lay evangelist, having no claim to special power, but it is recorded of him: "Phillip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed to those things which Phillip spake, *hearing* and seeing the miracles which he did. For unclean spirits, crying with loud voices came out of many that were possessed with them, and many taken with palsies and that were *lame were healed.*" (If some of our modern divines had lived then they would have made out that these marvels of healing could be accounted for on natural principles, but the people were then simple enough to believe God did it. Praise the Lord, there are many still not so wise but that they can recognize God when he works and speaks).

Do the inspired Epistles contain a revelation for the apostolic church, or the church in all ages? Are we at liberty to take our scissors and clip out what don't come down to our low faith and materialistic apprehensions. We are told in 1 Cor. 12: 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." So far, all agree; teachers and prophets, those speaking under divine illumination, all agree are to be permanent; but now comes the following, "After that *miracles* then gifts of *healing.*" Ah! says the modern expounder, nonsense! Do you think God is going to work miracles in these times? You will

notice the Holy Ghost here as elsewhere makes *healings* distinct from *miracles*. Why? Not because healings are not miraculous, but miracles on external nature, which were always rare, even with Christ and the Apostles, were especially designed to attest the divinity of God's message or messengers, while healing all kinds of diseases was to follow as the regular work Christ was to perform by virtue of his mediatorial office.

Said Christ: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with other tongues: they shall take up serpents, and if they drink any deadly thing, it will not hurt them; they shall lay their hands on the sick, and they shall recover."

Says Rev. J. A. Gordon, D. D., on this passage: "It is important to observe, that this rich cluster of miraculous promises all hangs by a single stem, faith. The same believing to which is attached the promise of salvation, has joined to it also the promise of miraculous workings. Nor is there any ground for limiting this promise to apostolic times and apostolic men, as has been so violently attempted. The links of the covenant are very surely forged, 'He that believeth and is baptized shall be saved' in any and every age of the Christian dispensation. And these signs shall follow them that believe in every generation and period of the church history—so the language compels us to concede. And let us not unbraided this two-fold cord of promise, holding fast to the first strand, because we know how to use it; and flinging the other back to the Apostles because we know not how to use it." The treatment the commentator Stier gives this passage is truly refreshing. He puts the two sayings side by side, and bids us look at them thus: *Pistcusas*. "He that believeth shall be saved." *Pistcusasi*. Them that believe these signs shall follow. Then he gives these strong words.

"Both the one and the other apply to ourselves down to the present day, and indeed for all future time. Every one applies the first part of the saying to ourselves; teaching everywhere that faith and baptism are necessary in all ages to salvation, and that unbelief in all ages excludes from it. But what right have any to separate the words that Jesus immediately added from his former words? Where is it said that these former words have reference to all men and all Christians, but that the promised sign which should follow those who believe referred solely to the Christians of the first age? What God hath joined together let not man put asunder."

We have hardly yet touched this great subject, but have written much longer than we intended. We would say in conclusion: First, bodily healing is not essential to holiness, neither should it be given undue prominence in our teachings, so as to divert the mind from the more spiritual work of Christ. It is not an obligation resting on a command, like that to be holy. It is held forth as the privilege of God's holy ones.

2. Faith in Christ as a healer, does not exempt one from obeying the laws of health, in food, labor, the care of the body, and all wise sanitary precautions against disease, any more than holiness relieves one of the necessity of obeying moral and spiritual laws.

3. Being healed once does not insure one against future disease, any more than being pardoned once insures one against sinning and needing pardon again. One must obey God, and daily look to him for physical as well as spiritual health.

4. People who have not the faith to be healed of the Lord should not deny themselves or their children the natural remedies and medical skill which experience has proved to be beneficial. In the absence of the higher healing power, we should not discard the lower.

5. It should be borne in mind, if some should even die trusting the Lord, it is no worse than thousands who die trusting doctors, and thousands more who are sacrificed to medical incompetency.

6. When men and women learn to live as God designed they should, in obedience to both physical and spiritual laws, ninety-nine hundredths of the diseases of society will disappear. It is the part of an enlightened and pure Christianity to teach people how to live so as to have sound souls in sound bodies.—*The Pacific Herald of Holiness*.

#### MADE MAD BY TOBACCO.

"YES," said the old physician, "I was in an insane asylum for many years."

"As a patient?"

"Well, hardly, though I confess constant association with insane people nearly set me crazy. I really believe I should have lost my balance if I had remained there. I should either have become insane or turned out a poet."

"How do you make that out? Are insanity and poetry akin to each other?"

"No, but they are only a step apart. One is sublimity, the other ridiculousness. If there is any poetry in a man I know of no other place where it may be developed so certainly as in the company of insane

persons. Poetry and insanity both smack of the fantastic and grotesque, and in this are somewhat alike."

"Is it true that tobacco is often a cause of insanity?"

"I have no doubt that tobacco has helped many persons to become insane, though I do not believe it ever served as the single cause of a case of permanent insanity. Tobacco, however, sometimes induces a delirium tremens quite as dangerous as that caused by whisky and even harder to cure. It comes on very gradually and men break down under it before they know it, and you know most of the diseases that come slowly also go slowly. I have a patient now who was just on the verge of 'tobacco insanity,' as it is sometimes called, a few weeks ago. He came to me about the middle of October and said he feared he was becoming insane; that he had some of the most horrible and frightful thoughts and impressions, and felt sure he would sometime do something terrible if he were not cured of them. He was a pale, nervous man, with large, round eyes, and altogether a very intellectual looking face. He looked like a close student. I asked him if he had not been studying too hard, and he said he had once thought so, and had quit all study for several weeks, but found himself growing worse each day. He said he could not get rid of an awful feeling that something terrible was going to happen; it followed him wherever he went, no matter what he did. 'Why,' said he, 'my room is on the fourth floor, and I dare not sit by the window, or look out at it, for fear that I will yield to the awful impulse to jump out. And the horrible things that come to my mind—oh, they will surely drive me crazy, and I shall do some awful thing one of these days! Why only yesterday I was standing behind my mother's chair looking at her, and I thought that if I only had a good sharp ax what sport it would be to cut her head in two right sleek, and let the two halves fall down and hang on each side. And the longer I stood there the stronger became the impulse to do it, so that it finally took about all the strength I had to turn away and think of something else.'

"Then he told me how he saw things double, and sometimes saw himself coming toward himself with a big knife. 'Why,' said he 'I was walking home the other night, and, although I could see no one, I felt a man coming toward me. I thought him away off, several miles, but that he was coming toward me rapidly. All this time I knew nobody was coming,

## Conference Minutes.

### CENTRAL KANSAS DISTRICT.

Conference convened at Good Intent, Saturday, November 10th, 1883, at 2 p. m., David Williams presiding.

Branch Reports: Netewaka 29, including 5 Elders, 1 Priest; 1 baptized, 4 received by letter. Good Intent 25, including 1 Elder, 1 Priest, 1 Teacher. Centralia 25, including 2 Elders, 1 Priest. Scranton 35, including 5 Elders, 1 Teacher, 1 Deacon; 1 baptized, 2 received by letter.

Elders' Reports: Isaac N. Roberts, Daniel Munns, William Lewis, Griffith George, James Buckley, John D. Jones, J. T. Kinnaman, William Hopkins, David Williams, J. B. Jarvis, Joseph Menzies, Alma Dodd; Priests Hiram Parker, Joseph McDugall; Teacher Watson Thatcher; Deacon Walter Menzies, reported.

Resolved, That we obtain the blank report forms from the office, so that we may give in the reports correctly and in proper order.

Resolved, That all officers give in their reports at the next conference, either in person or by letter.

Resolved, That we recommend Bro. Hiram Parker to the Bishop as his agent for this district.

Bro. William Lewis preached Saturday evening, assisted by Bro. James Buckley. Bro. Isaac N. Roberts preached Sabbath morning. Prayer and testimony meeting Sabbath afternoon. Preaching Sabbath evening by J. T. Kinnaman.

Officers present: Elders 12, Priests 2, Teacher 1, Deacon 1. The authorities of this Church were sustained in righteousness.

Bro. David Williams was sustained as presiding Elder, also Daniel Munns as clerk.

Adjourned to meet at Good Intent, Atchison Co., Kansas, the 9th and 10th days of February, 1884.

### ENGLISH MISSION.

Conference was held in Crabbery Hall, Stafford, England May 12th, 13th, and 14th, 1883. Elder Thomas Taylor presiding, Elder C. H. Caton secretary.

The following delegates presented credentials. Birmingham District, Elder G. S. Greenwood. Manchester District, Elder James Baty.

Bro. Taylor reviewed the labors of the past year; and with words of encouragement exhorted the brethren to press onward.

A letter of condolence was by vote ordered to be sent to Sister S. Crump, expressing the sympathy of the conference with them in their loss by death of our brother, Elder H. C. Crump.

District Reports.—Birmingham: The branches, with one exception, in very good condition. The brethren alive to the importance of the work. In the report there are three items worthy of special notice. 1st. The opening of meeting rooms at Burton-on-Trent and Stafford. The one at the former place was built by brother Wm. Potts, and let to the Saints rent free. 2nd. The Sisters' Dorcas Society in connection with the Birmingham Temple Row Branch, besides making six baptismal costumes for the Burton-on-Trent Branch assisting the sick and aged of the Birmingham branches, has donated £4 towards discharging the expenses of the Temple Row Branch, and yet remains in a flourishing condition. The Temple Row Branch has also com-

yet I could feel him, and was as sure in my imagination that I should soon see him as I was in my reason that I should not. The feeling grew in spite of me. I tried to fight it off with my reason, but the imagination was the stronger, and with the never-ceasing impression that something terrible was about to happen, I stopped under a street lamp, and sure enough right there before me stood an exact counterpart of myself. I knew I couldn't run away from it. Indeed, I knew there was nothing there to run away from, yet I could see it, and feel its presence. Finally I shut my eyes a moment, and when I opened them again the apparition was gone, and I went on home."

"Oh he told me a long rigmarole of that sort; said he often waked in the night and saw himself lying dead in bed beside himself; that he had, not less than a hundred times, been almost tempted to kill his little sister, just for the sake of seeing how she would look as a corpse; that he had wondered how it would feel to be stabbed through the heart, and had one night gotten out of bed and threw his pocket knife out of the window for fear that he could not resist the temptation to cut his own heart out and eat it, to see if it was sweet."

"What did you do for him, doctor?"

"Well, to tell the truth, I never thought of tobacco until he took out a cigar and lighted it. He seemed very nervous before that, but the cigar seemed to calm him, and he was quite jolly for a talk. Then I thought of the tobacco insanity, and made up my mind he was about to have delirium tremens. Carefully I questioned him and found that he smoked from a dozen to twenty strong cigars a day, and, as he put it, 'They're about the only things that do me any good.'

"The cure was very simple. I shut him up and took tobacco away from him gradually until he got through a day with three cigars and felt so much better that he was convinced his whole trouble was all due to smoking; and, of his own accord, resolved to quit it entirely. Of course I gave him some nerve-tonics and built up his general health, which helped him in his good resolution. He has not had a visit of the 'terrors,' as he calls his old sense of impending danger, or any of the terrible impulses, since he quit tobacco, and I think he is fully cured of smoking. I hope so, at least.—*Chicago News.*

Always write the Business portion of your Letter on a separate piece of paper, and let it be brief and explicit.

If you have anything to say to the Editor, or something you wish published, do not write it on the back of a business letter. Business is Business, and MUST BE done in a business-like manner.

menced to take up weekly offerings for general church purposes, which will be forwarded to the Bishop at the close of the year. 3d. There has been a change in the office of district president. Bro. John Seville resigned on account of old age; Bro. C. H. Caton was duly appointed to the office.

Manchester District.—The branches are in very fair condition, and the prospects for future results bright. The chief points are: (1st) The brethren of Manchester Branch have secured a hall to meet in, which they have entire control of. At their own expense, and by their own labor, they have fitted it with seats. (2d) A new branch has been organized at Wigan, where prospects for future good are bright.

Sunday morning preaching by brethren James Baty and Henry Greenwood of Manchester, and C. D. Norton of London. Fellowship meeting in the afternoon. This was a most enjoyable time. The Spirit of God was felt by all present, and our hearts were full of love; the time will long be remembered. The evening preaching meeting was conducted by the president. Brn. C. H. Hassall of Farnsworth, and Joseph Dew-nup of Manchester preached. Attendance of strangers throughout the day was very fair. Attention good.

Monday, the Bishop's Agent's report was presented, audited, found correct. Also, the secretary's report. The resolutions on church property passed at conference of 1882 were rescinded, because of impracticability.

By motion, the President and Secretary were requested to publish a periodical in the interests of the English Mission as soon as they found it practicable. A guarantee fund to ensure against loss was opened in the room, when the sum of £8 was promised by brethren present.

The authorities of the Church in America, England, and all the world, were sustained in proper order, in all righteousness.

Adjourned *sine die.*

### MICHIGAN DISTRICT.

Conference convened at the Leitch School-house, Sanilac county, Michigan, October 13th, 1883, at 11 o'clock a. m. Bro. Duncan Campbell was chosen to preside, and Bro. J. J. Cornish as clerk, Bro. W. J. Smith assistant. The address of Bro. W. H. Kelley was read by W. J. Smith, after which the time until noon was spent in prayer and testimony. Afternoon session: 2 o'clock p. m., Bro. Kelley having arrived, by request of Bro. Campbell took charge of meeting.

Branch reports: Hersey 80, including 2 Elders, 3 Priests, 1 Deacon; 2 baptized, 2 received by certificate of baptism. Union 30, including 1 Elder, 1 Priest, 1 Deacon. Clear Lake 62, including 1 Priest; 3 expelled. Black River 11, including 1 Priest. Forester 23, including 2 Elders, 1 Priest, 1 Deacon, 1 Teacher; 2 added by baptism. Maple Valley 32, including 1 Priest; 1 baptized, 2 removed by letter, 1 marriage. Vassar 15, including 1 Priest, 1 Teacher, 1 Deacon. Mill Creek 24, including 3 Elders, 3 Priests, 2 Teachers, 1 Deacon; 2 baptized, 2 received by certificate of baptism. St. Johns 37, including 1 Priest, 2 Teachers, 1 Deacon; 11 received by letter, 8 by certificate of baptism. Lebanon, 2 added by baptism. Coldwater 58, including 1 Apostle, 2 Elders, 1 Priest, 1 Teacher. Galien 76, including 1 High Priest, 1 Elder, 1 Priest, 1

Teacher, 1 Deacon; 2 baptized. Reese 25, including 1 Elder, 1 Priest.

Bishop's Agent reported balance on hand, October 6th, 1883, \$7.27.

Official Reports: C. Scott (by letter, baptized 5), W. J. Smith (baptized 1), A. Barr, (baptized 3), J. J. Cornish, (baptized 9), E. DeLong, John Bailey, James Carpenter, Levi Phelps, Bro. Bogue, (baptized 2), D. Campbell, W. H. Kelley, J. Shook, (baptized 2), reported.

The officers and Elders of the district were all sustained by vote. A motion was sustained to take into consideration at the next conference the dividing of the district. The preaching by Kelley, Campbell, Smith and others, was well received by good sized audiences. Prayer and testimony meetings were also good with good attendance, and much of the presence of the Spirit.

Adjourned to meet the second Saturday in June, 1884.

#### FREMONT DISTRICT.

Conference convened at Shenandoah, Iowa, December 1st, 1883; Bro. Henry Kemp president, and J. M. Stubbart secretary.

Branch Reports.—Hamburg 26; including 2 Elders, 2 Teachers; 2 added by baptism. Mill Creek 18; including 2 Elders, 1 Priest, 1 Teacher. Keystone 53; including 2 Elders, 1 Priest, 1 Teacher, 1 Deacon. Elm Creek 34; including 5 Elders, 2 Priests, 2 Teachers, 1 Deacon; 1 added by certificate of baptism. Plum Creek 96; including 1 High Priest, 2 Seventies, 9 Elders, 2 Priests, 3 Teachers, 1 Deacon; 3 baptized, 3 removed by letter. Shenandoah 102; including 1 High Priest, 6 Elders, 2 Priests, 2 Teachers, 1 Deacon; 2 baptized, 2 received by letter, 2 removed by letter, 1 died.

Elders A. T. Mortimore, E. R. Briggs, George Kemp, W. W. Gaylord, G. E. Deuel, C. St Clair, E. C. Briggs, R. J. Anthony, S. S. Wilcox, D. Hougas, R. M. Elvin, H. Kemp, J. M. Stubbart, J. Goode, J. W. Calkins, Wm. Leeka, N. Taylor, Geo. Lush; Priests E. Weed, L. C. Donaldson, M. Stubbart; Teachers A. Hills, H. F. Durfee, J. B. Clines; Deacons Wm. Shick and L. D. Spery, reported.

The Court of Elders on E. F. Hyde's case reported that they found the charges not fully sustained, and recommended that the case be dismissed, and that the Elm Creek Branch be requested to give Bro. E. F. Hyde a Letter of Removal, according to the form and rules of the church. The conference adopted the report.

The Elders and Priests were requested to labor as circumstances permit. Brn. R. M. Elvin and E. C. Briggs were invited to labor in the district. Henry Kemp was sustained as District President for the next three months, and J. M. Stubbart as secretary, and Wm. Leeka as Bishop's Agent. The spiritual and temporal authorities of the church were sustained.

Resolved, That the Bishop's Agent seek to get the names of all the members in the district on his books.

During the conference brethren C. Scott, R. M. Elvin, E. L. Kelley and R. J. Anthony, preached excellent discourses. The prayer meetings were good. Strength of conference: 1 of the Twelve, 1 High Priest, 2 Seventies, 21 Elders, 4 Priests, 3 Teachers, 2 Deacons. Monday, Bro. E. L. Kelley lectured on finance.

Adjourned to meet at Dawsonburg, the 8th and 9th of March, 1884.

#### FAR WEST DISTRICT.

Conference convened at Delana Branch, November 24th and 25th, 1883, Elder J. T. Kinnaman in the chair, J. M. Terry and J. S. Constance secretaries.

Branch reports were read from Stewartsville City, Stewartsville, German Stewartsville, Pleasant Grove, St. Joseph, Center Prairie, Delana, Breckenridge, reporting a total present membership of branches reported, of 536, including 1 Apostle, 1 High Priest, 3 Seventies, 29 Elders, 16 Priests, 13 Teachers, 10 Deacons; received by letter 15, by vote 2, by baptism 5; removed by letter 24; died 1. Counting the last report of the branches not reporting, (Mount Hope, Starfield and Far West), it would make including known scattered members, a total in district of 536 [?], with 1 Apostle, 1 High Priest, 3 Seventies, 35 Elders, 19 Priests, 17 Teachers, 12 Deacons.

Bishop's Agent reported, which was adopted.

Elders J. M. Terry, A. H. Smith, J. D. Craven, James C. Ritchey, Geo. C. Smith, I. N. Roberts, (baptized 5), W. T. Bozarth, J. D. Flanders, James Drown, Walter Kinney, A. J. Seeley, Henry Hinderks, (baptized one), T. T. Hinderks, (baptized one), J. H. Snyder, (baptized one), and J. T. Kinnaman (baptized 6), reported in person; C. T. Orr by letter. Priests Chas. P. Faul, E. Casto, Fred. Uphoff; Teachers M. F. Beebe, Thos. McKee, reported in person.

The same district officers were sustained.

The district missionary fund not being in a condition to take permanent action upon, it was left in charge of a committee of three, to report to next sitting of conference.

Preaching Saturday night by Brn. I. N. Roberts and J. T. Kinnaman. Prayer meeting Sunday morning at nine, a. m. Preaching at 11 a. m., by Bro. A. H. Smith. Prayer meeting at 2:30 p. m. Preaching at 7 p. m., by Bro. J. T. Kinnaman. The Spirit of God was present, and as a consequence it could be nothing but a "good" conference.

Adjourned to meet at German Stewartsville Branch, on the last Sunday and Monday 24th and 25th of February, 1884.

### Miscellaneous.

#### CONFERENCE NOTICE.

The next conference of the South-Eastern Ohio and West Virginia District will convene with the Liberty Branch, at the "Pine" church, Jackson county, Ohio, December 29th and 30th, 1883, commencing at 10.30 a. m. on Saturday. A full representation and reports from all Elders, and of all Branches, are desired if possible. Come saints and friends, one and all, and bring the Holy Spirit with you.

L. R. DEVORE, Dist. Pres.

#### BORN.

QUACKENBUSH.—At Rose Hill, Gage county, Nebraska, July 25th, 1883, to Mr. Monroe and Sr. Ludentia Quackenbush, a daughter. Blessed at Roperville, Neb., November 24th, 1883, by Elder Robert M. Elvin, and named Bertha Lillian.

#### MARRIED.

FOOTE—BRIGGS.—At the house of the bride's father, Nebraska City, Neb., November 29th, 1883, by Elder Robert M. Elvin, Bro. Harman D. Foote to Sr. Eunice L. Briggs. There was a goodly company present, and they all seemed to

enjoy the excellent dinner. There was a bestowal of useful presents. May God crown them with a long and happy journey.

WILDEY—HAYER.—By Elder Thomas Hougas, at the residence of the bride's parents, Mission Branch, Illinois, December 6th, 1883, Mr. Charles R. Wildey of Decatur, Illinois, to Sr. Emma J. Hayer, of Mission Branch. May their love never be severed.

OLSON—HOUGAS.—At the residence of the bride's parents, Mission Branch, LaSalle county, Illinois, by Elder Thomas Hougas, December 5th, 1883, Bro. Thomas E. Olson to Sr. Nellie M. Hougas. May the blessings of God attend them, and prosperity be theirs to enjoy.

SHEEHY—FRENCH.—In the Saints' Chapel, Fall River, Mass., Nov. 25th, 1883, by Elder John Potts, Bro. Moses Sheehy, of Providence, R. I., to Sr. Susanna French, of Portsmouth R. I.

"Tis done, the great transaction's done,"

Moses and Susie now are one.

And may they ever thus remain,

"Till Christ shall come to earth again."

#### DIED.

HANSON.—At Chatham Township, county of Kent, Ontario, of old age, May 22d, 1883, Bro. John Hanson. He was born in Pennsylvania, September 28th, 1784; baptized at Louisville, Ontario, August 14th, 1870. Bro. Hanson tried to live up to what he professed, and died, leaving a bright testimony behind. Funeral services by Arthur Leverton, November 21st, 1883.

CARTER.—At Santa Ana, California, September 30th, 1883, of consumption, Sister Mary Ann, wife of Bro. Irvin Carter. Sr. Carter was born in Brown county, Illinois, December 15th, 1830, and at her death was 52 years, 9 months and 15 days old. Funeral services conducted by Elder P. M. Betts.

TEACHING CHILDREN TO THINK.—An address to parents from the Committee on education of the Yearly Meeting of Friends, contains this hint. "As education neither begins nor ends with school, home influence has a most important part in it. Much depends on the readiness and patience with which a child's first questions in the field of knowledge or thought are answered. An encouraging answer will stimulate thought and investigation; and an unsympathizing and indifferent answer will leave the child to choose inferior ways of finding pleasure, and so begin to form the bliss of his life. True Christian tenderness and self denial can not be better exercised often than in trying to understand the mental difficulties of children who are not naturally quick of apprehension. It is in the very early years of life, generally, that the habit is formed of loving to think, or of disliking to think; and no doubt the scale has often turned in favor of disliking, on account of some difficulty which the child might have been helped to master by a sympathizing parent, but failing in its efforts, it becomes discouraged, grows tired of repeated endeavors without the pleasure of success, takes up the depressing belief that it can not think anything out, and goes on through life under this disability; and thus a loss of intellectual pleasure, and a turning to less profitable sources follow, as well as a failure to fill up the intended measure of usefulness."

We can not be too much on our guard against reactions, lest we rush from one into a contrary fault.

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THE SAINTS' HERALD is published every Saturday, at Lamoni, Decatur County, Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints; Price, \$2.50 per year.

JOSEPH SMITH EDITOR.

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# THE SAINTS' HERALD.

E. E. Johnson  
box 484.

"HEarken TO THE WORD OF THE LORD: FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAve IT BE ONE WIFE, AND CONCUBINES HE SHALL HAVE NONE."—Page 116, Book of Mormon, chap. 2, par. 6.  
"WE BELIEVE THAT ONE MAN SHOULD HAVE ONE WIFE, AND ONE WOMAN BUT ONE HUSBAND: EXCEPT IN CASE OF DEATH, WHEN EITHER IS AT LIBERTY TO MARRY AGAIN."—Page 330, Book of Covenants and Commandments, sec. 109, par. 4.

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Lamoni, Iowa, December 29th, 1883.

No. 52.

## THE SAINTS' HERALD:

Official Paper of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published at Lamoni, Decatur Co., Iowa,  
Every Saturday; price \$2.50 per year.

The Traveling Ministry, District and Branch Presidents, and the Bishop's Agents, are requested to solicit new subscribers, and help make the weekly a success.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.

Lamoni, Iowa, Dec. 29th, 1883.

### EDITORIAL ITEMS.

BRO. W. W. BLAIR arrived at Lamoni, Saturday, December 15th, from Sandwich, Illinois. He has sold his property in the latter place and will make his home elsewhere, probably at Lamoni, for the future. He is looking in excellent health, and says that he does not think his health has been better for many years. He seems to be satisfied that the cause of the Reorganization is advancing in Utah, notwithstanding the hostility of the leading men of the Utah Church. Things are in motion, and must eventuate in sending the truth to the front.

Bro. J. A. Stromberg, of Healdsburg, California, visited Oakland, October 13th, and was there ordained to the office of Priest, by Elders H. P. Brown and J. B. Price, W. Anderson and D. J. Philips. A lady, seventy years of age, was baptized on the 14th, her birthday, by Elder Brown.

Bro. Alma Kent has kept up an appointment for preaching at Winkler's Mills, Riley county, Kansas, every four weeks for nearly a year. None have obeyed, but like a good soldier, Bro. Kent has kept the fire blazing. Doubtless reaping time will give the harvest. Sr. Fannie Hudson writes the foregoing, and states that her daughter came up from Minden, Kearney county, Nebraska, to visit her, and was baptized by Bro. Kent. Her husband's name is Stephen Smith, and if any of the Elders pass that way, they are requested to call.

We are using the John's and Ordway bed springs for over a year, and cordially recommend them to any who may have need of spring bottoms to their beds. With a good mattress, or a clean, sweet

straw tick, they make a far healthier and pleasanter bed for a tired man to rest upon than any feather bed can possibly be. Try them.

Card from Bro. C. StClair, December 13th, gives him still laboring at Hamburg, Iowa. He reports a fair interest.

Sr. Webb, of Taylor Ridge, Illinois, writes, that although eighty-one years of age, she still rejoices in the faith of the gospel.

Sr. F. W. Grady writes from Rockford, Illinois, that she is anxious to see the work spread. She thinks that if they at Rockford would hear the word of truth as readily as they listen to the boy preacher, that great good would be done.

Any reader that has volumes of the "Times and Seasons," the "Elder's Journal," the "Morning and Evening Star," the "Missouri Expositor," the "Wasp," the "Expositor," (destroyed at Nauvoo), the "Millennial Star," or any paper published by the Saints before the death of the prophet, or any pamphlets or books published by the Saints before that time, can obtain a good price for them, if they wish to part with them, by notifying the Editor. Any considerable number of separate numbers would be accepted. Also Vols. I and II "Saints' Herald."

Bro. W. H. Schofield sends us from Hartville, Missouri, a large list of lands in Wright county, that State, which are offered for sale all the way from one dollar per acre to fair priced buildings and residences in town and village. Bro. Schofield will be glad to give information by letter to any one wishing to make inquiries.

THE present issue of the HERALD closes the 30th volume of the HERALD. From a small pamphlet, printed at a general jobbing office once a month, in 1860, the HERALD has grown first to a semi-monthly, then to a weekly of fair dimensions. It has been nobly sustained.

In taking leave of the year 1883, we desire to do so with so much of kindly feeling for all the discordant and disturbing things that have transpired in its passage, as is possible; and with just as little anger or hatred toward those against whose doctrines we have levied warfare, because

we believed those doctrines to be erroneous and productive of evil, as is consistent with a Christian profession.

We congratulate the Saints on the spiritual progress of the year, for whatever else may be said of it, this is true, the Church has made improvement during 1883. We believe that one element which has greatly aided this improvement has been the weekly HERALD. We hope that our patrons are of the same opinion, and that they will still aid to continue the HERALD as a weekly by sending in their subscriptions early; and by securing as many additional subscribers as they can. Send them in.

The Elders in the field have greatly helped the HERALD, both by letters and the securing of subscriptions. We hope that they will continue to do this. Wherever the HERALD can do good, it is the desire of the Board of Publication that it shall go there.

### EXTRACTS FROM LETTERS.

Bro. H. C. Bronson, of Kewanee, Illinois, writes, December 14th:

Our conference passed off pleasantly. Bro. Blair was with us; he stopped off as he was on his way to Sandwich. His presence and wise counsel proved a blessing to us all. Bro. M. T. Short is now laboring about ten miles from Kewanee. All is peace and harmony here. I expect soon to visit Rock Creek and Keokuk. I rejoice in the great work of God.

A MR. BROWN, a minister of the Methodist Church, has been conducting a protracted meeting in the M. E. church at Lamoni, for some two or three weeks past, closing Monday evening December 17th. His labors were not very well rewarded by conversions, nor will he have very pleasant memories of his visit at Lamoni, from the fact that on Thursday, December 13th, the pair of horses he was driving in his rounds, were taken sick, and on Saturday the 15th died, at the premises of a Mr. Buck a mile or two east of Lamoni. Some suspicion is excited that the horses had been poisoned by some reckless and evil disposed person; but on a partial examination of the stomachs by Dr. J. J. Stafford, no evidences of mineral poison were found. It is not probable that the

death of the horses was the result of poisoning; but should such be the case, we hope that the perpetrator will be speedily found and be punished as such evil deeds should be by law, severely but justly.

## Correspondence.

The printed name on the colored label on your paper gives the date to which your subscription has been paid. If it shows you are in arrears, please renew.

Kewanee, Illinois,  
December 11th, 1883.

*Bro. Joseph:*—Our Kewanee District Conference, has just closed; and a more peaceful and spiritual time I have seldom experienced in the Church. We were rejoiced to behold the face of our worthy brother, W. W. Blair, whom we have reason to believe, by the guidance of God's Spirit, was directed to stop off at Kewanee, and attend the conference with us. He, by the request of our district president, presided over the conference with ability such as God giveth to his servants, and his preaching on Saturday evening and Sunday, was with power and in demonstration of the Spirit, while his testimonies were encouraging and strengthening to all present.

Sr. Sellon and Sr. Craig, of Burlington, Iowa, were present, and seemed to rejoice with us in the great work of God. Bro. H. C. Bronson, though urgently asking to be released from the presidency of the district, was by a heavy vote still sustained as district president; thus showing that his labors in the past were highly appreciated by the Saints.

May the God of all consolation and strength be with all Israel, is the prayer of your brother in Christ.

JOHN D. JONES.

SOUTH DURHAM, Maine,  
November 22d, 1883.

*Bro. Joseph Smith:*—I have been laboring as a missionary constantly since my appointment, associated mostly with Bro. Gilbert; some with Brn. E. L. Kelley and Zenas H. Gurley. The church through Maine was neglected full long enough. When we began work here, the outlook was cheerless indeed, some branches having had no regular meetings for a space of a year or more. In one district the interest had waned so that enough would not congregate to organize a district conference. Men holding priesthood, presumably called of God, some of as much as twelve or more years' experience, doing nothing, apparently trying to live upon the good times "we used to have," forgetful that those times were obtained by the application of the divine law, which has in it the element of perpetuity, and by proper development would "grow brighter and brighter unto the perfect day."

I once heard a vocal piece in Tremont Temple, Boston, descriptive of a Negro prayer meeting, where the opening remarks by the minister were based upon the text "Which way is your musket a pinto to-day?" As the meeting progressed, testimonies were offered. As usual, each one would expatiate upon the good times of yore. The minister would interrupt by exclaiming, "Nebber mind dat brudder. Which way is your musket a pinto to-day?" I have heard old time Saints dilate upon the enjoyment had in the old church, reflecting upon the Reorganization. Yet

these same ones, when preaching to the world, inciting them to the blessings of primitive Christianity, argue, "like causes produce like effects."

The present aspect of church matters here is better. Hopeful for a continuance. Branches that were drooping are now reviving as fast as can be expected under the circumstances. There is in the church in Maine, as elsewhere, some of the salt of the earth. Honest hearted, noble minded people, some of whom in the days of early missionary labor here, obeyed the truth in the face of bigoted opposition, and cold, cruel persecution. Having stood the test of time, lived down their prejudicial surroundings, out-rode the storm of social ostracism, they are now enjoying the favor of prophetic fulfillment, "Ye shall find favor in the eyes of the people." We who are later on the stage as missionaries, find friends on every hand, abundant places to preach in. In fact we can calmly take our choice, as to where we preach, the chances are so numerous. Wonderful contrast with our predecessors, who were threatened and sometimes received mobocratic argument. We are not slow we trust to appreciate our privileges, and hope no act of ours will change the state of affairs.

The efforts of the Bishopric in the East have left an excellent impression. The labors of this class of church officials teaching and explaining their part of the work, will undoubtedly result well for the church. As they stand in their place and expound the financial law, the Spirit bearing witness thereto, the effect is genial, also familiar; because this matter of giving from the heart is what the Comforter has taught every one of us, by leading us into all truth. We have neglected to cultivate, and as a consequence other matter foreign thereto, has grown up instead. Now that our minds are stirred up by way of remembrance, it seems like the revival of old friendship. We having been "all taught of God" previously.

The idea of every man standing in his own lot and place, and there developing, is true gospel philosophy. We have the grandest system in our organization in the world, if only operated according to the "pattern." I notice that the Orthodox Churches are agitating the subject of devising some system to promote the work in the church, admitting thereby that they have not now a system adequate.

Among the evidences found in favor of the calling of the founder of the latter day work, is his sagacity as an organizer; for all the essential elements for the "kingdom of God" were given him, although in embryotic state, mustard-seed-like, developing as circumstances called for. But alas, erring mortality has in latter times, as well as in former times, attempted to embellish that, that needed no embellishment or adornment from puny man. The admonition to cease such work, and "return to the former commands" was unheeded. History repeated apostasy. Ambitious minds, whose end was self, are clearly traced, and their impress left. Now that our work seems to be reorganization, may we avoid the shoals on which others were wrecked, profiting by their example, and be ready for all emergencies is my prayer.

Taking everything into consideration, the work in these parts is improving. Send some more of those westerners along. They gave us just enough to whet up our appetite for more.

Bro. Bond is still here, and well appreciated. We are some displeased with Zenas, because he did not stay longer.

December 4th.—Since writing the above, I have attended Western Maine Conference, helping to fulfil a prophecy made by Father Gurley when here many years ago, that a certain church building would be opened for the Saints' use. We held our conference in it, so proved the prediction by the rule.

I forgot to mention that an emmissary from the Utah hierarchy, has been skulking around "down East." I use this harsh term because it is true in this case. He made an attempt to palm himself off among some of our people, but made a miserable failure, and has not since been heard from.

Yours in the great conflict,  
FRANK M. SHEEHY.

DECATUR, Nebraska,  
December 10th, 1883.

*Bro. Joseph:*—We are having some Christian preaching here now, by Rev. Sizemore; but he has not demolished us yet, and I don't think he will soon. He has not gotten so high but he can be reached with the sword of the Almighty. He says that confession is one of the fundamental principles of the doctrine of Christ. I am going to hear him to-morrow night, and if he tramples on our rights much more, I will give him one shot at least; for my prayers are that God may bless his people, and all the seekers of truth; for he has said, "Blessed are the meek, for they shall inherit the earth." My prayers are, that Israel may look forward to the gathering of Zion that we may be ready to meet our King when he comes "taking vengeance on them that know not God, and have not obeyed his commandments." Let us be up and doing, for now is the day of salvation. In the last *Herald* I saw Bro. E. L. Kelley's letter. It pleased me very much to hear that he was still alive after his debate with the Rev. Braden.

Yours truly,  
WILSON W. WALTER.

PITTSBURG, Pa.,  
December 13th, 1883.

*Friend Herald:*—I will report myself for the past six months, in the region whereunto I was appointed by the last General Conference. As soon as the inclemency of the Spring weather permitted, I left my home in Pittsburg, and attended the district conference, held near Glen Easton, Marshall county, West Virginia. After a short stay in that region, I passed into South Eastern Ohio, and there attended the district conference for that portion of the Church. The meeting was held at Centerville, Wayne county, West Virginia, the extreme South Western portion of the State. The sessions of the conference were well attended, as were the meetings subsequently held. Good interest was manifest throughout. They were profitable and edifying to Saints and other attendants, evinced by the earnest attention given. They accepted the doctrine presented as biblical. To use their own language, "You can certainly give reason for your hope." There were several Elders present who ministered the word of life. The field is a new one. Whether all the seed sown will produce fruit unto eternal life, time, which makes

known the future, will unfold. Beyond doubt, impressions favorable to the truth were made, one was baptized, others expressed their intention of uniting with the Church. I remained a short time after conference, and spoke several times in the vicinity, and had liberty given for the occasions. At our partings, pressing invitations were given to return. On the return journey, I stopped and preached again several times, in and near the branches in Jackson county, Ohio. The branches in Jackson and Wayne counties, West Virginia, are the fruit of the labor of L. R. Devore, who has proved himself an efficient laborer and successful defender of the doctrine of Christ, in several instances. When pressed to discussion, his manner is calm and earnest. God has blessed his efforts, and will bless all who rely upon his arm. You are sent out "to teach, and not to be taught," is the word to his servants. "Israel shall never be ashamed, nor confounded, world without end."

During the past year I have traveled about thirteen hundred miles, sometimes feeling somewhat worn, but not really sick. I thank the Father of mercies for his care. Although thus favored, I lack the strength of former days. My memory fails, which is positive evidence of declining faculties.

As you are aware, Bro. G. T. Griffiths has been successful in his ministry in this district, and the labors of J. F. McDowell have been for good, building up the Saints. His labors are appreciated. I often thank God in my heart, for the raising up of our young men to perpetuate his work. It does my soul good to hear them. To me its a pledge of the successful issue of the work begun by the authority of heaven.

JOSIAH ELLS.

LACROSSE, Hancock Co., Ills.,  
December 3d, 1883.

*Bro. Joseph Smith:*—We had a good conference at Burlington, December 2d; good meetings and a good time generally. Met with Bro. Short and Bronson, they taking part with the rest of the Saints in the business part of the conference. Bro. Short preached an able discourse Sunday at ten o'clock a. m. Bro. Bronson preaching Sunday night, with great power. Also, thereby convincing the Saints that they are able exponents of the word.

S. J. SALISBURY.

BLENHEIM, Ontario,  
December 9th, 1883.

*Bro. Joseph:*—The Saints are all in middling fair health in this branch, and I believe are not sorry they are Latter Day Saints. Quite a number have moved away from here, which leaves our number quite small at present. We have two meetings on Sunday, and prayer meeting on Wednesday night. Some of us here take the *Herald*, and I wish all would; for I esteem it very highly, and think it a grand source to derive much spiritual food from. I do not see how the Saints can do without the *Herald*. For my part I am always looking for it every Saturday night. I like it very much as a weekly.

I have not seen Bro. Lake since he was here at our conference. He is down in the London District laboring now. There are three Elders laboring in the London District at present under General Conference appointment, but none here.

I believe the president of this district is out somewhere almost every Sunday, trying to blow

the gospel-trump to those who will hear. I think your replies to L. O. Littlefield's letters, used him up entirely. That pet doctrine in Utah is getting rather stale. The truth will outshine error, no matter where it is preached, when prejudice is laid aside.

We have a railroad running in to this village now. It crosses the Grand Trunk and Canada Southern. It is finished to Wallacburgh. I believe it is the intention to complete it through to Sarnia next summer.

There are seven churches here, and just that many gospels preached in them; so according to Paul, there must be some perverted ones, for all can not be right.

Pray for us that we may do right. Yours in bonds,  
RICHARD COBURN.

SOUTH RAWDON, Hants Co., N. S.,  
December 5th, 1883.

*Bro. Joseph Smith:*—While in north-east Margaree, Cape Breton, where my father was born, and many of my relations still reside, I held meetings with fair congregations, with good liberty. Many in that place are investigating our faith, aided by tracts distributed among them. The *expose* in the *Christian Messenger* did us no harm, but tended to expose the ignorance of the Rev. Kempton. The *Christian Messenger* will not let us say one word in our defense in its columns, so its readers are regaled occasionally with falsehoods respecting our faith, etc.; and no one of its many readers or correspondents will or can tell the truth respecting the Church of Jesus Christ of Latter Day Saints; so they remain in ignorance of our faith so far as it is concerned.

While in Margaree, quite a number told me they were satisfied that our faith was in accordance with the Scriptures. One man told me that twelve years ago he met a stranger on the road, who at once began talking of the churches and said, All the churches are wrong; and by and by there will come here a church just like the New Testament church, teaching all that the old apostles taught. Its officers, gifts, governments and blessings, the same as in the days of St. Paul, and quoted from the scriptures many passages showing the restoration of the gospel before the end of the world. The man then said: "When I heard you I concluded that you was the man. I have been looking for twelve years, and I believe you have the truth; and if the people here had not started the report, that by and by you will teach some dreadful doctrine to us; after you have gotten us to join your church, although now your preaching is all right, you would have the largest following of any one here." He then said: "If you will stay here until next summer, you will have the largest protestant church on the Island." We thought if our preaching was all right, he had better heed it, then he would be prepared to detect and reject any false or dreadful doctrine that I or any one else might introduce. But he was not yet ready to take upon him the reproach of Christ.

We had a pleasant trip on the steamer from Port Hood to Picton; then with our carriage we traveled on to Kentville, scattering tracts by the way. We had the pleasure of meeting Bro. N. W. Best, of Gospel Swamp, California. We were refreshed and encouraged by our visit with him and the saints of Delhaven.

I hope soon after Christmas to visit some in Queen's county, and perhaps farther on to the

westward. I expect the pleasure of Bro. John Deniock's company and help on this trip. I probably will not visit any more new places after that, as I will leave here for home the last of March, *via* Stewartville Conference.

There are many delusions in this land, much superstition, many traditions, and great darkness; but many good, true, honest-hearted people, very kind and hospitable. May God bless them with his Spirit to the discerning of the truth, is my prayer and desire.

Yours in the one faith,  
JOS. F. BURTON.

NEW PARK, York Co., Pa.,  
December 10th, 1883.

*Dear Herald:*—I was in Chester county, Pa., a few weeks ago, endeavoring to spread the gospel. I had a private debate with a Brighamite and convinced him and his wife that they were wrong, and they are now of our faith. The grace of God is with us.

Bro. Joseph A. Stewart was with us two weeks and three days, and he preached eighteen times. We went to Deep Run, in Harford county, Md., about thirteen miles from here. The Spirit of God directed Bro. Joseph, and some were convinced. I got a hall in Airville, and paid for the use of it. Bro. Joseph spoke four times there, and when he was done speaking the last time, they said that we might have the hall afterwards without pay. They are much pleased with our doctrine, and want us to come back and preach to them more. They say that it is the best doctrine that they ever heard. Airville is in York county, Pa., twelve miles from here. Bro. Joseph did a good work here also. The Lord is blessing his labors here. The work is spreading fast here, and the Lord is with us always. We are gaining favor with the people. We are getting places that we once could not get. The gospel is rolling on fast. May God bless his labors is my prayer.

Yours in the bonds of love,  
M. O. MATTHEWS.

WALNUT CREEK, Macon Co., Mo.,  
Decemer 6th, 1883.

*Bro. Joseph:*—Bro. George Hicklin has been here, preaching at the Bunce School-house. He has been here twice now. The first time he came was in September last. He was accompanied by my brother, David F. Winn. They spoke three times with good liberty. Also had good attendance and attention. Bro. Hicklin came back again on the fourth Sunday in November, and stayed until yesterday. He preached nine times while here. The third sermon was mostly on baptism, when he met with a little opposition by Mr. Bunce, who took the ground that Jesus did not baptize any one himself. He failed to give satisfactory proof to that effect, so preaching went on smoothly, with seemingly a little prejudice, until Friday night, when by request of a couple of friends, he showed the difference between us and those in Salt Lake City, which gave good satisfaction with very few exceptions. After that there seemed to be more interest taken in the meetings than ever. There was good attendance all the time, and the last night he spoke, the house was crowded, and some out of doors. There were men there from five to six miles away. The people treated Bro. Hicklin very kindly all the time, by their actions and their

means also; and Mr. Bunce himself, I am told, said that he had never heard a sermon preached in that school-house until Bro. Hicklin preached it, and he is a Cumberland Presbyterian, and his people have preaching there once a month. Bro. Hicklin left many warm friends here, and they want him to come back again. There were several men in this neighborhood, that heretofore could scarcely ever be seen at meeting. These men are the heads of families, and they have attended our meetings regularly, and are interested, and say they will go to hear Bro. Hicklin, for he can tell something else besides death-bed stories, which they are used to hearing from ministers of other denominations. The prospect is good here for a branch to be started.

Yours truly,  
SILAS A. WINN.

DOUGLAS, Massachusetts,  
December 7th, 1883.

*Bro. Joseph:*—I came to this place one week ago yesterday, in company with Bro. Coombs, of Plainville, partly for the purpose of holding meetings, encouraging the handful of struggling Saints, partly to administer to a sister who seemed low with hemorrhages of the lungs, and was pronounced incurable as a consumptive by the physician. We found her unable to walk, but sitting up, her limbs swollen, &c. God gave us the Spirit in power in administration, and our hearts rejoiced. Naturally faithless, I could but believe that God would bless her. I visited her yesterday, and found her walking about, and attending to some of her household duties. I praise God for his goodness. I believe that it is God's will that the sick should be raised up; but the natural law of our being is so constantly and ruthlessly violated, that if blessing is had, it too often must be through the claims of mercy. God has given his Saints a "Word of Wisdom" for temporal salvation, the only mark upon the door posts of modern Israel. I believe it was a revelation given to Joseph Smith by the Spirit of Truth, for the benefit of God's people. I believe it, because the same revelation was made in man's creation, by his wants and his needs. Reason and experience will prove its truth to those *who obey*. He that believeth shall be saved. Our failure to believe and obey, can no more alter the truth, than can the failure of the whole world to be morally and spiritually saved, and bodily quickened at the last day, by belief in and obedience to the gospel. Man lives, when he lives at his best, "by every word that proceedeth from the mouth of God."

Bro. Coombs left Monday morning, and I have been holding meetings with good liberty and good interest manifested. Shall remain over Sunday, but expect to go to Painville next week. Hope and expect to meet Bro. Gilbert there. Thence to Boston, Plymouth, and Dennisport.

The calls are many, laborers few. The need of men who have the courage, wisdom and understanding of the law, sufficient to build for the church, slowly if necessary, but solidly and with a view to permanency, is very great. I sometimes think we have run too fast. Desire for office, something like strife as to who shall be greatest among us—forgetting Christ's lesson, "He that would be greatest among you," &c.; and that a moment's reflection ought to reveal the fact, that the imposition of the hands of all the priesthood of the church, from Joseph Smith

down,—can not supply, or take the place of wisdom, experience, careful, prayerful, persistent study of the books of the church, or natural gifts or callings of God. Hasty ordination is an evil that perpetuates itself, and spreads abroad in hasty baptisms; and we hear of great revivals, numerous baptisms, and when we go around after a while, we hear something else that's not so agreeable. We can't do anything, people say, because we have so many unruly members. Some persistently stay away from meetings, are no support in any sense. The conduct and lives of some are such that we can not feel that they are even making a trial to do right; and sometimes the aggregate of the ignorant concerning the law, the careless and the wilful, outvotes the law abiding ministry, and it is impossible to successfully deal with an unruly member." Sometimes charity is made to "cover a multitude of sins;" but this is the mistaken mantle, which proves a covering so thin, that it fails long to hide persistent moral failures. We all need, and all should be ready to dispense mercy, and be always ready to remember, that as we fail here to render righteous judgment, so must we not complain, if here or hereafter our hearts are grieved, and our lives burdened, because people may have "judged according to appearances," which sometimes may be the worst and most cruel thing people are permitted to do. But the charity which I wish to have exercised towards myself and all, is that which prevents, not covers. Persistent, wilful violators of the law of this church, can neither help nor be helped by the church. But, "how oft if my brother offend me shall I forgive him? Till seventy times seven." Yes, if he confess, and make restitution. But I believe I may question the sincerity of the man, who does not make some effort to render this necessity less frequent than this. The Book of Doctrine and Covenants says in explanation, "By this ye shall know if they repent, when they forsake their sins, and do them no more."

But then there is the more pleasant side of the picture. The rich and the noble won't come into the feast; and if some of us are lame, halt, or blind, it only shows that the Master was a mighty prophet, who could look through eighteen centuries of unborn time, and indicate to us our position. Thanks be to God, it is as guests to the great feast, and members and heirs of the kingdom of God, if we have on the wedding garment. Yes, why should I murmur, as night after night God stands by me in the presentation of the gospel, which reveals the righteousness and mercy of God, in contradistinction to the unrighteousness and cruelty which the doctrines of men reveal. The evidences by which we appeal to the reason and hearts of men, that life and immortality are brought to light through the gospel, by appeal to prophecy fulfilled, to the grandeur of the moral character of Jesus, the purity of his commands, and last of all, the high, pure, spiritual test which we are enabled to boldly present, through the power of the Spirit, and offer to the willing-to-be obedient believer. "It is written in the Scripture," said Jesus, "and they shall be all taught of God." I find honest, pure hearted Saints everywhere, of whom this can be said in truth. "As it is written, the just shall live by faith." The unjust live upon what the senses can grasp; but the things which are seen we know are temporal, and perish with using.

"The righteousness of God is revealed from faith to faith." By faith we walk onward and upward "the narrow way." The clouds dim our natural eyes, and obstacles rise before the natural man. Through faith we walk steadily on, in an unknown country, as did Abraham, "not knowing whither he went." Our pathway lies through rough and thorny roads, places our feet have never trodden before, trials we thought we never could endure are passed; the clouds part, and the glory and testimony of God for the moment are revealed, and we rise to higher heights. Again we press on, again the clouds hang over—envelop us, and cover our pathway. Again and again are we called to "endure as seeing him who is invisible." But we can not shut our eyes, nor close our reason to the fact that we have risen, that the path though thorny and rough is pure; and so we are trying to span this little stretch of time, three score and ten at longest, probably much shorter; for us, abiding in the faith that temporal present loss, is eternal and abiding gain.

Yours in the faith,  
MYRON H. BOND.

DAVID CITY, Nebraska,  
December 4th, 1883.

*Bro. Joseph:*—I never expect to live without the *Herald*. I'm without the society of the Saints, and very seldom see an Elder; therefore, how could I survive without that soul-cheering, improving, encouraging, and preaching paper.

I have been anxiously waiting for an Elder to come and deliver a course of lectures. I think there would be no trouble in securing a place to preach in. By the way, a church lot is standing waiting for some one to claim it, by building on it. I have hoped that we might be the favored ones, and that God's standard might be planted here; but it seems that the Elders are busy everywhere else. Perhaps the time has not come yet. I hope it soon will. I believe there is many an honest heart here.

Your sister in Christ,  
JENNIE KRAHL.

INDIAN RIVER, Maine,  
December 12th, 1883.

*Dear Herald:*—No department of the *Herald* is read with more interest by me, than the correspondence; so by the principle of the Golden Rule, all parts of the "One Body" should add their testimonies, confirming, strengthening, blessing the whole.

Here in Eastern Maine, there are some faithful Saints, and some live branches. Some have gone out from us, become indifferent to their covenant vows, and seem to take more pleasure in the things of the world than in striving to fear and serve God. But with all that can be brought to bear against the truth, it is the testimony of your sister, and of many others of my brethren and sisters, that we know the Spirit of God witnesses with our spirits, to the truth. We know, inasmuch as we are faithful, we receive; "if we seek we find, if we knock it is opened unto us."

We have been much encouraged and strengthened by the labors of Bro. Gilbert and Sheehy; also Bro. E. L. Kelley and Z. H. Gurley. Our duties financially have been plainly taught us by Bro. Kelley, and I think in the future we will be able better to understand and do our duty in that direction, than we have been in the past. The

faithful members in all this Eastern Maine District, would gladly by their freewill offerings, their mites' sewing circles, and in all righteous ways, sustain the preaching of the word among us. We hope we won't be left out in the cold in this regard. No doubt an earnest, efficient laborer; one who lived his religion would gather many souls into the fold of Christ; and reclaim those who are out of the way.

My sympathy and love have been much drawn out towards Sr. Emma Burton. I read letters from her pen with much interest. God bless you, sister, in your labor of love. Could it not be so arranged that Bro. and Sr. Burton could make a visit to the branches in Maine, after their mission in Nova Scotia has ended? We would be glad to welcome them here. With desire for the prayers of all Saints, I remain your sister in the gospel of Christ,

S. H. JOHNSON.

PASS CHRISTIAN, Miss.,

December 2d, 1883.

*Dear Bro. Joseph.*—I saw in your *Herald* where Bro. Heman C. Smith talks on tobacco using, which is sensible. I have been using it more than fifteen years, which father and mother were opposed to; but by being in company with others that used it, I could not forbear tasting and smoking, until I look for it all the time, and I am a real tobacco destroyer; I use too much. It costs me at least forty-five to fifty cents per week for tobacco, which will be twenty-three to twenty-five dollars per year for tobacco. What an amount of money is burnt up every year. If it was put to good use it would certainly do some good. From this day on, I will quit the use of tobacco of every kind, and give my money to the church, which will be some benefit.

Brethren and sisters, let me through the *Herald* hear of some more quitting the use of tobacco, which is poison to man's system. I hope by talking through the *Herald*, several will quit. It is a slow way of killing any person. I have spent several dollars on its account. Please study the matter for your own benefit, and make a resolution to quit, and give that part of your money to the church, which will help roll on the good Master's work. Then we can have some hope of seeing the good of our money; please let me hear of some more quitting its use.

I remain your brother in bonds of love,

JOHN W. F. LIVINGS.

NEBRASKA CITY, Nebraska,

December 10th, 1883.

*Dear Brother Joseph.*—We had at the dedication of our little church a blessed time, quite a feast, which we will call to our minds many times with love and thankfulness to God. We felt so good in having you present with us. It was a sacred joy to our hearts to behold the face, listen to the voice of our beloved prophet.

When I was a child about twelve years old, in reading of our Savior, the apostles and prophets of old, I was moved to tears to think of how blessed I should have been had I lived in those good days. I could already at that age understand that the preachers and teachers did not preach and teach according to the pattern of the Savior and his apostles. I could see that what they called the gospel was not at all like it was taught in those days; and the preaching I heard discouraged me. But no more than four or five years later in the City of Copenhagen, Denmark,

in the year 1860, I was permitted to hear the longed for word preached by the Mormon Elders sent out from Utah; their words went right to my heart with a sudden joy, as if I had found again a precious jewel once lost. Their preaching was about the first principles of gospel, and was as plain and true as the preaching of our own Elders of to-day. Nothing was said of polygamy publicly, as early as 1860, in those far off countries. I received and obeyed the word, was baptized and confirmed, and I considered myself among the most blessed of humanity. Felt as if I had come into a sacred nearness with God and the holy angels. In 1866 I came to this place, where I still live; was re-baptized the same year, together with my husband, James Thomson, by Bro R. C. Elvin. The love of the gospel has always been aglow in my heart, first kindled there by the good Spirit from on high. That same Spirit has been a faithful guide to my mind, to lead me safe past danger and temptation thus far; and I shall continually strive after it, rely upon it, and with thankfulness listen to its gentle voice. It is peace and contentment to the soul.

We have lately had the pleasure of making the acquaintance of another soldier of the Lord, a noble, high-minded, true-hearted man, Bro. Columbus Scott. Thanksgiving day he preached to us twice, and we have heard and seen so much of him, that we will henceforth remember him in love to God. Our two days' meeting the 2d and 3d of December was presided over by our esteemed brother, J. Caffall. Was well attended, and we consider that much good has been done in this place of late. Many strangers attended our meetings. Our branch is in a good condition, and the Saints are united in the sweet bonds of love, peace and good will.

Your sister,

NICOLINE THOMPSON.

BARNARD, Missouri,

December 6th, 1883.

*Bro. Joseph.*—I have not done much work in the cause. I labored in Iowa some before I came to Missouri. I intend to labor some this winter. There is a large branch of the church here. We have meetings every Sunday. They are well attended. There are also many honest hearted people here, who will, I trust, in time unite with us. I intend to do all I can to help the good cause on. I desire the prayers of the Saints, that I may become an instrument in the hand of God to bring many souls to Christ.

I remain your brother in bonds,

GEO. W. WALTERS.

## Summary of News.

Dec. 13.—The latest advices from Hue, the Capital of Annam, confirm the correctness of of the report that Hiephma, the King of Annam, is dead, and that he was murdered by secret enemies acting in the capacity of servants in the royal household. He was poisoned, the drugs having been placed in his food. It is understood that the poison administered was of foreign manufacture, and suspicion points to French treachery. Hiephma was a younger brother to Tu Duc, who also died by poison soon after signing the enforced treaty with the French, giving the latter the right of occupying Hue. The death of Hiephma has caused a tremendous sen-

sation in China, and has aroused the Anamese and Tonquinese to indignation. The Mandarins of Annam have publicly resolved to ignore the treaty forced by the French from Tu Duc recognizing the French occupation of Annam. The Mandarins of Annam have proclaimed war against France. Admiral Courbet, commanding the French squadron in China, has notified the French Government that it is imperatively necessary to immediately reenforce the French army in Hue. Three thousand fresh troops have been ordered to proceed at once to Tonquin from France. Haipong is strongly fortified by the French. Palisades and block houses have been erected. The French Senate has voted urgency upon the Tonquin Credits bill. The Marquis Tseng says an amicable settlement is still possible.

The British War Office is daily issuing orders in reference to the shipment of supplies and war material to British ship stations in China. The steamer Hankow, under orders to sail next Wednesday, is shipping heavy guns and howitzers.

The French continue marauding expeditions along the coast of Madagascar. They bombarded Mahombo and some small ports in Antongil Bay and Vohemar, British Sound. Landing at Vohemar, they burned the town and destroyed a quantity of British property over which the British flag was flying. The Hovas retired from the town.

The subject of the education of the colored people, is receiving attention from that race in Georgia.

More than sixty steamers and sailing vessels are overdue at Philadelphia, Pa. The schooner Joseph Hilton, from Darien, Ga., Sept. 4, with 400,000 feet of lumber, has been given up by her owners. She was commanded by Capt. O. H. P. Roberts, and was valued at \$50,000. The Norwegian bark Proctor sailed from Hamburg July 27th, and was last seen at Eddystone, Aug. 27th. The bark Fannie Loring, valued at \$25,000, with Capt. Soul and ten men, left Nov. 7th for Portland Me. The schooner Earl H. Potter left Pensacola, Aug. 22d, for New York with 350,000 feet of lumber and ten men. She was valued at \$30,000. The above vessels are reported as lost.

Dec. 15.—A religious war has broken out between the Mussulmans and Christians in Cairo, and it is feared that bloodshed may follow almost any moment.

It is stated that, owing to the revolution in Hue and the death of King Hiephma, the Government has ordered Admiral Courbet to remain upon the defensive until further reenforced. An uneasy feeling is again apparent here, owing to the silence of the Government in regard to affairs in the East. The bourse is agitated and prices are drooping.

A strong shock of earthquake was felt in Konia, in Asiatic Turkey.

Five of the cases brought against the Utah Commissioners for illegally depriving certain citizens of the elective franchise, which were submitted in October last to the Third District Court, were to-day decided by Judge John A. Hunter in favor of the Commissioners.

Dec. 17.—An important movement looking toward the solution of the land question in Ireland has been begun by the Earl of Devon. His Lordship was for many years connected with the administration of the poor laws, and is the owner of many acres of farm lands in County

Limerick, Ireland. He recently proposed to his Irish tenantry that they should buy their holdings and thus become proprietors in fee and independent of landlords and landlordism. While the tenants were considering this proposal Mr. Parnell wrote a letter which he sent to each of the tenants advising them not to pay more than the amount of sixteen years' rent as the purchase price of their farms, and not to offer to pay more than they could afford in view of the probable prospective yield of the land. The Earl's proffer and the agitator's letter have formed the principal topics of discussion in Limerick lately, and a general meeting of the Devon tenantry was held in that city this afternoon. After a long and temperate discussion of the situation the assembled tenantry decided to abide by a valuation of their lands, to be fixed in each case by two arbiters, one of whom is to be appointed by the landlord and the other by the tenant. This action seems to promise a peaceful and equitable solution of the land question as far as the Devon estate is concerned, and it is expected that other landlords will follow the Earl's example.

A well-known native with Hicks Pasha's army has returned from El Obeid, whence he was enabled to escape because of his black color, and because he wore no uniform. He says Hicks Pasha fought like a lion and was the last of the officers to fall. The members of his staff fell in one group. After the battle 150 soldiers were found wounded. El Mahdi gave orders that none of the wounded should be ill treated. The bodies of the Egyptian and English officers were decapitated and the heads hung over the gate of El Obeid.

The Arabs have determined to erect a monument for Hicks Pasha on account of his great bravery. El Mahdi has forbidden that Vizitely, the *Graphic* artist, be ill-used. El Mahdi has threatened to punish Zargallas because he failed to join him. The Sheik has sent a defiance, saying he has 15,000 warriors and seven years' provisions.

*Mark Lane Express*, in its weekly review of the British grain trade, says: All branches of trade are depressed. Trade in foreign wheat off stands is very dull. The large and increasing visible supply in America is regarded with growing mistrust. Foreign flour is in small supply. Mixed American maize has maintained its value. Oats steady. There is very little trade in wheat off coast. Eight cargoes have arrived, two were sold and three remained unsold. Sales of English wheat for the week were 70,130 quarters at 39 shillings 5 pence a quarter, against 48,833 quarters at 41 shillings 6 pence a quarter the corresponding week last year.

James A. Miller, the Attorney-General of Manitoba, passed through Chicago to-day. To a representative of the *Tribune* he gave his views of the present dissatisfaction of the people of his province. That dissatisfaction, according to Mr. Miller, is rapidly dying out, and has existed at best only as a minimum quantity.

The Legislature of Washington Territory has adopted woman suffrage, and a large meeting of the settlers has petitioned President Arthur to appoint a woman Governor of the Territory.

Dec. 18th.—The London police are closely watching the houses of the leading Irish Nationalists. It is reported that the Lord Mayor has received anonymous letters threatening to

blow up London Bridge and Newgate. The detectives who were withdrawn from the prison after O'Donnell was hanged have been returned there. Extra police on and about the bridge watch the arches and examine all craft passing and scrutinize all persons crossing. In consequence of threats to avenge O'Donnell armed policemen guard Hawarden Castle, the residence of Gladstone.

A special corps of police has been detailed to guard the Parliament building, Westminster Abbey, the Government offices, National Gallery, German Embassy, Stock Exchange, and Bank of England. The luggage of all passengers landing from the Atlantic steamers is carefully scrutinized.

Baker Pasha has started for Suakin, Egypt, and will reach Suez to-night. He will have supreme command of the Soudan. The Khedive has instructed him to endeavor to conciliate the tribes before resorting to force, the object of the expedition being to pacify the country between Suakin and Berber. Toka is holding out well, although short of ammunition. The town has been twice attacked. Sincat is short of provisions and in a precarious situation. An expedition is preparing to relieve the latter town. One hundred and fifty artillerymen have gone from England to Egypt.

Great excitement prevailed in Canton, China, yesterday on the arrival of the American Presbyterian missionaries, Mr. Henry and Mr. White, with a native Christian preacher, from Shek-loong, about sixty miles east of Canton. During a riot in that town the chapels were destroyed and many worshippers seriously injured. The native preacher was also severely hurt. A Roman Catholic priest arrived later under military escort. The Canton Nihilists are causing excitement by the circulation of rumors that large quantities of powder are concealed in the Roman Catholic Cathedral of Canton, and they threaten to blow the edifice down. It is a splendid building, of imposing height, and has ever been an eyesore to the Chinese. Quiet has been only maintained by the presence of gunboats and of the military in the city.

The French Chamber of Deputies voted the supplementary Tonquin credit of 20,000,000 francs for the first six months of 1884. A Saigon dispatch states that the French Resident at Hue will not recognize the new Annam Government and has broken off relations. Gen Millot will start for Tonquin Wednesday to take command of the French troops.

Dec. 19th.—At the weekly meeting of the Irish National League to-day the financial affairs of the body were stated to be flourishing, the receipts for the week being £1,094, which includes the sum of £1,000 from Australia. The general condition of the agitation was reported as favorable.

Frequent skirmishes have occurred recently between the Austrian troops and marauding bands. The former have suffered serious losses. It is feared that one company of Austrians have been captured and massacred.

It is reported that the Chinese forces are concentrated at Hung Hoa, twenty miles above Sontag, on Red River, and at Bacninh.

Some of the papers published rumors that Admiral Courbet has occupied Sontag without resistance, the Chinese evacuating the place upon the French advance.

#### FIRES—STORMS—ACCIDENTS.

Dec. 6th.—The premises of A. Ransom & Co., sawmill engines and woodcutting machines, King's Road, Chelsea, has burned.

A fire in the Hasskeui quarter Constantinople,

inhabited by Turks and Jews, raged for eight hours yesterday. Hundreds of houses were destroyed. Much distress prevailed. The Government is relieving the sufferers. Six hundred houses, a Greek church, and four synagogues were destroyed. A snow storm was prevailing at the time, which added greatly to the sufferings of the homeless people.

A fire raged this afternoon and evening in the old national Palace at Brussels, Belgium which has caused a loss it will probably be impossible ever to repair. Many records have been destroyed which were invaluable, and the destruction of the building itself, which was built by Maria Theresa, is regarded in the light of a national calamity.

Snow and frost are reported from various parts of England today. Severe storms on the coast for a day or two past have caused many wrecks.

Loss by fire at Kalamazoo, Mich., \$25,000. Marietta, Pa., \$20,000. Anderson, Ind., \$7,000. Fargo, Dak., \$4,000. Near Missouri Valley Ia., \$5,000.

A snow and wind storm visited Denver, Colo., last night which in its disastrous effects is without parallel in the history of Colorado. Snow commenced falling about noon and continued all night. The weather being warm the snow attached itself to telephone wires until they were two inches in diameter. At four this morning the wind blew almost a gale, and in about half an hour 300 poles eighteen inches in diameter were blown down, carrying the mass of wire along. Fifteenth, Eighteenth, and Lawrence streets for a dozen squares were blocked. All trains were delayed, and until this evening outside communication was completely cut off. The telephone companies will probably lose \$15,000. The damage to the railroad, telegraph, electric light, and district messenger companies is heavy.

The three fishing schooners *Sultana*, *Rufe Groves*, and *Maud S. Leighton* have been given up by their owners as lost during the gale of Nov. 12. This makes a total of sixty-eight fishermen reported lost during that gale.

The firemen continue to play upon the ruins of the burned portion of the palace of Legislative Chambers at Brussels, Belgium. Nearly all the documents connected with the foundation of Belgian Independence, including the original constitutional charter, were destroyed. The damage by the fire is 12,000,000 francs.

The Sultan has given £1,000 sterling toward the relief of the sufferers by the fire in the Hasskeui quarter at Constantinople. The homeless people have been temporarily lodged in immense barracks near the scene of the fire.

Loss by fire at Cedar Rapids, Iowa, yesterday, \$100,000. Williamston, N. C., the entire business portion of the town. Crystall Falls Mich., \$10,000. Plymouth, Ind., \$7,000. Plainfield, Ind., incendiary, \$7,000. Evansburg, Ind., \$3,500. New Richmond, O., \$30,000.

Dec. 9.—Loss by fire at Erie, Pa., \$500,000. Rockport, Mass., \$500,000. Newburg, O., \$100,000. Neoga, Ill., \$8,000. Indianapolis, Ind., \$15,000. The first of these fires was in a rolling mill, the second a cotton mill, the third a rolling mill, the fourth a grist mill, and the fifth a lounge factory and ware house.

Dec. 10.—Tonight the police succeeded in capturing the firebugs of Milwaukee, Wis., although it has been held that it could not be possible that the fires were the work of irresponsible boys, as the detectives would be sure to catch them. It turns out that all of the firebugs are little fellows, none of them being over 15 years old and what is most surprising is that all of the boys are sons of men of considerable prominence in business and social circles.

Some months ago part of these boys, in company with others, fired by dime novels and stories in boy's papers, organized themselves as a gang of freebooters. They secured a limited outfit and prepared to start for the plains of the West, where they intended to emulate the deeds of noted cowboys. They intended to start at midnight, but their failure to return home at a seasonable hour in the evening led to a search which resulted in the frustration of their plans. They then set about plans for fires in different

parts of the city. The West boy took part in only one of the incendiary attempts—that at the Fourth Ward public-school building, the first of the series. The other three did the rest of the work.

Loss by fire at Pine Bluff, Ark., \$125,000. Baltimore, Md., \$8,000. One woman was fatally and another seriously injured in this fire. Dallas, Tex., \$6,000. Hillsdale, Mich., \$13,000. St. Joseph, Mich., \$5,000.

The steam barge, Enterprise sank on Lake Huron, and eight lives were lost. Five men were drowned by the capsizing of a boat in the St. Lawrence River.

About ten o'clock this morning a boiler in the sawmill of Shipley Bros., at Claypool Ind., exploded with terrific force, tearing the mill into fragments, killing the engineer, and so badly wounding two workmen that they cannot recover.

The snow is four inches deep at Saultillo, Mexico, this evening. The occurrence is unprecedented, and greatly alarms the more superstitious and ignorant Mexicans. It is reported to be four feet deep in the mountain gorges of Monterey.

Dec. 11th.—The Court House was burned at Butler, Pa., loss \$50,000. Loss by fire at Carrington, Dak., \$27,000. Oskaloosa, Ia., \$37,000. St. Paul, Minn., \$100,000. Near Dayton, Ind., \$3,000. Buffalo, Ia., \$3,500. McBride's, Mich., \$10,000. South Norwalk, Conn., \$25,000. Georgetown, Mich., \$47,000.

An oyster sloop capsized in a recent storm on Chesapeake Bay, and the entire crew of nine persons perished.

Dec. 12th.—Violent gales prevailed through England last evening, and caused much damage in London and in the provinces. At Wolverhampton, the Exhibition Building, which was only partially completed, was destroyed. Huge trees were torn up and carried away. The low-lying districts of Birmingham were flooded. A portion of the roof of a church at St. Chad, Derby, was demolished. The Congregational Church there was also injured. The parish church at Rotherham was much injured. The chimney shafts were thrown down at Manchester, Leeds, etc. A large gas holder near Bradford capsized and the chemical works at Widnes were damaged. The Leicester carriage works were destroyed. At Birkenhead great damage was done. The chief officer of a steamer just arrived from Glasgow was killed. At Pool, cabs were overturned and many buildings damaged. At Lincoln the parapet of the tower of the cathedral was blown down. A ship was blown from her moorings at Belfast harbor. At South Shields vessels broke adrift and three wharves were sunk. The British ship Liverpool, from Quebec to Greenock, is a total wreck near Stranraer, Scotland. Only a man and boy were saved of the crew. Two persons were killed at Hull and several injured. A portion of Portsmouth is flooded. At Hartlepool many ships were damaged. At Birmingham two persons were killed and a number injured. Three were killed at Manchester. At Dewsbury three were killed. At Chester a man was blown down into the street and killed. Two persons were killed at Liversedge. A portion of the roof of St. Mary's Church at Berwick was destroyed and several houses in the suburbs of Nottingham were blown down. At Kildwich a gasometer was demolished. The Postal-Telegraph Inspector was cut in halves at Leeds. At Bradford the monuments at Undercliff Cemetery and a portion of the depot of the Midland railway were blown down. Several vessels docked in the Mersey were damaged. Two vessels were wrecked at Dunure, Scotland, and two men drowned. The lowlands of West Lancashire and the Garstang district were flooded. At Glasgow the damage to property was very great.

Dec. 13th.—Loss by fire at Hartland, Wis., \$8,000. Manhattan, Ill., \$4,000. Van Alstyne, Tex., \$18,000. Paduka, Ky., \$50,000. New York City, a ferry boat valued at \$10,000. At Rochester, New York an old lady was burned to death by a fire, which was started by her using coal oil to kindle a fire.

A collision between two trains near Savannah,

Ga., killed one man, and severely injured four others.

A hurricane in the Province of Alicante Spain uprooted 400 olive trees. At Denia an immense sea demolished the quays, inundated the town, and wrecked fourteen vessels. The flood in the Scheldt has subsided. Considerable damage was done.

Dec. 14th.—The cotten mill of Jones & Co., at Leigh, Eng., burned yesterday morning. Loss, £30,000.

At Reeve's Landing, Tenn., a river steamer was burned to the water's edge. Loss \$30,000. Loss by fire at Lowell Mass., \$50,000. Minneapolis, Minn., \$20,000. Chicago Ill., \$500. Benton Harbor, Mich., \$20,000. Holmburg Pa., \$60,000.

In Tuesday's gale off the English coast the freight-steamer Duke was wrecked and her crew of twenty-one all drowned. The clipper ship Albertine was driven out of sight while being towed into the harbor of Greenock.

Dec. 15th.—Loss by fire at Winona, Minn., \$123,250. Franklin, Ia., \$200,000. Moorhead, Minn., \$2,100. Five persons were seriously injured. Near St. Louis, Mo., \$17,000. Kansas City, Mo., \$12,000. Waterbury, Vt., \$25,000.

The greater part of the temporary buildings erected in the great square at Alexandria Egypt, after the bombardment by the British fleet have been burned.

Dec. 17th.—Loss by fire at Candelaria, Nev., \$80,000. Milwaukee, Wis., \$7,000.

Last Wednesday night the Mary Ann Hulbert, a small schooner plying along the north shore of Lake Superior, went down with no less than twenty souls on board. A tug was towing the vessel. The commander of the tug, it is alleged, cut his tow-line in a gale and abandoned the schooner's crew to their watery fate.

Dec. 18th.—At Lisbon, Portugal, the Government dock-yard, general warehouses, and the training-brig Cameocus have burned. Damage \$100,000. No lives were lost.

Loss by fire at Lyons, Ia., \$10,500. Tama City, Ia., \$4,000. Ishpeming, Mich., \$2,000. Muncie, Ind., \$2,000. Farmland, Ind., \$17,000. McLean, Ill., \$7,000. St. Louis, Mo., \$5,000.

A great storm has caused much damage to houses in the Town of Abadia, Turkey. Six large ships and fifteen coasting vessels were lost and the crews drowned.

The bursting of two boilers, at Pittsburg, Pa., severely injured six persons, three of them probably fatally.

Dec. 19.—Loss by fire at Baltimore, Maryland, \$375,000. Eau Claire, Wis., \$15,000. Minneapolis, Minn., \$16,000. Medford, Minn., \$7,000. Near Fremont, O., \$20,000. Salisbury, Conn., \$19,000. Port Chester, N. Y., \$30,000. Cheshire, Conn., \$30,000.

At Gibraltar, Spain, a fearful easterly gale last night did great damage to the town and shipping.

#### CROP REPORTS.

The latest reports show, as a whole, that new corn in Illinois, Indiana, and Iowa is in a condition anything but satisfactory. Much of the crop was reported soft some weeks ago, and the continuance of warm whataer has prevented its hardening to any appreciable degree. In many cases it has been found necessary to empty the cribs to dry the corn, which, in several localities, is being fed to stock. Very few counties in the three States mentioned have furnished reports of a more encouraging tenor, although there are some notable exceptions. In some portions of Indiana and on a few bottom lands in Illinois recent floods have worked great injury to the crops still in the fields. Corn from Kansas and Nebraska seed is very generally reported in a bad condition. While the yield in Kansas and Nebraska is fully up to the average, there appear to be good grounds for the belief that the quality is not so good as at first reported, and that there will be a shortage in the higher grades in those States. Corn in Dakota is as yet much of an experiment, being generally grown on the sod, and the results are uneven. In any event, there is too little in the Territory to affect the corn crop materially. The general tenor of the dispatches from the entire belt is of a gloomy character, and many farmers appear to be justified in holding

fast to all the good corn in their possession for the purpose of preventing a scarcity of seed in the spring.

Season for cotton-picking since the occurrence of frosts, as in gathering the bottom crop, has been quite favorable. Local estimates of the aggregate product have not diminished, and the tone of general comment is comparatively hopeful. Indications for December favor a reduction of about 13 per cent from the crop of last year. The percentage of that crop now indicated for harvest is 83, as follows: Virginia 75, North Carolina 87, South Carolina 76, Florida 95, Georgia 82, Alabama 84, Mississippi 88, Louisiana 92, Texas 90, Arkansas 83, Tennessee 102. This report points to a crop of about 6,000,000 bales. It is possible that the cotton movement of the year may pass that limit.

The returns of corn production are more conservative than those of October and November from injury to soft corn by warm, moist weather north of the fortieth parallel. Corn that has been cribbed is in worse condition than for many years. The proportion of unmerchantable corn is therefore large. The final estimate of the quantity produced will fall a few million short of the indications of previous returns, or twenty-three bushels per acre. This estimate relates only to quantity, and makes no discount for inferior quality, which seriously increases the practical shortage.

Of wheat, the aggregate slightly exceeds 400,000,000 bushels.

The oats crop is about 4 per cent larger than last year, and exceeds 500,000,000 bushels.

The yield of rye and barley is a little less than 82, and buckwheat is reduced more than one-third.

The total value of the forest products of the United States per year is estimated at \$700,000,000. In other words, forest products exceed the value of our crops of hay, rye, oats, barley, buckwheat, potatoes, and tobacco taken together. They amount to ten times the value of gold and silver, of which we make so much account, and to more than three times the value of precious minerals, coals, and other mineral combined."

#### BUSINESS AND FINANCE.

The deficit of the Egyptian budget for 1883 is £2,000,000.

Abbot, Page & Co., stock brokers, of London, Eng., have failed. Liabilities, £165,000.

Etta Orchard, Chicago, failed for \$1,076. C. A. Damon, Madison, Wis., for \$10,000. Tyler & Frost, Lynn, Mass., failed.

The rail-mills of the Albany (N. Y.) and Rensselaer Iron & Steel Works, which employ 400 men when busy, have shut down. Gen. Marvin says the condition of the labor market does not admit of the running of the mills. The Iron & Merchants' Steel Works are running, though not at full capacity, 3,000 hands. Less than half this number are now at work.

Slack & Gaville, Rushville, Ill., failed for \$60,000. Blumenthal Bros., Palestine, Tex., for \$35,000. P. Sullivan, Cincinnati O., for 35,000. Cashet, Davis, Cincinnati, O., \$24,000. B. C. Wickam & Co., Tioga, Pa., for \$80,000. Clay Oldham, Terrel, Tex., \$25,000.

Dec. 15th.—The standard coal & iron Company, of Columbus, O., made an assignment for \$200,000.

Last week Chicago led Philadelphia in the amount of bank clearings, but dropped a little further behind Boston than has been the case many times of late. The total clearings of the country were \$1,145,148,333—over \$250,000,000 less than were recorded the week before Christmas last year. Business in the West was good. The loss was mainly in the East.

D. M. & E. G. Halbert, of Binghamton, N. Y., dry goods, failed yesterday for nearly \$400,000; assets, \$100,000. Lane & Son, of New York, grain Brokers, failed for between \$300,000 and \$400,000. Sattler Bros., St. Paul, Minn., failed for \$80,000. W. P. & A. M. Parsons, N. Y., for \$500,000. Cross Wood Printing Company, Chicago, Ill., for \$2,000.

The Goodwille—Wyman Company, N. Y. failed for \$50,600. Beaver Lumber Company, Gamachiche, Ia., for \$108,000. Chicago Furniture Company, for \$16,000.

ARTICLES under this head do not necessarily receive the endorsement of the Editor: writers are responsible for their own views. Contributions solicited.

## Communications.

### JESUS CHRIST—WAS HE THE SON OF GOD?

"John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. \* \* \* I saw the spirit descending from heaven like a dove, and it abode upon him, \* \* \* and I saw and bear record that this is the Son of God." John 1:29-34.

This is John's testimony concerning Christ, that he was "the Son of God," and realizing the great importance of knowing whether John's testimony was true or not, we thought we would examine some of the evidences which bear upon the subject—knowing that the whole fabric of the Christian religion is built upon that assertion.

Let us see what is said concerning him. St. Luke informs us that there was in Nazareth, a city of Galilee, a virgin named Mary, espoused to a man named Joseph, a descendant of the house of David. That the angel Gabriel was sent from God unto her, to inform her that she should conceive "and bring forth a son, and shalt call his name Jesus." "He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." St. Luke 1:31-33. Mary questioned this, she could not understand how she could be the instrument in bringing into the world "the son of the Highest," especially as she was unmarried. But the angel said unto her: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."—v. 35.

Here we have the declaration of the angel that the child was to be called the "Son of God." Shortly after this, Mary went to see her cousin Elizabeth, who, when she saw Mary, was filled with the Holy Ghost and she blessed Mary, and said, "Whence is this to me, that the mother of my Lord should come to me." By the power of the Holy Ghost, she testified that Mary should be the mother of her Lord.

Joseph, who was espoused to Mary, when he found her with child, wished to put her away privately, and not bring her to a public trial or have her punished. "But while he thought on these things, behold the angel of the Lord appeared

unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."—Matthew 1:20, 21.

The angel here informs Joseph, as he did Mary, that the child should be called Jesus, and should be "of the Holy Ghost." Now the claim that Jesus should be born of a virgin, harmonizes with what Isaiah prophesied concerning him, 740 years before. "The Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Emanuel."—(God with us.)—Isaiah 7:14.

Although there seems to be some dispute concerning how many of the prophecies of Isaiah really came through him, still the divinity of this quotation can not be questioned, as it does not come under the "disputed prophecies." Encyclopedia Britannica, IX edition, volume 13, page 389. Even if it did, it must have been inspired, no matter by whom it was written. Let us give it the benefit of a doubt, and read the following.

"We therefore simply chronicle the fact that the older critics appeal to Ezra 1-2 to the Septuagint version of the Book,—(produced between 260 and 130 B. C.) in which the disputed prophecies are already found."

From this we learn, that even those disputed were uttered at least 130 years B. C. and were made canonical at that time. We also read that:

"The individual who first gave public sanction to a portion of the national Jewish literature was Ezra, who laid the foundation of a canon. \* \* \* The public authority he conferred on the law is the first step in the formation of the canon." Ibid, volume 5: 3.

This is why the "early critics" appealed to Ezra, because he was the first compiler of Jewish literature. Nehemiah was the second.

"This collection \* \* \* was not completed before the close of the fourth century B. C. \* \* \* Besides the historical books which preceded, there were in it four prophetic ones, Jeremiah, Ezekiel, Isaiah, the twelve minor prophets. \* \* \* Definite allusions to this prophetic collection do not occur till the second century B. C." Ibid, page 4.

We here see that the book of Isaiah was in the second canon, in the second century B. C., and let it be borne in mind, that the last prophet who wrote concerning Christ, (Malachi), died 400 years B. C., and that his writings were in the second canon as well as those of the other fourteen prophets.

Just previous to the birth of Christ, Cæsar Augustus sent forth a decree "that all the world (all Judea) should be taxed," and in order to comply, every one went to his own native city. So Joseph left Nazareth in Galilee, and taking Mary with him, went up to Bethlehem of Judea, the city of David, "because he was of the house of David." There being a large gathering in the city, on account of the taxing, "there was no room for them in the inn," so they took refuge in a stable, and there Mary brought forth her first son, who was Jesus the Son of God, "and they wrapped him in swaddling cloths and laid him in a manger." In that country there were shepherds in the field watching their flocks at night. "And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord; and this shall be a sign unto you; ye shall find the babe wrapped in swaddling cloths, lying in a manger. The shepherds said one to another, Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord has made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger."—Luke 2:9-16.

Here we have more testimony from an angel concerning the child, that he was to be "a Savior, which is Christ the Lord," also certain signs were given them, and they went and found them true, and they found the child as the angel had told them, and they returned "glorifying and praising God, for all the things they had heard and seen." This is good evidence but we have more. When Jesus was born, wise men came "from the East to Jerusalem, saying, where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him. When Herod, the king, heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born, and they said unto him, in Bethlehem, of Judea. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared; and he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again that I may

come and worship him also. When they had heard the king they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star they rejoiced with exceeding great joy, and when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him; and being warned of God in a dream that they should not return to Herod, they departed into their own country another way."—Matthew 2: 1-12.

In the foregoing we have many important testimonies. First—the wise men coming from the East, with the knowledge that the "king of the Jews" had been born, they having seen his star which directed them to Jerusalem, where they came seeking him. They knew from the study of the stars that he was born. Second, Herod called the "chief priests and scribes, and learned from them that Christ was to be born at Bethlehem, at Judea, (a small town about six miles from Jerusalem on the main road to Hebron.) They knew from the prophecies, that it was there he should be born. And there he was born. Third, The wise men informed Herod concerning "what time the star appeared," and he accepted that as an indication of the time of the birth of Jesus.

Rev. F. W. Farrar speaking of the star which the wise men saw, says:

"That they (the magi, Persian or Chaldean astrologers) should have been deeply interested in any sidereal phenomenon, is in accordance with what we know of their studies, and that was a sidereal phenomenon of the rarest kind, [The conjunction of the three planets in the same constellation of the same trigon only occurs once in 794 years], and one which by the recognized rules of astrology was of stupendous significance, actually did occur at this very epoch we know by the independent and so to speak, accidental investigations of the great Kepler. [He found that the three planets, Jupiter, Mars and Saturn had been conjoined in pisces in A. U. C., in the year from the building of the city, i. e. Rome 748.]"

According to the Chinese astronomical tablets, if Wieseler's account of them can be relied on, a new star actually did appear in the heavens at this very epoch.

"That such an astrological event would naturally turn the thoughts of these Chaldeans to some great birth, and that its occurrence in the sign of the Zodiac which astrology connected with the fortunes of Judea should turn their inquiries thitherward, is again in accordance with the tension of Messianic expectations in those days, which especially affected the East."—Encyclopedia Britannica, volume XIII, page 671.

When the child was eight days old "his name was called Jesus, which was so named of the angel," before he was born.

Soon after this Joseph and Mary went to Jerusalem, and took the child to the temple to present him to the Lord, and to offer sacrifice. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus \* \* \* then took he him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people, Israel."—Luke 2: 25-32.

We are here told that Simeon had a revelation given him of the Lord, through the Holy Ghost, that he should not die until Christ came. By this power he knew the child, and testified concerning him, and having seen him, he then expressed his willingness to die—knowing that he had seen the Son of God, the Spirit having led him there for that purpose. And further: "There was one Anna, a prophetess, \* \* \* of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Ibid, v. 36-38.

Soon after this, Herod, who had waited in vain for the wise men to return, when he saw that he was mocked of them, was exceeding wroth, "and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."—Matthew, 2: 16. But the Lord had sent the angel unto Joseph, and he had appeared unto him in a dream, telling him to take Mary and the child into Egypt, and remain there until he came for him, as Herod would attempt to destroy the young child. So Jesus was saved from his hands.

After the death of Herod, the angel again visited Joseph, telling him in a dream to leave Egypt and go into the land of Israel. Now the fact of his being called out of Egypt was foretold 740 years before, the Lord speaking through the prophet, saying, I "called my son out

of Egypt." Hosea 11: 1. Joseph started on his return, but hearing that Herod's son, Archelaus, reigned in Judea, he turned aside and went and dwelt in the city called Nazareth. When Jesus was twelve years old his parents took him to Jerusalem, to the feast of the passover, and while returning found they had left him behind. They, therefore, went back to seek him, and found him sitting in the temple "in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers. And when they saw him they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my father's business? And they understood not the saying which he spake unto them."—Luke, 2: 46-50.

Comment here seems unnecessary as to who his "Father" was. Joseph was his step-father, but here was Jesus in the temple instructing the doctors, doing his father's (God's) business.

When Jesus was thirty years old, John the Baptist, a prophet of God, came preaching and baptizing in the wilderness of Judea, saying, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him. And there came a voice from heaven saying, Thou art my beloved son, in whom I am well pleased."—Mark 1: 9-11.

We here have God speaking from the heavens, and acknowledging him as his "beloved son." This is the highest authority we can find, the voice of God himself. That God here claimed him as his son, is stated by three different persons—Matthew, Mark and Luke. Three good witnesses.

The next day John saw Jesus, and said: "This is he of whom I said after me cometh a man who is preferred before me . . . and I knew him not, but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw and bear record that

this is the son of God."—John 1:30-34.

John had prophesied concerning one coming after him, and he here testifies that it was Jesus concerning whom he had spoken. Soon after this Jesus returned to Nazareth in Galilee, and on the Sabbath day he went into the synagogue, and the book of Isaiah was handed to him; he stood up and opened the book, and finding the place where it was written, read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and of recovering of sight to the blind, . . . and he closed the book and gave it again to the minister, . . . and he began to say unto them, This day is this scripture fulfilled in your ears."—Luke 4:18-21.

This scripture was spoken by Isaiah seven hundred years before, and Jesus testified that it was fulfilled in him that day, saying he "was sent" to do those works, and he then went forth and did them. He went about doing good, preaching the gospel, healing the sick, cleansing the lepers, restoring sight to the blind and hearing to the deaf, forgiving sins, casting out devils, raising the dead. He walked upon the water as upon dry land, stilled the tempest at a word, fed thousands from a few loaves and fishes, turned water into wine, etc.

When John the Baptist was in prison, his faith in Jesus seemed to weaken, although he had borne such strong testimony concerning him, so he sent two of his disciples to ask him, "Art thou he that should come, or do we look for another," as much as to say, are you the Savior that is to come, or do you look for him in some other person; but Jesus answered, "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—Matthew 11:4-6. Jesus sent them back to tell John "again" concerning the miracles he performed, and the gospel he preached, considering them evidence enough to convince him that he really was "he that should come," and that these evidences would drive all doubts from his mind, because this was fulfilling the prophecy which Jesus had read concerning himself. If this was evidence enough to convince John anew that Jesus was the Son of God, it should be enough to convince all.

But did Jesus really perform these miracles, or is the account of them only a legend;

and was there ever such a person as Jesus Christ, or is the story of him only a myth? Leaving the many testimonies in the New Testament, we find that all believers in him claim that he did live. We also find the same corroborated by unbelievers. In fact it does not seem to be questioned by writers of any note. Instead of denying his existence, he is held up as an exemplary man, a wise teacher of morality in its highest degree.

"Even the most advanced sceptics do him homage. Spinoza spoke of him as the truest symbol of heavenly wisdom. The beauty and grandeur of his life overawed even the flippant soul of Voltaire. 'Between him and whoever else in the world,' said Napoleon I, at St Helena 'there is no possible terms of comparison.' 'If the life and death of Socrates are those of a sage,' said Rousseau, 'the life and death of Jesus are those of a God.' 'He is,' says Strauss, 'the highest object we can possibly imagine with respect to religion, the being without whose presence in the mind perfect piety is impossible.' 'The Christ of the gospel,' says Renan, 'is the most beautiful incarnation of God in the most beautiful of forms. His beauty is eternal; his reign will never end.' John Stuart Mill spoke of him as 'a man charged with a special express and unique commission from God, to lead mankind to truth and virtue.'"—Encyclo. Brit., vol. 13, 680.

Celsus, the first writer against Christianity (150-180 A. D.) says:

"Mary was divorced from her husband, and wandering about fell in with a Roman soldier, Panthera, who was the father of Jesus. Jesus being needy went down to Egypt and there learned all the tricks by which he could work apparent miracles, and on the strength of this knowledge he claimed to be God when he returned to Judea."—Ibid., vol. 5, 257.

This proves scripture statements, before quoted, that Jesus came out of Egypt, and that he was a worker of miracles—either by the power of God, or by magic. Was it by magic? By what power of magic could he give sight to the blind? It could not be done, unless those cured were his confederates and were only assuming blindness; but Christ cured those who were strangers to him, and who were known to have been blind for years, and even those who had been born blind. The same in regard to his healing the sick. He cured them by his touch: there was no magic in connection with it. He even healed them by his word, in commanding them to be whole. He healed a woman who had been afflicted eighteen years (Luke, 13:11). He cured the Centurion's servant, who was far away from him at the time of healing (Matthew 8:5). This must have been by some supernatural power—it could not have been magic. It must have been by the power of God, which was with him. As also in the case of the woman who touched the hem of his gar-

ment and was healed, although he was heedless of her at the time there was no opportunity for magic there, neither was she a confederate, for she had been sick and under the physician's care for twelve years, and could not be healed of any. (Luke 8:43). By what power of magic could he cause the deaf to hear, and the dumb to speak, both of which he did; neither could he cast out devils by magic. The Jews knew he did it by some power not common to man, and said it was by the power of the devil. Christ did not appear unto Paul, on his way to Damascus, by magic, but by the power of God. Not only so, but this same power he gave unto his apostles, and in his name they did many wonderful works, by the power of God, through the Holy Ghost.

It was not by magic that the apostles spoke in sixteen different languages on the day of Pentecost, (Acts 2:4-11), neither is there any trace of magic in the following: "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19:11, 12). These few citations should be enough to silence the story of Christ's working by magic.

But was he the son of Panthera, or the Son of God? Not only do men and women testify to the latter, but also angels and devils have proclaimed him the Son of God. When Jesus was in the country of the Gergesenes, two men possessed with devils met him. They were exceeding fierce, but when they saw Jesus "they cried out, saying, What have we to do with thee, Jesus, thou Son of God." (Matthew 8:29). Again, in Caparneum, there was a man with an unclean spirit in the synagogue, and when Jesus entered he cried out, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." (Mark 1:24). Again, in the country of the Gadarenes, another with an unclean spirit met him, "And when he saw Jesus afar off, he ran and worshiped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God?" (Mark 5:6, 7). Devils and unclean spirits here confess and testify that he was the Son of God.

Jesus asked his disciples who men said that he was; they replied that some said he was John the Baptist, some Elias, others Jeremiah, or one of the prophets. He then asked "But whom say ye that I am? Simon Peter answered, "Thou art the

Christ, the Son of the living God, and Jesus answered, blessed art thou, Simon Barjona; for flesh and blood hath not revealed it (the knowledge of his being the Son of God) unto thee, but my Father which is in heaven." (Matthew 16: 16, 17). We here have the testimony of both Peter and the Savior himself.

All the prophets spoke of him. It had been foretold hundreds of years before concerning his being of the seed of David; his coming at a set time; being preceded by John; being a prophet like unto Moses; being a priest after the order of Melchisedec; his entering on his public ministry; coming out of Galilee; entering publicly into Jerusalem; coming into the temple; being without guile; his preaching in parables; being a stone of stumbling to the Jews; being hated of them; being rejected of the Jewish rulers; that Jews and Gentiles should combine against him; his being betrayed by a friend; all of which were fulfilled in him; the latter by Judas, who went to the chief-priests, asking what they would give him if he would deliver Jesus into their hands. "And they covenanted with him for thirty pieces of silver," which were afterward given for the potter's field, both of which events were foretold by Zechariah 587 years before. "So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it to the potter; a goodly price that I was prized at of them."—Zech. 11: 12.

The high priest said unto Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him "Thou hast said," (i. e., it is as thou sayest, a Hebrew expression, found also in Greek and Latin, equal to "yes"). The chief priest and elders then presented their accusations against him, to Pilate, but "when he was set down on the judgment seat, his wife sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him." (Matt. 27: 19). Pilate then wished to release Jesus, but they all cried "let him be crucified!" He then asked what evil he had done, they still cried, "let him be crucified." "He then took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." He then delivered Jesus into their hands. They took him and put a crown of thorns upon his head, marking his visage, and spat upon him, and scourged him; all three of which deeds were foretold by Isaiah 712 years before. They

smote him on the head and face with a reed, prophesied by Micah 710 years before. They crucified him between two thieves and nailed his hands and feet to the cross, gave him gall and vinegar to drink, which events David foretold over one thousand years before; also the very words which Jesus spake upon the cross, "My God, my God, why hast thou forsaken me?" (22d psalm); also the words of those who mocked him had been foretold. "He saved others (testifying of his miracles) himself he can not save." Reviling him they said, "He trusted in God; let him deliver him now; if he will have him, for he said, I am the Son of God."—Matt. 27: 43. We now have the testimony of the chief priests and elders that Jesus said he was the Son of God, and that was one of the reasons why they crucified him. "Then the soldiers took his garments and made four parts, to every soldier a part; and also his coat; now the coat was without seams, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be."—John 19: 23-24. And they did cast lots for it, fulfilling another of the prophecies of David. (Psalms 22-18.)

While Jesus was upon the cross, there was darkness over the land for three hours, and at the ninth hour, Jesus cried with a loud voice and died, and the veil of the temple was rent from top to bottom, the earth did quake, rocks rent, and graves opened. When the Centurion and they that were with him saw these things, they feared greatly, saying, "Truly this was the Son of God." (Matt. 27: 54). Isaiah also prophesied concerning his death; his being numbered with the transgressors; his intercession for his murderers; his being buried with the rich, (Isaiah 53), all of which were fulfilled.

The Romans and others left the bodies of all they crucified upon the cross until they died, although they sometimes lived from six to nine days, and were often devoured alive by ravenous birds and beasts of prey, but the law among the Jews forbade the bodies to hang after sunset, and those who were not dead were killed, hence the Jews were desirous of killing Jesus and the two thieves crucified with him, and they "besought Pilate that their legs might be broken, and that they might be taken away." Then the soldiers broke the legs of the two thieves, but when they came to Jesus, he was already dead, "so they broke not his legs," fulfilling the scripture, "He keepeth all his bones; not one of them shall be broken," (Psalms 34: 20), and typified in the passover (Exodus

12: 46), 1491 years before. To make sure that Jesus was dead, one of the soldiers pierced his side with a spear, as predicted by Zechariah (12: 10) 587 years before.

After he had been taken down from the cross and buried by Joseph of Arimathea, and had lain in the tomb three days, he was resurrected by the power of God, as he himself had foretold, saying that he must "be killed, and be raised again the third day." (Matt. 16: 21). Also spoken of in Psalms 16: 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." An angel testified to the women who visited his tomb that he had risen, saying, "Ye seek Jesus which was crucified. He is not here; for he is risen as he said." (Matt. 28: 6). After this he appeared unto many as is plainly stated by the four writers of the gospels. Mark tells us that "he appeared first unto Mary Magdalene;" after that unto two of the disciples on their way to Emmaus, then unto the eleven as they sat at meat. Luke says, "He showed himself alive after his passion by many infallible proofs, being seen of them (his disciples) forty days."

But we will produce another witness:

"It is not the gospels alone on which we have to depend. We have four works of which the authenticity has never even been assailed by any serious writer, namely; St. Paul's four epistles to the Galatians, Romans and Corinthians.—Encyclopedia Britanica, volume XIII, page 670.

Paul says, "Christ died for our sins, was buried, and then he rose again the third day; he was seen of Cephas, then of the Twelve. After that he was seen of about five hundred brethren at once; after that he was seen of James; then of all the Apostles. And last of all he was seen of me also." (1 Cor. 15: 3-8). He further states that he was taught the gospel "by the revelation of Jesus Christ," (Gal. 1: 12). But does he speak the truth in these statements? Let him answer. "Now the things which I write unto you, behold, before God, I lie not." (Gal. 1: 20).

As Paul is such a good witness, let us listen to his testimony. He says, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort." (2 Cor. 1: 13). And he further states that "it pleased God, who called me by his grace, to reveal his Son in me, that I might preach him among the brethren." (Gal. 1: 15-16).

David foretold Christ's ascension, (Psa. 68: 18), and Luke says that Jesus was "carried up into heaven." That he really ascended there, two angels testify, (Acts 1: 10). Also Stephen who "looked up steadfastly into heaven and saw the glory

of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—Acts 7: 55, 56.

This is a brief outline of the account as we find it in the New Testament and as to the authenticity of the Books therein, we offer the following: "When Marcion came from Pontus to Rome (144 A. D.) he brought with him a scripture collection consisting of ten Pauline epistles. The Clementine Homilies (161-180 A. D.) used the four canonical gospels. In the second half of the second century there was a canon of the New Testament, consisting of two parts called the gospel and the apostle. The first was complete, containing the four gospels alone; the second was incomplete, contained the Acts of the Apostles and the epistles, i. e., thirteen letters of Paul, one of Peter, one of John, and the Revelation."—Encyclopedia Britannica, volume 5, pages 7, 8, 9. Space will not allow following the completion of the New Testament, but we will refer the reader to the article "Canon," Encyclopedia Britannica. Only adding that Cyril of Jerusalem, who died 386 A. D., gives a list of "the divine scriptures," in which "all the New Testament books are given except the Apocalypse."

That Jesus Christ was the Son of God, we have the direct testimony of Matthew, Mark, Luke and St. John, also Peter, John and Paul, and through their writings we have the same of God the Father, Jesus Christ, John the Baptist, Simeon, the Centurion, also angels, devils and unclean spirits. That he was the Son of God, is necessary for all to believe, "for there is none other name under heaven given among men whereby we must be saved." And the time will come, when "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

GEO. S. LINCOLN.

#### SERMONS OUT OF CHURCH.

##### "THE GREAT PHYSICIAN."

"A SMALL drop of ink falling like the dews of heaven upon a thought, produces that which makes thousands, perhaps millions, think."

I lately treated of the wonderful wisdom of God from an astronomical standpoint. In this paper I will attempt to demonstrate the wisdom of God from the standpoint of chemistry. And I take as an axiom, the following: That if a man knew how to regulate his diet so as to adapt it to each month's need, sickness and disease would be comparatively unknown, life would be greatly lengthened, death would be the result of a grand old age, and man, in the

possession of all his faculties, would pass away, "Like one who calmly wraps his mantle around him, and lies down to pleasant dreams."

That this is a fact is evident from the great variety of herbs, fruits and vegetables, produced in the different months of the year. All of which when judiciously used, are conducive to health and longevity. Question. Was there ever a time, and if there was will it again return, when man's food was so regulated as to preserve him from decay, sickness and death? When Deity spoke Adam's physical organization into existence, and breathed into it the "breath of lives," all the different organs started into action, the lungs to inhale and exhale the breath of all lives, the heart to expand and contract, the arteries to carry the blood from the heart, the veins to return it, the liver to secrete bile, the stomach to secrete the gastric juice, etc. We see a *fac simile* of the commencement of Adam's physical life in the means used when a child is born asphyxiated, and in the resuscitation of the apparently drowned. The M. D. will breathe into the mouth of the asphyxiated infant, in order to inflate the lungs; will gently work the arms from the sides to a point above the head in order to expand and contract the chest; will gently knead, and press upward the abdomen in order to cause the diaphragm to rise and fall; and these means if carefully and rightly conducted, will succeed nine times out of ten. And all these things must have taken place in the body of Adam. Not perhaps by such manipulation, though we read that God *did* breathe into man's nostrils. And the ancient prophet employed them in resuscitating the dead child; for he put his mouth upon the child's mouth, evidently to inflate the lungs, and stretched himself upon his body, to impart animal heat. In these days we employ the warm bath. But whichever way Adam's body was vivified, the organs must have commenced action in precisely the same way as do those of the asphyxiated, or of the apparently drowned, with this difference, the one is lengthened and laborious, the other was instantaneous.

Adam was emphatically a child of God, born not of the flesh nor of the powers of the flesh, but through the power of God. He was consequently the child of an incorruptible parent; and being so was not subject to death's power, though at the same time that exemption was attained by natural means. The Lord having created this organization and bestowed upon it an independent viability, gave it into the

keeping of an immortal spirit, in which to tabernacle. He then blessed it and gave it two commands, or laws to obey. The first was, "Increase and multiply and plenish the earth." The second was "Of every fruit that grows in the garden thou mayest freely eat, save of the fruit of the tree of the knowledge (which brings decay and death) of good and evil," and the penalty attached to the breaking of the second commandment was at the same time made known to him. "In the day that thou eatest thereof thou shalt surely die," more correctly, dying, thou shalt die, or decaying thou shalt decay; "for of the dust [elements] thou art, and unto it [the elements] shalt thou return." Now, if a literal death of the body be not meant by these words, then a literal resurrection of the body is not meant by the words, "He was buried and rose again."

The command, "Increase and multiply" being given to the first pair, when they were sinless and consequently free from the power of death, it follows that their children and their children's children would also have been free from it; for a sweet fount can not send forth bitter waters, neither do we gather thorns from grapes in spirituals any more than in temporals. It also follows that death could not enter amongst the children of Adam unless some of them transgressed, when they and their seed would be placed on a level with the brute creation, so far as decay and death are concerned, while their brothers and sisters who kept their first estate would remain on the same plane as the angels, but they having transgressed, became lower than them, for the suffering of death. That this was the design of God, namely: the replenishing of the earth with a deathless race, is evident from Genesis to Revelations; and in order to restore man to the estate from which he has fallen, the plan of salvation was given, the atonement effected, and the re-embodiment of the spirit promised.

The idea that the brute creation was endowed with eternal endurance of the body at the beginning, and that through man's disobedience death passed upon them, thus inflicting punishment upon the irrational creation because of sin committed by the rational, is utterly overthrown by that wonderful unwritten gospel, the testimony of the rocks. For it tells a very different story indeed, and demonstrates to a mathematical certainty, that life and death are the two prime factors in the history of the brute creation. That they commenced with the protozoans, and have continued through the æons of geology

without break up to the present time.

A question naturally arises here. Why should the Almighty grant to the animals of the Adamic era exemption from death, and permit all those of pre-Adamite times to die? All of those in their forms displayed the same amount of wonderful skill in their adaptation to their modes of life, as do those of our own age. Each one alike proclaimed in constitution and build, "The hand that formed us is divine." Some of them were of monstrous size. All of them were worthy of eternal endurance, as much as those of our own times. All of them lived and died. And yet we are gravely told, "Death was not in the world until Adam fell." Our earth is one vast sepulchre of extinct races of pre-Adamite animals. And it does seem as if it was also the lunatic asylum of our solar system, with the very necessary article of keepers left out.

The general idea is that prior to Adam's transgression it was not blood but spirit that permeated his body, and that blood permeating it is the result of the fall and the cause of death. But blood is the life of the flesh. Moreover the idea is generally entertained, that at the re-incarnation spirit will again permeate the system in place of blood, thus constituting a spiritual body. Now the idea that the liver will then secrete a spiritual bile, the stomach secrete a spiritual gastric juice, the pores excrete a spiritual exhalation, etc., for remember that every organ and membrane of the body will be there, not a hair of the head will be lacking; and it is evident that these organs are there, not to lie idle, but to perform each its own part in the physical economy. The idea of a spiritual body having a spirit ether flowing through its veins is founded upon Paul's words, "Flesh and blood can not inherit the kingdom of God." But when we analyze the chapter, we find that the whole gist of the argument is, that "That which is born of flesh and blood can not inherit the celestial kingdom of God." It can inherit the temporal kingdom of God, through the adoption by water. But to inherit the immortal kingdom, it must be born of immortality. A spirit hath not flesh and bones. But a spiritual *i. e.* immortal body, hath both, and flesh is blood in a solidified condition. The French call blood "chair coulante," flowing, liquid flesh. A spiritual body eats and drinks, and performs all the varied functions of life; Christ after his re-embodiment ate and drank; and we have an account of two different kinds of food which he partook of, fish and honeycomb, and he is to drink of the juice of the vine

anew with his disciples in the Father's kingdom; and of course they will also drink along with him, and they immortal! "There is a natural body and there is a spiritual body." The one becomes a child of God by adoption, and can dwell in his temporal kingdom. The other becomes a child of God by birthright, and dwells in his celestial, immortal kingdom. "Neither can they die any more; for they are equal to the angels." Just as Adam was when created, "and are the children of God *being* the children of the resurrection." The *adopted* child of God is of the church militant, the child of God by birthright is of the church triumphant. The one is born of flesh and blood by power of flesh and blood. The other is born of the grave by the power of God.

*Retournous.* What then was it that constituted Adam a creature of eternal duration? We read that God placed him in a garden to till and attend it. This demanded physical labor, muscular exertion. Now with each motion a certain amount of life's force is expended, and in order to maintain this life (muscular force) something had to be done. Accordingly we find that Adam was to eat of every fruit which grew in the garden, save one. Now the fact of his eating establishes another one; viz. that the processes of digestion, assimilation, absorption, circulation and excretion were going on in his body, ere he became mortal. Just as they were going on in Christ's body after he became immortal. We have heard some declare that Christ only made believe to eat, but did not really do so. Well, not wishing to place the Redeemer upon the plane of a mountebank, on the level of a slight of hand performer, I believe that he did eat and drink as stated, and will again do so, and is now doing so. If the food eaten by Adam while in Eden, its nutritive portions after undergoing the different processes mentioned would be appropriated to the needs of the body, the production of muscular force, etc., also the keeping in repair of the osseous system, in short to build up the whole system according to its needs, while the non nutrient portions of it would be carried off through the bowels, kidneys and pores, this again establishes a third fact; namely, that decay and corruption were in active operation in Adam's system, prior to his fall. But though he was provided with the food necessary for keeping the physical force in equilibrium, he, like all animal organizations, was liable to decay, and through decay sickness, and through sickness death, unless some means were provided which would regulate the

functions of the different organs of the body, and cause them to act in harmony with the varying conditions of the physical system and of the seasons: And accordingly we read that God placed the Tree of Life in the midst of Eden. Moreover we find that it bore twelve manner of fruits, changing its fruits every month; and then through eating of these different fruits, each in its season, the organs of the physical structure were replenished according to their needs. The whole physical economy carried on with the greatest regularity, and in a manner calculated to eternally maintain it in the highest condition of physical perfection and robust health and strength.

Adam forfeited his right to this wonderful tree, and was shut out from the place wherein it flourished, and though the other fruits would preserve him for a time from death; yet being deprived of the wonderfully recuperating fruits of the tree of life, his system must gradually decay, and decaying it must finally die, and return to the elements. Verily, in the day that he ate of the forbidden fruit, decaying he commenced to die.

The wise man hath said: "The Lord hath made medicines to grow out of the earth, and he that is wise will not despise them." All of these in their times and seasons are valuable in the treatment of disease, when their properties are fully known, and their noxious portions eliminated. Every M. D. knows, or should know, the properties of these, and understand the process of eliminating the noxious portions of them, and of preserving the beneficial ones. The process is laborious and tedious, and only attained by a costly and complex apparatus, to say nothing of the work of gathering the medicines from far and distant regions; and all this toil, trouble and expense, to try and ameliorate the condition of the weak and ailing, and to preserve life. Man's laboratory is complex, costly, and fallible, yet is the means of incalculable good to mankind. But, lo, instead of all this complex, costly and cumbrous machinery, God has established a wonderful laboratory in the trunk of a tree. A miracle of miracles, and far surpassing the highest thoughts of man, and which is continually preparing the "Elixir of Life" for his children's use. And wonderful to relate this glorious tree so changes and modifies its productions that they meet all of man's needs through the ever-varying changes of the year, and are to him the source of eternal duration.

Truly the chemistry of God is wonderful. I am aware that the doctrine of

atmospheric changes in the Adamic era will clash, more or less, with the ideas entertained by many, who hold that the atmosphere of that time was a genial, balmy, all-bracing, life-giving one; and such it may have been, possibly was, within limitations. Nevertheless, reasoning from holy writ, and using the two powerful weapons, science of logic and the inductive mode of reasoning, against which all forms of error must inevitably fall, it is certain that the times and seasons changed in very much the same way that they now do. True we read that no rain fell. But admitting this to be true, and we believe it is, there is no authority for saying that it was so in Adam's days; for the text says, "That the Lord had not caused it to rain upon the earth, (garden presumably) and there was not a man to till the ground," (pre-Adamic evidently). However, admitting that no rain fell in Eden, yet we read that a river ran through it, watering it, and then dividing into four branches. Now it is evident that the main river was a very large one; from the fact of the four large branches which it divided into; and this great river must have originated and been maintained in exactly the same manner as all other rivers are; namely by water from sea, lake and pond, being carried by the clouds and breaking upon the place where it originated. Rain then fell at the head waters of the river of Eden, (presumably in the Tauranian Mountain, for that is the geographical point from whence the before named heads are maintained, and falling these would undoubtedly cause variations of temperature) and density in the atmosphere, and as cause produces effect, and effect becomes cause and so on, *ad infinitum*. The whole of the earth must have felt, very sensibly felt, the effects of the rain-fall on the head waters of the river of Eden. Again, it is evident that this rain fall occurred at certain seasons, consequently there would be two atmospheric conditions, a wet one and a dry one. Like in Peru, no rain may have fallen in Eden. Nevertheless, a dew must have been present at all seasons, and during the rainy season upon the mountains, the atmosphere below must have been a great deal more humid than during the dry season. Again, Adam's cultivating and tilling the ground, establishes the fact of the growth, ripening and decay of the fruits. This again establishes the fact of the summer and winter solstices, or the sun's declination north and south, and all these positively declare the fall of the leaf, at which times there must have been an accumulation of decaying vegetable debris,

along with its peculiar and particular effects upon living organism. In fact, from what we can gather from the Mosaic account, nature must have then presented exactly the same phenomena that she does now.

Moses wrote the facts revealed to him in plain language, unembellished by any of the gorgeous imagery that afterward became incorporated with the Hebrew language. He lived in the dawn of an alphabetical language. Ezekiel, Daniel, Isaiah made use of the grand imagery with which the bards of their age clothed their thoughts, that vivid word painting, so peculiar to the Hebraic poets; and it is quite probable that our ideas of things connected with the fall and expulsion of man, are largely formed from that very word painting, from the metaphorical, rather than from the actual. There is no doubt in my mind, but that almost the whole of the ancient mythologies are derived from traditions handed down from the days of Enoch at least. As the Garden of the Hesperides, (eastern lands), the fruits of which preserved those who ate of them in the bloom of eternal youth, evidently a relic of the story of Eden.

Also the account of Achilles, plunged by his mother in the celebrated river, thus rendering him invulnerable to any weapon, save in his heel by which she held him while in the water. Evidently this is from a tradition concerning the river of life. To which is strangely enough, added the remnant of the tradition "thou shalt bruise his heel, but he shall bruise thy head." And strangely enough Achilles is said to have been slain by a wound in this his only vulnerable part. However this may be, one thing is certain; viz., logic and the inductive mode of reasoning are powerful weapons, and their sequences are to the foolish scarecrows, but to the wise beacons.

J. J. STAFFORD.

## Miscellaneous.

### BISHOP'S AGENT APPOINTED.

Having been duly notified by Bro. Daniel Munns, of the Central Kansas District, of the recommendation of Hiram Parker as Bishop's Agent for said district, I therefore appoint him as such, ever praying that the Spirit of the Master may be with him in the discharge of all his duties.

G. A. BLAKESLEE,

Presiding Bishop.

### BORN.

GRIFFITHS.—At Wheeling, W. Va., September 29th, 1883, to Bro. G. T. and Sr. H. R. Griffiths, a daughter. Blessed by brethren Josiah Ells and J. F. McDowell, and named Martha Lucretia.

### DIED.

THOMAS.—At Lamoni, Iowa, October 13th, 1883, of dyspepsia, Sr. Carrie A., wife of Bro. O. B. Thomas. She was born September 7th, 1839, at Mantua, Portage county, Ohio. Her parents, Bro. and Sr. Horace Church, heard the gospel preached in 1844, by Elder Justus Morse; did not then obey, but continued to investigate until they believed; but as they had no opportunity to obey, they cherished the faith for years, teaching it to their children, and with them longed for an opportunity to obey. In the summer of 1866, she saw an article in the *Detroit Tribune*, stating that the saints were reorganizing, with their head quarters at Plano, Illinois, and that Joseph Smith, son of Joseph the martyr, was "prophet, priest and king," and that they rejected polygamy. This article, although written in derision, was received by her with tears of joy, and correspondence was at once commenced with the saints at Plano. An Elder was soon sent for, and with others she was baptized by Bro. E. C. Briggs, at Hopkins, Allegan county, Michigan, February 17th, 1867. Sr. Thomas was soon active with her pen, and ere one year had passed, had by its use assisted Bro. Charles N. Brown, a distant relative, of Providence, R. I., to see the truth, thus opening the way for the good work that has since been done in that place. She has also written and arranged several hymns and other poetry, some of which has been greatly admired,—"In the light" being used by the saints in every part of our land. Funeral services conducted by Bro. Joseph Smith, assisted by Bro. H. A. Stebbins.

BROWN.—At the home of his mother, about ten miles north-east of Stewartville, Mo., on the 14th of November, 1883, Zenas H. Brown, aged 21 years, 9 months, 6 days. Though not a member of the church, he led a good, consistent, moral life; and has now passed into the hands of a just God, without any warning of his death. He passed away very suddenly, falling dead on the porch while in the act of carrying in wood—heart disease was the cause. His father, Elder Chas. Brown, died of the same disease some years ago. Funeral sermon by Elder J. T. Kinnaman.

In life prepare for death;  
And being prepared will give.  
When death does come, though soon or late,  
A guarantee to live. J. M. T.

SUMMERFIELD.—Near Plattsburg, Clinton Co., Missouri, on the 24th day of October, 1883, sister Sarah Ann Summerfield, aged 23 years, 2 months and 11 days. She lived a devoted and earnest saint since uniting with the church, in 1869. She had a premonition of her death, and was prepared and willing to go to meet her reward. Funeral sermon was preached by Bro. William Lewis, at Saints' Church north of Stewartville, where she was buried by her own request.

'Tis sweet to die, when one can go  
To rest from troubles here below. J. M. T.

HEADRICK.—At Cross Creek, California, December 4th, 1883, of croup, Emily Alice, daughter of Daniel and Sarah Headrick, aged 4 years, 8 months, 14 days.

Prosperity is a nice and squeamish thing, and it is hard to find anything able to please men of a full and prosperous state: whereas a poor estate is easily comforted by the accession of many things which it wanteth: a good meal, a small gift, a little gain, or good success of his labor, doth greatly please a poor man with a very solid pleasure.

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